The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 1, 1964
Semimonthly

THEY LISTENED TO AN ANGEL

LOVE AND BOLDNESS LEAD TO LIFE

WILL SINCERITY ALONE PLEASE GOD?

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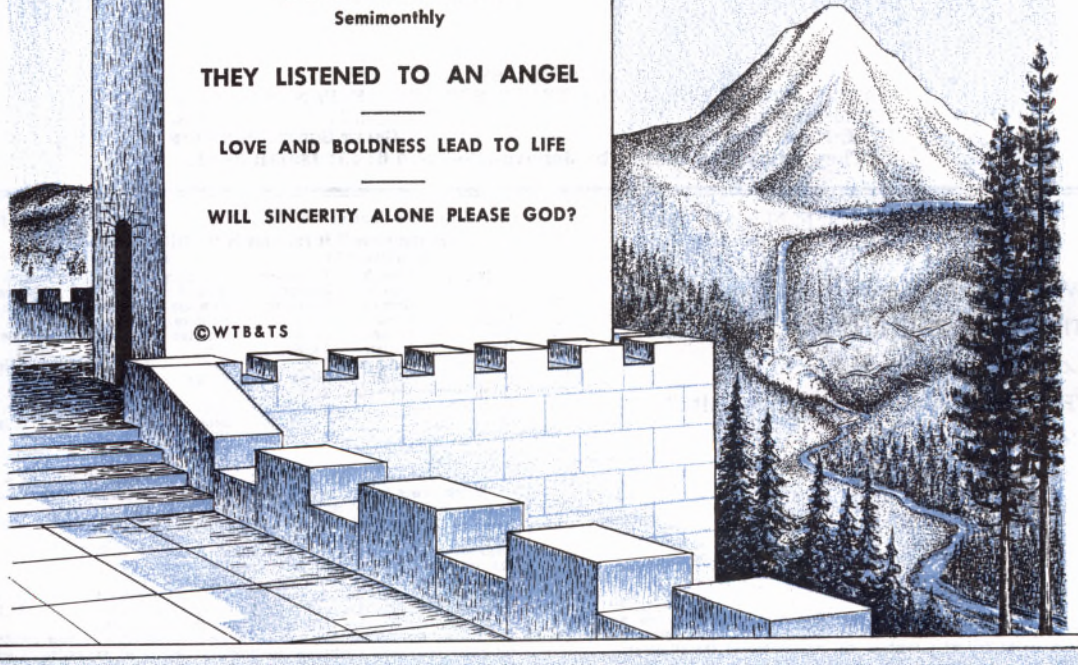

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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The WATCHTOWER
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Will SINCERITY ALONE Please God?

Is sincerity in worship sufficient? Or is something additional required to please God?

SINCERITY is a virtue. You surely would not appreciate it if someone regarded you as being insincere. Insincerity is akin to hypocrisy.

Sincerity in the way we worship God is also a virtue. Here, too, you surely do not want to be insincere, as this also would be similar to hypocrisy. It would be especially bad, since it is connected with one's relationship to God.

Because the need for sincerity in worship is generally recognized, many persons, when asked what they think pleases God in the way of worship, reply: "Oh, I believe that if a person is sincere in his worship, regardless of the way he worships, this is pleasing to God."

Do you feel that way? Do you believe that as long as one is sincere in the way he chooses to worship God, regardless of what that way is, this is acceptable and pleasing to God?

WHAT IF MISPLACED?

While sincerity is commendable, what if it is misplaced? What if the result of a belief or action is not as anticipated because that belief or course of action, however sincere, was in error?

Not long ago a drug called thalidomide was introduced on the market. It was used as a sedative and proved effective in inducing sleep. However, to the dismay of the whole world, it was later discovered that the drug was responsible for babies being born horribly deformed. Mothers who had taken the drug early in their pregnancy bore children who had deformed arms and legs, or who were lacking one or more of these limbs. Sometimes the external ears were missing. Deformities were also noted in the eyes, throat and intestinal tract. Swiftly the drug was removed from the market. Governments banned its distribution. It was definitely proved to be a threat to the birth of normal, healthy babies.

This drug was introduced in all sincerity. It was to be an aid to those having difficulties with sleep. Yet it proved a disas-

ter. All the sincerity of doctors, druggists and scientists was of no avail. Their confidence in this new drug had been misplaced. Instead of proving a benefit to humanity, it proved a curse. Sincerity alone was not sufficient to produce pleasing results.

Again, how pleasing would it be to an employer if an employee did not do the work assigned to him, but took it upon himself to perform other work not delegated to him? Would the employer be happy that he did not carry out his assigned tasks? No, the employer hired the worker for a specific task and he expects that task to be accomplished. The worker might be sincere in walking off his assigned work to another job, but that sincerity would not be pleasing to the employer.

So, too, the builders of the superliner *Titanic* were sincere in feeling that the ship was virtually unsinkable. Yet on its maiden voyage in 1912 it struck an iceberg and quickly sank, with great loss of life. Her designers no doubt sincerely believed in the ship's ability to withstand damage, but this sincerity did not prove to be enough.

SINCERE, YET DISPLEASING TO GOD

In the all-important matter of worshiping God, it is likewise true that sincerity alone does not guarantee that God is pleased with our worship. We may conscientiously believe we are doing well in this regard, yet we may be deluding ourselves.

This self-deception has happened time and again in history. It even had something to do with the very condition of misery, pain and death that the human race finds itself in today. How so? Back in the garden of Eden, some 6,000 years ago, the woman Eve thought she had a good idea. Someone had told her this: "God knows that in the very day of your eating from it [the tree in the middle of the garden] your eyes are bound to be opened and you are bound to be like God, knowing good and bad." What did Eve then do? "Consequently the woman saw that the tree's fruit was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it."—Gen. 3:5, 6.

Eve felt that the tree was good to eat from, and, after all, had not that voice told her that she would even be like God if she ate of it? She believed this, apparently in sincerity. She even gave her husband some of the fruit to eat.

But what was the result? God pronounced this decision: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return." Yes, the death penalty was pronounced against Adam and Eve.—Gen. 3:19.

Why? What had happened for this couple to be found worthy of death? The first human pair had overlooked something. God had warned: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die."—Gen. 2:16, 17.

That is what they ignored! God had commanded them not to eat from this tree. They violated that clear command. They pushed aside God and his ways.

Later in human history 450 prophets of the god Baal assembled together with the man Elijah, who worshiped Jehovah. They took a young bull and placed it upon an altar. Then the Baal prophets called for fire from their god to consume this offering. Did he? The account relates this: "They kept calling upon the name of Baal from morning till noon, saying: 'O Baal, answer us!' But there was no voice, and

there was no one answering." These prophets had sincerely believed Baal would answer them. In their desperation they did the following: "They began calling at the top of their voice and cutting themselves according to their custom with daggers and with lances, until they caused blood to flow out upon them. And it came about that, as soon as noon was past and they continued behaving as prophets until the going up of the grain offering, there was no voice, and there was no one answering, and there was no paying of attention." —1 Ki. 18:25-29.

No answer! All their sincerity and zeal availed absolutely nothing! Baal did not answer because he could not. He was not a living god. Their sincerity in worship did not please the living God Jehovah, for he had already condemned the practices these priests were performing. He was not pleased with their degraded form of worship, however sincere. The result? God approved of the slaughter of the entire lot of 450 Baal prophets. Were these Baal prophets sincere? Yes. Did they please God? No. They angered him. Why? Because they violated God's clear statement of law regarding the worship of false gods: "You must not have any other gods against my face."—Ex. 20:3.

No, sincerity alone will not please God. Repeatedly God has expressed his displeasure against those who violate his laws, however sincere they may be.

WHAT PLEASES GOD?

If sincerity alone does not please God, then what does? The first essential to pleasing God is to know him. We cannot please God if we do not know who he is, what his purposes are and what he wants from us.

It is like a person who wants an automobile driver's license. He must acquaint himself with the traffic regulations of the country in which he lives. He may drive an automobile, provided he abides by those laws. If he breaks the laws connected with driving, then he must pay the corresponding penalty and may even lose his license. But one must learn about the rules before he can fulfill them. Without knowledge of those rules, violations would occur immediately, however sincere one may be in his driving efforts.

Where God is concerned we learn about him from his Word, the Bible. In this remarkable communication to the human family he tells us who he is, what his purposes are and what he wants from man. His Word tells us of his laws. To please God, we must keep those laws. If we violate them, then we displease God. "You well know that Jehovah your God is the true God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations, but repaying to his face the one who hates him by destroying him." (Deut. 7:9-11) Hence, it is not a matter of mere sincerity in the way *we* choose to worship. What is vital is sincerity in adhering to the way *God* specifies we should worship.

The reasonableness of this can be seen when we examine the world in which we live. The crime, delinquency, disorder, hate, racial tension and general breakdown of morals is the direct result of disobeying God's commandments. Do you consider the results pleasing? Of course not! However, where God's laws are obeyed, then peace, harmony, love and high morality are the rule. This condition can be found today among dedicated worshipers of Jehovah God.

Even among dedicated Christians, however, the individual must not delude himself into thinking that by merely going through the motions he pleases God. Those who are dedicated to God must be whole-

souled, obedient from the heart. They must keep his commandments. Their association with other Christians who have respect for all of God's commandments is no assurance that they are individually pleasing God. They please him if they obey him. If they do not obey him, then their claims of sincerity and their association with other dedicated Christians will not suffice to please God.

God is not to be mocked. His purposes will stand. What he says he will accomplish, he will certainly do. When he commands humans to worship in a certain way, they should. Yes, sincerity coupled with the performance of God's will is the way to please him. Sincerity alone, if it is not accompanied by the performance of God's will, cannot please him.

COMING IN THE NEXT ISSUE

- The World—God's Field of Work.
- Why God's Field Will Be Productive.
- What the Armageddon of the Bible Is.
- Ephesus—The Great City of Asia.
- Does What You Believe Make a Difference?

WHY PLEASE?

When a person breaks civil laws, he incurs a penalty. By obeying those laws, he enjoys the benefits of the society that made them. When a person breaks God's laws, he incurs a penalty. By obeying God's laws, the benefits that come from God are enjoyed.

What is the penalty for violations of God's laws in our time? Since we are living in the last days, near the end of this wicked system of things, the statement of the psalmist takes on added significance: "But the transgressors themselves will certainly be annihilated together." (Ps. 37:38) Violators of God's laws, even though sincere, will be cut off in death at this system's end.

What are the benefits for those who sincerely obey God's commandments? Psalm 37:27 promises: "Turn away from what is bad and do what is good, and so reside to time indefinite." Lovers of what God considers good will live through the end of this system into a new system of things where the earth will be brought back to a paradise condition. There they will indeed "reside to time indefinite" and enjoy the delights of this beautiful earth. Psalm 37:29 helps us to understand how long this "time indefinite" will be for lovers of what is right when it says: "The righteous themselves will possess the earth, and they will reside forever upon it."

Peace and perfect life in a restored paradise will be the lot of those who love God and sincerely follow *his* ways. Life in that paradise will fulfill all their righteous desires, for of God's promises the psalmist said: "You are opening your hand and satisfying the desire of every living thing." —Ps. 145:16.

"Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness."
—Matt. 7:21-23.

They Listened TO AN Angel

"Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life." —Acts 5:20.

THE Christian apostles Peter and John had been in custody before. So being arrested and jailed now was no new experience for them. But to have an angel of Jehovah open the door of the prison and tell them and their fellow apostles to be on their way was something new. Such an experience must have instilled confidence, strengthened their faith and helped them in their fearless position already taken against the religious leaders of Jerusalem. The religious leaders had shown fear of this small band of Christian ministers and their successful work. "The high priest and all those with him, the then existing sect of the Sadducees, rose and became filled with jealousy, and they laid hands upon the apostles and put them in the public place of custody." (Acts 5:17, 18) What had these men said or done to arouse jealousy on the part of these religionists and make them take such action? Let us see.

1. Although the apostles had been arrested before, what new experience does Acts, chapter five, relate concerning them, and how did it affect them?

[2] It was not many days before this happening that the apostles and others with them, 120 in all, were "filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance." (Acts 2:1-4) It was on that very day of the Festival of Pentecost that Peter stood up with the eleven and spoke to the men of Judah and to all the inhabitants of Jerusalem. Peter told them about Jesus the Nazarene, how he had been fastened to a stake by the hands of lawless men and killed, and how God had resurrected Jesus by loosening the pangs of death. Peter spoke fearlessly. He told the truth about the impaling of Jesus Christ outside Jerusalem fifty-one days previously. Listening attentively to the words of Peter, that great crowd of people heard his exhortation to repent. Peter said: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit." "And with many other words he bore thorough witness and kept exhorting them, saying: 'Get saved from this crooked generation.'" There were many there who embraced Peter's words heartily and were baptized, and on "that day about three thousand souls were added. And they continued devoting themselves to the teaching of the apostles." (Acts 2:38-42) This great crowd of people that had come to Jerusalem from many nations, some from as far away as

2. On the day of Pentecost what had Peter told the many Jews gathered in Jerusalem, and what response did he get?

Rome, were in constant attendance at the temple day after day listening to the truth from God's Word. Before returning home they were anxious to learn all they could about the fulfillment of prophecy and about this impaled one, Jesus Christ, the Son of Jehovah God. How many persons today are anxious to learn "all the sayings about this life"? In our day you can hardly find a person who reads his Bible daily.

[3] However, nineteen hundred years ago the temple area in Jerusalem, where Jesus did considerable preaching, was the center of attraction for gaining the latest information. From Pentecost on, the apostles were there busily giving out the most important information, telling the truth concerning the kingdom of the heavens, the exaltation of Christ Jesus to the right hand of God and the promised holy spirit from the Father that was being poured out daily upon believers. There was much evidence of the pouring out of this holy spirit, because "Jehovah continued to join to them daily those being saved." (Acts 2:47) The Christian religion was getting a real foothold. No wonder, then, that the Jewish religionists were getting jealous.

[4] The Bible account in the following chapter tells us: "Now Peter and John were going up into the temple for the hour of prayer, the ninth hour, and a certain man that was lame from his mother's womb was being carried, and they would daily put him near the temple door." Here this crippled man would "ask [for] gifts of mercy from those entering into the temple." It was quite natural, then, for him to ask Peter and John for gifts of mercy. Peter and John stopped and gazed at this lame man and said: "Take a look at us." So the man did and was surprised to hear Peter say: "Silver and gold I do not possess, but what I do have is what I give you: In the name of Jesus Christ the Nazarene, walk!" Peter reached out and took the lame man by the right hand and raised him up. A miracle occurred! "Instantly the soles of his feet and his ankle bones were

3. Why were the Jewish religionists jealous of the apostles?
4. Relate the experience of the lame man who came into contact with Peter and John.

made firm; and, leaping up, he stood up and began walking, and he entered with them into the temple, walking and leaping and praising God."—Acts 3:1-8.

[5] What a wonderful thing! Unbelievable, but many people were coming into the temple and recognized that this one now walking about was the same man who used to be lame. "Well, as the man was holding onto Peter and John, all the people ran together to them at what was called Solomon's colonnade, surprised out of their wits." (Acts 3:11) This gave Peter a wonderful opportunity to talk about Jesus Christ. He certainly did not want them to believe that what had happened was due to any personal power of his. He said: "Men of Israel, why are you wondering over this, or why are you gazing at us as though by personal power or godly devotion we have made him walk? The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified his Servant, Jesus, whom you, for your part, delivered up and disowned before Pilate's face, when he had decided to release him. Yes, you disowned that holy and righteous one, and you asked for a man, a murderer, to be freely granted to you, whereas you killed the Chief Agent of life. But God raised him up from the dead, of which fact we are witnesses. Consequently his name, by our faith in his name, has made this man strong whom you behold and know, and the faith that is through him has given the man this complete soundness in the sight of all of you. And now, brothers, I know that you acted in ignorance, just as your rulers also did. But in this way God has fulfilled the things he announced beforehand through the mouth of all the prophets, that his Christ would suffer. Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah and that he may send forth the Christ appointed for you, Jesus, whom heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time." (Acts 3:12-21) Do you believe what Peter said then? Is your faith in Jesus Christ and Jehovah God as strong as Peter's? Do you speak to others about your Christian faith as plainly as he did? If not, why not? Are you afraid that what happened to Peter and John will happen to you?

[6] Let us see what happened when the two apostles attracted great crowds by the miracle performed and by their freeness of speech: "Now while the two were speaking to the people, the chief priests and the captain of the temple and the Sadducees came upon them, being annoyed because they were teaching the people and were plainly declaring the resurrection from the dead in the case of Jesus; and they laid their hands upon them and put them in custody till the next day, for it was already evening. However, many of those who had listened to the speech believed, and the number of the men became about five thousand." (Acts 4:1-4) Of course, during

5. (a) At the gathering together of all the people following the miraculous healing show how Peter gave proper credit to Jesus for this lame man's recovery. (b) What exhortation did he now give those gathered Jews?

6. For performing this miracle how were Peter and John treated by the chief priests and Sadducees, and why should the chief priests and Sadducees have acted differently?

the previous days thousands of people had associated themselves with these faithful followers of Christ Jesus and had become Christians. The message of Peter and John was making Jews repent, and they were leaving the Jewish religion. Really, the ones who should have accepted Christ Jesus were the leaders among the people, namely, their rulers and their priests. They knew the Scriptures and should have seen the fulfillment of prophecy before their very eyes, but these leaders were no more interested in God's kingdom and Christ Jesus in their day than are the rulers and religious priests today.

[7] The present-day religious clergy of Christendom are acting just like the priests and Sadducees of Jesus' time. The leaders of the masses try to keep the people in line through threats and little irritations. They cannot find real fault with the individual Christian's excellent work, but what the Christian does is not to their liking and reflects on their prestige, so stop—scare them! What had Peter and John done that was wrong and that led to their being put in jail? The only thing that the rulers could find fault with in Peter and John was that they had told the truth to too many people and did something good to a lame man. They had healed that man, a man who had been lame from the time of his birth and now was forty years old. They had not asked permission from the rulers to do this good deed and to preach the truth. Now the way to stop them was to put them in jail for a night. That should take the spirit of God out of them, they thought.

7. (a) What similar attitude is shown by modern-day religious leaders? (b) As far as the religious leaders in the days of the apostles are concerned what "wrongs" had Peter and John committed?

INTIMIDATION FAILS

[8] This was the first time that Peter and John were put into custody, held overnight in jail. This intimidation did not disturb Peter and John at all. The next day when they were asked by the rulers, "By what power or in whose name did you do this?" here was what happened: "Then Peter, filled with holy spirit, said to them: 'Rulers of the people and older men, if we are this day being examined, on the basis of a good deed to an ailing man, as to by whom this man has been made well, let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you impaled but whom God raised up from the dead, by this one does this man stand here sound in front of you.' " Then they told Annas the chief priest and Caiaphas, as well as many others who were kinsfolk of the chief priest, that they were the ones that rejected Jesus and that "there is not another name under heaven that has been given among men by which we must get saved." (Acts 4:7-12) Then Peter used a powerful illustration. He went back to the writings of David, quoting from Psalm 118:22. Peter pointed to scripture in which they should believe and he showed the fulfillment of prophecy. David had written that the stone that the builders rejected had become the head of the corner. Would they now listen when Peter said: "This is 'the stone that was treated by you builders as of no account that has become the head of the corner' "? (Acts 4:11) Peter and John very likely had in mind the words of the prophet Isaiah, too, who wrote: "Therefore hear the word of Jehovah, you braggarts, . . . 'Here I am laying as a foundation in Zion a stone, a tried stone, the

8, 9. (a) What effect did jailing have on the apostles, and how did Peter answer the question, "By what power and in whose name did you do this" healing? (b) How did Peter use Bible prophecies of Psalms and Isaiah to good advantage?

precious corner of a sure foundation. No one exercising faith will get panicky.'" —Isa. 28:14, 16.

9 Peter and John were not panicky but spoke boldly to the Jewish rulers who had cried out to Pilate about Jesus: "Let him be impaled!" (Matt. 27:15-26) They showed their faith and courage even though being in prison one night and then being brought to stand before these august men. This did not disturb their thinking. They were there for a purpose—to speak fearlessly about the true God and his Son, Jesus Christ, the only "name under heaven that has been given among men by which we must get saved."—Acts 4:12.

10 Peter and John were ordinary fishermen by trade, and the people knew them as such. But it could be seen that they had walked with Jesus, had listened to his words and were trained by him. They had something else, too—the holy spirit from God. All this would make them act differently from most persons. This difference was noticed by these rulers. "Now when they 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; and as they were looking at the man that had been cured standing with them, they had nothing to say in rebuttal."—Acts 4:13, 14.

11 The religious leaders, immediately having a problem they did not know how to cope with, told Peter and John to step outside the Sanhedrin hall, and these "wise" men began to consult with one another, saying: "What shall we do with these men?" They certainly could not ignore or deny what had happened. All the inhabitants of Jerusalem by now knew what had occurred. Fearing the people, the rulers came to a conclusion: "Let us tell them with threats not to speak any more upon the basis of this name to any man at all."—Acts 4:15-17.

10. Though "ordinary" men, what did Peter and John as well as the rest of the apostles possess that made them different?

11. What problem did the religious leaders now have to face, and to what conclusion did they come?

CLERICAL FEAR OF WITNESSES

12 Similar action has been taken today against Christians in the nations of the earth that call themselves Christian. Religious leaders get just as fearful of the same message that true Christians, Jehovah's witnesses, preach worldwide today. They will do everything within their power to stop the message of God's kingdom from being given. For example, in Greece, in the summer of 1963, the archbishop of the Greek Orthodox Church, Chrysostomos, threatened the Greek government that he would organize a march from Salonika to Athens if the convention of Jehovah's witnesses was allowed to meet in Athens. He had his way, as the

DAILY AMERICAN
Friday, July 26, 1963

Greece Prohibits Meetings By Jehovah's Witnesses

ATHENS, July 25 (Reuter) — The Greek government has banned all public meetings of Jehovah's Witnesses, it was announced today.

The ban was imposed following warnings from Greek Orthodox organizations that they would stage protest marches from Salonika to Athens if the sect were allowed to hold a mass rally here on Tuesday.

Announcing the ban, the undersecretary for the interior today ordered police to forbid any meeting whatsoever of the sect — numbering some 20,000 members in Greece — in the interests of "peace and order."

Archbishop Chrysostomos, primate of Greece, has led all Greek Orthodox organizations in a general outcry against the Jehovah's Witnesses' rally, which he called a "shameful congress of atheists and anarchists."

In a letter to the prime minister, Panayotis Pipinelis, he said unless the rally were banned, he would be compelled to "defend everything sacred and to lead the clergy and the people" in an all-out action against the sect.

12. (a) Show how similar action by false religious leaders is carried on even today. (b) How was this reported on by the *Daily American* newspaper?

Daily American newspaper of July 26, 1963, pointed out: "The Greek government has banned all public meetings of Jehovah's Witnesses, it was announced today. . . . Archbishop Chrysostomos, primate of Greece, has led all Greek Orthodox organizations in a general outcry against the Jehovah's Witnesses' rally, which he called a 'shameful congress of atheists and anarchists.' In a letter to the prime minister, Panayotis Pipinelis, he said unless the rally were banned, he would be compelled to 'defend everything sacred and to lead the clergy and the people' in an all-out action against the sect."

[13] What was the archbishop afraid of, or, for that matter, what are all the Greek Orthodox clergy afraid of? Bible study? The distribution of the Bible? Encouragement given to the Greek people to read the Bible? All the world knows that Jehovah's witnesses devote their time to aiding people around the world to read and understand the Bible in their own language. Is that what the archbishop of the Greek Orthodox Church labels atheism and anarchy, the study of the Word of God? the preaching of the good news of God's kingdom? Is he against having the Greek people walk in the footsteps of Christ Jesus? Who really is the anarchist, the disrupter of government? Who wanted to make all people rise up and march from Salonika to Athens and break up Jehovah's witnesses' peaceful meeting?

[14] The Greek Orthodox Church was successful in its threats against the government and it was able to dictate the action that the government of Greece took, namely, cancel the approved meeting of Jehovah's witnesses on July 30, 1963. In Jesus' day Caiaphas, the high priest, and the howling Jews shouted at the ruler, Pilate, "Let him be impaled!" Even Pilate, the ruler in the Roman province, did not want Jesus killed; but when he saw that an uproar was arising, Pilate took water and washed his hands before the crowd, saying: "I am innocent of the blood of this man. You yourselves must see to it." "At that all the people said in answer: 'His blood come upon us and upon our children.' Then he released Barabbas to them, but he had Jesus whipped and handed him over to be impaled." (Matt. 27:24-26) You hear the same kind of cries today by false religionists against true followers of Jesus.

[15] Despite all the outcries of the Greek clergy, Jehovah's witnesses in Greece increased by 9 percent during the year 1963. There are now 10,507 of Jehovah's witnesses, all Christians, preaching the good news of God's kingdom. They have spent more than 1,100,000 hours talking to persons interested in Bible study. Have the Greek Orthodox clergy spent that much time going from house to house teaching the people of Greece the things they learned from God's Word? Or, have they spent most of their time telling the people not to listen to Jehovah's witnesses and seeing to it that Jehovah's witnesses are arrested for teaching the Bible to people who want to hear? Have the Greek clergy gone to the homes of their parishioners and conducted 4,245 Bible studies each week with persons who want to know what the Bible contains? We wish they would! Jehovah's witnesses did that in Greece in the year 1963.

[16] In the days of the apostles, it was false religionists who tried to stop the faithful followers of Christ from preaching the good news, and today it is false religionists who are doing the same thing. Greek Orthodox, Roman Catholic and the

13. Outline the pointed questions now in need of answers.
14. How was the Greek government of 1963 much like Pilate in Jesus' day?
15. (a) Does this opposition against Jehovah's witnesses in Greece cause them to shrink back in fear? (b) What would the Greek Orthodox clergy do well to consider?
16. As in the days of the apostles, who today seek to stop the preaching of the good news?

Protestant clergy are not training all their congregation members to be ministers; rather, their members feel they should keep quiet and not say a word about Jesus or his kingdom to anyone else. Is that walking in the steps of Jesus Christ?

17 Returning to the account in Acts, we find that the religious leaders called the apostles back into their presence and "charged them, nowhere to make any utterance or to teach upon the basis of the name of Jesus. But in reply Peter and John said to them: '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 4:18-20.

18 So it must be today for every person who claims to be a Christian. If your "church" does not encourage you to preach publicly and from house to house about God's kingdom, then heed heaven's command: "Get out of her . . . if you do not want to share with her in her sins . . . and receive part of her plagues." (Rev. 18:4, 5) You must speak about the things you have seen and heard in God's Word. You cannot be silent! When, for instance, the Greek Orthodox Church claims that no one (in this case meaning Jehovah's witnesses) may go about doing proselyting work, that is, preaching to other people about the Bible, they are going absolutely contrary to the commandment of God as stated in the Bible, God's Word. What were Peter and John doing in Jerusalem? They were preaching God's Word to the Jews, changing them from one religion to another, from traditional Jews to Christians. They were able to do it because they were preaching the truth. Jehovah's witnesses are doing a similar thing today.

17, 18. (a) Though called on to stop preaching, what was the apostles' answer? (b) Is it any different today, and how must Christians view proselyting?

19 Hitler, a Roman Catholic, the arm of his church in Germany, forbade Jehovah's witnesses to preach the kingdom of God, and these modern-day Christians had to say to Hitler's Gestapo police: 'Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves.' They kept preaching even though 10,000 of them were put in concentration camps and over 4,000 died there. The rest nearly starved to death. The war's end aided their survival.

20 In 1933 Hitler signed a concordat with the Roman Catholic Church, even as Mussolini, the head of the Italian government in his day, had done. But even if the rulers of countries make agreements with religious organizations, Jehovah's witnesses living in those countries cannot forget God's Word. They must serve God, 'speaking about the things we have seen and heard.' Even though these were threatened with death, the rulers were unable to stop the preaching activity of Jehovah's people. Today Hitler and Mussolini are gone, but Jehovah's witnesses are preaching in greater numbers than ever in their countries. Today there are 78,043 ministers in West Germany, and in Italy there are 7,801 witnesses of Jehovah telling out the good news.

21 No one can destroy the truth. Truth is always right, though everyone opposes it. The apostle Paul said: "Let God be found true, though every man be found a liar." (Rom. 3:4) Just because Peter and John spoke the truth, saying they healed a lame man in the name of Jesus, they were jailed and threatened. Finally they were released because the Jewish court "did not find any ground on which to pun-

19, 20. What was the Christians' answer to Hitler when he forbade the preaching of God's kingdom, and with what result by 1963?

21, 22. (a) How long-lasting is truth even when its proclaimers are persecuted? (b) When Peter and John related the experience to their fellow Christians what did they all together raise their voices and say?

ish them and on account of the people." —Acts 4:21, 22.

[22] Peter and John hastened "to their own people and reported what things the chief priests and the older men had said to them." Then, all together, they raised their voices to God and said: " 'Why did nations become tumultuous and peoples meditate upon empty things? The kings of the earth took their stand and the rulers massed together as one against Jehovah and against his anointed one.' Even so, both Herod and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you anointed." —Acts 4:23-27.

[23] Just as it was in the days of the apostles, so Christians today must put up with the empty things the rulers meditate on. Just because Jehovah's witnesses refuse to salute the flag of Liberia under pressure by the army, Watch Tower Society missionaries were expelled from that country. It is easy for the religious president, Tubman, to say "the Jehovah's Witnesses as a sect are welcome in this country [Liberia] but they will be required to conform to the law requiring all persons to salute the flag when it is being hoisted or lowered at ceremonies in their sight, or keep away from such ceremonies." But the question must be asked of the president: How can Christians keep away from such a ceremony, which is idolatrous, when an army comes to an assembly ground of Jehovah's witnesses and at gunpoint makes everyone march to a compound where a flag is raised and where force is used to try to make everyone salute the flag of the Republic of Liberia? Will that make the individual a better Liberian or a better Christian? This whole story appears in the *Awake!* magazine of August 8, 1963. Has President Tubman put himself in the class of Hitler and Mussolini?

[24] The ruler in Haiti too expelled missionaries who were carrying on a good work of preaching God's kingdom and teaching the people to study the Bible. In Spain Christian missionaries have been expelled because of conducting Bible studies in people's homes. The same is true of Portugal. Meeting places in private homes of Jehovah's witnesses in Roman Catholic Spain and Portugal have been invaded, and many individuals have been put in prison. Why? Because those people were studying the Bible with other Christians. So the rulers have taken their stand and have massed together against Jehovah and against his servants. They must certainly know that Jehovah's witnesses are not interested in upsetting their governments or causing any disturbance to them. The rulers further know that Jehovah's witnesses are well-behaved people. Why must the ruler be fearful? The only reason is that Jehovah's witnesses preach the good news of God's kingdom.

[25] Are you preaching this good news today? If you are, you too are doing Christian work and someday will be as much looked down upon by false religionists as the apostles were. Do not be surprised if it happens to you. Christians can expect such treatment. Jesus said: "You will be haled before governors and kings for my sake, for a witness to them and the nations."—Matt. 10:18.

SPEAKING WITH BOLDNESS

[26] Nineteen hundred years ago Peter and John asked Jehovah God to "give attention to their threats, and grant your slaves to

23. (a) How did Liberia's president Tubman show he felt toward Jehovah's Christian witnesses? (b) What question would be logical to ask after reading President Tubman's public statement about Jehovah's witnesses?

24. Where else have Christian witnesses had difficulty, and why?

25. Therefore, what can the true followers of Christ expect?

26. What was the prayer of Peter and John, and does it apply to Christians today?

keep speaking your word with all boldness." This prayer God answered right away, because "they were one and all filled with the holy spirit and were speaking the word of God with boldness." (Acts 4:29, 31) Jehovah did not show any partiality then, neither does he now, for it is the same holy spirit, God's active force, that each dedicated servant of God wants so he can speak with the boldness necessary to keep on declaring the Word of God even though threats come from archbishops, presidents or dictators of countries, clergy or anyone else. Because of "speaking the word of God with boldness" today Christians will have the same results as Peter and John had, regardless of threats and opposition. They, too, can joyfully say: "Believers in the Lord kept on being added, multitudes both of men and of women." —Acts 5:14.

27 The people in Jerusalem were interested in truth and wanted to hear what the apostles had to say. But not so the false religionists! So again "the high priest and all those with him, the then existing sect of the Sadducees, rose and became filled with jealousy, and they laid hands upon the apostles and put them in the public place of custody." (Acts 5:17, 18) This was the second time for Peter and John, but they had company. The rest of the apostles were locked up with them too. Now something very unusual happened. The angel of Jehovah stepped into the picture and did what Jehovah told him to do. The apostles were unafraid, being well acquainted with the words of the psalmist: "The angel of Jehovah is camping all around those fearing him, and he rescues them," and they would remember what Jesus said: "For I tell you that their angels in heaven always behold the face of my Father who is in heaven." (Ps. 34:7; Matt. 18:6, 10) They also knew that angels took a great interest in happenings on the earth. They were acquainted with the facts of the birth of Jesus when the shepherds were living out of doors and watching their flocks. "And suddenly Jehovah's angel stood by them, and Jehovah's glory gleamed around them, . . . and suddenly there came to be with the angel a multitude of the heavenly host, praising God." (Luke 2:9, 13) All these thoughts may have flashed through their minds when "during the night Jehovah's angel opened the doors of the prison, [and] brought them out."

28 Can you imagine the astonishment, the look of amazement on their faces? The doors of the prison opened. No protest came from the guards. Here is an angel directing them out of the prison. When they are all outside, the angel speaks: "Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life."—Acts 5:20.

29 What could be more definite! The command given to the apostles by the angel could not be made any plainer than that. Some days earlier they had asked Jehovah God to give attention to the threats of the rulers "and grant your slaves to keep speaking your word with all boldness." 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." For doing this the whole group of apostles were imprisoned this time. Now, here is more assurance that they had done the right thing. An angel is pointing toward the temple: "Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this

27. (a) At the time of the second arrest of the apostles what unusual happening occurred? (b) What may have well come into the minds of these men of God?

28, 29. What next took place, and what command were they given?

life." What satisfaction this must have meant to them!

30 The apostles had been in the temple day after day doing what God told them to do, and thousands of people had heard them preach. There at the temple is where they belonged. There is where Jehovah was going to keep them, despite the false religionists. What joy, what confidence, what gratitude was theirs! They were right in what they were doing! Those religionists were wrong and fighting against God. Here was a direct command from Jehovah by his angel or messenger as to what to do. Were they filled with zeal? O yes! "After hearing this, they entered into the temple at daybreak and began to teach."—Acts 5:21.

EXTENDING THE GOOD NEWS WORLDWIDE

31 There was no stopping the apostles then, and there will be no stopping of Jehovah's witnesses today, by Jehovah's undeserved kindness. Why? Because the truth from God's Word must be preached. Jehovah's witnesses have the very same command that the apostles had. They have the very same message from the Word of God and they believe it just as firmly today as did the apostles. The work of declaring this good news of God's kingdom around the whole earth is getting greater every year. This is no time for Christians to be fearful. At Pentecost the Christians began preaching in Jerusalem, first at the upper room. In time they took in all the Promised Land and then a much larger assignment, an assignment Jesus said must be covered: "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."—Matt. 28:19, 20.

30. Having this answer to their prayers for boldness, what attitude did the apostles have, and where were they at daybreak?

31. (a) Why was there no stopping of the apostles then, and why will there be no stopping of Jehovah's witnesses today? (b) To what extent must the good news be preached?

32 Jehovah's witnesses today are trying hard to accomplish the very thing that Jesus commanded his followers to keep doing, namely, fulfill their commission to disciple people of all nations. They bear constantly in mind these words: "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) Jehovah's witnesses still seek angelic direction but now go to God's written Word to see what is to be done. We can see in our mind's eye what John saw in vision: "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.'" (Rev. 14:6, 7) That is an assignment! Not just for the angel, but for those who appreciate the work God wants done on the earth.

33 Jehovah's witnesses today fully realize that Jehovah God has used angels in times past, and while they do not actually see the angel flying in midheaven now, they do see through John's vision that the message of this angel must be declared today in its every detail. More than one million proclaimers of the "everlasting good news" are going from house to house around this earth declaring glad tidings to everyone everywhere regardless of his circumstances or nationality.

34 So what was happening back there in Jerusalem on a small scale with the angel

32. How do Jehovah's witnesses seek angelic direction today, and what does Revelation 14:6, 7, show as to the work of such heavenly servants of God?

33. While the angel flying in midheaven is not seen literally by Jehovah's people, what do they see and then do?

34. How widespread is the preaching of the "everlasting good news" in our day?

freeing the apostles and telling them to go into the temple area, there to speak again, is occurring in these last days on a worldwide scale. The angel in midheaven is directing God's people to preach the "everlasting good news," that everyone may have the opportunity to "fear God and give him glory." No one who is dedicated to Jehovah can hesitate for a minute from telling all peoples to "worship the One who made the heaven and the earth."

35 The rulers and false religionists of the earth today do not like Jehovah's witnesses to do this any more than the rulers and priests did in the days of the apostles. When Jehovah's witnesses are arrested today they usually have to stay in prison longer than the apostles experienced in these accounts, but in God's due time they are released. It took ten years or more to release many of Jehovah's witnesses from the concentration camps in Hitler's time, but these Christians did get out; and today they are listening to the angel flying in midheaven and, with their brothers worldwide, are declaring the "everlasting good news" as glad tidings.

36 Let us look at our apostolic pattern-makers again, our exemplars in good works. Right at daybreak the apostles entered into the temple and began to teach. Now when the high priest and the Sadducees had got together and they assembled the older men of the sons of Israel, and they sent out to the jail to have the apostles brought to them, they learned from the officers that the apostles were not there. These men reported to the religious leaders: "The jail we found locked with all security and the guards standing at the doors, but on opening up we found no one inside." The angel had taken care of everything. After he had opened the doors of the prison and had brought the apostles out, then he closed them again, locked them, and none of the guards knew what had happened, except now they learned they were guarding an empty prison. This was a disturbing situation for the captain of the temple and for the chief priests. Just about this time, when they were all worrying and were concerned over what had taken place, a certain man arrived and reported to them: "Look! The men you put in the prison are in the temple, standing and teaching the people." This was where the angel had instructed them to go and that is where they went, to do the work God had directed them to do. "Then the captain went off with his officers and proceeded to bring" the apostles to this religious crowd, "but without violence, as they were afraid of being stoned by the people."—Acts 5:20-26.

35. What attitude do rulers and religious leaders have toward Jehovah's witnesses today?

36. (a) Returning to the days of the apostles, what do we now note happening in Jerusalem? (b) Where are the apostles reported as being found, and how can we be sure that was where they would be?

OBEYING GOD RATHER THAN MEN

37 As the apostles stood before these rulers in the Sanhedrin hall and heard the questions of the high priest, they were not quivering and were not fearful. They had the protection of Jehovah God and of the unseen angels. Therefore, after the rulers said: "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," Peter and the other apostles said: "We must obey God as ruler rather than men. The God of our forefathers raised up Jesus, whom you slew, hanging him upon a stake. God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. And we are witnesses of these matters,

37, 38. (a) Brought before the rulers, how did Peter fearlessly answer his accusers who demanded that the apostles stop preaching? (b) What is the situation today in this regard?

and so is the holy spirit, which God has given to those obeying him as ruler." (Acts 5:27-32) It took boldness to say what they did to the rulers, but what they said was the truth. They were Christians.

38 That is the very position every dedicated Christian must take today. Knowledge of Jehovah God and his Son, Jesus, causes a Christian to declare that Jesus Christ has been exalted as Chief Agent and Savior and now sits at the right hand of his Father "until I [Jehovah] place your enemies as a stool for your feet."—Acts 2:34-36.

39 Faithfulness to the Christian mission means some inconveniences, threats, hardships and trials, and perhaps even death in some instances. So the priests and Sadducees felt ill-disposed toward the apostles, as the record shows: "When they heard this, they felt deeply cut and were wanting to do away with them." (Acts 5:33) Sometime later Stephen was stoned to death because he spoke the truth. (Acts 7:54-60) In this modern age we see like things happening when fanatics, filled with the spirit of this world, object to the ministry of Jehovah's witnesses. Still, when a Christian knows he is right and is commissioned to declare the "everlasting good news," he continues to preach the glad tidings with boldness.

40 During all this excitement back there in the days of the apostles, a man of wisdom, a Pharisee named Gamaliel, stood up and said: "Men of Israel, pay attention to yourselves as to what you intend to do respecting these men. For instance, before these days Theudas rose, saying he himself was somebody, and a number of men, about four hundred, joined his party. But he was done away with, and all those who were obeying him were dispersed and came to nothing. After him Judas the Galilean rose in the days of the registration, and he drew off people after him. And yet that man perished, and all those who were obeying him were scattered abroad. And so, under the present circumstances, I say to you, Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." At this they gave heed to Gamaliel, "and they summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go." There should be more men today like Gamaliel to counsel the religious leaders and rulers as to the course they should take.—Acts 5:35-40.

41 The flogging did not change matters for the apostles. They had been beaten before. They had been in prison before. They had been threatened before. There was an unseen power backing them up that the rulers did not recognize. It was Jehovah God, his Son, Christ Jesus, and a multitude of angels, and the holy spirit that God was sending to strengthen his earthly servants. These faithful Christians, "therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ." Do you have that kind of faith? Would you listen to an angel of Jehovah and do what the apostles did? True Christians will!—Acts 5:41, 42.

42 What joy the apostles had because they listened to the angel! They moved out into greater fields of service in vindi-

39. What may faithfulness to God mean for the Christian, and yet what does he continue to do?
40. How did Gamaliel view this trial before the Sanhedrin, and what conclusions did he reach?
41. How did the apostles view the flogging they received and the threats?
42. Having listened with joy to the angel, how did the apostles show boldness in declaring the good news?

cation of Jehovah's name and word. They strengthened the growing congregation of God in their day. Eventually, these apostles along with many other faithful, tried followers moved out into other regions, not just among the Jews, but among the Gentiles. These others of every tribe and tongue and people were given the opportunity of learning the truth and "the sayings about this life" that Jesus had told his followers about. The apostle Paul, writing to the Corinthians, told of his keen interest in "the sayings about this life" when he gave them his wonderful argument in proof of the resurrection of the dead.—1 Cor. 15:1-57.

43 Christians will now imitate those apostles who did what God's angel told them to do. Jehovah's angels today are directing his people in his organization throughout the earth as these declare the message of "everlasting good news." So take courage. Share in the preaching work. Do it with boldness, having confidence in God's Word. "For he will give his own angels a command concerning you, to guard you in all your ways." (Ps. 91:11) In proof of this Paul asks the question: "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" (Heb. 1:14) His question calls for the answer Yes.

44 Are you, then, interested in salvation through Christ Jesus? Peter and John were and said: "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." (Acts 4:12) If you have the faith a Christian must have in Christ Jesus, then in order to succeed in this fast-fading system of things you will continue to pray to be "filled with the holy spirit" and as a result you will be "speaking the word of God with boldness."—Acts 4:31.

43, 44. What encouragement is given to modern-day Christian witnesses of Jehovah, and what will they continue to pray?

LOVE and BOLDNESS Lead to LIFE

IF YOU believe that Jesus Christ is the Son of God and that "there is not another name under heaven that has been given among men by which we must get saved," then you must certainly believe the words of Jesus and his apostles. Jesus said: "If you love me, you will observe my commandments." (John 14:15) The logical conclusion, then, is as stated by Jesus: "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 14:21) So, when a disciple keeps Jesus' commandments he shows love. But what do these commandments of Jesus involve? For one thing, Je-

1. How does a disciple of Jesus observe the commandments of that one?

sus 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." (Matt. 28:19, 20) For Jesus' followers to convince people to become disciples of Jesus it would take some talking, preaching, persuasion.

[2] It was not only a matter of making disciples but there was Jesus' instruction to teach the new disciples and show them how to observe all the things Jesus commanded. To travel, preach and teach, that is, put the truth in the other person's mind, is a lot of work for any Christian. Have you tried it? Does the "church" you belong to urge you to do all that? Or is your religion more like the one described in *Time* magazine of October 25, 1963, in its religious section on page 86? It makes this statement: "President [of the Disciples of Christ Church] Dr. Robert W. Burns of Atlanta warned that the flames of a faith built on evangelism seemed to be dying into embers. 'Our evangelism has lagged because many of us lack a deep concern for the salvation of our neighbor's soul,' he said. 'How long since you were the means through which God added a soul to the church? How long since you even tried?' " These are good questions for everyone claiming to be a Christian to ponder. Every person belonging to any religious organization of Christendom should examine himself. Why? Well, if you claim to be a Christian, do you "go," "disciple," "baptize" and "teach"? What proof do you have that you are a Christian if you do not preach and teach pure Christianity? When did you last try to persuade anyone to take up Christian activity, like preaching the good news of God's kingdom to others? Or, when did you even direct someone's attention to God's written Word the Bible so that he could take a firm stand for right principles? But you say: 'The way I live my moral life proves I am a Christian. I do not have to talk it.'

[3] Interestingly, "all the things I have commanded you" takes in the high moral standard of God too. Do you join in the spirit of this world, which revolts against the teachings of Christ on sex morality? Do you in your church close your eyes to adultery, fornication and sodomy by your members? Paul the Christian did not! He spoke out, saying: "You, the one preaching 'Do not steal,' do you steal? You, the one saying 'Do not commit adultery,' do you commit adultery?" After pointing out the "disgraceful sexual appetites" of both the males and females of his day, he said: "These know full well the righteous decree of God, that those practicing such things are deserving of death." (Rom. 2: 21, 22; 1:24-32) Practicing wrong morals surely will not get you life! Paul believed what Jesus said on morals and bad habits. Remember Jesus' words, "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, blasphemy, haughtiness, unreasonableness. All these wicked things issue forth from within and defile a man."—Mark 7:21-23.

[4] It was with straightforward words that Jesus answered the scribes and Pharisees when they complained about Jesus' disciples eating with unwashed hands. He reached into God's written Word to reply authoritatively, saying: "Isaiah aptly

2. (a) Is our work only to preach and make disciples, and what searching questions on the matter of evangelism did *Time* magazine report one religious person as asking? (b) What additional queries might be made of one claiming to be a Christian?

3. (a) How all-inclusive are the words "observe all the things I have commanded you"? (b) Where did Jesus show wrong acts got their start?

4, 5. (a) What was Jesus against, and so how should Christians question themselves? (b) Contrast Jesus' words at John 12:48-50 with the comment reported in *Time* magazine of October 25, 1963.

prophesied about you hypocrites, as it is written: 'This people honor me with their lips, but their hearts are far removed from me.'" It is what is in a man's heart that makes him what he is, for out of his heart a man speaks. If he is like the Pharisees, he has lost sight of the real issue and is not following God's or Jesus' commandments. (Mark 7:6) Jesus was preaching the truth and was against any sort of hypocritical practice. Which side are you on when it comes to morals in a so-called Christian community? Do you express yourself or just let people look at you and wonder what you do stand for? Do you have the love of neighbor and the boldness to stand up and talk for what Jesus said on moral issues? Do you agree that "he that disregards me [Jesus] and does not receive my sayings has one to judge him"? Jesus said: "The word that I have spoken is what will judge him in the last day; because I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. Also, I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me them, so I speak them." (John 12:48-50) Think! Just when did you read and understand the full meaning of the words Jesus spoke?

5 It is easy to see that a Christian cannot just arrive at his own conclusions and decide how he should live. He must take into account what is written in God's Word. If he loves Jesus he must obey the commandments of Jesus Christ too. How strange it sounds to a Christian's ears to hear a member of a modern-day "church" say: "Ever since the beginning, we've been scared to death that we'd arrive at a theology everyone would have to subscribe to." So said industrialist J. Irwin Miller, a lay disciple and president of the National Council of Churches. "The heart of the movement is this great concern to preserve the freedom to arrive at one's own conclusions." (*Time* magazine, Oct. 25, 1963, page 86) Does he mean to say the people of his religion do not on every occasion want to agree with the conclusions of Jesus and God?

6 The twelve apostles of Christ Jesus did not want or have twelve different conclusions when they expressed the teachings of Christ. There was only one conclusion at which to arrive. The truth! Why is it that today there are more than a thousand so-called Christian church organizations throughout the world? It is because they want to teach their own conclusions, present their own ideas, and not God's or those of Jesus. Is there not just one faith, one baptism, one Lord and Savior Jesus Christ? Well, then, why not get back to simple Christianity and have real love for one another and get understanding of God? Because there are too many persons wanting their 'own conclusion,' not truth. Even within the many different religious denominations themselves the individuals do not love their neighbors as they do themselves. Did not Jesus say: "Just as I have loved you . . . you also love one another"? Yes! All true Christians must show love for Jehovah God and for God's Son Christ Jesus. To try to help people, showing love by explaining the Bible so all persons will learn the truth in this day and age, takes boldness.

PAUL'S EXAMPLE OF BOLDNESS

7 The apostle Paul had that kind of boldness and showed love by the way he served his brothers. First of all, he was not afraid to preach. The Bible records that Paul was "walking in and out at Jerusalem, speak-

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6. Why do we have many so-called Christian church organizations in our day?
7. (a) What kind of man was Paul? (b) What attitude did the Jews take toward Paul, and so how did he answer them?

ing boldly in the name of the Lord; and he was talking and disputing with the Greek-speaking Jews. But these made attempts to do away with him." (Acts 9:28, 29) Do you who claim to be Christians go in and out and about your city, discussing your faith with others? Jesus did. The apostles did. Early Christians did. When Paul was in Antioch, he did. He wanted to aid the "lost sheep" of the children of Israel to understand that the Word of God pointed to the promised Messiah, namely, Christ Jesus. On sabbath days Paul would go into the synagogue of Antioch in Pisidia, and the people of the city would gather together to hear the words of Jehovah. However, when the Jews caught sight of the crowds they were filled with jealousy and began blaspheming and contradicting the things that were spoken by Paul: "And so, talking with boldness, Paul and Barnabas said: 'It was necessary for the word of God to be spoken first to you. Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. In fact, Jehovah has laid commandment upon us in these words, "I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth."' When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers. Furthermore, the word of Jehovah went on being carried throughout the whole country." (Acts 13:44-49) That message that Paul spoke back there reached many of your ancestors by means of the Bible. But has it reached you? Or are you like many millions today, just born into your religion? Have you made a personal decision to be a footstep follower of Christ Jesus? If you have, can you endure what Paul did and keep going in the Christian way?

[8] Just because Paul was preaching the word of God the people of the city raised up a persecution against Paul and Barnabas and threw them outside their boundaries. So what did these two men do? "These shook the dust off their feet against them and went to Iconium." (Acts 13:51) Paul showed love for Jehovah God and his Son, Christ Jesus, by boldly speaking to the Jews in the synagogue in Iconium. In this way Paul proved he was a Christian. He loved Jesus. He observed Jesus' commandments. Paul made "disciples of people of all nations" and taught them to observe the things Jesus commanded all his followers to do. What is your method of preaching? Do you teach too? Do you uphold the real Christian standard for proper morals, not the watered-down kind? The teachings of Christ and his way of doing things are still right. Are yours?

[9] Do not think that all the people in Christendom are Christians. They could not be, because they do not show the love of Christ and keep his commandments. Be honest with yourself about the question. Do the people belonging to Christendom's churches in all their various religious denominations really act like Christians? You can say, 'They have a religion,' but surely you cannot say they are walking in the footsteps of Christ Jesus. If the people were doing so, this system of things would be different. Christendom's religious leaders do not want to follow Christ any more than the Jewish religious leaders of Paul's day did. Take a firm stand for righteousness, no compromise, and speak up in behalf of your faith in Christ Jesus and the kingdom of God and you can expect the same kind of treatment as Paul got at Iconium. Here "a violent attempt took

8. How did Paul show his boldness in Iconium, giving rise to what timely questions calling for our personal answer?

9. What can one who takes a firm, uncompromising stand as a Christian expect?

place . . . to treat them insolently and pelt them with stones." When Paul and Barnabas were informed of what the people and rulers were going to do, they fled the city. —Acts 14:5-7.

[10] On another occasion Paul was speaking in a synagogue in Ephesus and "he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God." When some began "speaking injuriously about The Way before the multitude, he withdrew from them and separated the disciples from them, daily giving talks in the school auditorium of Tyrannus." (Acts 19:8, 9) Paul truly was a Christian missionary. He went to places and did preaching. He showed love for his brothers and was bold in teaching all sorts of people the way to everlasting life. You will find that to be a real Christian you will have to do the same thing.

BOLDNESS IN OUR DAY

[11] If anyone is going to lay hold on everlasting life, he must do the same thing that Jesus Christ, Peter, John, Paul and all the rest of the apostles and disciples of Christ did. They all boldly declared the good news of God's kingdom. The modern-day witnesses of Jehovah are trying hard to do the work Jesus said must be done "for a witness to all the nations." (Matt. 24:14) Despite the opposition that they meet up with, as related in the 1964 *Yearbook of Jehovah's Witnesses,* they boldly move ahead. They must declare the "everlasting good news" in all the inhabited earth again and again. That is God's will. (See chart of countries, pages 24-27.)

[12] Looking back, we see that the joy of Jehovah's witnesses was great in the year 1963, because 1,040,836 different publishers were boldly preaching the message of God's kingdom in 194 lands. These Christians were associated with 22,761 congregations of Jehovah's witnesses. These men and women love to teach God's Word, and proved it by spending 151,251,242 hours going from house to house, conducting Bible studies and speaking from the public platform. They actually made 51,994,915 return visits on people who had shown interest in Christ's message and wanted to know more about God's promises. These millions of people called on did not come to Jehovah's witnesses' Kingdom Halls, but the million Kingdom publishers went to the peoples' homes. Quite a different method than Christendom uses, but the original one introduced by Jesus and his apostles.

[13] Some people ask: 'Is Bible study waning?' Not with Jehovah's witnesses. The fact is that every week of the year Jehovah's witnesses conducted 702,470 home Bible studies. Think of the time spent too in going to and from these Bible studies on the part of these Christians. Would you call that a demonstration of love? How many times has your clergyman visited you in your home in 1963?

[14] This conducting of home Bible studies was not being carried on by just the presiding "minister" of Jehovah's witnesses' congregations, but this work was being done by those who make up the congregation. All witnesses of Jehovah are ordained Christian ministers. In the apostles' days any dedicated, baptized man or woman was commanded to 'go and disciple the people of all nations.' There is no difference in Christian work today. Neither God's Bible nor the commandments in it have changed. But people's conclusions as to what Chris-

10. How did Paul show his concern for those really wanting to be disciples of Christ?
11. Who today are making an effort to lay hold on everlasting life, and how are they doing so?
12. To what extent did Jehovah's witnesses speak with boldness during 1963, and how did this method differ from that of Christendom's clergy?
13, 14. To what extent did Jehovah's witnesses prove that the study of the Bible is not waning as far as they are concerned, and who besides the presiding "minister" shared in that work?

1963 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLDWIDE

Country	1962 Av. Pubs.	1963 Av. Pubs.	%Inc. over 1962	Peak Pubs. 1963	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	267,436	280,052	5	308,370	11,806	299,331	4,777	8,558,693	44,572,990	877,705	50,584,964	14,864,621	210,918
Bermuda	52	70	35	85	8	112	1	7,795	16,046	1,437	26,064	6,165	96
Guam	40	38	-5*	48	5	12	1	1,114	7,862	158	7,518	2,478	30
Saipan		4	New	4	3	1		191	3,721	3	1,103	1,204	12
Sudan	31	38	23	40	3		1	614	7,641	30	1,276	2,298	33
Alaska	395	462	17	481	30	437	11	14,164	83,354	1,791	82,150	28,133	407
Argentina	8,415	9,292	10	9,754	515	6,893	239	200,121	1,748,683	18,265	1,536,167	769,849	9,213
Australia	14,634	15,045	3	16,544	570	13,028	384	318,831	2,340,620	25,393	2,481,500	740,023	10,067
Austria	6,374	6,717	5	7,414	199	4,650	180	137,316	970,276	4,995	1,151,493	433,745	4,588
Bahamas	225	225		255	23	182	7	12,446	53,743	911	59,143	19,908	311
Belgium	6,721	7,016	4	7,837	205	4,970	118	136,954	1,028,981	7,396	1,252,467	374,469	4,434
Bolivia	439	476	8	552	59	667	18	17,883	131,802	1,322	101,887	42,523	563
Brazil	24,664	26,827	9	30,118	930	19,984	669	495,351	4,086,618	25,068	2,959,462	1,411,010	18,571
British Guiana	685	795	16	882	78	683	21	35,621	178,322	1,396	133,359	64,428	888
British Honduras	238	308	29	344	26	249	10	7,561	70,273	488	58,922	23,229	357
British Isles	46,842	47,053		51,725	1,903	51,669	930	1,106,605	7,001,443	58,214	8,455,876	2,753,121	33,099
Aden	2	4	100	7				53	349	9	48	154	5
Gibraltar	21	13	-38*	17		14	1	239	1,676	13	2,406	1,108	23
Malta	7	6	-14*	9		7	1	221	759	27	422	488	8
Burma	195	219	12	234	33	231	5	20,888	76,911	599	64,135	28,759	329
Cameroun	5,974	6,506	9	6,850	323	6,789	149	46,758	1,829,504	479	33,840	694,402	7,079
Canada	37,227	37,418	1	40,625	1,431	38,397	886	668,243	5,775,431	58,398	5,392,490	1,801,195	22,250
Ceylon	224	239	7	264	45	176	9	11,071	91,422	1,453	79,928	28,856	334
Chile	2,719	2,938	8	3,144	197	2,279	82	77,282	583,643	4,103	573,849	231,068	3,558
Colombia	2,281	2,803	23	3,038	288	3,373	89	79,124	755,564	3,079	501,690	314,835	4,029
Congo (Brazzaville)	701	775	11	812	32	718	15	6,163	157,203	216	9,564	55,487	589
Central Afr. Rep.	394	508	29	635	14	739	14	2,586	94,773	25	396	40,986	425
Gabon Republic	32	39	22	58	2	46	2	1,045	7,706	11	769	2,393	40
Tchad Republic	18	15	-17*	24		27		69	2,891	1	44	1,287	19
Congo (Leopoldville)	1,662	2,025	22	2,443	45	944	25	24,254	396,796	633	28,002	171,516	1,958
Costa Rica	2,569	2,656	3	2,733	88	1,425	79	14,857	403,107	599	142,970	132,355	2,129
Cuba	14,082	15,240	8	16,161	1,168	18,201	482	145,107	2,823,373		163,857	1,270,716	18,379
Cyprus	493	516	5	566	22	195	13	9,323	79,097	490	33,098	29,490	298
Denmark	9,782	10,080	3	11,002	287	10,156	214	157,276	1,292,528	3,844	1,262,491	498,490	5,122
Faroe Islands	25	27	8	29	7	26	1	2,102	13,007	118	17,063	4,746	33
Greenland	9	10	11	15	4	42	2	1,084	2,885	13	2,364	1,349	10
Dominican Republic	790	1,035	31	1,155	115	841	26	44,119	292,147	2,952	245,291	129,609	2,071
Ecuador	809	1,053	30	1,164	118	1,211	22	27,854	293,820	1,720	185,160	130,070	1,383
Eire (Ireland)	202	223	10	246	82	332	4	8,169	142,329	277	42,588	32,691	184
El Salvador	671	773	15	802	83	964	19	19,246	213,175	1,263	163,307	76,397	1,054
Fiji	217	227	5	248	23	214	7	10,771	62,397	540	33,462	22,184	335
American Samoa	26	24	-8*	27	6	16	1	2,217	12,682	353	9,144	4,424	63
Gilbert & Ellice Isls.		5	New	7		1		36	650	1	72	654	11
New Caledonia	28	48	71	58	3	50	1	909	10,478	22	81	4,305	61
New Hebrides	2	4	100	6		4		187	750	36	558	352	5
Niue	13	16	23	22		8	1	132	1,414		221	524	16
Tahiti	50	62	24	68	8	67	1	5,297	21,955	785	14,295	7,860	110
Tonga		6	New	9				120	531	1		478	7
Western Samoa	58	61	5	70	8	27	1	1,980	20,555	196	13,038	6,000	93
Finland	8,348	8,737	5	9,664	309	8,425	340	151,763	1,180,807	12,733	1,439,943	446,038	4,722
France	17,299	18,514	7	20,367	439	10,975	328	526,178	2,498,871	29,499	2,823,940	1,029,755	12,135
Algeria	137	60	-56*	74	15	55	1	9,365	27,675	696	34,286	9,817	73
Malagasy Republic	80	98	22	108	18	104	1	13,385	36,476	1,080	35,717	13,871	196
Mali	4	5	25	6	4	2		379	6,863	8	319	2,257	23
Réunion	19	61	221	93	3	53	2	2,598	17,514	21	9,892	6,554	98

Senegal Republic	35	43	23	49	5	46	1	3,384	13,736	412	12,393	6,680	83
Tunisia	35	42	20	49	4	8	1	694	9,744	62	7,097	4,233	26
Germany, West	70,663	73,119	3	78,043	1,862	60,900	917	1,164,375	9,969,093	33,003	10,468,733	3,947,394	39,937
West Berlin	4,909	5,054	3	5,400	114	2,744	39	94,618	699,235	1,764	715,828	293,245	2,902
Ghana	8,295	8,408	1	8,841	413	7,660	257	114,994	1,856,142	3,655	403,555	580,681	7,543
Ivory Coast	85	78	-8*	94	9	86	2	4,342	26,588	307	9,937	8,747	119
Togoland	338	364	8	439	32	316	12	7,605	117,464	211	11,674	33,996	439
Upper Volta		7	New	7				142	331		31	63	7
Greece	8,823	9,573	9	10,507	172	2,431	338	57,617	1,103,775	3,872	699,731	651,221	4,245
Guadeloupe	325	376	16	388	23	148	10	11,551	78,499	512	74,288	30,067	368
French Guiana	17	17		22	1	18	1	1,500	3,793	136	6,812	1,591	29
Martinique	94	124	32	138	13	112	3	5,986	37,267	302	36,282	13,862	237
Guatemala	1,061	1,164	10	1,236	110	1,850	34	25,559	293,474	1,384	202,627	95,554	1,481
Haiti	831	933	12	1,036	96	1,075	29	16,234	251,771	337	71,065	91,384	1,440
Hawaii	1,711	1,832	7	2,006	135	2,036	35	79,958	446,284	8,906	484,336	157,206	2,182
Honduras	624	653	5	709	64	658	13	13,404	175,126	1,348	102,829	63,316	836
Hong Kong	216	209	-3*	222	39	283	7	15,568	84,007	1,964	79,113	33,086	444
Iceland	61	66	8	74	11	42	1	4,302	20,763	226	20,437	7,614	86
India	1,772	1,875	6	2,000	199	1,071	74	88,055	483,413	6,286	224,841	161,332	1,957
Indonesia	588	700	19	801	140	1,002	37	178,715	285,270	471	13,426	100,872	1,210
Israel	71	73	4	80	9	28	2	6,324	17,905	332	13,042	6,468	74
Italy	6,501	7,130	10	7,801	237	3,179	246	218,095	972,652	10,029	1,062,278	413,714	5,330
Libya	42	41	-2*	42	1	1	1	360	3,406	4	427	1,728	27
Somalia	4	2	-50*	2					10		4	2	
Jamaica	4,465	4,580	3	4,936	157	4,155	155	85,686	652,151	1,992	413,251	243,325	3,923
Cayman Islands	25	23	-8*	26	3	21	1	594	5,944	36	2,646	2,487	29
Turks & Caicos Isls.	2	2		3	1	4		124	2,188	6	1,102	788	14
Japan	2,266	2,670	18	2,931	346	3,372	105	220,726	799,058	16,356	973,725	304,223	3,991
Okinawa	141	181	28	203	29	161	5	15,343	60,804	981	86,397	20,200	283
Jordan	59	66	12	72	15	109	3	467	23,470	17	353	8,328	82
Kenya	118	133	13	144	8	145	2	8,603	30,857	334	22,596	12,260	191
Uganda	18	19	6	25	2	14	1	730	5,748	55	1,951	2,422	39
Korea	4,120	4,617	12	5,075	467	4,495	123	105,082	1,132,367	8,890	701,939	409,030	6,193
Lebanon	693	756	9	836	40	1,033	19	32,365	147,638	67	652	56,791	870
Bahrain Islands	1	1		2				5	23			48	1
Iran	16	16		20	4	10	1	2,012	6,537	102	2,120	3,202	50
Iraq	1	1		1				1	27		2	10	1
Kuwait	8	6	-25*	8	1	7	1	411	1,589	79	377	538	3
Qatar	1	1		1				41	277	3	265	181	1
Syria	91	113	24	128	5	54	4	1,950	19,973	1	35	6,398	92
Leewards (Antigua)	104	106	2	115	11	117	3	3,151	26,622	173	18,032	10,097	126
Anguilla	8	8		9	1	12	1	252	3,182	11	1,568	970	13
Dominica	117	116	-1*	119	12	135	6	2,041	30,811	129	15,610	10,372	148
Montserrat	15	16	7	16	4	42	2	717	7,908	30	3,992	2,663	32
Nevis	29	31	7	34	5	42	2	466	11,377	16	4,016	4,031	57
St. Eustatius	2	2		4		3		45	218	3	24	137	3
St. Kitts	65	71	9	76	8	72	3	2,028	19,440	186	14,950	7,488	111
St. Martin	43	45	5	50	4	34	2	801	11,331	104	7,182	4,493	61
Liberia	597	401	-33*	658	37	258	12	13,303	113,420	252	24,622	32,751	442
Luxembourg	311	344	11	372	12	211	11	9,267	47,206	305	72,885	23,078	254
Mauritius	63	73	16	79	13	134	2	8,194	29,479	318	27,210	10,796	158
Mexico	24,060	26,311	9	30,026	1,509	16,895	1,004	398,469	4,384,759	24,120	2,827,637	1,308,051	21,364
Morocco	150	135	-10*	151	22	146	6	7,073	45,309	809	43,835	17,339	209
Netherlands	12,300	12,668	3	13,546	377	6,976	211	91,731	1,626,240	3,857	1,378,070	600,525	6,337
Neth. Ant. (Curaçao)	176	185	5	208	15	116	4	6,629	39,039	1,179	40,504	16,560	206
Aruba	114	119	4	128	4	112	3	2,869	17,977	584	19,537	7,399	94
Bonaire	24	23	-4*	26	2	12	1	522	3,756	59	2,571	1,627	17
Newfoundland	531	571	8	645	31	598	35	12,620	97,922	1,163	112,219	30,868	344
New Zealand	3,954	4,067	3	4,355	148	3,862	114	74,307	595,118	6,111	658,810	189,420	2,517
Cook Islands		4	New	6	3			225	3,168		296	1,086	14

Country	1962 Av. Pubs.	1963 Av. Pubs.	%Inc. over 1962	Peak Pubs. 1963	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Nicaragua	473	524	11	580	50	374	19	11,168	126,920	683	88,706	45,172	640
Nigeria	31,923	33,492	5	37,073	1,704	31,207	665	236,572	7,854,879	5,912	678,170	1,940,973	28,263
Dahomey	817	868	6	1,455	49	966	22	8,032	202,179	258	14,973	49,272	477
Fernando Po	52	46	-12*	74				115	10,414	10	327	3,175	82
Northern Rhodesia	28,426	28,303		29,338	392	20,478	591	97,761	4,517,760	3,223	234,410	1,222,100	20,651
Tanganyika	672	745	11	815	54	1,344	25	19,387	209,112	317	18,423	66,477	977
Zanzibar	3	3		5		4		145	209	18	392	107	3
Norway	3,634	3,738	3	3,944	104	2,126	128	62,867	474,545	2,670	630,087	203,144	1,924
Nyasaland	13,900	13,875		15,061	644	12,454	394	70,830	3,239,689	1,808	91,787	1,092,678	9,502
Mozambique	638	745	17	982	39	674	8	4,793	189,230	117	6,078	59,589	674
Pakistan	131	147	12	162	20	88	4	8,715	44,714	1,149	27,283	16,203	195
Afghanistan	9	8	-11*	9	1	12	1	212	1,803	27	1,063	653	7
Panama	1,321	1,316		1,470	112	1,272	43	26,585	301,121	1,819	209,619	112,562	1,654
Papua	384	374	-3*	398	16	167	9	3,153	56,616	102	17,028	18,319	273
New Britain	75	60	-20*	64	3	46	1	1,785	15,847	25	5,374	5,553	50
New Guinea	154	198	29	215	14	293	3	2,511	43,832	25	14,105	19,623	255
Solomon Islands	179	239	34	299	7	524	4	374	53,724		24	22,956	207
Paraguay	409	444	9	461	47	334	22	8,057	108,742	674	80,648	34,925	442
Peru	1,451	1,673	15	1,824	175	2,691	52	70,434	448,353	3,761	350,897	148,077	2,045
Philippines	30,819	32,049	4	36,836	2,878	18,354	1,103	367,839	6,543,431	31,043	2,549,202	1,686,031	25,236
Portugal	1,235	1,597	29	1,798	51	921	31	23,604	295,216	48	12,501	126,219	1,820
Angola	21	35	67	58	1	1	1	491	6,900	9	180	4,897	46
Azores	76	86	13	90	5	130	4	625	18,115	13	2,371	9,796	126
Cape Verde Isl.	3	4	33	7	2	3		191	3,357	3	58	1,530	29
Madeira	30	39	30	46	1	33	1	396	6,535	8	550	2,723	36
São Tomé	4	8	100	10				54	573	3	22	203	6
Puerto Rico	2,176	2,453	13	2,725	128	2,888	56	138,350	462,139	15,264	713,521	165,287	2,699
Tortola	10	15	50	16	2	12	1	680	2,925	33	2,348	1,051	27
Virgin Islands (U.S.)	108	123	14	138	4	73	5	6,153	18,550	850	31,842	7,557	127
Sierra Leone	308	356	16	384	80	918	17	18,056	162,455	806	95,633	56,922	813
Gambia	11	7	-36*	11	2	62	1	527	4,053	14	4,375	1,654	23
Guinea	37	44	19	75	15	96	2	1,097	29,888	5	2,711	9,999	101
Singapore	127	150	18	168	19	77	4	7,078	45,924	1,440	57,560	16,035	257
Malaya	100	106	6	112	24	82	4	58,011	47,767	204	2,017	16,789	265
North Borneo	21	20	-5*	28		7	1	215	1,521	45	913	371	10
Sarawak	3	3		6		2		75	320	4	251	122	3
South Africa	17,657	17,688		18,787	1,045	15,668	478	336,475	3,787,019	23,779	1,487,137	1,094,470	16,129
Basutoland	153	196	28	211	28	84	8	2,767	64,753	56	4,777	17,353	242
Bechuanaland	208	205	-1*	240	16	138	5	2,159	49,135	47	4,513	13,477	194
St. Helena	35	36	3	40	2	29	2	331	6,161	20	3,800	1,927	35
South-West Africa	140	150	7	161	6	77	5	4,215	21,960	330	22,968	6,601	103
Swaziland	378	366	-3*	415	23	527	10	3,545	89,124	123	17,582	22,861	383
Southern Rhodesia	11,263	10,360	-8*	11,058	527	13,866	347	99,369	2,070,866	3,098	267,889	588,624	9,005
Spain	2,358	2,768	17	2,935	158	779	63	30,934	550,145	65	108,831	270,782	3,796
Andorra		3	New	5	1	1		31	635		78	227	5
Canary Islands	75	83	11	90	7	34	2	587	19,004		4,130	8,115	147
Surinam	397	427	8	464	41	329	10	13,016	96,320	634	70,231	34,153	409
Sweden	8,906	9,361	5	10,056	387	10,334	235	214,857	1,392,290	16,438	1,881,663	578,757	5,878
Switzerland	5,185	5,436	5	5,750	110	3,021	118	146,314	693,567	7,641	1,052,641	304,055	3,875
Liechtenstein	6	7	17	8	2			129	844	3	621	333	5
Taiwan	1,552	1,255	-19*	1,477	123	1,025	47	18,109	264,524	1,748	98,010	91,423	749
Thailand	328	312	-5*	357	41	298	23	14,302	79,948	1,941	60,810	25,146	340
Cambodia	7	5	-29*	8	4	10	1	651	3,831	109	3,536	1,268	17
Laos	10	13	30	17	7	16	1	1,873	11,324	113	5,904	3,769	50
Vietnam	11	13	18	15	7	9	1	6,290	8,921	766	11,997	3,361	37
Trinidad	1,539	1,645	7	1,756	77	1,343	39	29,158	296,319	1,797	218,994	116,351	1,714
Barbados	618	651	5	709	17	795	20	7,793	92,411	582	65,906	32,994	578
Bequia	11	14	27	19	3	47		273	6,930	9	2,244	3,090	44

Carriacou	22	25	14	27	2	39	1	103	6,257	5	1,312	2,380	33
Grenada	129	146	13	158	14	83	5	2,175	33,493	155	16,966	11,894	166
St. Lucia	65	73	12	74	8	116	2	1,563	20,564	166	13,340	7,822	128
St. Vincent	53	67	26	75	7	34	2	757	15,808	76	5,906	5,831	86
Tobago	43	52	21	68	5	64	1	1,513	14,747	116	10,145	7,151	71
Uruguay	1,640	1,806	10	1,960	154	1,269	40	49,013	435,045	3,030	285,435	159,558	2,228
Falkland Islands	4	3	-25*	5		1		21	106		181	70	3
Venezuela	2,750	3,150	15	3,369	174	2,001	59	77,705	649,318	3,432	411,470	241,927	3,648
181 Countries	821,434	858,040	4.5	939,384	38,207	789,803	18,840	18,688,858	144,815,497	1,433,385	116,540,324	49,649,276	652,159
†13 Other Countries	99,486	98,608	-.9*	101,452	366	53,402	3,921	338,397	6,435,745	157	305,604	2,345,639	50,311
GRAND TOTAL	920,920	956,648	3.9	1,040,836	38,573	843,205	22,761	19,027,255	151,251,242	1,433,542	116,845,928	51,994,915	702,470
								MEMORIAL ATTENDANCE	WORLDWIDE	1962 1,639,681	1963 1,693,752		
								MEMORIAL PARTAKERS	WORLDWIDE	12,714	12,292		

*Percentage of Decrease
†Work Banned and Reports Are Incomplete

tian religion should be have changed. Why not make your religion like what Jesus taught his to be, Christian?

[15] In addition to these 702,470 home Bible studies held in the private homes of people Jehovah's Christian witnesses conducted 843,205 public meetings, usually on Sundays, in their Kingdom Halls. There are other weekly meetings too, such as the theocratic ministry school, a Bible school where Jehovah's witnesses receive training to express themselves better. They have "service meetings" each week, where they learn how to improve their house-to-house ministry. Then there is the weekly study of the *Watchtower* magazine and the congregation book study. All these meetings are Bible study meetings. Jehovah's witnesses keep on preparing themselves so as to be better ministers.

[16] The outstanding thing about Jehovah's witnesses is that they believe alike and preach the same things Jesus preached. They do not encourage conclusions of their own originality. God's Word is their teacher. Who is man that he can determine by himself the way of everlasting life? He needs a guide. That guide is the written Word of God. Jesus said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) And where is the truth Jesus taught? In the Holy Bible! Study it with others.

[17] There are many people of all nations yet to be discipled, and after learning the commandments of Christ Jesus they will dedicate their lives to the service of Jehovah and be baptized by total immersion in water. During the year 1963 Jehovah's witnesses baptized 62,798 individuals from all nations, people and tongues. They not only baptized these individuals but they taught them to observe all the things Jesus commanded. These, too, became Christian ministers.

[18] To help people, in their preaching work Jehovah's witnesses placed with the people many Bible-study aids in 162 different languages. In the year 1963 they distributed 4,221,772 Bibles and bound books and 14,805,483 booklets. One of the best ways to keep your faith strong is to read regularly the Scriptures and good publications on the Holy Bible. All of Jehovah's witnesses around the world read the *Watchtower* and *Awake!* magazines and so do millions of other per-

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15. What other ministerial activity did Jehovah's witnesses engage in during the past year?
16. How do witnesses of Jehovah feel about reaching their own conclusions, and why?
17. Why is it evident that there are yet many people who want to be followers of Christ?
18. Since printed Bible sermons are of great value in appreciating God's promises, what distribution of them did Jehovah's witnesses carry on in 1963?

sons. Jehovah's witnesses obtained 1,433,542 new subscriptions for the *Watchtower* magazine, printed in sixty-six languages, and the *Awake!* magazine, printed in twenty-five languages. They also placed individual copies of these two journals to the total number of 116,845,928. What an aid these printed Bible sermons are to Jehovah's witnesses! They cannot spend all their time in the homes of the people talking, but they can leave literature with them so that the people can read until the publishers of the good news can make a return visit.

19 The Society has its own printing plants where Bibles, books, booklets, tracts and magazines are printed. To meet the demand for Bible literature ministers of Jehovah's witnesses, all volunteer workers, produced 6,722,239 Bibles and bound books, 26,057,581 booklets, 103,763,470 copies of the *Watchtower* magazine and 95,100,307 copies of the *Awake!* magazine. They also printed 487,116,545 handbills, tracts and letters, as well as other office supplies.

20 The method Jehovah's witnesses use to reach the people is exactly like the method employed by Christ Jesus and his disciples. They went preaching from house to house and publicly. Jehovah's witnesses today do the same. Today, though, the printed page helps Christian witnesses of Jehovah to speed up their work. It is not just left to the memory of the person who has heard what is said about everlasting life, but leaving Bible literature helps him to learn the truth in his private study of God's Word.

21 In addition to attending meetings at Kingdom Halls regularly five times a week, and taking part in the discussions there, did you know that Jehovah's witnesses spend about ten hours each month going from house to house preaching and teaching the good news of God's kingdom? Some spend more time, others less. Many special representatives devote much more time to this ministry work each month. There are 7,475 special pioneers who go into territory where there are often no congregations and spend at least 150 hours a month preaching from house to house, conducting Bible studies and organizing new congregations. Then there is another group of 31,098 pioneers who devote approximately 100 hours each month to the field service. They work generally in large cities, but may choose any field territory that is not assigned to someone else, and in such they carry on their ministerial service under the supervision of the Society.

22 Society representatives called circuit and district servants visit all pioneers and congregations to give organizational assistance and Scriptural counsel. These spend one week with each congregation, helping with the local problems. There are 1,983 such circuit and district servants assigned to overseers' duties.

23 The ninety branch offices of the Watch Tower Society around the world supervise the work of the circuit and district servants. There are 1,461 dedicated ministers of God that live in what the Society calls Bethel homes attached to branch offices. The branch office staff is keenly interested in the activity of all pioneers and congregations, and these all receive uniform instructions every month from the branch office under which they serve. This develops unity, oneness of thought and action, because all the instructions sent out

19. How did the Watch Tower Society's printing plants meet the demand for printed Bible sermons?
20. While Jehovah's witnesses today use the same method of preaching that Jesus and the apostles used, what advantage do they have today, and why is this an advantage?
21. Outline the ministerial work done by Jehovah's witnesses as congregation publishers, special pioneers and regular pioneers.
22. Why does the Society use circuit and district servants?
23. (a) What part do those serving in branch offices of the Society have in spreading the Word of God boldly? (b) How does the "organization chart" show much has been accomplished since 1938?

are based on the Word of God. All the activity performed by Jehovah's witnesses conforms to the principles of truth and righteousness and results in a showing of love by these witnesses toward their neighbors. Jehovah's witnesses everywhere really feel the urgency of preaching the good news of God's kingdom. Through this kind of organization much is accomplished worldwide.

ORGANIZATION CHART SHOWING INCREASE AT FIVE-YEAR INTERVALS

Year	Average Pubs.	Peak Pubs.	Hours	Bible Studies	Congregations	Countries
1938	47,143	59,047	10,572,086		3,633	52
1943	109,794	126,329	28,726,524	66,493	6,310	54
1948	230,532	260,756	49,832,205	130,281	11,714	96
1953	468,106	519,982	72,344,728	281,219	14,163	143
1958	717,088	798,326	110,390,944	508,320	17,878	175
1963	956,648	1,040,836	151,251,242	702,470	22,761	194

24 There is one day in the year that Jehovah's witnesses commemorate, that is, the day of Christ's death. That day, Nisan 14 according to the Jewish calendar, Jesus commanded to be remembered because of its significance. Last year Nisan 14 began on the evening of April 8, 1963, and there were 1,693,752 witnesses of Jehovah and persons of goodwill assembled in Kingdom Halls around the world to celebrate this occasion with gladness because they rejoiced that Christ Jesus died according to the will of God in their behalf. Of this number, 12,292 professed to be of the remnant of the body of Christ, anointed by holy spirit to be joint heirs with Christ Jesus in heavenly glory, and they anticipate being part of the bride of Christ. The hope of all the rest assembled that night is everlasting life in a new system of things here upon the earth along with all those dead ones who loved righteousness and showed it by their works too. These will be resurrected in God's due time during the one-thousand-year reign of Christ. It was Jesus who said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) What a day or period of time that will be! What love one can show now to tell such truths to mankind!

25 The strong sense of responsibility Jehovah's witnesses have causes them to continue to preach this good news about the death and resurrection of Christ Jesus and the ransom sacrifice that he provided. They believe in God's kingdom as mankind's only hope. They not only pray for this kingdom to come but work for it now. Have you ever earnestly prayed 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"? (Matt. 6:9, 10) If you have, work for it too by being a real Christian minister.

26 To do this great work of declaring the "everlasting good news" that Jehovah's witnesses feel they must perform requires real love on their part for their fellowman of every nation, tribe, tongue and people. But to do this they must first of all have love for their Father in heaven. Jehovah's witnesses love Christ Jesus too and they know they are his disciples. They are truly Jehovah's Christian wit-

"Jehovah's Witnesses Are Not Christians," says sign on St. Andrew's Catholic church in Milan, Italy, July, 1963. But the facts do not agree.

24. (a) What great gathering took place on April 8, 1963, and how many assembled at that time? (b) What hope lies before the remnant of anointed ones? the great crowd of others?

25. Besides praying for God's kingdom, how else does one show forth his faith in such kingdom?

26. To whom must love be shown in order to speak boldly the word of truth?

nesses because they love not only Jehovah, but his Son, Christ Jesus, and they are doing the will of God and following the commandments of Christ. Doing this in a world with the spirit it has against truth certainly takes love and boldness, but it certainly will lead to life and eternal happiness.

[27] Even with all the teachings of the Bible that Jehovah's witnesses carry on, some religious organizations of the world today claim that the Witnesses are not Christians, but that is because the religious organizations are jealous, even as were the Jewish priests. Jehovah's witnesses are walking in the footsteps of Christ Jesus, and the false religionists know it! Jesus said: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." (John 13:34, 35) This love Jehovah's witnesses do have and they proved it again in their Around-the-World Assembly in the summer of 1963. They must maintain that love even while in this present evil system of things in order to receive the blessing of Jehovah God and everlasting life. If you have the love and the boldness of the early Christians, then get out of Babylon the Great, the world empire of false religion, and serve Jehovah God and obey the commandments of Christ Jesus with Jehovah's witnesses and have their joy in preaching the "everlasting good news."

27. (a) Despite the good work of the witnesses of Jehovah, how do many religious organizations view them in our day? (b) What closing encouragement do Jehovah's witnesses give to all who want life?

"FIGHT THE FINE FIGHT OF THE FAITH"

TIME and again the Scriptures liken the course of a Christian to that of a soldier. One such instance is where the apostle Paul wrote 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.*

What is that faith? "The faith" is the faith that Jesus and his disciples and apostles had in Jehovah God and in the inspiration of the Hebrew Scriptures. And today "the faith" includes faith in the Christian Greek Scriptures.—2 Pet. 2:4-9; 3:15, 16.

What does it mean to fight the fine fight of the faith? It means preaching the Word of God, the good news of God's kingdom, from house to house, on the streets, in the homes and wherever else an opportunity presents itself—doing so despite indifference and ridicule. And where the "superior authorities" ban preaching the good news, it means continuing to do so underground. As the early Christians were an organization of preachers, so Christ's followers today must likewise be preachers, in both favorable and unfavorable season.—2 Tim. 4:2.

Jesus Christ set a fine example in fighting the fine fight of the faith. He did not close his mouth because of opposition by the rulers of his day, but continued preaching faithfully even though it meant death on the torture stake. The apostle Paul also set a fine example. Among the things he willingly endured in fighting the fine fight of the faith were being persecuted by the Jews, beaten with rods, stoned, imprisoned, shipwrecked, and suffering from hunger and thirst.—Heb. 12:2; 2 Cor. 11:23-28.

To be able to fight the fine fight strengthen your faith by taking in knowledge of Jehovah God and Jesus Christ. Read God's Word daily and study it with the helps God has provided, such as this magazine. For a strong faith it is also imperative that you do not forsake gathering together with others who are also fighting the fine fight of the faith. At the same time keep asking God to increase and strengthen your faith.—Heb. 10:23-25, 38, 39.

And what will be the reward for fighting the fine fight of the faith? The reward of a firm hold on the everlasting life promised to all faithful servants of Jehovah God and to be enjoyed in God's new system of things. —1 Tim. 6:12.

* For details see *The Watchtower*, January 1, 1963.

DO YOU REMEMBER?

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

● When a Christian husband and wife feel they are incompatible and want to separate, what is wrong?

One or both of them are not applying Bible principles.—P. 570.*

● Do angels have a part in the preaching of the good news of God's kingdom?

Yes, the preaching is done under angelic direction.—Pp. 586, 588.

● What is the difference between a rebuke and a reproof?

A rebuke may not be deserved and can be given to inanimate things and the incorrigible. A reproof is always deserved and given only to moral creatures able to benefit by it if they choose.—Pp. 659-661.

● What is "Babylon the Great" of Revelation 17:5?

The world empire of false religion based upon the religion of ancient Babylon.—P. 698.

● Who is God's "woman," first mentioned at Genesis 3:15?

His wifely organization of heavenly creatures.—P. 716.

● Who is the woman enemy of God's woman (Mic. 7:8)?

The world empire of false, Babylonish religion.—P. 718.

● Why was Pergamum described as the site of the "throne of Satan" (Rev. 2:12, 13)?

Because of its taking the lead in emperor worship.—P. 731.

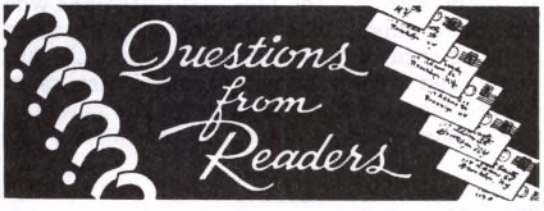
● What is "the spirit of the world"?

The frame of mind, the inclination of mind, the persistent tendency that controls the world of mankind ruled by Satan the Devil.—P. 745.

● What are the seven plagues mentioned in Revelation chapters 15 and 16?

Judgment messages from God's Word expressing his righteous anger and making clear how world conditions appear to him. —Pp. 751, 752.

* All page references are to *The Watchtower* for 1963.



● What is the meaning of Proverbs 14:17? The rendering in the *New World Translation of the Holy Scriptures* differs from that of other translations.—L. A., United States.

Proverbs 14:17 reads, according to the *New World Translation:* "He that is quick to anger will commit foolishness, but the man of thinking abilities is hated." The *King James Version* says: "He that is soon angry dealeth foolishly: and a man of wicked devices is hated." Now, there is no doubt that "he that is quick to anger will commit foolishness" or that "he that is soon angry dealeth foolishly." But, what about the phrase "a man of wicked devices is hated"? Various translations agree with the *King James Version* in this rendering, whereas the *New World Translation* seems to give a different thought in saying, "but the man of thinking abilities is hated."

First, let us take note of this phrase as rendered by certain modern translators. James Moffatt's version reads: "but a prudent man will be patient." Lamsa's translation from the Peshitta says: "but a wise man is moderate." *An American Translation* reads: "But a man of discretion is patient." The *Revised Standard Version* also says: "but a man of discretion is patient." Noteworthy, however, is its footnote on the word "patient," which shows that the Hebrew says "is hated." Yet it is seen that these modern translations speak of "a prudent man," "a wise man" and "a man of discretion." The underlying thought is quite similar to that found in the *New World Translation,* which speaks of a "man of thinking abilities."

The expression "thinking abilities" is rendered from the Hebrew word *mᵉzimmáh* in the plural number. *Mᵉzimmáh* means "a *plan,* usually evil (*machination*), sometimes good (*sagacity*)." So the Hebrew word can be used in a good sense, which is allowed by the expression "thinking abilities."

Well, then, is a man of thinking abilities even in a good way hated? Actually, the world in general is not particularly fond of persons who exercise thinking abilities. Thinking persons who are true intellectuals are now some-

times called "eggheads." This term has often been applied in a disparaging manner to those who really use their thinking faculties properly and productively. They are frowned upon because they exercise their minds. Some persons are too lazy to think, for thinking is hard work. Hence they look unfavorably upon those who utilize mental abilities, who show industry in employing the mind. It often occurs, therefore, that thinking persons are hated.

Reflecting a rather general view is the following quotation from the book *The Age of Conformity*, by Alan Valentine, pages 105 and 106: "Einstein was another kind of national hero in a more remote way; almost no one understood him but nearly everyone accepted the experts' verdict that he was a tremendous adventurer on the exalted heights of mathematics. But when he began to express opinions on public issues his admirers diminished. To think independently is to challenge the democratic norm, and 'highbrow' and 'theorist' are not complimentary terms. 'I'd rather be a bonehead than an egghead,' is simply the latest slogan to defend the commonplace."

There are, of course, those who only pretend to think. Proverbs 14:17 is not referring to these pseudo-intellectuals. They have not really attained the position of true intellectuals, thinking persons who show they have real intelligence. The pseudo-intellectual who acts and talks in a manner intended to impress may actually exhaust others instead and may repulse them. But he is not the type of person that is "the man of thinking abilities" who is hated. In the case of the sham intellectual the truthfulness of 1 Corinthians 8:1 is demonstrated: "knowledge puffs up."

That a man of *real* thinking abilities is hated, however, is evident as far as Jehovah's witnesses are concerned. They exercise their minds regarding God's purposes and they walk with God. (Mic. 6:8) They take in and act upon knowledge of God's Word and do not conform to this system of things. (Rom. 12:1, 2) As thinking persons who follow Christ as their exemplar and who do the divine will they are hated. In this they are unlike worldlings. And no wonder, for they are no part of this world! They show this by thinking, by exercising their mental faculties, and then by acting in harmony with the righteous principles of God's Word.—John 15:19.

The expression "thinking abilities" at Proverbs 14:17 could, of course, cover malicious thinking. A man who devises evil or who is malicious is hated. So either application given to "thinking abilities" is possible. Yet there is really no escaping the fact that Christians who use their minds, who exercise their thinking abilities regarding God, his Word and his purposes, and who walk with Jehovah are hated by this world, which "is lying in the power of the wicked one."—1 John 5:19; Isa. 30:20, 21.

ANNOUNCEMENTS

FIELD MINISTRY

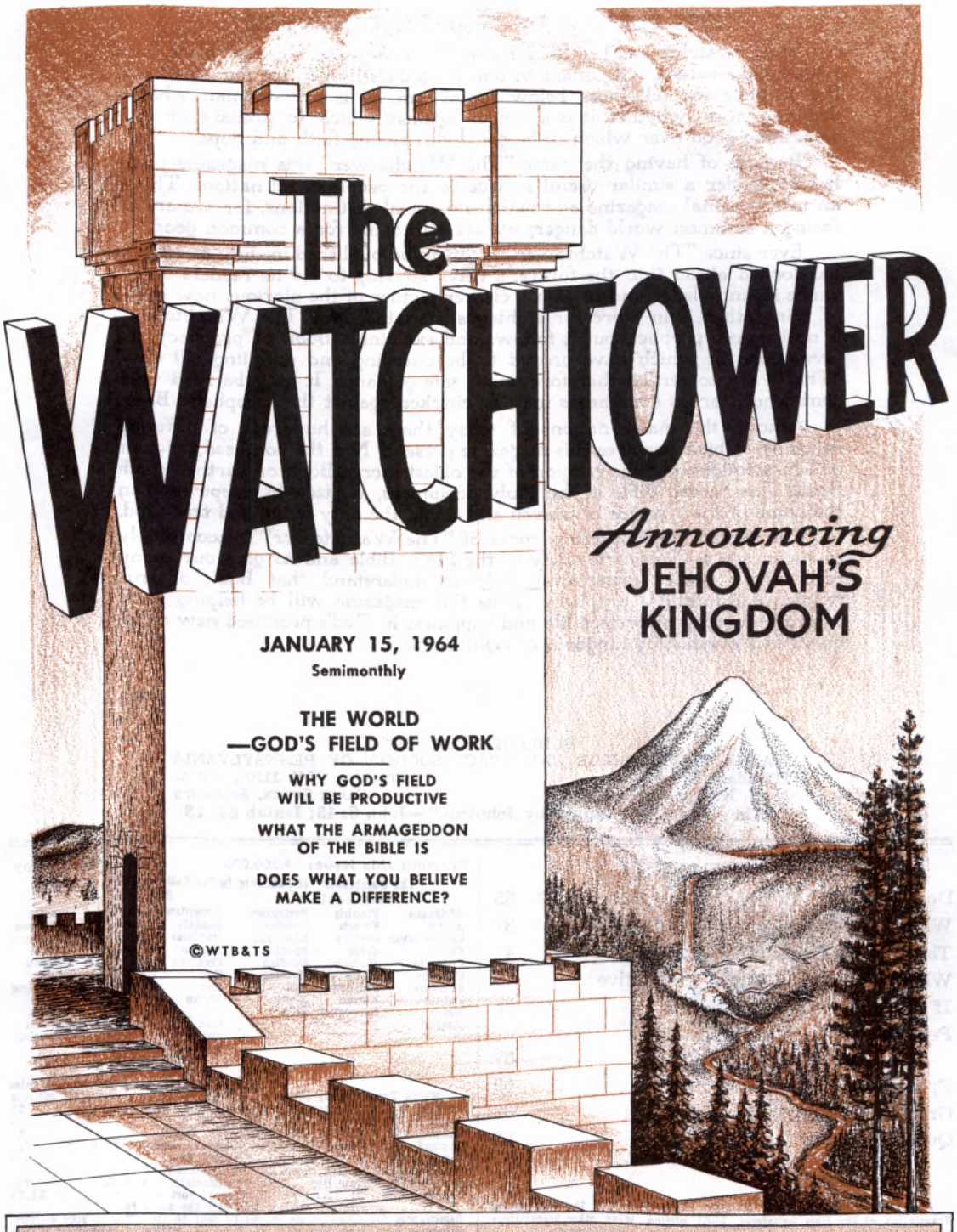
What must one do to put up a fine fight for the faith? He must publish that faith before "many witnesses." (1 Tim. 6:12) Jehovah's witnesses will be doing that during January by preaching and teaching from the Bible, and by offering to all persons a year's subscription for *The Watchtower*, together with three booklets on the Bible, for a contribution of $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 2: They Listened to an Angel, ¶1-25. Page 7.

February 9: They Listened to an Angel, ¶26-44, and Love and Boldness Lead to Life, ¶1-6. Page 14.

February 16: Love and Boldness Lead to Life, ¶7-27. Page 21.



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Does What You Believe Make a Difference?

THERE are many things you could believe that really would not make any difference to your welfare. For example, you might believe that one color is more pleasing to the eye than another, and it would not affect your life to any degree. It would be a matter of personal taste.

However, what if you believed you could jump out of a high-flying airplane without a parachute to slow your descent? Ah, you say, that would make a difference, because believing such an absurd thing would affect your life, actually placing it in jeopardy. So you are careful to believe what is true where your life is concerned. You would be tolerant of the beliefs of others, but you would not make them your own if you felt your welfare was endangered by such beliefs.

Are you just as careful regarding your beliefs about your own relationship to God? How careful are you to ascertain with correctness what God requires of you? Do you have a sound basis for your beliefs about your place in God's purposes? True, many say that what you believe along these lines does not matter, so long as you have some belief. But ask yourself this question: While what you believe may not matter to others, does it matter to God?

You acknowledge that it is dangerous for a person to entertain erroneous beliefs about "natural" laws, such as defying gravity by jumping out of an airplane without a parachute. These "natural" laws are really laws fixed by God. Should this not cause you to consider that it also would be dangerous to entertain erroneous beliefs regarding others of God's laws for humans? If wrong views regarding "natural" laws can endanger one's life, then surely wrong views regarding others of God's laws for human creatures can be even more dangerous, since this could affect our eternal welfare.

Down through the centuries people have believed fantastic things about God and his purposes. They have conjured up myriads of gods and related beliefs. Yet the average person today would have difficulty naming even a few of the ancient gods and what they stood for. They have vanished with time because such existed in the imagination only, not in fact. The false gods of today that do not exist in actuality will likewise pass away in time. Only the Almighty God Jehovah and his purposes have remained consistent, unchangeable, reliable.

Recently an erroneous religious belief

made a difference to a hospital patient. This patient had been in a deep coma for days. He was given the best of care. Then a staphylococcus infection developed on his chest and abdomen. Nobody could understand where the germs came from. Everything was thoroughly sanitary, and no other patient had such an infection. One day a skin specialist noticed the mother of the stricken man sprinkling something on his stomach. It was discovered that the mother had been regularly sprinkling "holy water" on her son, believing that this would help him get well. A doctor took a sample of this water and found it loaded with germs! When the sprinkling of "holy water" ended, so did the infection. (*Life*, Sept. 27, 1963) While the mother was no doubt sincere, still the practice had no force for good. It was not God's way. It amounted to nothing more than superstition, and in this case it resulted in harm where good was intended.

Where our relationship to God is concerned, what we believe makes a big difference. In the days of Noah, more than 4,000 years ago, the overwhelming majority of mankind believed they could reject God's ways and do as they pleased. The result was that "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. . . . And the earth came to be ruined in the sight of the true God and the earth became filled with violence." (Gen. 6:5, 11) When God, through the righteously disposed man, Noah, warned that generation of their impending doom by means of a global flood, they did not believe it. What a difference this made in their lives! Because they refused to believe God and act on his word, they lost their lives in that great deluge. Noah and his family survived the end of that world because they believed God and acted on his word. It meant a great difference in their lives, for they were saved from that world disaster. It also made a great difference to the entire human family on earth today, for we are all the descendants of Noah and his family. The disbelievers were cut off in the Flood and had no further offspring.

Bible prophecy clearly indicates that we, too, live in a time of judgment and are near the end of this bad system of things. Jesus marked our time as the one that would see God cleanse wickedness from the earth as He did in Noah's day. (Matt. 24:37-39) Whether you believe and act on this knowledge or not will make a tremendous difference. What difference? "I have put life and death before you, the blessing and the malediction," is the way Jehovah stated it through his servant Moses. (Deut. 30:19) The difference is between everlasting life and everlasting death!

It is true that the majority of earth's inhabitants do not believe that such a choice faces them, but neither did the people of Noah's day. Those who scoff in disbelief forget something. As the apostle Peter stated: "According to their wish, this fact escapes their notice, . . . the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:5, 6) Just as surely as that ancient world ended by an act of God, so the present one will.

Do not be misled. What you believe regarding God and his purposes will make a great difference in your life. If you desire God's blessings you will want to study his Word, the Bible, to ascertain his requirements for you. Then you will want to live your life in harmony with God's expressed will, for "the world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) What a difference it will make for you to believe God's ways!

WHAT THE *Armageddon of the Bible* IS

DANGER lies in meaningless "wolf calls," namely, warnings that have no basis in fact. If cries of "Fire! Fire!" are made without there being a fire, the frightful possibility remains that people will not respond when a true alarm is sounded. When warning signs and signals are obscured, muffled or misrepresented, the effect is often calamitous. "For truly," said Paul, an apostle of Jesus Christ, "if the trumpet sounds an indistinct call, who will get ready for battle?" (1 Cor. 14: 8) Such is the hidden danger behind the misuse of the word "Armageddon," also known as "Har–Magedon."

It is no secret that world statesmen, clergy and the public press use the word "Armageddon," but it is just as obvious that few people know its Biblical meaning. The word itself has come to mean many things to many people, thus diminishing and obscuring its true significance. For example, the Akron *Beacon Journal,* October 9, 1961, under the editorial heading "The Armageddon Bomb" said: "It is possible that Russia is building up to the test of an 'Armageddon' or 'Doomsday' bomb, of a hundred megatons—equal to a hundred million tons of TNT." The implication here is that "Armageddon" has to do with a man-made "doomsday" precipitated by the use of nuclear weapons. Nothing could be farther from the truth, yet it is surprising how many hold to this view, or slight variations of it.

For instance, after a speech on the retaliation doctrine by Russia's Marshal Malinovsky, the New York *Times,* June 1, 1960, said that it had become supremely urgent to define the vertical borders of territorial air. "We cannot afford to drift toward Armageddon simply because nobody bothers to face the obvious problem," the paper said. On October 30, 1961, Francis Cardinal Spellman of the Roman Catholic Church, according to the New York *Herald Tribune,* called "for prayers to spare the world from 'thermonuclear Armageddon.'"

The Armageddon that these men fear, however, is not the Armageddon of the Bible. They fear extinction wrought by man.

In a similar vein, referring to the gigantic struggles between nations of men as Armageddon, various writers frequently use the term. For example, in the July 1962 issue of *Reader's Digest* appeared an article entitled "Prelude to Armageddon." It was a short story about approaching a point of no return from World War I. The *Saturday Evening Post,* April 20, 1963, featured a major excerpt from a novel by Leon Uris called "Armageddon." This is a powerful story of the American occupation of Germany following World War II.

As confusing as are such opinions about Armageddon, there are still other opinions to add to the confusion. The Newport *Daily News,* September 21, 1960, for example, under the subheading "Road to

Armageddon" stated: "The gathering of leaders of many nations of the world for the General Assembly of the United Nations sets the stage for Armageddon, the conflict between good and evil."

From such reports one might be led to believe that Armageddon was being fought by member nations in the conference rooms of the United Nations and that these political powers are waging an ideological war against the forces of evil in the world for the good of all mankind. But the idea ignores the fact that the battle against evil has been going on since the appearance of "evil" in Eden. All these opinions tend to do one thing, namely, confuse men as to the true meaning and significance of the Armageddon mentioned in the Bible.

BEHIND THE WORD "ARMAGEDDON"

The word "Armageddon" is not an invention of the political rulers and kings of the earth. Knowingly or unknowingly, they have borrowed the word from God's Word, the Bible. Even in the Bible it appears but once, and this is in the passage found at Revelation 16:13, 14, 16: "And I saw three unclean inspired expressions . . . 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, according to other translations, "Armageddon."

What is *this* "Har–Magedon" or "Armageddon"? From the Scripture text just cited it is clear that the word refers to the symbolic place of an all-out battle in which the political rulers of the earth, under the inducement of invisible demon forces, are gathered together to fight, not against one another in a nuclear war, but against God the Almighty and his Messianic king, Christ Jesus. And because of its association with this symbolic place, the war itself has come to be called Armageddon.

But how can political kings and rulers wage a war against an invisible God? An understanding of the name "Armageddon" will help us to answer these questions. The name is of Hebrew origin and seems to mean "Mountain of Megiddo," referring to the Hebrew fortress city of Megiddo. It thus becomes clear that it is closely associated with the territory of God's people who were, in ancient times, the Hebrews. It was at Megiddo or nearby that decisive battles were fought. Here is where Joshua defeated the king of Megiddo. Here Judge Barak gained a victory over Canaanite King Jabin, and in this battle Heaven is said to have fought for the victory of God's people. Here is where King Josiah was mortally wounded. So at Megiddo kings of the earth gathered for their showdown battles. They fought against the soldiers of Israel, but this was no more than an indirect way of challenging the sovereignty of Jehovah, Israel's God.—Josh. 12:21; Judg. 4:12-24; 5:19-21; 2 Ki. 23:29, 30.

ATTACK BY GOG OF MAGOG

Further enlightenment on this matter is found in Ezekiel's prophecy regarding the attack of Gog of Magog. Addressing himself to Satan the Devil, under the symbol of Gog, Jehovah points to the time and the place of the attack and says: "In the final part of the years you will come to the land of people brought back from the sword, collected together out of many peoples, onto the mountains of Israel, . . . even a land that has been brought forth from the peoples, where they have dwelt in security, all of them. And you will be bound to come up. Like a storm you will come in. Like clouds to cover the land you will become, you and all your bands and many peoples with you."—Ezek. 38:8, 9.

Thus we see that, under the influence of Satan or Gog, the political rulers of the earth, unable to attack the invisible Messianic kingdom of God to show that they refuse to recognize and surrender to it, vent their anger on the only part of the Kingdom's realm that they can touch, that is, the place, "the land" or the holy estate of spiritual Israel, God's anointed witnesses here on earth. Ever since the time of Abel Jehovah's witnesses have been objects of the hatred of men and nations, but this attack is something more than the persecution they have experienced until now. It is a final, all-out attempt to destroy them. When it comes these witnesses will not all be located at any specific geographical location on earth. Neither does the name "Armageddon" appear on any geographical map. It does not refer literally to the neighborhood of Megiddo, now in the territory of the Republic of Israel, but it refers symbolically to the place within the realm of the experiences of Jehovah's witnesses on earth where the final war is to be fought.

Notice how Ezekiel's prophecy describes the destruction of God's wicked enemies that takes place: "And I will . . . bring you in upon the mountains of Israel. . . . On the mountains of Israel you will fall, you and all your bands and the peoples that will be with you. To birds of prey, birds of every sort of wing, and the wild beasts of the field I will give you for food."—Ezek. 39:2-4.

There is a striking similarity between this and the apostle John's vision of the battle of Har–Magedon: "I saw also an angel standing in the sun, and he cried out with a loud voice and said to all the birds that fly in midheaven: 'Come here, be gathered together to the great evening meal of God, that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of strong men . . . of freemen as well as of slaves and of small ones and great.' . . . And all the birds were filled from the fleshy parts of them."—Rev. 19:17-21.

THOSE INVOLVED IN THE FIGHT

Did you notice who are the ones who are reduced to mere carcasses for the birds of prey to feed on? They are the "kings," "military commanders" and "strong men," 'freemen as well as slaves and small ones and great.' This narrows the destruction of Har–Magedon down to the political kings and rulers of the inhabited earth and those who support them.

So it is vital for every person on the face of the earth to be alert, if he does not want to be numbered among those who will go down in destruction in "the war of the great day of God the Almighty." One's responding to the propaganda that teaches one to put confidence in the kingdoms of men instead of the kingdom of God means that one is being guided by "expressions inspired by demons." One who heeds the urgings of human leaders who encourage one to be active in the affairs of the world, a part of it, so showing that one is on friendly terms with it, is actually being alienated from Christ and becomes an enemy of God. In unmistakable terms Jesus said of his followers: "They are no part of the world." And the disciple James wrote under inspiration: "Whoever . . . wants to be a friend of the world is constituting himself an enemy of God."—Rev. 16:13, 14; John 17:14; Jas. 4:4.

For those who thus align themselves against Jehovah God and his kingdom there is no hope for survival. While God may well cause the nations to turn against one another, resulting in much slaughter with their own weapons, as he did with the armies of Ammon, Moab and Mount Seir when they came up against his people in ancient times, he also has at his disposal

all the forces of nature. These, too, he will unleash against his foes. And his appointed executioner Jesus Christ, with the angelic forces of heaven, will himself pursue the battle until the entire visible political organization under the control of Satan the Devil, "the god of this system of things," with all its military and civilian supporters, is completely destroyed from the face of the earth.—2 Chron. 20:1-30; Judg. 5: 19-21; Job 38:22, 23; 2 Cor. 4:4.

But does not Armageddon also include the destruction of the false religious element here on earth? No, it does not. As a reading of Revelation chapters 17-19 shows, this is something that will have already been taken care of in the period immediately before Har-Magedon begins. The kings of the earth, symbolized by the "ten horns" of the wild beast of Revelation chapter 17, will turn on the harlotrous system of Babylonish religion and "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." (Rev. 17:16) This takes place before the kings make their Armageddon war against the representatives of God's kingdom on earth. In fact, their pursuit thereafter on to Har-Magedon is nothing more than a demonized attack against anything that stands in the way of their selfish aims to perpetuate themselves in national governments, political systems and international alliances. So, having rid themselves of the religious harlot, they are lured on to the attack against the Messianic kingdom of God, which they refuse to recognize as the rightful government over earth. The Kingdom preaching of Jehovah's witnesses becomes the object of their wrath. This attack means war, "the war of the great day of God the Almighty," Har-Magedon.

What about Satan and his demons? Will they be killed or abyssed at the battle of Har-Magedon? No, this is something that comes *after* the battle of Har-Magedon is over. Then it is that the Angel of angels, Christ Jesus, comes "down out of heaven with the key of the abyss and a great chain in his hand" to seize Satan and his demons and hurl them into a state of oblivion. Having witnessed first the destruction of the worldwide empire of false religion, then Har-Magedon from its start to its finish, they will be severely vexed through the humiliation of seeing that the apparently defenseless worshipers of Jehovah whom their human puppets sought to wipe out are the only ones left remaining in the earth.—Rev. 20:1-3.

It is among these worshipers of Jehovah that all lovers of righteousness want to be, and it is for this reason that we must understand what Armageddon really is and avoid the "inspired expressions" that endeavor to align men with the enemies of God at that universal war. False conceptions with regard to man's immediate future can lead only to disaster. Watch for the outworking of God's prophecies regarding the Armageddon of the Bible and work in harmony with his will for survival into a new order where "righteousness is to dwell."—2 Pet. 3:13.

COMING IN THE NEXT ISSUE

- Messengers of Liberation.
- The Comely Feet of the Messengers.
- What Is Required to Please God?
- Religion with a Swing—the Pentecostal Way.

THE WORLD —God's Field of Work

"The field is the world."
—Matt. 13:38.

DID you know that you are part of a field that is under cultivation? Whether you believe it or not, you are, just as certainly as you are part of the human family. This cultivation is not part of a selfish scheme in order to exploit you in some such sort of way as the imperial powers of this earth have made selfish gain out of the people whom they have subjected and governed as colonies. The cultivation that we will here examine is for our highest good for all time to come. It is God's cultivation, which he sent his beloved Son to undertake and accomplish, sending him with the pure motive of love. The Son as a fellow worker with God described this work of cultivation by means of a parable.

[2] In this parabolic illustration the Son, Jesus Christ, likened himself to a householder of nineteen hundred years ago who sowed good seed in his field. By night an enemy sneaked onto the field and oversowed it with weeds. When the seeds began to grow, the presence of the weeds was discovered. The householder would not let his slaves at once remove the weeds for fear that while doing so they might also uproot much of the wheat and thus cause a loss. He waited till harvest, at which time the difference between the weeds and the wheat would be unmistakably plain. Then he sent the slaves out to pluck out the weed stalks by hand, leaving the wheat undisturbed in the field. The weeds were bound in bundles to be burned, so that the work of the enemy came to nothing. After that the householder had his slaves gather the pure wheat into his storehouses, free from all poisonous weeds.—Matt. 13:24-30.

[3] Not even the disciples of Jesus Christ understood the prophetic meaning of this illustration, and so they asked him privately for an explanation. We quote his explanation as it is translated into English in the Authorized or King James Version of the Bible, now more than 350 years old, which calls the weeds "tares":

[4] "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:37-43, *AV*.

1. (a) Of what is the entire human family a part? (b) Whose field of cultivation is it, and why is it good to give consideration to it at this time?

2. (a) What illustration of Jesus is it now timely to consider? (b) Show the wisdom of the householder in not letting his slaves immediately pluck the weeds in his field of wheat.

3, 4. To the disciples' inquiry what explanation of this illustration did Jesus give?

5 According to the way that the Authorized or King James Bible translates the parable "the field is the world" and "the harvest is the end of the world" and "so *shall* it be in the end of this world." From this translation a person who does not know the original Greek of the Christian Scriptures of the Bible would understand that at the harvesttime the "field," which is "the world," is to come to an end, evidently by fire, because fire is mentioned as an agency of destruction. From this the reader of the Bible authorized by King James in 1611 might understand that the earth underneath our feet is to be destroyed by a worldwide fire, and so have a fiery end, like those tares or weeds.

6 However, in the illustration Jesus did not say that the householder burned up his field and ruined himself as a farmer, either before or after the genuine wheat was gathered into his storehouses. It was only the tares or weeds that were burned, and this only after they had been plucked out of the field.

7 Hence the field, which pictures "the world," remained for the householder's further service, although some changes *took* place in that field. The "world," pictured by the field, remains, but in a cleansed condition. The "harvest," which comes at the end of the growing season, does not therefore picture the end of that "field" symbolizing the world. According to the Authorized Bible Version of King James of England there seem to be contradictions in Jesus' explanation of his illustration. But Jesus did not contradict himself in the original language of the Bible. The difficulty was created by King James' Bible translators.

8 The problem is easily solved when we go back to the original language by means of various Bible helps and find out that the two worlds are not one and the same thing. In the original Greek text of the Bible the word for the "world" symbolized by the "field" is *kósmos,* but the word for "world" the end of which comes at harvesttime is *aión.* Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of the *kósmos;* but the end, conclusion or consummation is what befalls the *aión.* We read, in so many words, of only the end of the *aión.*

9 The difference between *kósmos* and *aión* is shown in some of our modern Bible translations that translate *kósmos* and *aión* as being different.* For example, the *New English Bible* of 1961 reads: "The field is the world; . . . The harvest is the end of time. . . . so at the end of time the Son of Man will send out his angels." —Matt. 13:38-41.

10 The *Revised Standard Version* of 1952 translates the same portions as follows: "The field is the world, . . . the harvest is the close of the age, . . . so will it be at the close of the age. The Son of man will send his angels." Alexander Campbell's translation, made in 1835, reads: "The field is the world: . . . The harvest is the conclusion of this state; . . . so shall it be at the conclusion of this state. The Son of Man will send his angels." In agreement with this last-quoted translation the *New World Translation of the Holy Scriptures,* of 1961, reads: "The field is the world; . . . The harvest is a conclusion of a system of things, . . . so it will be in the conclusion of the system of things. The Son of man will send forth his angels."

5. What are the difficulties encountered when reading this illustration from the *Authorized Version?*

6, 7. However, what did Jesus say was destroyed, and what continued to remain?

8. What now helps us to understand this parable of Jesus?

* Even the Latin *Vulgate* shows the difference between the two Greek words by rendering *kósmos* as *mundus* and *aión* as *saeculum.* But, in spite of this, the English Douay Version Bible, which is a translation of the Latin *Vulgate,* renders both words as "world."

9, 10. Cite how different Bible translations render Matthew 13:38, 39.

11 There is no contradiction put into Jesus' original words by such modern translations. By their more accurate renderings they do not leave the English reader to imagine that the inspired Christian writers used only one Greek word for our English word "world" in the King James Version Bible. Even in the inspired Hebrew Scriptures of the Bible there are five distinct Hebrew words* that the King James Version Bible translates by the one English word "world." In the inspired Christian Greek Scriptures there are four distinct Greek words† that the *King James Version* renders into English as "world." Any sensible person can see that the result of this would be religious confusion of mind. With justice to the Bible, let us clear up some of this confusion.

"THREE WORLDS"

12 Eighty-seven years ago (or, in 1877) there was published in Rochester, New York, under the joint authorship of N. H. Barbour and C. T. Russell, a book of 197 pages the title page of which read as follows:

> THREE WORLDS, and The Harvest of this World. — A Brief Review of the Bible Plan of Redemption, Which Spans Three Worlds: "The World That Was," "The World That Now Is," and "The World to Come;" with the Evidences That We Are Now in the "Time of Harvest," Or, Closing Work of the Gospel Age.

13 The wording of that title page was based on the King James Bible translation, in which we read, in 2 Peter 3:6, 7: "The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." In verse six the Greek word translated "world" is *kósmos,* and the apostle Peter does not use that word again in the remaining twelve verses of his letter, even when speaking about the "heavens and the earth, which are now," and the "new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3:13.

14 However, in Galatians 1:4 (*AV*) we read: "Who [that is, our Lord Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world." Here the word translated "world" is that other Greek word, *aión.* Also, in Matthew 12:32 (*AV*) Jesus says: "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come." There again, the word translated "world" is that other Greek word *aión.*

15 So, in the Scripture verses to which the title page of the book *Three Worlds* refers, only one *kósmos* is referred to and two *aiónes* are referred to, rather than three cosmoses. For that reason, doubtless, the book that was later (in 1886) brought out by the aforementioned C. T. Russell, by himself alone, was entitled, not The Divine Plan of the Worlds, but "The Divine Plan of the Ages," and its chapter four was entitled "The Epochs and Dispensations Marked in the Development of the Divine Plan." It spoke of the "Three Great Epochs of the World's History" and "Their Distinctive Features" and "Subdivisions of Three Great Epochs." (Page 65) So this book, which showed consideration for the original Greek, chose to speak of Ages or

* The five Hebrew words are *erets, hhedel, hheled, olam* and *tebel.*

† The four Greek words are *aión, ge, kósmos* and *oikouménē.*

11. Why has the King James Version Bible caused confusion in the use of the English word "world"?

12, 13. On what Bible translation was the book *Three Worlds* based?

14. How does the *Authorized Version* translate the Greek word *aión* at Galatians 1:4 and Matthew 12:32?

15. Why did C. T. Russell evidently choose the title "The Divine Plan of the Ages" for his book published in 1886?

Epochs, with their respective features and dispensations, rather than to speak of "worlds." This avoided confusion of ideas.

16 Today also we desire to do away with any mental confusion as regards God's Word, the Holy Bible. The quotations that we made a little previous to this (page 42, paragraphs 8, 9, 10) revealed to us that modern Bible translators consider the Greek word *aión** to mean "time," "age," "state," or "system of things." The word does not mean mere time (there is another Greek word for that), but means rather a duration or period of time, short or long, in an unbroken continuance. Hence, as one exhaustive Greek-English Lexicon defines *aión,* it means *"space of time* clearly defined and marked out, *epoch, age,"* and it came to mean also "lifetime, life," or "age, generation." Now, we know that an age or epoch can begin and it can end or it can even go on forever, according to the will of God. So an age could be endless, though having a beginning.

17 As having regard for time we find the word *aión* used in Mark 3:29, where Jesus Christ said to his critics: "Whoever blasphemes against the holy spirit has no forgiveness forever [literally, to (for) the age], but is guilty of everlasting [*aionian,* agelong, perpetual, eternal] sin." That would mean no forgiveness now or in any time to come, because of a sin that can never be wiped out. Later, when Jesus cursed the fig tree that gave the appearance of bearing fruit but that had produced none, what did he say to that tree? According to Matthew 21:19 he said: "Let no fruit come from you any more forever [literally, to (for) the age]." The next day when he and his disciples passed by they found the fig tree to be withered. (Mark 11:12-14, 10-22) That fig tree did not remain fruitless for only a period of time; but, because of what Jesus said to it, it remained fruitless for all time. As fruit trees were taxed over in the Near East at that time, the withered fig tree was without doubt chopped down to become untaxable. So the time of its fruitlessness was endless, truly forever. Thus an age can be endless.

Fruitless Forever (Aión)

18 As a further illustration of this, the angel Gabriel said to Mary the Jewish virgin: "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 forever [literally, to (for) the ages], and there will be no end of his kingdom." (Luke 1:26-33) The fact that there would be no end to his kingdom meant that he would reign over the house or nation of Jacob forever, for all time.

STATE; SYSTEM OF THINGS

19 An age, an epoch, a particular space of time, may be marked by certain features that exist during its continuance, or be marked by a certain current of affairs,

* The Greek word *aión* is generally understood to be derived from *aei,* meaning "forever; ever." However, page 202 of the book *New Testament Synonyms,* by Archbishop R. C. Trench (1901), says: "We must reject the etymology of *aion* which Aristotle (De Caelo 1. 9) propounds: *the derived name was taken from the word aei.* It is more probably connected with *áo, áemi,* to breathe. Like *kosmos* it has a primary and physical and then, superinduced on this, a secondary and ethical, sense. In its primary, it signifies time, short or long, in its unbroken duration; oftentimes in classical Greek the duration of a human life . . . but essentially time as the condition under which all created things exist, and the measure of their existence; . . . Thus signifying time, it comes presently to signify all which exists in the world under conditions of time; . . . and then, more ethically, the course and current of this world's affairs."

16. Define the word *aión.*
17. What two examples are cited to show the time meaning of the word *aión?*

18. How was this same word used by the angel announcing the birth of Jesus to Mary?
19, 20. (a) To what else may the word *aión* refer? (b) Therefore, explain the true meaning of Galatians 1:4 with the aid of the *New World Translation.*

or a consistent state of things, or a particular system of things. Hence when these end, the age or epoch ends. The Greek word *aión* may thus come to have reference more to the state or system of things that exists than to the matter of time. For example, in Galatians 1:4, according to the King James Version Bible, the apostle Paul writes: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Instead of the expression "this present evil world," the Revised Standard Version Bible says "the present evil age." However, the apostle Paul and the Galatian Christians to whom he wrote continued living in that age, and we today are still living in it. It was therefore not just the age or particular space of time from which Jesus Christ delivered Christians by the sacrifice of himself; it must have been, rather, from the *state* or *system of things* existing during this time period that he delivered Christians who follow him.

[20] For this reason the *New World Translation of the Holy Scriptures* renders Galatians 1:4 more factually by translating it this way: "He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father." Although they still live during this age or period of time that began after the flood of Noah's day, the true, dedicated followers of Jesus Christ are no part of the system of things that prevails during this age, because they have been delivered from the wicked system by the sin-removing sacrifice of Jesus Christ. They no longer lie under the power of the present wicked system of things, but are spiritually free to do God's will.

[21] Accordingly, where the distinguishing features rather than the time are the more prominent thought in a particular Bible verse, the *New World Translation* renders the Greek *aión* as "system of things," which imparts more exact meaning to the English translation. For example, when talking about what opportunities the dead people will have in the resurrection to life on earth under God's kingdom. Jesus used the word *aión* and said: "The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage." (Luke 20:34, 35) So in this present time there is "this system of things" according to which men and women can marry, but after this there is "that system of things" in the future time when the resurrection of the human dead will occur. So, then, this system of things will end, but there will be a next system of things, a new system of things, that will follow it.

[22] To the Christians at Rome the apostle Paul wrote: "Quit being fashioned after this system of things [rather than this age or time period], 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) In harmony with this advice Paul wrote the Christian overseer Timothy and said: "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." A Christian by

Not Fashioned After This System of Things (Aión)

21. What rule, then, does the *New World Translation* follow, and how is this shown at Luke 20:34, 35?

22. How is it shown that *aión* refers to the "distinguishing features rather than the time" in Romans 12:2; 1 Timothy 6:17; 2 Timothy 4:9, 10?

the name of Demas did not follow this advice, and, in his last inspired letter, Paul was obliged to write to Timothy this information: "Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things [not the present age, but its system of things], and he has gone to Thessalonica." He thus abandoned Paul as a prisoner in Rome.—1 Tim. 6:17; 2 Tim. 4:9, 10.

[23] Another Bible verse where, not the space of time itself, but the distinguishing features of a time period are evidently meant is Hebrews 11:3. Hence the *New World Translation* puts the verse into English this way: "By faith we perceive that the systems of things were put in order by God's word, so that what is beheld came to be out of things that do not appear."—See John Parkhurst's *A Greek and English Lexicon of the New Testament,* under *Aión,* page 17, column 2, under section VII. (London edition of 1845)

[24] It was not a case where God lined up one time period after another, one age after another, but he had in mind the visible distinguishing features that would exist by his permission or his arrangement. Hence he had systems of things in mind. He did not leave his servants on earth in total ignorance of these systems of things and the order in which they would come. By his spoken word and in his written Word he gave clues concerning these successive systems of things, each one of which was adjusted to his purpose. But to perceive those systems of things we need not just to hear what God says or to read the Holy Bible; we need also to exercise faith and believe in them, and then shape our personal lives in harmony with them. That is what men of faith, from Abel onward, did. So the things that do not appear to faithless men, these men of faith foresaw or even saw 'come to be.' They won God's approval.—Heb. 11:2, 6.

[25] This present system of things is what the apostle Paul calls it, "wicked." This is because those who control it visibly and invisibly are likewise wicked. It has selfish people who are "wiser" oftentimes in a materialistic way than the "sons of the light" are. (Luke 16:8; 1 Cor. 3:19) It has its writers and debaters with their worldly-wise arguments, and also princes or rulers who do not know God's wisdom as expressed in his sacred secret. (1 Cor. 1:20; 2:6-8) But behind these visible figures stands an invisible intelligence who blinds them religiously and who tries to tempt and destroy true Christians who are not part of the present system.

[26] With regard to that blinding influence Paul wrote: "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) Jehovah God, who sent the good news, is the God of his people on earth during this age or period of time, but he is not the God of this system of things. Satan the Devil is its god. He has demon angels associated with him in the invisible realm, and against these the Christians who do not conform themselves to this system have to fight.

[27] Just as Paul writes, "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers [cosmocrats] of this darkness, against the wicked spirit forces in the heavenly places." To fight these we have to put on the full suit of armor from God.—Eph. 6:11-13.

23, 24. (a) In what sense is *aión* used at Hebrews 11:3? (b) What has Jehovah therefore done for the good of his servants?

25-27. (a) Who is in control of the present wicked "system of things," and what proof have we for saying this? (b) Against whom, therefore, does the Christian have to fight?

[28] Satan the Devil is the disobedient spirit who wields invisible authority superior to that of the men who disobey God. We cannot conduct ourselves according to the system that now visibly exists but must live for the one to come by God's undeserved kindness. To enlarge our appreciation of this, the apostle Paul writes: "You at one time walked according to the *system of things* [*aión*] of this world [*kósmos*], according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus, that in the *coming systems of things* there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus."—Eph. 2:2, 4-7.

[29] By faith, therefore, we look forward to the incoming of a new system of things; and when we use the long-time common expression "the new world" and talk about ourselves as a New World society of Jehovah's witnesses, we really have reference to this coming new system of things, this new order of things, according to the Scriptural statement of matters in the original Greek. That new order is one of those systems that God makes by means of his only-begotten Son Jesus Christ, by whom also he spoke to mankind nineteen centuries ago. When Jesus spoke, it was the crowning point of God's delivering his message of salvation to mankind, as Hebrews 1:1, 2 points it up by saying: "God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, 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."

[30] It was not concerning the destruction of our earthly globe that the apostles of the Son of God asked him after he had told them about the coming destruction of the temple in the holy city of Jerusalem. The New Testament translation by Alexander Campbell* (of 1835) keeps us from wrongly thinking about the destruction of our earth by rendering Matthew 24:3 in this way: "As he sat upon the Mount of Olives, his disciples addressed him privately, saying, Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of this state?" And Jesus' words calling for missionary activity in Matthew 28:19, 20, Mr. Campbell renders this way: "Go, convert all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all the things which I have commanded you; and behold! I am with you always, even to the conclusion of this state." In place of the expression "the conclusion of this state," the *New World Translation* uses "the conclusion of the system of things." We now live in the time of that "conclusion." This is the harvesttime spoken of by Jesus in Matthew 13:39.

[31] We are not only in the conclusion of the old but also at the threshold of the new. It is worth leaving everything of the

28. What wise counsel does Paul give about keeping separate from the wicked "system of things," and what awaits those keeping separate?

29. (a) To what do we then refer when we speak of a New World society? (b) Who makes this new system of things, and through whom is it made?

* Alexander Campbell is known as the founder of the religious denomination known as the Disciples of Christ or "Campbellites."

30. (a) How does the Bible translation by Alexander Campbell accurately show what the disciples meant when asking Jesus about his presence and a certain destruction? (b) What phraseology does the *New World Translation* use?

31, 32. What blessings await those coming away from the present system of things?

present period of time to gain life in the coming system of things. Jesus told his apostles who had left all to follow him: "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 now in this period of time [this *kairós*], houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things [*aión*] everlasting life." (Mark 10:29, 30; Luke 18:29, 30) That life will be in association with Jesus Christ, who will then have a position and name above all other creatures. In that regard the apostle Paul says of Jesus:

[32] God "raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come."—Eph. 1:19-21.

[33] For the providing of this wonderful coming new system of things under Christ, we have Jehovah God to thank, for he has made this his eternal purpose. We can join the apostle Paul in ascribing glory to this wonderful, loving God, in these words: "Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever [literally, of the age of the ages]. Amen."—Eph. 3:11, 20, 21.

33. To whom can we give glory for this coming system of things?

Why GOD'S FIELD Will Be PRODUCTIVE

WITH now a more correct appreciation of the word *aión* used by the inspired writers of the Christian Greek Scriptures, we can better distinguish between that word and the other Greek word that we have under study, namely, *kósmos*. This word is used 187 times by the inspired writers, mainly by the apostle John, and in every case the *King James Version* translates it as "world" except in one case, namely, in 1 Peter 3:3, where *kósmos* is translated "adorning." The same thing is true with the *New World Translation:* 186 times it renders *kósmos* by the English word "world," and once, in 1 Peter 3:3, "adornment." Hence the word *cosmetic* (*kosmétikos*).

[2] It is interesting to note that the inspired writers speak of new heavens and a new earth and New Jerusalem, but they never use the expression new *kósmos*. The reason for this dawns upon us when we discern that in the Bible the word *kósmos* implicates or revolves around the human family, the race of mankind, the people,

1. What other Greek word now comes in for discussion, and how frequently is it used in the Christian Greek Scriptures?

2. Why is the expression "new *kósmos*" never used in the inspired Scriptures?

and we are not going to have a new human family here upon this earth. Mankind is redeemed. God's Son Jesus Christ died as a perfect human sacrifice in order to buy back for mankind what the perfect Adam in Eden lost for us by sin.—2 Pet. 3:13; Rev. 3:12; 21:1, 2.

[3] As Peter's use of the word, in 1 Peter 3:3, shows, the simplest meaning of *kósmos* is "arrangement," also "adornment, beauty, ornament," because something well arranged has a beauty to it. In agreement with this, in the Christian Greek Scriptures, *kósmos* many times means the arrangement as it is connected with mankind as a whole. So, at times, the inspired writers use *kósmos* to mean that framework of surroundings, that arrangement of things, into which man is born and in which he exists and to which he has to give a relative consideration and respect. This framework of things that surround and affect mankind has been built up here on earth. Now note some uses of the word *kósmos* in this second sense.

Adornment (Kósmos)

[4] Jesus Christ, just before entering into his terrible sufferings, said to his faithful apostles: "A woman, when she is giving birth, has grief, because her hour has arrived; but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man has been born into the world [*kósmos*]." (John 16:21) This does not mean primarily that the man was born into the human family but means the framework of human conditions in which the newborn child will exist from then on.

Born into the World (Kósmos)

[5] The apostle Paul, when advising Christians at their meetings not to use speech that is not understandable to those listening, said: "It may be that there are so many kinds of speech sounds in the world, and yet no kind is without meaning. If, then, I do not understand the force of the speech sound, I shall be a foreigner to the one speaking, and the one speaking will be a foreigner to me." (1 Cor. 14:10, 11) So, within this framework or arrangement of things and circumstances that surrounds mankind, especially now with 2,796 languages and dialects, there are many kinds of speech sounds besides other kinds of sound, say, by musical instruments. But they are all common to human experience.

[6] In giving an illustration of a lack of Christian love, the apostle John wrote: "But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him?" (1 John 3:17) To show practical love the Christian, if he has the means for supporting life as provided or made possible by this world in which he and his brother live, should share them with his needy brother.

[7] Jesus Christ exposed who the unseen individual who rules this external framework of things affecting all mankind is, when he said shortly before he was betrayed into the hands of his foes: "Now there is a judging of this world; now the ruler of this world will be cast out. I shall

3. How is *kósmos* now defined?
4-6. What is the meaning of *kósmos* in John 16:21; 1 Corinthians 14:10, 11 and 1 John 3:17?
7. Whom did Jesus say was the ruler of this external framework of things, and how is this fact supported in Luke 4:5-8?

not speak much with you any more, for the ruler of the world is coming. And he has no hold on me. . . . the ruler of this world has been judged." (John 12:31; 14:30; 16:11) The unseen ruler of this world had no hold on Jesus at the close of his earthly work even as he got no hold on Jesus when he was preparing to begin his ministry as the Messiah or Christ. At that time Jesus was finishing a fast of forty days in the wilderness. "So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.' " Thus Satan the Devil declared himself to be the invisible "ruler of this world," but Jesus refused to bargain with him.—Luke 4:5-8.

[8] Jesus as a perfect man in the flesh overcame this world, before he got out of it. Concerning his last passover supper with his apostles, we read: "Now, because he knew before the festival of the passover that his hour had come for him to move out of this world to the Father," Jesus proceeded to wash their feet. (John 13:1-5) Farther along in the night he said to them: "I came out from the Father and have come into the world. Further, I am leaving the world and am going my way to the Father. . . . In the world you will have tribulation, but take courage! I have conquered the world." (John 16:28, 33) In himself he illustrated what he had told them earlier: "He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." (John 12:25) By sacrificing his human life or soul Jesus proved worthy of immortal life with his heavenly Father.

8. How was Jesus able to conquer the world as a man?

[9] Other Bible verses could be commented on to illustrate the use of *kósmos* to mean the external framework surrounding all mankind into which he has come by birth under the present circumstances. (Matt. 16:26; 24:21; John 18:36; Rom. 5:12) But we pass on to the use of it in another sense, a Christian use that suggested an idea that must have been very strange to the pagans or heathens. That novel use of *kósmos* is the making of it to mean the mass of mankind as apart from the Christian congregation and in opposition to it. Such meaning is seen in Jesus' telling his disciples not to worry about their material needs and then adding: "For all these are the things the nations of the world are eagerly pursuing, but your Father knows you need these things."—Luke 12:29, 30.

[10] Contrasting that world and his disciples, Jesus said: "The spirit of the truth, which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you. A little longer and the world will behold me no more, but you will behold me." (John 14:17, 19) He forewarned them of the world's hatred, saying: "If the world hates you, you know that it has hated me before it hated you. If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:18, 19; 7:7; 1 John 3:13) In his final prayer with his apostles he said to God: "I make request, not concerning the world, but concerning those you have given me; because they are yours. 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."—John 17:9, 14.

9. What is a second definition of *kósmos*, and how is this shown at Luke 12:29, 30?

10. Illustrate with suitable Bible texts this second definition of the word *kósmos*.

[11] Because the world was estranged from God and hostile to His people, the apostle Paul wrote: "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. 5:19, 20; 7:10) The disciple James also gives us this warning against people alienated from God: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world." "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." (Jas. 1:27; 4:4) The reason for this the apostle John makes clear to us by saying: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19) We should not love it.—1 John 2:15-17.

THE FIELD FOR GOD'S WORK

[12] A third use of the Greek word *kósmos* is that which means just the people themselves, the entire body of them as one family, all the human kind on earth, all human creatures, apart from their moral condition or course of life, but just as people, God's creatures. From this standpoint John 1:9, 10 says: "The true light that gives light to every sort of man was about to come into the world. He was in the world, and the world came into existence through him, but the world did not know him." From this standpoint, too, John the Baptist could point to Jesus Christ and cry out: "See, the Lamb of God that takes away the sin of the world!"—John 1:29; 1 John 2:2.

[13] Having reference to the people living within the present arrangement, Jesus said to Nicodemus a Jewish ruler: "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. 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." (John 3:16, 17) This was the way that the Samaritans of the city of Sychar looked at the matter, for, after Jesus had confessed to the Samaritan woman that he was the Messiah or Christ and after those Samaritans themselves had heard him talk, they said: "We know that this man is for a certainty the savior of the world." He was the savior, not of the Jews only, but also of the Samaritans and other races. (John 4:42) In keeping with that fact Jesus publicly said before the Jews: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." "As long as I am in the world, I am the world's light." (John 8:12; 9:5) In turn, his disciples must be the light of the world.—Matt. 5:14-16; Phil. 2:15.

[14] Regarding Jesus' sacrifice of himself as a lamb the apostle Peter wrote: "You were delivered . . . with precious blood, like that of an unblemished and spotless lamb, even Christ's. True, he was foreknown before the founding [Greek, *katabolé*] of the world, but he was made manifest at the end of the times for the sake of you."—1 Pet. 1:18-20.

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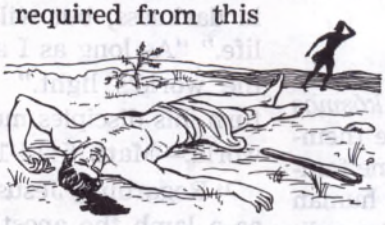
11. How do Paul, James and John show *kósmos* to have the meaning given it in paragraph nine?
12. Give the third definition of *kósmos*, and how does John 1:9, 10, 29 point up this definition?
13. (a) Having this definition in mind in reading John 3:16, 17, explain how the Samaritans of Sycar felt about Jesus. (b) Of which world would Jesus and then his disciples be the light?
14. What did Peter write about Jesus as the sacrificial lamb?

15 Jesus was made manifest as the Messiah or Christ in the years 29-33 (A.D.), "at the *end* of the times," not at the "founding of the world." For that reason the "founding of the world" took place earlier. When? When Adam and Eve were driven out of the paradise garden of Eden, condemned to death, or, more particularly, when Adam and Eve produced children who could be rescued from the condemnation to death that they had inherited from Adam. (Rom. 5:12, 13) As far as the Bible shows, Abel was the first one of such world of mankind worthy of redemption.

16 That the founding of the world (*kósmos*) must be reckoned as having taken place then, Jesus indicated when he said to the Jewish leaders who were bent on killing him: "You are witnesses of the deeds of your forefathers and yet you give consent to them, because these killed the prophets but you are building their tombs. On this account the wisdom of God also said, 'I will send forth to them prophets and apostles, and they will kill and persecute some of them, so that the blood of all the prophets spilled from the founding of the world may be required from this generation, from the blood of Abel down to the blood of Zechariah, who was slain between the altar and the house [temple].'" (Luke 11:48-51) Jesus thus shows that the spilling of the blood of all the prophets from the founding of the world began with Abel. Consequently Abel lived at the "founding of the world." From this world of mankind Jesus Christ could take away the inherited sin by the sacrifice of himself as the Lamb of God.—Gen. 4:2-11, 25; Matt. 23:35; Heb. 11:4; 12:24.



Abel, First of World (Kósmos) of Mankind Worthy of Redemption

15, 16. (a) When, particularly, did the "founding of the world" take place? (b) How did Jesus show this to be the case?

17 How, then, was it true that Jesus Christ, the heavenly Son of God, was "foreknown before the founding of the world"? In that Jehovah God foreknew that his beloved Son would be the sacrificial Lamb of God for ransoming the world of mankind before the days of Abel. Before the perfect Adam and Eve sinned in the garden of Eden there was no need for God to purpose the ransoming of the world of mankind by a perfect human sacrifice. But as soon as that first human pair sinned God knew it or learned it, because now they felt guilty and hid themselves from sight. God extracted their confession of sin. Immediately he formed his purpose of ransoming the world of Adam and Eve's descendants. He revealed this purpose by saying to the serpent who stood for the Tempter, Satan the Devil: "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.

18 By "her seed," that is, the seed of "the woman," God meant particularly his only-begotten Son, who became Jesus Christ on earth. By talking of bruising this particular Son "in the heel" God meant his death. By death God's Son not only proved his absolute integrity but also served as a ransom sacrifice like a lamb, to be the "Lamb of God that takes away the sin of the world [*kósmos*]." Thus, according to Genesis 3:15, God foreknew Christ before God pronounced sentence upon Eve and Adam and drove them out of the garden of Eden, for Eve to bring forth children with birth pangs. This was therefore before the "founding of the world," that is, the world of mankind with inherited sin but in a ransomable condition in view of the sacri-

17, 18. (a) How was Jesus "foreknown before the founding of the world"? (b) How did Jehovah reveal this to mankind as recorded at Genesis 3:15?

fice of the principal Seed of God's woman. This was before faithful Abel offered up a sacrifice of sheep about 3897 B.C. That far ahead of his actual death on earth was Jesus Christ foreknown by God his Father. —Gen. 22:1-18; Ex. 12:3-28; 29:38-42.

[19] Using the very same Greek expression as the apostle Peter, the apostle Paul wrote: "Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, just as he chose us in union with him *before the founding of the world,* that we should be holy and without blemish before him in love. For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will, . . . we have the release by ransom through the blood of that one."—Eph. 1:3-7.

[20] From this it is to be understood that, when Jehovah God spoke about the seed of his "woman" as against the seed of the serpent, he chose to have that promised seed include 144,000 other spiritual sons, to become the Bride of his principal Son. Thus God chose the 144,000 in union with Jesus Christ "before the founding of the world." In order for this to be possible, God foreordained that he would adopt these 144,000 other spiritual sons through his only-begotten Son Jesus Christ, by having Jesus provide a ransom sacrifice for them through his shed blood. Thus these 144,000 who were chosen to be part of the woman's seed in union with Christ would be released from the sinful world of mankind. As the seed of the serpent would include many individuals, so the woman's seed would include many sons of God.

19, 20. (a) Whom does Paul mention as also being chosen with Christ "before the founding of the world"? (b) How was this possible?

"WRITTEN . . . FROM THE FOUNDING OF THE WORLD"

[21] Revelation 13:1-8 pictures the great Serpent's visible political organization as a wild beast and says: "All those who dwell on the earth will worship it; the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered from the founding of the world." This does not say that the Lamb was slaughtered from the founding of the world, for he was foreknown *before* the world's founding and was slaughtered first in the year 33 (A.D.), as Revelation 5:6-10 shows. So Revelation 13:8 means that the scroll of life belonged to the slaughtered Lamb, and that the worshipers of the symbolic wild beast were not written in that scroll of life and were not meant to be written in it. From the "founding of the world" such idolatrous worshipers were not God's choice for those who are to enjoy immortal life in heaven in union with the glorified Lamb of God. In that particular scroll of life name spaces were provided for only 144,000 who refuse to worship the symbolic wild beast and its image.—Rev. 15:2, 3; 20:4; 21:27.

[22] With regard to the modern-day worshipers of the wild beast's image Revelation 17:8 says: "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." As this verse does not say the scroll is that "of the Lamb who was slaughtered," this scroll or book could be that in which the names of those who are to inherit earthly life in the coming system of things are listed. Because of the honorable mention given him in Hebrews

21. (a) Give the true meaning of Revelation 13:8, and explain why this must be the thought of the text. (b) How many names appear in this particular "scroll of life"?

22, 23. (a) Who may be the ones enrolled in the "scroll of life" or book of Revelation (17:8), and why? (b) How did Christ evidently point forward to this at Matthew 25:34?

11:4; 12:24, Abel would be the first one listed. (Rev. 20:12-15) Abel is one of the "other sheep" for whom the Fine Shepherd Jesus Christ surrendered his soul or laid down his human life.—John 10:14-16.

23 Abel will therefore live in the earthly realm of God's kingdom, and thus on earth he will enter into the blessings of that kingdom of the Seed of God's "woman." (Gen. 3:15) There he will enjoy life with the sheeplike class who today do good to Christ's spiritual brothers, the remnant of the Seed of God's woman. (Rev. 12:1, 2, 5, 6, 17) This privilege is evidently what Jesus Christ pointed forward to in his parable on the sheep and the goats that is now being fulfilled. In that parable he says to the sheep gathered to his right hand: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding [Greek, *katabolé*] of the world."—Matt. 25:34.

World (Kósmos) of Ungodly People Destroyed by Water

24 Here for the word "founding" Jesus used a Greek word (*katabolé*) different from the Greek word (*themélios*) that is applied to him as the "foundation" of the Christian congregation. (1 Cor. 3:10-12; Eph. 2:20-22) Rightly so, because the two Greek words do not refer to the same thing, and the laying of Jesus Christ as the "foundation" in the heavenly Zion is not the same as the "founding" of the world, and they do not occur at the same time or date. (Isa. 28:16; 1 Pet. 2:5, 6) The laying of Jesus Christ as the foundation in Zion occurs thousands of years after the "founding of the world." From God's statement in Genesis 3:15 concerning the Seed of his woman God began preparing for his Messianic kingdom, for the blessing of all the "other sheep." Thus their blessing in the earthly realm of the Kingdom was prepared "from the founding of the world."

24. What significance is there in Jesus' use of the Greek word *katabolé* in Matthew 25:34 rather than the word for "foundation," namely, *themélios*?

"NEW HEAVENS AND A NEW EARTH"

25 The blessing of all the "other sheep" under God's kingdom will be in the time of the promised "new heavens and a new earth." In leading up to his mention of these the apostle Peter writes: "God . . . did not hold back from punishing an ancient world [*kósmos*], but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people." (2 Pet. 2:4, 5) Peter afterward describes the condition just prior to that flood when he writes: "There were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God; and by those means the world of that time suffered destruction when it was deluged with water."—2 Pet. 3:5, 6.

26 Note that Peter here mentions three things that were involved in that deluge: (1) "heavens in ancient times," (2) "an earth standing compactly out of water and in the midst of water," and (3) "the world of that time." Were all destroyed, or what was?

27 The earth was not destroyed; it is still "standing compactly out of water." However, it is not standing "in the midst of water." How is that? Because the water in the midst of which it then stood was deluged down upon it from the heavens, but not from clouds. Up until Noah's six hundredth year of life the "heavens in ancient

25, 26. What does Peter show was existing prior to the flood of Noah's day, giving rise to what timely question?

27. What was not destroyed by the Flood, but what change in the earth did the Flood bring?

times" were different or had a feature different from what the heavens or outer space have now. They had a water ring high in suspension above the earth and containing billions of tons of water. According to Genesis 1:6-8, God's word of command put that water ring up there in the heavens. It covered the earth like a canopy, so that the earth was standing "in the midst of water by the word of God." In November of the six hundredth year of Noah God's word brought that encircling water ring down upon the earth from which it had originally come. So that feature of the heavens disappeared, but the heavens themselves, with their sun, moon and stars, remained. (Gen. 1:14-19; 6:5–8:7) Well, then, what was destroyed?

28 The people outside Noah's ark were destroyed. They are the ones to whom 2 Peter 3:6 refers, when it says that "the world of that time suffered destruction when it was deluged with water." They made up that "ancient world," and, as 2 Peter 2:5 says, God punished them "when he brought a deluge upon a world of ungodly people." It was the world of mankind alienated from God by its corruptness and violence, separate and apart from Noah and the seven other human souls with him in the ark. Of course, there were Nephilim in the earth in those days. They were the hybrid offspring from the marriage of disobedient angels, the sons of God, with the beautiful daughters of men. (Gen. 6:1-4) Although they may have had superhuman vitality, the Nephilim were flesh and, of course, were destroyed in the Flood. Their mothers, the wives of the materialized angelic sons of God from heaven, were flesh and also perished in the Flood; but their fathers escaped the Flood by dematerializing their human bodies and returning to the invisible spirit realm.—1 Pet. 3:19, 20; 2 Pet. 2:4; Jude 6.

29 Of the three things that Peter mentions, it was not the literal heavens and the literal earth that were destroyed; it was the ancient human world, "a world of ungodly people," "the world of that time," that was destroyed from the face of the earth.

30 All mankind that was estranged from God or "ungodly" was destroyed, but the human family was not wiped out. Hence today we have a modern society of mankind of this time. It is just as ungodly. It has its roots in Adam and Eve, and it will be destroyed in the coming universal battle of Armageddon. (Rev. 16:14, 16) But the human family will survive on earth, for, like Noah and the seven with him in the ark, the "other sheep" of our time will be preserved through that battle and enter the time of "new heavens and a new earth." (Matt. 24:36-39) So human life will continue on earth forever.

31 In the remainder of his letter, in connection with the "heavens and the earth that are now" and the "new heavens and a new earth," the apostle Peter does not again use the word *kósmos* or world, that is to say, the people on earth. It is evidently because Peter now uses the expressions "heavens" and "earth" in a figurative or symbolic sense, not applying to the literal heavens and earth. What, then, about the people, that is, all the people that are ungodly, alienated from Jehovah God? They are to be understood in the expression "earth," for oftentimes the expression "earth" means the people living on the earth.—Gen. 11:1; Ps. 97:1; Jer. 22:29.

28. (a) Who was destroyed by the Flood, as shown by Peter's words at 2 Peter 3:6? (b) Who were not included in the destruction?

29. Summarize what was destroyed and what was preserved.

30. Who will be destroyed at Armageddon, and who will be preserved?

31. Why, evidently, does Peter stop using the word *kósmos* in his writings in connection with the heavens and the earth, and so what do we conclude the expression "earth" means?

32 Accordingly, the means used for destroying the present symbolic heavens and earth becomes symbolic also, namely, fire. Thus the literal heavens and earth will not be destroyed when 2 Peter 3:7, 10 is fulfilled: "By the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men. . . . 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." The fiery time of trouble will destroy the invisible control of Satan the Devil over mankind and the earthly society of ungodly people. But Christians who are reconciled to God will survive.

33 Hence Peter continues on to say: "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) The new heavens, being symbolic, will be Jehovah's Messianic kingdom ruling from the invisible realm. The new earth will be the organized "other sheep" for whom the Fine Shepherd Jesus Christ laid down his human life. In this new earthly society righteousness will be cultivated and will dwell, so that the literal earth will everywhere be filled with righteousness in the midst of paradise conditions.

34 This glorious message affects or has a bearing upon all mankind. It is God's will through Christ that this good news should go to all the inhabited earth before the heavens and earth that are now are destroyed and all the ungodly with it. (Matt. 24:14) All the world of mankind is today God's field of work and activity, as never before. As Christians dedicated entirely to the doing of his will, we are obligated to be fellow workers with him in the highly important work of salvation. Appreciating his undeserved kindness to us, we will determinedly go forward "working together with him." Thus we will lovingly show him that we have not missed the purpose of all his unmerited kindness to us through Jesus Christ.—1 Cor. 3:9; 2 Cor. 5:19 to 6:1.

32. Logically, then, what else becomes symbolic in Peter's writings?
33. What are the new heavens and new earth?
34. What, then, is God's field of work, and what should all Christians feel obligated to do?

IF JESUS CAME BACK

At a congregation luncheon in Lauttasaari, Finland, author Eila Pennanen gave a lecture on the above-mentioned subject, at the conclusion of which she said, as reported by the clergy-sponsored religious journal *Vartija*, issue No. 5-6, 1962: "How would people react to Jesus nowadays? The organization men of the church would smilingly ignore him, the Pharisees would denounce him in the press, the Scribes would demand that Bishop's Councils punish him for heresy, the Sadducees would regard him as an uneducated and simple man and secular authority would silence him in a much more effective way than crucifixion did. Publicity alone is murderous. There is reason to hope that Jesus does not come back." Little wonder this is the attitude, for what would Jesus say about Christendom's spiritual apathy, materialistic greed, immorality and wars? What would he say about the religious leaders who join the politicians in extolling the United Nations rather than the kingdom of God?

Persevering Despite Opposition BRINGS Rejoicing

As told by A. J. Joseph

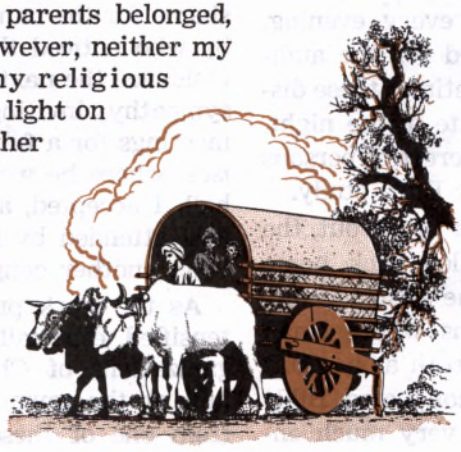
WHEN Jesus sent his disciples out to preach, he told them to expect opposition. He also said that the holy spirit would help them to overcome this opposition and that they could actually rejoice when persecuted.—Matt. 5:10-12.

I have experienced such opposition during my fifty years of service to God in India. I have also experienced the help of Jehovah's holy spirit. In addition, I have had much occasion to rejoice, even when persecuted, content in the knowledge that I had done the right thing and pleased God as the ancient prophets had.

CALLED TO THE MINISTRY

It was in 1905 that I came in touch with literature published by the Watch Tower Society. I was then living with my parents in Travancore, one of the provinces of Kerala State, South India.

I had begun to suspect that some of the doctrines and practices of the Church of England, to which my parents belonged, were not Scriptural. However, neither my parents nor any of my religious friends could throw any light on my questions. My father suggested that I write to a man who was in charge of a church organization in South India and ask if he had any books that could explain the trinity doctrine that I questioned. I did this. What did this man send me? Why, it was the fifth volume of the Watch Tower Society's publication *Studies in the Scriptures,* entitled "The Atonement Between God and Man." From this book I first saw the truth regarding Jehovah's supremacy, the relationship between God and Jesus Christ, and the meaning of the holy spirit. It was not long until I acquired more of such publications, including the *Watch Tower* magazine.



Toward the close of 1906 I had a severe illness, which necessitated my going to live at Cuddapah, near Madras. Here I had the opportunity to study intensively, and as I recovered from my illness I began spreading the message of the Kingdom by means of tracts obtained from the Watch Tower headquarters in Brooklyn. I secured a job to support myself and spent the next few years witnessing to "Christians" in that area.

As a regular reader of the *Watchtower* magazine, I learned that the president of the Watch Tower Society, C. T. Russell, was going to visit India in 1912 in connection with his world tour. When he arrived I had the opportunity of hearing him speak. I asked to talk to him in private. In spite of his busy schedule he spent

two hours with me. He invited me to take up the work of preaching the good news as a full-time occupation. I pleaded, like Jeremiah of old, that I was quite inexperienced to undertake such a responsible work. He advised me that Jehovah would help, strengthening me as he does all his servants. I accepted the privilege.

I traveled far and wide in South India by rail, stopping at every station to distribute tracts in the surrounding villages. I had to travel by bullock cart to other villages that were far in the interior. I walked long distances where road facilities were not available. In water-logged areas I used the primitive country barges to reach the people.

The field for preaching in India was large and I realized the need for help. I asked the president of the Watch Tower Society to send someone from America or England to organize the work on a wider scale. A brother was sent from the London branch and another was reassigned from Malaya. This was about the middle of 1913.

The work progressed well in Travancore, particularly in the central and northern part of the state. Well-advertised talks were given in practically all the "Christian" centers. We stayed a week in each place and held meetings every evening. Opportunities were allowed for the audience to ask questions. Sometimes these discussions continued until late in the night. Soon small groups of interested persons were organized for regular Bible study.

When the first world war broke out, the British brothers were called back home and I had to carry on the best I could. I traveled to the locations where small groups had accepted the truth as a result of the public talks and conducted Bible studies with them. I was very much encouraged by the grand fruitage manifested.

OPPOSITION

It was not long before great opposition was instigated by the religious leaders of the various "Christian" denominations. They incited mobs to create disturbances when I found people who showed interest. If it was not for Jehovah's help by his spirit, I might have quit because of this heavy opposition.

One clergyman of the Church of England challenged me to a debate on the doctrine of the immortality of the soul. There was an audience of about 300 for the debate. Quoting only one scripture from the Bible, he failed miserably to prove man has an immortal soul. By my using the Scriptures, the audience was able to see the correct viewpoint on this doctrine. After the debate some came forward and expressed the desire to know more. As a result, a new congregation was organized at that town called Thottakkad.

On another occasion I was conducting a public meeting in the town of Pallam, south of Kottayam. Before I had spoken fifteen minutes, a strong man jumped at me and pulled me to the ground, dragging me along while some in the crowd beat drums. However, this humiliating incident did not dampen my zeal. I could only rejoice that I was counted worthy to suffer this shame for the name of Jehovah. A passer-by who noticed this incident came to my residence the next day and expressed deep sympathy, inviting me to conduct public meetings for a full week at his own premises, where he would put up a temporary hall. I accepted, and these meetings were well attended by from 300 to 400 people. Soon another congregation was formed.

As the work progressed, opposition intensified, especially from the religious organizations of Christendom. During one talk at the town of Pullad a missionary from one of these sects interrupted me. I kindly requested him to sit down, but he

would not. He influenced his followers to tear down the temporary shed we had put up for this meeting, creating an uproar. But the next day we put up the shed again and received police protection. The meetings continued for the entire week.

Several other attacks instigated by clergymen followed. At Kundara I hired a place to hold public meetings. A few brothers distributed handbills announcing the lectures. I began one of my talks at the set time, but twenty minutes later a prominent clergyman from one of the churches stood up before me and gave a signal to his crowd to beat empty tin cans and to shout loudly. This minister, a professed "Christian" leader, further instigated his unruly mob to throw cow dung and dirt upon me. A respectable Hindu gentleman of influence who was near the place came to see what the noise was all about. He asked the clergyman whether that was the example set by Christ for Christians to follow, or whether his opposition to me was the example set by the Jewish religious leaders of Jesus' time. The clergyman blushed and retraced his steps, whereupon I continued the talk.

In the face of all this opposition I was greatly encouraged by a letter that I received from the president of the Watch Tower Society at that time, J. F. Rutherford. His letter included this paragraph: "You may expect increased persecution from those who have the spirit of the adversary, because he sees his kingdom is rapidly falling. All the followers of the great King of kings should be encouraged to push forward now with renewed zeal as we behold his Kingdom dashing to pieces Satan's empire and the establishment of righteousness at hand."

In December of 1921 Brother Rutherford wrote me to arrange for all the congregations to hold public meetings on a Sunday afternoon early in 1922. Everyone was to use the subject "Millions Now Living Will Never Die." This grand public lecture was given at almost every village or town in our territory. This thorough witness embittered the clergy all the more, but the work prospered.

PERSEVERING DESPITE TRAGEDY

In 1925 a great calamity occurred in my family. Because of a severe type of dysentery three of my children died. This was a great shock to me and my wife, but we were comforted by our firm faith in the resurrection. Jehovah sustained us both to bear this calamity with courage and fortitude and to press ahead with the work.

How thrilled I was that I had persevered, when, in July of 1926, I received a letter from the Brooklyn headquarters informing me that Brother F. E. Skinner was being assigned to India to open a branch office at Bombay and asking me to carry on my work under the direction of this branch. My dream had come true! Especially from that time on, the preaching work has made steady progress in India as the branch office has offered practical suggestions regarding the methods to be adopted in organizing the congregations and witnessing to the people. Year by year there has been a steady gathering of sheeplike persons under the Fine Shepherd Christ Jesus, until today there are two thousand in India associated with 74 congregations, all united in worshiping Jehovah God.

As I look back at the past fifty years of my service to Jehovah in India, I rejoice that the Almighty God has been good to me and has helped me to persevere all this time despite intense opposition. Although my physical frame now is weak because of advanced age, I am happy as I look forward to the further fulfillment of Jehovah's purposes.

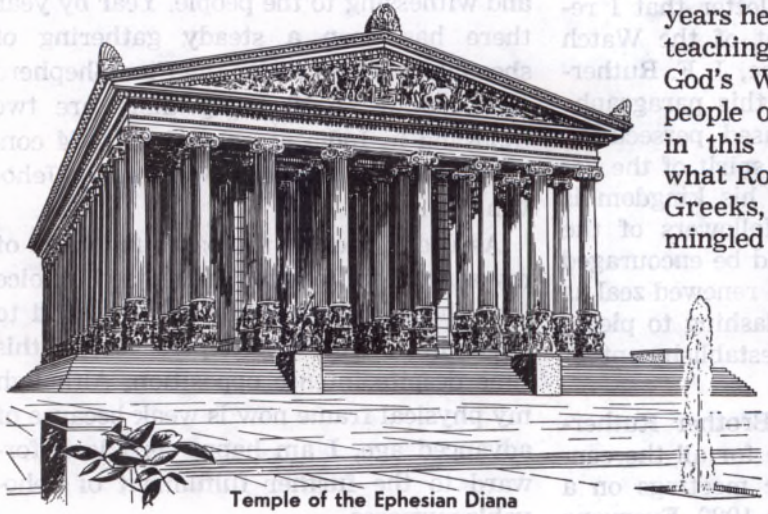
EPHESUS
—the Great City of Asia

TEEMING with a population of at least a quarter of a million, Ephesus was one of the most outstanding cities of Asia in ancient times. It ranked in importance with Antioch in Syria and Alexandria in Egypt. Commerce and religion were the principal factors that contributed to its prominence.

Blessed with a fine harbor and lying astride the main trade route from Rome to the east, Ephesus was constantly bustling with commercial activity. Two great roads headed east from the city, with one passing through Galatia to the northeast and the other passing through Iconium and through the Taurus Mountains to connect with roads to Syrian Antioch and to the Euphrates River. It also was joined to a coast road that headed north to Smyrna and south to Miletus. By sea trade the city was linked with Rome in the west, and by these land routes it was connected with much of Asia as well as faraway Mesopotamia.

Situated three miles from the Aegean Sea on the Cayster River, its fine harbor made it the chief center for trade in Asia for many centuries. But this commercial lifeblood gradually slowed down as silt carried down by the river began filling up her harbor. Even in the first century this was becoming a problem. Throughout the centuries alluvial matter has accumulated to such an extent that Ephesus today is seven miles from the sea. The loss of its sea trade through the silting up of its harbor contributed to its becoming a dead city, a heap of ruins.

The large population of Ephesus and the large flow of travelers passing through it made it a fine place for spreading the dynamic religion of Christianity. Paul, an apostle of Jesus Christ, recognized this fact and therefore gave the city more personal attention than any other city on his missionary tours. For three years he stayed in it preaching and teaching the life-giving truths of God's Word. He could preach to people of many cultures here, for in this city, which was to Asia what Rome was to the West, Jews, Greeks, Romans and Orientals mingled together.



Temple of the Ephesian Diana

In addition to being the principal center of commerce in Asia, Ephesus was a famous religious center. So renowned was it for its magical arts that Greek and Roman writers re-

ferred to magical formulas and incantations as "Ephesian writings." The magnificent temple of Artemis or Diana that stood at the head of its harbor was famous throughout the ancient world, being regarded by the ancients as one of the seven wonders of the world. Ephesus was called "Warden of the Temple of Artemis," not only because of this great temple, but because of the zeal of the Ephesians for her worship. These religious factors contributed to the importance of the city and its ability to draw to it travelers from many parts of the ancient world.

The temple of Artemis was an imposing structure made of cedar, cypress, white marble and gold. Skilled artisans and workmen labored on it for 220 years. So sacred was it that treasures could be deposited in it without any fear of thievery. The local people as well as people elsewhere, including kings, used it somewhat like a bank for the safekeeping of their valuables. Gifts of gold and silver statues of the goddess further increased the great wealth contained in the temple.

An inscription found during the excavating of Ephesus by archaeologists relates how a man by the name of Vibius Salutaris made a gift of twenty-nine statues of silver and gold to the goddess. The route of the procession as described in the inscription helped archaeologists to locate the temple. When the altar was uncovered at the turn of the twentieth century, a large collection of statues of the goddess made of bronze, gold, silver and ivory was found. In view of such gifts, we can appreciate why Ephesian craftsmen were greatly upset when they saw Christianity growing in Ephesus. Regarding their feelings, Acts 19:24-28 says:

"For a certain man named Demetrius, a silversmith, by making silver shrines of Artemis furnished the craftsmen no little gain; and he gathered them and those who worked at such things and said: 'Men, you well know that from this business we have our prosperity. Also, you behold and hear how not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole district of Asia and the inhabited earth worships is about to be brought down to nothing.' Hearing this and becoming full of anger, the men began crying out, saying: 'Great is Artemis of the Ephesians!' "

Another interesting feature about the temple of Artemis is the right of sanctuary accorded to criminals who fled there. They could find protection from arrest in an area that extended around the temple for a distance of about 600 feet. The practice of having an area of asylum for criminals around temples was a common practice in connection with a number of pagan Greek temples.

By realizing the commercial and religious importance of Ephesus, we can better appreciate why the apostle Paul spent so much time there. A strong, thriving Christian congregation could be very effective in this crossroads of the ancient world. The zealous preaching by it would bring the steady flow of travelers passing through Ephesus in touch with Christian truth and spread it to other places.

Today Ephesus is a heap of ruins, a city long dead. Remains of its famous temple, its great stadium, its theater and its marketplace can be seen by travelers, but it is difficult for them to conclude from what they see that this city was once perhaps the greatest metropolis of Asia.

GRADUATION OF GILEAD'S 38th CLASS

IT WAS a long-awaited occasion for the 103 students of the thirty-eighth class of the Watchtower Bible School of Gilead: Graduation day had arrived. It was Monday, November 25, 1963; the time: 3 p.m. The place was the Kingdom Hall of the Watch Tower Society's headquarters building, where a buoyant and thrilling atmosphere prevailed, as 764 persons in the hall and overflow area eagerly awaited the graduation.

Before the main graduation talk by N. H. Knorr, president of the school as well as of the Society, the school's four instructors gave brief talks. W. R. Wilkinson commented that the students had now passed a significant milestone on the road to life and that when we can pass a milestone along this road, it is truly wonderful. Fred Rusk talked next on being complete as Jehovah is complete; he urged the students to cultivate in proper balance the four great qualities of Jehovah: justice, wisdom, power and love. U. V. Glass then encouraged the graduating students to make use of a force more powerful than any atomic fuel—God's holy spirit. E. A. Dunlap, the school's registrar, pointed out that the entire student body was of the "other sheep" class, and he told that many students had expressed appreciation for being at headquarters so close to so many of the anointed remnant of Kingdom heirs.

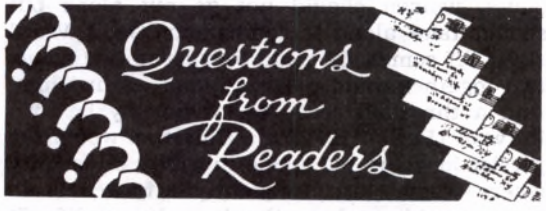
The Society's secretary, Grant Suiter, then read messages and telegrams that poured in from all over the world, from at least forty different countries. Next the factory servant, Max Larson, remarked about the maturity of the students; not only did they average thirty-four years in age but they averaged sixteen years of life as dedicated Christians. He urged them to help others enjoy spiritual "solid food." The Bethel home servant, George Couch, encouraged the students to help others wherever they go so that their good influence will spread out in all directions.

F. W. Franz, the Society's vice-president, commented on the era of violence in which we live and which will culminate in the greatest violence of all—when Jehovah God strikes down his enemies, beginning with Babylon the Great, the world empire of false religion. He stressed that *now* is the time to liberate people from Great Babylon. He pointed out the fallacy of believing that after the destructive end of Great Babylon and before the beginning of Armageddon there will be an interim during which people will come over to God's side. But not so! There will be no time of salvation open to people after Jehovah begins to strike down Great Babylon. "So don't let the idea percolate through the organization," Franz strongly stressed to the students, "that there is going to be an inflocking of crowds of innumerable people after Great Babylon's end."

The main talk of the graduation followed, with the Society's president, N. H. Knorr, speaking on the need to pay attention to the things heard by us. Basing his talk on Hebrews 1:1, 2 and 2:1-4, he highlighted the fact that God is speaking to us by means of his Son. Hence "it is necessary for us to pay more than the usual attention to the things heard by us." He explained how God backed up his Son when he was on earth so that the Son could perform miracles, healings and even resurrections. Today God is speaking to us by means of his Son, to tell us what to do. Hence he counseled the graduating students not to think that at any time they do not come under the authority of the Son of God. Keep in mind, he stressed, that what Jesus did was real; it was not fables, fairy tales. So we should heed the commands he has given us on what to do and on what not to do. We must listen to the Son; otherwise, how shall we escape if we neglect a salvation spoken through God's own Son? Since God always backed up his Son in every statement he made, we can be sure that if we are told not to do a

thing and yet we do it, we are not to think we can escape punishment. But if we pay attention to the Son and do what he commands, then we will get God's blessing.

President Knorr then gave each student his assignment. They had come from fifty-six different countries and now they received assignments, many of them as branch servants, to sixty-seven different lands. There was an intermission at 5:40 p.m., for a fine farewell dinner. The program resumed at 7:25 p.m. with a condensed study of the *Watchtower* lesson, forty students offering comments on the questions. Then some forty more students shared in an exhilarating program of experiences and skits, illustrating, for example, how Kingdom work is carried on in Africa and India. After a song, and a prayer by the Society's president, the inspiring graduation program closed at 11:05 p.m.



● According to the Bible at Deuteronomy 22:23-27, an Israelite engaged girl threatened with rape was required to scream. What is the position of a Christian woman today if faced with a similar situation? Is she to scream even if an attacker threatens her life with a weapon? —M. U., United States.

According to God's law an Israelite girl was under obligation to scream: "In case there happened to be a virgin girl engaged to a man, and a man actually found her in the city and lay down with her, you must also bring them both out to the gate of that city and pelt them with stones, and they must die, the girl for the reason that she did not scream in the city, and the man for the reason that he humiliated the wife of his fellow man." If, however, the attack took place in a field and the woman screamed and thus tried to get away from the attacker, she was not to be stoned, since she was overpowered and there was no one to rescue her.—Deut. 22:23-27.

But suppose the man had a weapon and threatened to kill the girl if she failed to lie down with him? These scriptures do not weaken the argument or alter the situation by citing any circumstance that would justify her in not screaming. It plainly says she should scream; hence, oppose the attack regardless of the circumstances. If she was overpowered and perhaps knocked unconscious and violated before help came in answer to her screams, she could not be held accountable. The thought of the scriptures apparently is that the girl's screaming, by attracting neighborhood attention, would frighten off her assailant and would save her, even though he threatened her life for not quietly complying with his wishes and passionate desires.

Such Scriptural precedents are applicable to Christians, who are under command, "Flee from fornication." (1 Cor. 6:18) Thus if a Christian woman does not cry out and does not put forth every effort to flee, she would be viewed as consenting to the violation. The Christian woman who wants to keep clean and obey God's commandments, then, if faced with this situation today, needs to be courageous and to act on the suggestion made by the Scriptures and scream. Actually this counsel is for her welfare; for, if she should submit to the man's passionate wishes, she would not only be consenting to fornication or adultery, but be plagued by the shame. There would be shame, not only from the repulsiveness of the experience, but of having been coerced into breaking God's law by having sex connections with one other than a legal marriage mate. Not only that, but she might become an unwed mother, or she may contract a terrible disease from her morally debased attacker.

It is true that a woman faces the possibility her assailant will carry out his threat; but, then, what guarantee does she have that such a desperate criminal would not kill her after satisfying his passion? In fact, such a one, perhaps already hunted by the law, may be more likely to kill her after the attack, since she would then have had a greater opportunity to identify him and would therefore be in a better position to supply a description of him to the

authorities. In such case, following the Scriptural counsel of screaming could well save one's life by attracting attention and driving the attacker away at the outset, instead of causing him to feel that he must get rid of his victim for fear of being identified later.

In most instances it is doubtless a matter of calling the assailant's bluff, since the girl's screams could result in his arrest for attempted rape. Also, if he carried out his threat and committed murder, he would face the likelihood of apprehension and conviction for this even more serious offense. Of course, there is the possibility that instead of fleeing immediately, the attacker may strike his victim or inflict a superficial wound to silence the screams, yet would not the endurance of such physical punishment be insignificant compared to the disgrace and shame of submitting to an immoral man?

A Christian woman is entitled to fight for her virginity or marital fidelity to the death. Just how best she can defend herself against anyone who wants to defile her depends upon her courage and quick wits. At least, as has been mentioned, she should first try to frighten off the would-be rapist by screaming and making as loud and noisy a spectacle of the matter as she possibly can, in order to summon any convenient aid. This being unavailing, then she has a right to defend her virtue by whatever means she can.

The morals of this generation have indeed sunk to an unprecedented low, just as Bible prophecy foretold for these last days. The fact that over 15,000 women a year, about one every half hour, are raped in the United States alone emphasizes this fact. It also serves as a warning to women that they should exercise care so as to avoid dangerous situations. Since women are almost always attacked when they are alone, they should arrange to have a companion along, especially when they are out after dark. And in localities where it is considered dangerous for women even during daylight hours, women should not go out alone but should take along a companion. God's Word says: "If somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly be torn in two." (Eccl. 4:12) For a Christian woman to persist in going out alone in a city or locality where women are frequently attacked is to invite trouble and needlessly endanger life. It is the part of wisdom to give thought to what could happen in a given situation and then take the necessary precautions. The wise person foresees danger and takes steps to avoid it. "The shrewd one considers his steps."—Prov. 14:15.

ANNOUNCEMENTS

FIELD MINISTRY

What must one do to put up a fine fight for the faith? He must publish that faith before "many witnesses." (1 Tim. 6:12) Jehovah's witnesses will be doing that during January by preaching and teaching from the Bible, and by offering to all persons a year's subscription for *The Watchtower*, together with three booklets on the Bible, for a contribution of $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 23: The World—God's Field of Work, ¶1-22. Page 41.

March 1: The World—God's Field of Work, ¶23-33, and Why God's Field Will Be Productive, ¶1-11. Page 46.

March 8: Why God's Field Will Be Productive, ¶12-34. Page 51.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 1, 1964
Semimonthly

MESSENGERS OF LIBERATION

THE COMELY FEET OF THE MESSENGERS

WHAT IS REQUIRED TO PLEASE GOD?

RELIGION WITH A SWING —THE PENTECOSTAL WAY

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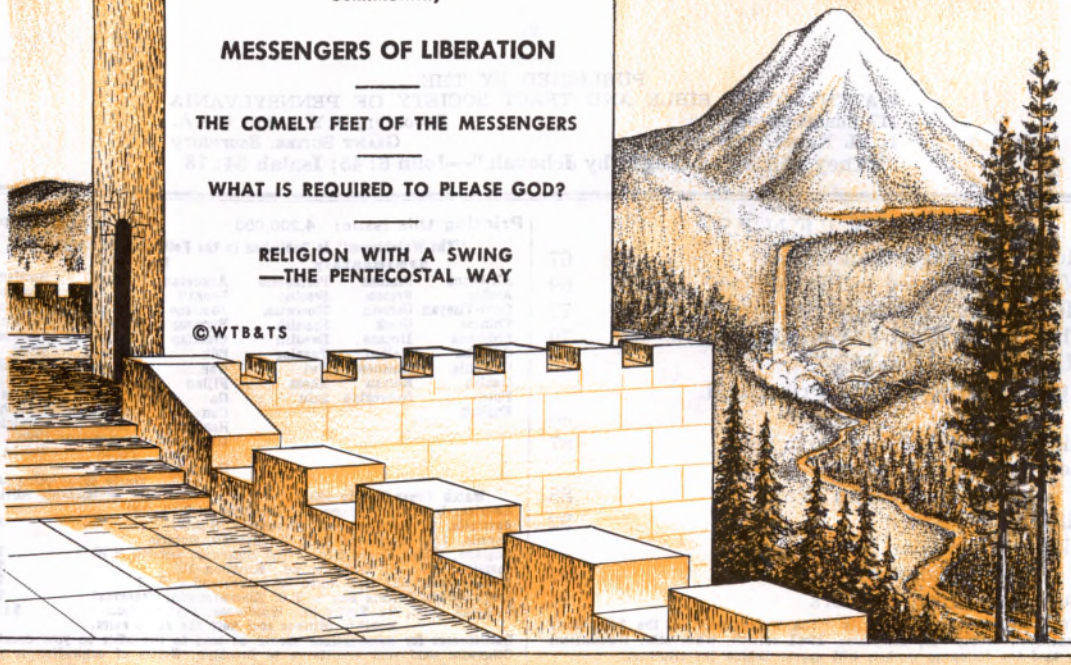

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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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MORE is needed than BIBLES

THE Bible continues to be printed and distributed by the millions of copies year after year, and that in ever more tongues. It now appears, in whole or in part, in upward of twelve hundred languages, 1,202 to be exact.

In the United States as well as in many other lands around the world, a Bible week is annually observed by Protestants, usually beginning with the second Sunday in Advent. (Incidentally, "Advent" refers to a preparatory period, four weeks before Christmas.) There is even a Roman Catholic Bible week in certain lands, such as in the United States, where it falls in February, it being celebrated in connection with Catholic Press month.

Commendable as are the printing and distributing of the Bible—although it must be admitted that not all of it is being done out of purely religious or even out of philanthropic motives—more is needed. It is not enough for people to have the Bible in their homes, nor even that they read it from time to time. They must understand what they read and know what to do about it. True, parts of the Bible, such as its historical portions and its moral precepts, are quite clear for all to comprehend who approach it objectively. But there is also much that cannot be understood without assistance; and, not understanding it, many stop reading the Bible, while others charge it with contradicting itself. In particular is there need for help to understand the fulfillment of Bible prophecies, and especially those that relate to our day.

In fact, Bible prophecies cannot be understood by anyone until God's due time. Thus Daniel, who was used by God to record many prophecies, said regarding some of them, "I heard, but I could not understand." Why not? Because it was not God's due time, for which reason God told him: "Go, Daniel, because the words are made secret and sealed up until the time of the end." At that time "the ones having insight will understand." And why? Because of those prophecies being fulfilled. In the same way, it was only after Jesus Christ had fulfilled certain prophecies that his apostle Matthew was able to call attention to certain events and show how they fulfilled this prophecy and that.—Dan. 12:8-10; Matt. 2:22, 23; 3:3; 8:17; 21:4, 5; 27:9, 10.

Equally important to understanding the Bible is God's holy spirit. Only upon receiving the holy spirit at Pentecost were the Christian apostle Peter and his asso-

ciates able to preach with understanding and show the fulfillment of prophecies, and so it has been since. As the apostle Paul shows, "God has revealed [these things] through his spirit."—1 Cor. 2:9, 10; Acts 2:2-36.

Another requirement for understanding the Bible is a right heart condition, a sincere desire to learn, a 'consciousness of one's spiritual need.' That is why Jesus spoke in parables or illustrations, to separate the casual and curious listener from the sincere inquirer. The latter would heed Jesus' words: "Let him that has ears listen," that is, remain to hear more.—Matt. 5:3; 13:9-16.

In particular is help needed from God's dedicated servants to understand the Bible. This is strikingly borne out by the experience recorded at Acts 8:26-39. A sincere inquirer, an Ethiopian official, was reading the prophecy of Isaiah but could not understand it until Philip, the evangelist, made it clear to him. If reading the Bible were all that were needed to understand it and to be impelled to act upon it, then each individual member of the Christian congregation would be complete in himself, like a whole human body, but not so. The apostle Paul likens the entire Christian congregation to a human body and the individual members to the various parts or organs of a body, such as the hands, feet and head. All of these have the greatest need for one another, for which reason it has well been said of them: "All the organs of the body are constantly in debt to one another." Yes, as the apostle shows: "The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.'" If Bibles were all that were needed, then the illustration of Paul would be pointless. —1 Cor. 12:21.

The very fact that Jesus Christ gave his congregation "some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers," shows that more is needed than Bibles. As the inspired writer goes on to show, God provided these men for "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.

Just as human instruments, dedicated to Jehovah God to do his will and upon whom he has placed his spirit, were needed in the early days of Christianity, so there is need for such today. By means of a figure of speech Jesus foretold that there would be human instruments. This is found in his great prophecy regarding the end of the system of things, where we now find ourselves: "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their [spiritual] food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." This "slave," the facts show, is to be found among the Christian witnesses of the New World society.—Matt. 24:45-47.

Yes, more is needed than printing and distributing Bibles. They must be read, understood and acted upon. The Bible, and Bible prophecies in particular, cannot be understood until God's due time, and then only by sincere inquirers with the help of God's holy spirit and his dedicated earthly instruments. That is why this magazine is published and why the witnesses of Jehovah stand ready to instruct personally every sincere seeker for truth, and that "without money and without price." Having 'received free, they give free.'—Isa. 55:1; Matt. 10:8.

What is Required TO PLEASE GOD?

What does God ask of you? How can you be sure?

MANY people lead what would be called a "good" life. They do not steal, commit immorality, kill or indulge in any other antisocial behavior. They see the need for religion and attend a church of their choice.

It is commonly believed that leading this kind of life is what God asks of humans. Since this opinion is so widespread, it would be pertinent to ask: Is this actually what is required to please God?

You might be quick to answer, Yes. But before doing so, it would be well for you to consider another, more fundamental, question: Do you really *know* what is required to please God?

You should be careful not to let another do your thinking for you in this matter. It is your responsibility. To let another, even a clergyman, answer this for you is exceedingly dangerous. Why? Because many now recognize that not even the churches are equipping their members to understand God's purposes and requirements. Said *Look* magazine of September 24, 1963, of the churches in America: "They too have failed to supply moral leadership, and because their responsibility is the greatest, their failure is the worst. Harvard Divinity School's Dean Miller says, 'The church simply does not have a cutting edge. It has taken the culture of our time and absorbed it. It's ghastly that the church is run not to serve the reality of human beings, but to conserve institutions.' Yale's Chaplain Coffin agrees: 'We churchmen are gifted at changing wine into water—watering down religion.' "

With such admissions, you would do well not to take for granted that you have learned what pleases God just because you have attended a church regularly.

SOURCE OF ANSWERS

How can you determine what God requires of you to please him? Where can you go for your answers? How can you be sure that you are doing what God wants?

God's own written Word counsels: "Trust in Jehovah with all your heart and do not lean upon your own understanding." (Prov. 3:5) Yes, God wants man to trust him. Since he does, it is only reasonable to conclude that he must have made some provision for man to find out about him and what he requires so that man would not have to grope in darkness. If a child asked his father: 'Daddy, what must I do to please you?' would you think it logical if the father brushed the child aside without an answer and told him nothing as to what he required? No, the loving father would be careful to explain to the child what was required of him. If the child ignored this instruction, then he could be

punished. If he fulfilled it, then he could be rewarded by a kind word, affectionate embrace, or at times even some material gift.

Would not God, who created man and who gave him his faculty of reason, be even more careful to show man how to please his Maker? Surely the loving Creator would not abandon man after having created him and given him such an inquisitive mind. He would most certainly provide what man would need to guide his steps in a manner that would be pleasing to his heavenly Father.

Has God provided this assistance? Yes. A God-fearing man of ancient times showed us where to go for this guidance, when he said: "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." By his spirit God has inspired men to record his purposes and requirements so that all who want to please God can learn of him and know for a certainty what he requires from man.—2 Tim. 3:16, 17.

HOW USED?

What part does God's Word, the Bible, play in your life? Possessing the Bible is fine, but how you use it is another matter. It is like having a well full of refreshing, life-sustaining water. To benefit from the well you must draw out its contents. It is similar with the Bible. Having one does not mean it will be refreshing and beneficial to you. As with the well, you must go to the Bible and draw from it the refreshing and life-sustaining waters of truth it contains.

It takes effort and regularity to get the truths contained in the Bible. So does getting water from a well. That water will not automatically leap out of the well into your glass. In addition, you need to drink that water regularly, day by day, as one drink would not be sufficient. Likewise, you must put effort into a study of God's Word and do so with regularity.

Do not be discouraged by the fact that most people today, including churchgoers, do not regularly study the Bible. In order to please God, we must take in these waters of truth. If we turn away from what God has to say, then we will displease him. Proverbs 28:9 states: "He that is turning his ear away from hearing the law —even his prayer is something detestable." One who turns away from the instructions contained in God's Word disgusts God even if he prays! It is like a child refusing to listen to his father's counsel and then continually expecting favors from him.

If you knew where buried treasure was that could be yours for the taking, would you not diligently dig for it? The Bible is a storehouse of spiritual treasure. It will equip its reader to know God. Proverbs 2: 1-5 says: "My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; 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."

Yes, you can determine what course of action pleases God, but you must use his Word to do that. Today, hundreds of thousands of persons throughout the world are systematically studying the Bible with Christian ministers trained to render this assistance. How happy they are to take in this life-giving knowledge!

LIVING UP TO IT

Should we be content to fill our minds with knowledge and let it remain there? No, we need to put into practice the things we learn about God's will. "The regulations and the judicial decisions and the law and the commandment that he wrote for you, you should take care to do always." (2 Ki. 17:37) Not doing this brings God's displeasure. When ancient Israel was taken captive by the Second World Power, Assyria, the reason God allowed it was this: "They had not listened to the voice of Jehovah their God, but kept overstepping his covenant, even all that Moses the servant of Jehovah had commanded. *They neither listened nor performed.*"—2 Ki. 18:12.

Jesus Christ showed the importance of living up to God's requirements when he declared: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will." (Matt. 7:21) The Bible writer James verified this principle of doing, as well as hearing, by saying: "Faith without works is dead."—Jas. 2:26.

God's will for those who would please him was summed up by Jesus in answer to a question as to which was the greatest commandment in the Law. He stated: " '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. The second, like it, is this, 'You must love your neighbor as yourself.' " (Matt. 22:37-39) Loving God means we will give him first place in our lives, learning of him and willingly obeying all his commands. As we learn of his grand purpose for man, we will not want to be selfish and keep this vital information to ourselves, but we will want to pass it on to our neighbors, our fellowmen on earth. That will be showing the greatest love for our neighbor. In that way he, too, will have the opportunity of knowing and serving God and pleasing him.

This love for God and man means we will cultivate Christian qualities so as to put on a new Christian personality, taking care to associate with those who do the same, for the mutual upbuilding of our faith in God. God will bless this sincere effort and will produce in us the fruitage of his holy spirit. What will result? "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control."—Gal. 5:22, 23.

Shortly God will shower down material blessings on those who please him by granting them everlasting life and perfect health in his restored Paradise. "The fear of Jehovah is a well of life." "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." What a grand prospect for God pleasers!—Prov. 14:27; Ps. 37:34.

Life in that righteous new order is indeed the only worthwhile goal to work toward. But it will not be attained by the mere doing of good as we see fit, but by building faith in God through a study of his Word and then by doing what God considers good. "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) Yes, eternal life will be the happy lot of those who have faith in God and who "are observing his commandments and are doing the things that are pleasing in his eyes." —1 John 3:22.

MESSENGERS of LIBERATION

"Stand upright and hold your heads high, because your liberation is near."
—Luke 21:28, New English Bible.

WHO does not enjoy being free? Who that feels any bondage or slavery does not want to be liberated? There is worldwide room for liberation today. One person might think this statement too broad and sweeping, because there is, in the political field, what is called the "free world" as against the Communist bloc of nations. Another person might think of the liberation that this Communist bloc advocates for all "imperialist" nations, which amounts to merely replacing one human government that is branded as undesirable with another human government no more perfect and all-wise than the one replaced. The messengers of such a liberation would be messengers of revolution, foreign agents of a radical government, political subverters and agitators, whereas the messengers of the "free world" would be looked upon as "imperialist spies." Still another person might think one race among mankind needs to be liberated from domination by another race. However, that the need for liberation is worldwide can be appreciated from the statement, made nineteen centuries ago but still true today: "The whole world is lying in the power of the wicked one." (1 John 5:19) We shall never have a righteous, peaceful, healthful world till we are liberated from that wicked one.

[2] Complete deliverance from that wicked world-enslaver is on its way here. Because, since the year 1914, we have more and more evidence that it is near, we can act on the encouraging words of the great Prophet: "When all this begins to happen, stand upright and hold your heads high, because your liberation is near. . . . Look at the fig-tree, or any other tree. As soon as it buds, you can see for yourselves that summer is near. In the same way when you see all this happening, you may be sure that the kingdom of God is near." —Luke 21:28-31, *New English Bible.*

[3] That kingdom will put out of power and control the wicked one whose unseen influence and pressure all the world of mankind feels, namely, Satan the Devil. The despoiling of him of his worldwide power will take place immediately after the universal battle of Har–Magedon has taken place, which battle will result in the wrecking of his visible political system of rule. That will mean deliverance for all those God-fearing people who pray the prayer, "Your kingdom come!" and who seek first the kingdom of God and his righteousness, as Jesus Christ taught them to do. (Matt. 6:9, 10, 33) However, there is

1. What differing views of liberation may people have, but what is the greatest liberation that is needed?

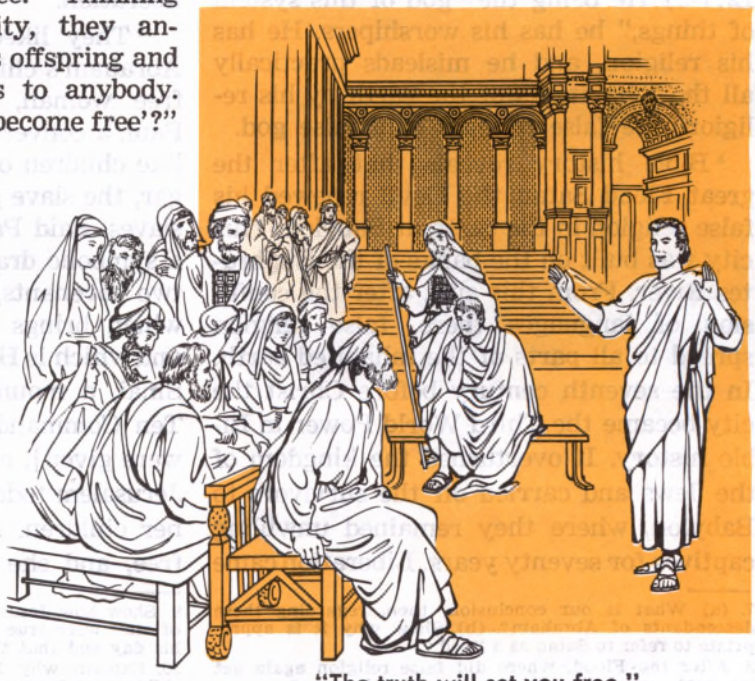
2. How can we be sure complete deliverance is near?
3. (a) When will complete deliverance from Satan come? (b) What liberation is taking place *now?*

a present liberation for them; it begins before the oncoming battle of Har–Magedon. It is a very important liberation because it concerns their everlasting future. It is a religious liberation, one that takes place even while the political governments, including dictatorships and totalitarian governments, are still standing. Such a liberation means a lot now!

4 People living in lands where the Constitution or the National Bill of Rights guarantees them "freedom of religion" may not feel that they need such a liberation. They are free to practice no religion at all, to be atheists, if they choose. But a person needs to be careful today that he is not like the people at Jerusalem nineteen hundred years ago, that is, in the autumn of the year 32. At the temple Jesus Christ had been teaching these people who were descendants of the Hebrew patriarch Abraham, and he went on to say: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." Thinking proudly of their nationality, they answered: "We are Abraham's offspring and never have we been slaves to anybody. How is it you say, 'You will become free'?" —John 8:31-33.

5 Jesus' reply could either offend them or open their eyes to their real situation. He said: "Most truly I say to you, Every doer of sin is a slave of sin. Moreover, the slave does not remain in the household [of the patriarch Abraham] forever; the son remains forever. Therefore if the Son [Jesus Christ] sets you free, you will be actually free. I know that you are Abraham's offspring [according to natural descent]; but you are seeking to kill me, because my word makes no progress among you. . . . Abraham did not do this. You do the works of your father." At this statement they laid claim to a descent higher than that from the man Abraham. They said to Jesus: "We were not born from fornication [by an unnamed father]; we have one Father, God."—John 8:34-41.

6 But had they loved God, they would have loved his Son and listened to the Son's word; but they did not do so. Hence Jesus said: "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, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. . . . This is why



"The truth will set you free."

4. (a) Who may feel they do not need a liberation? (b) What similar attitude did some of Abraham's descendants have in Jesus' day?

5, 6. (a) How did Jesus' reply to their statement show that the descendants of Abraham were in need of liberation? (b) Now what was their answer, but whom did Jesus point out their father really was?

you do not listen, because you are not from God."—John 8:42-47.

7 Slaves of sin! Children of Satan the Devil, the first murderer and liar! O what kind of religious people to be, while at the same time thinking themselves to be children of God through his earthly friend, Abraham the Hebrew patriarch! What religious deception to be under! What a need for liberation! It was not without great religious meaning that Satan the Devil was called a god, "the god of this system of things." He tries to hide the true God from all mankind. To this end he "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. 4:4) So the Bible account that tells about expelling the wicked one and his demon angels from heaven says: "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth." (Rev. 12:7-9) He being the "god of this system of things," he has his worshipers. He has his religion, and he misleads practically all the inhabitants of the earth by his religion, the false religion of a false god.

8 Bible history reveals that after the great Flood Satan the Devil renewed his false religion in the earth at Babylon. This city was built on the banks of the Euphrates River. From this city, after the confusion of languages there, false religion spread to all parts of the inhabited earth. In the seventh century before Christ the city became the Third World Power in Bible history. It overturned the kingdom of the Jews and carried off the survivors to Babylon, where they remained unwilling captives for seventy years. Liberation came for them at the hands of the conqueror, King Cyrus, the Persian, in 537 B.C., and a remnant of more than forty-two thousand Jews returned at once to their homeland to rebuild the temple of Jehovah God and the holy city. By the time of Jesus' coming they had fallen under the power of the Roman Empire, but they were still allowed to practice their religion, Judaism. But now man-made religious traditions had taken on more importance than the written Word of God, the Holy Scriptures.

9 Along with being bound by unscriptural, antibiblical religious traditions, the Jewish people were under the power of oppressive religious rulers, who were of their father the Devil. The religious ceremonies at the temple in Jerusalem did not really remove their sins or actually free them from the slavery of sin. As a result of sin, death, which is the penalty for sin, was reigning over them. (Rom. 6:23; 5:12-17) Jesus Christ told them the straight facts when he said they were slaves and needing liberation.

10 They liked to think that they were Abraham's children by his wife Sarah, the free woman, but the Christian apostle Paul, a converted Jew, said that they were like children of the Egyptian woman, Hagar, the slave girl of Sarah, and thus were slaves. Said Paul: "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 [where the Ten Commandments of the law covenant were given], and she corresponds with the Jerusalem today, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. Wherefore,

7. (a) What is our conclusion, then, regarding these descendants of Abraham? (b) Show why it is appropriate to refer to Satan as a "god."

8. After the Flood, where did false religion again get its start, and how extensive was it to become?

9. Show how Jesus' words "every doer of sin is a slave of sin" were true in the case of the Jewish people in his day and that they needed liberation.

10. Explain why Paul likened the Jewish people to children of Hagar, but Christians to children of Sarah.

brothers, we [Christians] are children, not of a servant girl, but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."

11 By those words in his letter to the Galatians (4:24-26, 31; 5:1), Paul indicates that his letter is one of liberation, not only from Babylonish paganism, but also from Judaism with its religious traditions and oppressive leaders. Today, as in Paul's day, the only free people are those whom Jesus Christ has set free from Satan the Devil, from sin and from death, the penalty for sin. They are the children of "heavenly Jerusalem," the "Jerusalem above." She is their mother, and she pictures God's holy heavenly organization, who, in turn, was pictured by Abraham's wife, Sarah, the free woman.

SHAKE YOURSELF FREE, JERUSALEM

12 In his letter to the Romans (10:15) the apostle Paul quotes from Isaiah's prophecy (52:7). When Paul says: "The Jerusalem above is free, and she is our mother," how could he still be in harmony with the second verse of chapter fifty-two of Isaiah's prophecy, which reads: "Shake yourself *free* from the dust, rise up, take a seat, O Jerusalem. Loosen for yourself the bands on your neck, O *captive* daughter of Zion"? It was because the heavenly Zion, the Jerusalem above, is represented by her children on earth. These are the dedicated, baptized, spirit-begotten Christians on earth, the spiritual brothers of Jesus and the spiritual sons of God.

13 Zion is pictured as sharing in the conditions and experiences of her spiritual children on earth. Just as Isaiah 63:8, 9 says regarding Jehovah's people: "He went on to say: 'Surely they are my people, sons that will not prove false.' So it was to them that he came to be a Savior. During all their distress it was distressing to him." Now Jesus Christ is the Chief One in heavenly Zion, the Jerusalem above. He said in his parable recorded in Matthew 25:31-46: "To the extent that you did it to one of the least of these my brothers, you did it to me." Thus when the *children* of Zion or the Jerusalem above are held captive, *she* is said to be in captivity.

14 The ancient city of Zion or Jerusalem literally went into captivity to Babylon on the Euphrates River when she and her temple were destroyed in 607 B.C. and her citizens or children were dragged away into captivity in Babylon's territory. She was delivered from that in 537 B.C. when her citizens were released and went back and rebuilt her and her temple of worship. But in the succeeding centuries her people were brought into a religious bondage that corresponded in respects with the Babylonian captivity. For that reason John the Baptist, Jesus Christ and his apostles fulfilled a number of Bible prophecies that are related to the Babylonian captivity and the liberation of the exiled Jews from it. They were indeed messengers of liberation, but of a liberation greater than that from ancient Babylon, which has long since perished.

15 Most certainly Jesus Christ had to set his own apostles and other associated disciples free, and by continuing in his word they remained actually free. This included a freedom most precious, religious freedom to worship the one living and true God, Jehovah. On the day of Pentecost of A.D. 33 Jesus Christ, at God's right hand in heaven, poured out holy spirit upon his waiting disciples in Jerusalem and they be-

11. (a) What kind of letter is the one written to the Galatians? (b) Who are the only free people today?
12, 13. What question do we now face, and what solution is offered?

14. (a) Though freed from Babylonian captivity in 537 B.C., what bondage continued on Israel in succeeding centuries? (b) Therefore, what were John the Baptist, Jesus and his apostles able to do?
15. What grand liberation took place at Pentecost?

came spiritual children of God's heavenly organization, the heavenly Zion, Jerusalem above. Then indeed they became her *free* children and they preached the good news of God's kingdom, exercising their God-given religious freedom to do so.

[16] The apostle Peter quoted the prophecy of Joel (2:28-32), which speaks about the "escaped ones" and the "survivors" in Mount Zion and in Jerusalem. Then, in making a practical application of his message of liberation, Peter told the thousands of listening Jews: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit. . . . Get saved from this crooked generation." Three thousand responded to that message of liberation on that day of Pentecost. (Acts 2:14-42) Later, in fearless expression of their religious freedom, Peter and the other apostles said to the Jewish high priest and religious elders of the Jewish Supreme Court in Jerusalem: "We must obey God as ruler rather than men. . . . And we are witnesses of these matters, and so is the holy spirit, which God has given to those obeying him as ruler." —Acts 5:27-32.

[17] However, according to the prophetic experience of the ancient Jews with Babylon and according to the Bible prophecies, Zion, the Jerusalem above, as pictured by those on earth who professed to be her spiritual children, was not to remain free. Her children were foreseen as undergoing a captivity to a Greater Babylon, a system of religious bondage, not at ancient Babylon, but throughout the world. During the days of the twelve faithful apostles, down to the end of the first century, the children of the heavenly Zion, Jerusalem above, continued free, at which time the last books of the Holy Bible were written by the aged apostle John. Then, just as the apostle Paul had foretold, "the thing that acts as a restraint" got out of the way, and the falling away or apostasy from the freedom-giving Christian faith took place. So the majority of those who professed to have the Christian belief went captive to the great Babylonish system of religion. The "man of lawlessness" toward God, the "son of destruction," got revealed, came out into the open in the form of the religious clergy of Christendom.—2 Thess. 2: 3-8.

[18] Christendom dates particularly from the days of the Roman Emperor Constantine the Great in the fourth century.* Evidently the true children on earth of the heavenly Zion (Jerusalem above) had to go underground because of overwhelming religious persecution. As in Jesus' parable of the Wheat and the Weeds (Tares), the few wheatlike sons of Zion and the imitation weedlike sons were left to grow together in the same field, the world of mankind. (Matt. 13:30) The clergy of Christendom, who claimed to represent the heavenly Zion, were Babylonized and became part of the Greater Babylon. Then, truly, the heavenly Zion as represented in her true children on earth went into captivity to the Greater Babylon.

16. (a) What practical application of Joel 2:28-32 did Peter make, and what response was there to his message of liberation? (b) What fearless expression of their religious freedom did the apostles later make?

17. (a) According to Bible prophecy, what lay ahead for the free spiritual children? (b) To whom would this bondage be, when would it occur, and who would be revealed at such time?

* Says page 268 of Volume 2 of M'Clintock and Strong's *Cyclopædia* (1891 Edition): "Christendom, the kingdom of Christ in its diffusion among men on the earth. . . . The conversion of Constantine established the first Christian state. . . . Thus the territory of Christianity at present comprises three out of the five large divisions of the world, with a considerable part of the two others. . . . Thus the time seems near when the extent of Christendom will coincide with the extent of the earth. The following estimate of the Christian population of the world is based upon the latest (1889) works on political and ecclesiastical statistics: Total Population: 1,447,548,000; Roman Catholics: 201,000,000; Protestant: 106,000,000; Christian: 393,225,000." But today, in 1964, the world population is 3,060,800,000 [*The World Almanac*, 1963, pages 259, 719], and the so-called Christian population is 904,332,500.

18. What course of events now followed?

[19] Was Zion's captivity to the Greater Babylon to continue till the battle of Har–Magedon foretold in the Bible's last book, in Revelation 16:13-16? Were no messengers of liberation to come to her with the good news before Har–Magedon is reached? According to Revelation 9:13-15 there was to be an untying, a liberating, of those "bound at the great river Euphrates," where ancient Babylon used to sit. In the last three decades of the past century there was an earnest effort by truly dedicated, baptized Christian worshipers of Jehovah God to liberate themselves from Christendom, which is the dominant part of the religious Greater Babylon. But in 1914 came World War I; and Christendom, the main participant in the war, used this as a means to bring the devoted Christian children of heavenly Zion into bondage, like that of the Israelites in ancient Babylon during Jerusalem's seventy-year desolation.

[20] However, Bible prophecy and its time schedule, together with the world events of 1914, proved that God's woman, the heavenly Zion, had given birth to the promised kingdom of the Messiah or Christ, and that then the enthroned Jesus Christ had begun ruling in the midst of his enemies, to subdue them completely in due time. (Rev. 12:1-5; Ps. 110:1-6; Heb. 1:13; 10:12, 13) The battle of Har–Magedon faced him in the future at Almighty God's appointed time, particularly after the invisible war in heaven was halted with the hurling of Satan the Devil and his demons out of their heavenly position and down to the earth. In the meantime was the victorious King Jesus Christ, who was foreshadowed by ancient Babylon's conqueror, Cyrus the Great, going to wait until Har–Magedon to liberate the Christian witnesses of Jehovah from their captivity in the Greater Babylon of today? Not according to Bible prophecy!

[21] In 1914 Jehovah God the Almighty took his great power and began ruling as king toward the earth by setting up his promised Messianic kingdom. So "the kingdom of the world has become the kingdom of our Lord and of his Christ." (Rev. 11:15-18) The time had therefore come for Christ's prophecy to be fulfilled: "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," that is, at Har–Magedon. (Matt. 24:14) But if the witnesses of Jehovah the King were in Babylonish captivity, how could they announce the promised rule of God's kingdom as having begun? How would things match or harmonize with Jehovah God the Almighty ruling as King and yet with his witnesses on earth being in captivity to the enemy, the Greater Babylon? How could these captive Christian witnesses really picture the freedom of God's heavenly "woman" and say: "The Jerusalem above is free, and she is our mother"? (Gal. 4:26) Under captive conditions they could not do so.

[22] Revelation 12:7-17 revealed in advance that after Satan was hurled down to our earth by the war in heaven he persecuted God's woman who had brought forth the Messianic kingdom and, in wrath at her, he "went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Je-

19. (a) What questions of interest now face us? (b) When were efforts to obtain liberation begun, but what did 1914 bring?

20. (a) Fulfillment of Bible prophecy led to what occurrences in and after 1914? (b) What question is posed, with what answer?

21. What prophecy was due to be fulfilled in 1914, but what problems were there then to face?

22. After his ouster from heaven, how did Satan the Devil show his opposition to the Kingdom?

sus." The realization of these events calls for certain *other* things to be true also. What things? Satan the Devil is the "god of this system of things" and hence is also the god of the Greater Babylon, which belongs to this system of things. In this Greater Babylon he held the "remaining ones of [Zion's] seed" captive through to the end of World War I in 1918. After being ousted from his heavenly position, Satan the Devil persecuted God's "woman" Zion by persecuting the remaining ones on earth of her seed. He did this by waging war upon them.

[23] From this what do we see? By reason of his being ousted from heaven Satan had lost control of the remaining ones of her seed; and his worshiper, religious Babylon the Great, had also lost such control. If he and she still had them captive, why would it be necessary for him to "wage war" upon them? Waging war upon them was necessary because they had been *liberated* and were now *free* to "observe the commandments of God and have the work of bearing witness to Jesus." The Devil's waging war upon them was an attempt to bring them back again into captivity to the Greater Babylon.

[24] We must proceed by the facts of the case. When do the facts prove that the Christian witnesses were liberated from captivity in the Devil-worshiping Greater Babylon? In the spring of 1919, for from then on they fearlessly undertook the preaching of God's Messianic kingdom in all the inhabited earth for a witness to all the nations, thus observing God's commandments for this time and discharging the work of bearing witness to the enthroned Messiah, Jesus. Their liberation was to be ascribed to no one else but Jehovah through his Messianic King, Jesus Christ, the Greater Cyrus. What did this mean? To what big fact did this evidence testify? To this fact: Not only had Great Babylon's god Satan the Devil been hurled down from heaven, but Great Babylon herself had fallen.

[25] Great Babylon's fall by 1919 did not mean that she had been destroyed. Not at all! She still exists today and still runs her kingdom over the kings of the earth. Nevertheless, Jehovah's Christian witnesses have been liberated from her. We can better understand this matter when we look back to ancient history. There we observe that, when ancient Babylon fell before the Persian Cyrus the Great in 539 B.C., she was not destroyed or wiped out of existence. She continued existing for centuries afterward, even into the days of the Christian apostle Peter, who visited the declining city and wrote at least one letter, if not two, from that city. (1 Pet. 5:13) But today nothing is left of the city of Babylon itself but dismal ruins that began to be dug up in 1899. In like manner, religious Great Babylon fell by 1919 and her utter destruction lies ahead in the future. But we do not expect to wait centuries for her destruction. Things are going to happen fast now for Great Babylon, and we expect to see her destruction in our generation! What a joy that will be for all messengers of liberation!

COMING IN THE NEXT ISSUE

- Of Which God Are You a Witness?
- Does Sincerely Believing Change Wrong into Right?
- Jerusalem—the Famous City.
- Did You Make an Acceptable Dedication to God?

23. The fact that Satan waged war against the remaining ones of Christ's seed is evidence of what?
24. When were God's people liberated from Great Babylon, and to what big fact does this testify?
25. (a) Why did this not mean Great Babylon had been destroyed, and what example is given to help us to understand what her fall meant? (b) Will Great Babylon's final destruction take centuries from now to be accomplished?

The Comely Feet of the MESSENGERS

FROM the year 1919 onward messengers of liberation have been sent out. This runs parallel with the situation in the days of the Christian apostles, when the apostle Paul said: " '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 have been sent forth? Just as it is written: 'How comely are the feet of those who declare good news of good things!' " —Rom. 10:13-15, quoting from Joel 2:32 and Isaiah 52:7.

[2] Under inspiration the apostle Paul quoted from the prophecy of Isaiah, chapter fifty-two, which tells us of the messengers who carry the news of liberation to Zion or Jerusalem. This prophecy first applied to the literal, earthly city of Zion or Jerusalem in the sixth century before Christ; but Paul's quoting from the prophecy proves that it has a larger, fuller realization upon the Greater Zion, heavenly Zion, the Jerusalem above. The application of the prophecy in this way was not exhausted in the days of Christ's apostles but reaches its fullness and finality in our day.

1. Since when have the messengers of liberation gone forth particularly, and what parallel situation does Paul write about that applied in his day?
2. To what three time periods does the prophecy of liberation in Isaiah, chapter 52, apply?

[3] As if we were back in the sixth century B.C. we hear Isaiah's prophecy quoted and directed to the literal earthly city: "Wake up, wake up, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city! For no more will there come again into you the uncircumcised and unclean one. Shake yourself free from the dust, rise up, take a seat, O Jerusalem. Loosen for yourself the bands on your neck, O captive daughter of Zion."

[4] In 537 B.C. the literal city of Zion or Jerusalem lay in the ruins to which the Babylonian army had reduced her. But the city was represented by her surviving citizens and other Israelites over whom she had ruled up till 607 B.C. So the above-quoted words of Isaiah 52:1, 2 applied to such children of hers and foretold what they would do at God's command. Those words did not apply to Zion or Jerusalem *before* ancient Babylon fell in 539 B.C. to Cyrus the Persian. The captive Israelites or Jews were not commanded to make a break for freedom and liberate themselves *before* Babylon fell. They were to wait until *after* Babylon fell and until after Babylon's conqueror, Cyrus the Great, published his decree of liberation, freeing the captive Jews at Babylon to go back to their home country and rebuild the temple at Jerusalem for Jehovah's worship. First

3. What liberating command was Isaiah inspired to speak?
4. From when do these words apply to Israel in the type, and why then and not before?

then were they authorized to get out of Babylon; and their desolated homeland would be well-rested-up to receive them back.

5 Jehovah God had decreed that their land should rest without inhabitants for seventy years. Its seventieth year of sabbath-keeping began in the early autumn of 538 B.C., about the time of the Jewish Day of Atonement. Cyrus' decree of liberation was published in the first year of his reign. Babylon fell before him in 539 B.C., and Bible chronologers figure that his first regnal year began in the spring of the year following, on Nisan 1, 538 B.C., which would be six months before the seventieth year of sabbath-keeping of the land of Judah began. If Cyrus had issued his decree *early* in 538 B.C. as his first regnal year, the exiled Jews could have made the journey back to their land before its seventieth year of sabbath-keeping began, which would have been contrary to Jehovah's prophecy. Or they might have had to journey through the rainy winter months of the year, which would be from October through March. This would not be too good.

6 By the calculation above, Cyrus' first regnal year would end on March 5 of 537 B.C., or toward the end of the rainy season. Doubtless he considerately issued his decree near the end of the rainy season, shortly before March 5 of 537 B.C., and in that way the exiled Israelites could make arrangements to travel in the convenient dry season from April through September. They evidently made the four-month-long journey from Babylon during the dry months, for by October they were back and settled in their beloved homeland, before the first day of their seventh lunar month.—Ezra 3:1.

5, 6. When did Cyrus issue the decree of liberation for the Israelites, and why was this a convenient time to give that decree?

7 By the rebuilding of Jerusalem from 537 B.C. forward, the "captive daughter of Zion" shook herself free from the dust of desolation, waking up from her seventy-year-long stupor and loosing the bands that Babylon had put on her neck. She put on her strength and donned herself in beautiful garments, especially those of holiness, to become a holy city with Jehovah's temple of worship. She no longer sat on the ground in slavery, but took her seat among cities that were authorized to exist. Jerusalem became what Jesus Christ called her, "the city of the great King." (Matt. 5:35) She became a symbol of heavenly Zion, the Jerusalem above.

8 When the Gentile Times ended in the early autumn of the year 1914, God's "woman," the heavenly Zion or Jerusalem above, gave birth to the Messianic kingdom by means of which Jehovah God would express his own royalty and his sovereignty over the earth. But on earth the spiritual "remnant of her seed" had to pass through the first world war. Because of not then properly understanding a Christian's strict neutrality toward political conflicts of earth and not understanding the matter of relative subjection to the earthly "higher powers," the remnant was brought into bondage to Great Babylon. In July of 1917, by means of the Watch Tower Bible & Tract Society, the remnant published what was called "the seventh volume of the Studies in the Scriptures," namely, the book entitled "The Finished Mystery." This contained an explanation of the Bible books of Revelation and of Ezekiel, and it had much to say against Babylon the Great. Thousands engaged in distributing this book down into the year 1918. This did not please Great Babylon,

7. What did this liberation of Zion mean, and of what did she become the symbol?

8. (a) Though God's kingdom was born in 1914, what was the condition of its earthly subjects at that time? (b) What was the attitude of Great Babylon toward the book *The Finished Mystery*?

and she had this Seventh Volume banned, not only in Canada, but also, by March, 1918, *in the United States* of America.

[9] The preaching work continued on after that with other Bible literature, but Zion's children on earth came into a state of captivity to Great Babylon, especially when leading officials and other associates of the Watch Tower Society were imprisoned in July of 1918. The symbolic "two witnesses," as foretold in Revelation 11:3-10, were killed. Great Babylon was overjoyed, and she celebrated. But her jubilation was to be short-lived. Revelation 11:11-13 foretold that those "two witnesses" would be revived and would ascend to worldwide prominence, with fright to their enemies. This began taking place in the spring of the first postwar year, 1919.

[10] To the dismay of Great Babylon and all other enemies the remnant on earth of Zion's spiritual children suddenly came forth into freedom. They saw that work was yet ahead of them on earth. Eagerly they arose to the joy of the service of God's kingdom to which God's woman Zion had given birth in the heavens. On September 1-8 they held a general convention at Cedar Point, Ohio, at which six thousand of them were present; and seven thousand attended the public lecture on Sunday on the subject "The Hope of Distressed Humanity."

Modern-day Messenger
"Announcing the Kingdom"

[11] The publication of an additional magazine, now known as *Awake!*, called forth enthusiastic applause from the conventioners. The organization of the congregations that had circulated the message against Babylon the Great in the Seventh Volume down into 1918 was to be revived. In the *Watch Tower* issue of September 15, 1919, the article "Announcing the Kingdom" was published, using as its caption texts Revelation 15:2 and Isaiah 52:7. In telling of the work of announcing the "golden age" under God's kingdom, this article went on to tell how to proceed in order to pass on to others the glad tidings by means of the new magazine, namely, *The Golden Age*, which is now known as *Awake!*: "The organization that handled the Seventh Volume work proved a wonderful success. Seven thousand of the friends were engaged in that special work. We are asking the classes everywhere to revive that organization and put it in proper form. Let us remember that in unity, in the spirit of Christ, is there strength; that if we have our hearts in a right condition, closely united together in love, God will manifest his strength in

10. (a) Though the work continued without *The Finished Mystery*, what further action against God's people brought Great Babylon much joy? (b) Why was her joy short-lived? (c) What did God's liberated people first do?

11. To aid the liberators, what additional publication became available, and what were all encouraged to do?

our behalf." (Page 281, paragraph 3) This was addressed to more than 17,961 who had attended the Memorial or Lord's Supper that year.*

12 Truly the heavenly Zion, being represented by the ones remaining on earth of her seed, here began to "wake up" from her sorrow and stupefied condition and do as told, "put on your strength." She shook herself "free from the dust," not permitting Great Babylon or the rest of the Devil's visible organization to walk over her. She loosed for herself the bands on her neck, no longer letting Great Babylon lead her around like a captive slave. Rising from the dust of deadness and weak supineness, she took a seat on a chair or throne. She was determined to be a "holy city," through which the unclean religionists and persons with uncircumcised hearts would no more pass as triumphant invaders. She put off the dusty slave garments and put on her beautiful garments suitable for the organization to which the King of Eternity, Jehovah God, was wedded. This was sure proof that Great Babylon had fallen.

"YOUR GOD HAS BECOME KING"

13 The remnant of Zion's spiritual children on earth did not buy this liberation with money or by compromise with the enemy. It was Almighty God by his Greater Cyrus, the King Jesus Christ, who brought about that liberation, for God and Christ had gained the victory over Great Babylon. As God considered the situation of his people before liberating them, he said, prophetically: " 'And now, what interest do I have here?' *is the* utterance of Jehovah. 'For my people were taken for nothing. The very ones ruling over them kept howling,' is the utterance of Jehovah, 'and constantly, all day long, my name was being treated with disrespect. For that reason my people will know my name, even for that reason in that day, because I am the One that is speaking. Look! It is I.' "—Isa. 52:5, 6.

14 As in the case of ancient Israel so when Great Babylon had the spiritual remnant of Zion's seed in the dust under her feet, she howled at them and treated the name of their God with disrespect. In effect, Great Babylon howled disdainfully at them: "Where is your God Jehovah?" But in 1919, in their behalf, Jehovah added to his name the glory of Liberator by delivering them from their religious oppressor. From then on they learned to know him and his unique name as never before. Their acquaintance with him went to such a depth of appreciation that in the year 1931, by resolutions adopted around the world, the remnant of Zion's seed embraced the designation "Jehovah's witnesses." Jehovah had declared that this would occur "in that day." Since 1919 this is the day that this has occurred, because He is the one that has spoken it.

15 Now, in Isaiah's prophecy, chapter fifty-two, our attention is shifted from the mistreatment of his people in Babylon to the desolate condition of Zion or Jerusalem on her once-holy mountain. In the distance ahead someone is approaching on the mountains. It is a messenger to desolated Zion. Describing him, Isaiah, with prophetic forevision, exclaims: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing good news

* The *Watch Tower* issue of May 15, 1919, page 151, gave as the Memorial Supper attendance on the night of April 13, 1919, the total of 17,961, but this was only for "all classes which have thus far reported an attendance of thirty or more." So that figure was far from the actual world total.

12. How did the earthly remaining ones of Zion's seed show that they had awakened, giving sure proof of whose fall?

13. (a) To whom was credit due for this liberation? (b) How does Isaiah describe the attitude of Jehovah toward liberating his people?

14. How was the depth of appreciation of the liberated remnant of Zion's seed shown?

15, 16. What next do we consider in Isaiah's prophecy on liberation, and why is this of importance?

of something better, the one publishing salvation, the one saying to Zion: 'Your God has become king!' " (Isa. 52:7) It is God's messenger bearing the news of liberation.

16 The good news, the peace published, the good news of something better, the salvation published, the telling of God's rule as king, all this was for desolate Zion. How comely the feet of that messenger must have appeared to Zion! The announcement that her God had become king meant nothing less than that Babylon the slaveowner had fallen and her Israelite captives had been given their religious liberty by Cyrus the Great, in 537 B.C.

17 Centuries afterward, in apostolic days, the feet of the Christian messengers who were sent to the remaining ones of Zion's spiritual children looked just as comely. (Rom. 10:15) But messengers with such comely feet began to be sent again, particularly from the year 1919 forward. How comely they looked to the remnant of Zion's seed in that year! It was because the remnant loved the kingdom of Jehovah their God, and they longed to be free to announce it. They longed for God's visible organization to be rebuilt for announcing his kingdom worldwide.

18 The good news to them corresponded with the good news to ancient Zion long ago. The good news included the information that Great Babylon had fallen; also, that the Greater Cyrus, Jesus Christ, reigning since the end of the Gentile Times in 1914, had conquered her and had issued his decree for liberating the remaining ones of Zion's seed who had been held captive by Great Babylon but who had now come under a new victorious rulership. The good news announced that something better on earth was in store; that God's visible organization on earth was to be rebuilt and put in better condition for his service, and that the temple class, the symbolic "living stones," were to be erected for the worship of the only living and true God in a purer way than they had previously carried on. The good news announced that Great Babylon's fall was proof that she was no longer Mistress, at least not over them, but that their God, Zion's God, was their reigning King. He had become King, even over territory over which Great Babylon had held sway, and now his kingdom must be preached in all the inhabited earth as a message of liberation to still others.

At what other times were the messengers of liberation greatly appreciated?
Outline some of the good things that the message of liberation contained in modern times.

JOY

19 Zion is joyful at receiving back her exiled children and becoming again a city teeming with worshipers of her God Jehovah, after having lain desolate for seventy years. Her own joy is reflected by that of her watchmen, those who are on the lookout for her spiritual interests. Who is it that brings the exiles back, sustaining them along the way? It is Jehovah. It is so evidently His doing that it is as if Zion's watchmen see Jehovah face to face, with eyes looking to eyes, when the exiles returning from Babylon under his invisible leadership approach the city to within eyeshot of her watchmen. "Listen!" says Isaiah's prophecy (52:8) to desolated Zion, "Your own watchmen have raised their voice. In unison they keep crying out joyfully; for it will be face to face that they will see when Jehovah gathers back Zion [by gathering back her exiles]."

20 The bringing back of the "remaining ones of her seed" to God's free "woman"

19. Explain how the joy of the watchmen of Zion reflects the joy of all of Zion's exiled children.
20, 21. Since liberation was plainly from Jehovah, what became more and more prominent to those liberated, and so what action did they take in 1931?

Zion from 1919 onward was plainly Jehovah's work by his enthroned Son, Jesus Christ, the Greater Cyrus. The governing body of the Christian witnesses of Jehovah were clear-sighted and far-sighted enough to see this fact. Unitedly these spiritual watchmen rejoiced and cried out joyfully at seeing the increasing procession of exiles returning from captivity in Great Babylon. Because they saw Jehovah's part in the liberation, with their eyes of spiritual discernment looking to his compassionate eyes, Jehovah took on more and more prominence in the visible organization of his liberated people. His name properly took on more importance than that of Jesus his Son. He was to be honored above his Son Jesus Christ. It was *His* universal sovereignty that was to be vindicated, cleared of all reproach; in fact, his universal sovereignty was the paramount issue before all the living universe.

[21] So it was that, in 1931, when Jehovah had brought back practically all the exiled remnant of her seed to Zion, they embraced the name of Jehovah's witnesses, to distinguish themselves from all those who were merely Christian in name.—Isa. 43:10-12, 21; 44:8.

[22] Because of Jehovah's bringing her exiles back, Zion and her surroundings took on a different appearance. She came to be as in a paradise. There was the highest reason for everything about her to rejoice, to take on a beauteous, glad appearance. The divine command, in Isaiah 52:9, 10, is for all his comforted people, all his redeemed organization, to show appreciation for what their God has done: "Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem [so that she is again his property]. Jehovah has bared his holy arm before the eyes of all the nations; and all the ends of the earth must see the salvation of our God."

[23] Jehovah bared his almighty holy arm before Great Babylon and all the nations by liberating his contrite, brokenhearted remnant in 1919 and thus comforting them. The faithful remnant made known this salvation of His people from Great Babylon by thereafter going to the very ends of the earth to serve as his Christian witnesses and to preach the good news of his Messianic Kingdom now reigning in the heavens since 1914. Had they continued as captives to Great Babylon they could not have done this. So in this current year of 1964 the Kingdom message is being preached in 194 lands under the supervision of this comforted, repurchased remnant of Zion's seed. Their free action in preaching God's kingdom everywhere is visible, audible proof that Jehovah has liberated them. In this practical way "all the ends of the earth" have seen God's salvation of his people. He uses them as his *messengers of liberation.*

[24] To be used worldwide as his messengers of liberation to all true lovers of religious freedom, the remnant of Zion's seed yet on earth since 1919 were first themselves obliged to act on God's message of liberation through his Greater Cyrus Jesus Christ. They had to obey their God's command, in Isaiah 52:11, 12: "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. For you people will get out in no panic, and you will go in no flight. For Jehovah will be going even before you, and the God of Israel will be your rear guard."

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22. What divine command of Jehovah recorded by Isaiah now became the responsibility of God's liberated people?

23. How have Jehovah's people proved they are liberated from captivity to Great Babylon?

24, 25. (a) To be used as messengers of liberation, what break did Jehovah's people have to make? (b) What did this prove concerning Great Babylon, and how was the exit from Babylon made?

25 For such a command to be issued and to be acted upon, it required first that Great Babylon should fall, and that her Conqueror, the Greater Cyrus, should issue his decree of liberation. Great Babylon has fallen! That is why the anointed remnant of Zion's seed began turning away from her since the year 1919 and the full number of them have now been gathered. They do not want to touch the unclean thing or be in the midst of it anymore. They want to keep religiously clean, in order to practice pure, undefiled, acceptable worship in the sight of Jehovah their God. They have carried with them, not the Babylonish religious practices and traditions and doctrines of demons, but the pure utensils of Jehovah's worship, pictured by the sacred utensils that the Babylonians stole from Jehovah's temple in 607 B.C. when Jerusalem was destroyed. They have left Great Babylon, not wildly and in confusion like the radical elements of this world, but in theocratic orderliness, under divine guidance. Jehovah their God has gone before them! Although the enemy has dogged their rear, Jehovah God has been a rear guard to them. That is why today they are *out* of Great Babylon! They are *here,* serving as free messengers of liberation, here in 1964!

26 But they are now not alone! Because they have fearlessly preached the good news of God's kingdom of liberation, "all the ends of the earth" have seen the salvation of God in behalf of Zion and the remnant of her spiritual children. Just as, away back in 537 B.C., there were upward of 7,537 slaves and professional singers that got out of the midst of Babylon with the Israelite remnant, so there is something similar today. A "great multitude" of persons located in "all the ends of the earth" have observed Jehovah's salvation of the faithful remnant of spiritual Israelites, and in adoration they have turned to the worship of this glorious God of liberation. They have followed the remnant of spiritual Israelites out of Great Babylon and purified themselves from all her defilements and courageously dedicated themselves to the pure, holy worship of Jehovah God. (Ezra 2:64, 65; Neh. 7:66, 67; Rev. 7:9-17) They have entered into the enjoyment of their religious freedom. They have offered themselves to serve with the remnant as messengers of liberation, and God has been pleased to send them forth.

27 The fallen Great Babylon is now approaching her terrible destruction. Those who remain in her will be charged with a share in the responsibility for her sins and will be destroyed with her. Till her destruction at the hands of Jehovah God, against whom she has sinned, there is a work of liberation to be done for the sake of all persons yet in her who long for religious freedom to worship the one living and true God. Their eyes yearn to see the comely feet of messengers of good news. The time is now short. To the work, then, all you free messengers of liberation!

26. Who have now joined the liberated remnant, and what are they doing to show their desire to serve God freely?

27. How much longer will the work of liberation continue, and for whose sake is the work done?

"UNYIELDING COURAGE"

Speaking of Jehovah's witnesses, the book *God Is a Millionaire* by Richard Mathison makes this observation: "During the Korean War, the products of easy Protestantism, of our military schools and our better colleges cracked by the score. . . . A Pentagon study of the problem brought forth a red-faced conclusion: Those few Jehovah's Witnesses who ended up as prisoners of war, . . . withstood to a man the scientific, psychological efforts to convert them to Communism—better than a number of patriotic West Pointers."

Applying the General Priesthood Principle

JEHOVAH God, in dealing with the nation of Israel, provided for a priesthood. This priesthood had two functions. One of these was the offering of the various sacrifices on behalf of themselves and the people. The other was the instructing of the people in God's law, even as we read: "The lips of a priest are the ones that should keep knowledge, and the law is what people should seek from his mouth."—Lev. 7:37; 16:11, 15; Mal. 2:7.*

This priesthood of the nation of Israel was a special one, not a general priesthood. That is, not all Israelites were priests. Priests were limited to unblemished males of a certain age that were the descendants of Aaron, their first high priest. Only when there were insufficient priests or the priests failed to appreciate their privileges, as in the days of King Hezekiah, did the Levites help in offering sacrifices.—2 Chron. 29:34.

The priesthood of spiritual Israel, however, Jehovah God purposed to be a general one. All footstep followers of Christ Jesus, who upon dedication and baptism were begotten by God's spirit and called to the heavenly calling, became members of true Christianity's general priesthood. All such have access to the "holy place," and serve as sacrificing priests under their High Priest Jesus Christ. —Heb. 10:19-22.

What took place on the very day of Pentecost shows that the priesthood of spiritual Israel is a general one. On that day the holy spirit came upon all the followers of Christ assembled in an upper room in Jerusalem in fulfillment of Joel's prophecy in which God says: "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy . . . and even upon my men slaves and upon my women slaves I will pour out some of my spirit."—Acts 2:17, 18; Joel 2:28, 29.

That all anointed followers of Christ are priests is also made clear by the apostle Peter: "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, . . . that you should declare abroad the excellencies' " of Jehovah God. —1 Pet. 2:5, 9.

* For details see *The Watchtower*, March 1, 1963.

With the foretold falling away from the true faith the churches of Christendom discarded the principle of the general priesthood. With but few notable, well-meant, but at best only temporary exceptions, these have adopted a special priesthood. After many years of special priesthoods, today there is a movement afoot in Christendom to apply the principle of the general priesthood and have the laity preach and serve, chiefly because of a shortage of priests and ministers, but it is not meeting with success. Why not?

Because of two basic reasons. On the one hand, while speaking of a general priesthood, their leaders mean it only in a very limited sense. They do not at all intend to wipe out all distinction between the clergy and the laity. And on the other hand, there is little enthusiasm and zeal on the part of the laity to share actively in the ministry even to the extent of their opportunities.

Today, however, the principle of the general priesthood does find application among the Christian witnesses of Jehovah. Among them there is no class set apart for sacrificing and teaching even though only a few of them belong to the priestly "remnant" and the great majority belong to the non-priestly "other sheep." All share in making "disciples of people of all the nations."—Matt. 28:19, 20; Heb. 13:15.

Among the witnesses of Jehovah any adult, dedicated and baptized male Christian who is qualified may serve in such ministerial capacities as giving public Bible discourses and funeral talks, performing marriages and presiding at the Lord's evening meal or supper. There is no clergy class. Overseers and their ministerial assistants are merely servants of their fellow Christians. They are not specially ordained and therefore they are such special servants only so long as they have an appointment so to serve.—Eph. 4:11-16; 1 Tim. 3:1-7.

All those upon whom God's spirit came at Pentecost preached. Since God does not change, it is reasonable to expect the same today. Since among the witnesses of Jehovah all are preachers, we must conclude that God's holy spirit is also upon them. To help them to become ever more effective ministers, five weekly meetings are conducted by each congregation. Do you take full advantage of these? You will if you would have the principle of the general priesthood apply to you.

Aided by "Watchtower" Articles

ALERT TO OFFER AID

A congregation overseer of Jehovah's witnesses in Illinois reports: "One morning on my way home I turned on the local radio station to a program that people can phone in and ask questions or voice opinions over the radio on any subject. A man telephoned and wanted the program to get information on ESP (extrasensory perception). Having read the article in *The Watchtower* on 'What Is Extrasensory Perception?' and recalling information in the booklet *What Do the Scriptures Say About 'Survival After Death'?* I hurried home and telephoned the station moderator for about fifteen minutes and left my phone number for others to call. To my surprise the telephone rang right away and a lady in our territory told me of her ability in ESP. She said she had envisioned a piece of machinery flying through the air and narrowly missing her husband, and that night he came home and told her this had happened. Since she wanted to know the Bible's answer to ESP, I visited her and brought *The Watchtower* with the article and the booklet and explained how wicked spirits are responsible for the phenomenon known as ESP. After three back-calls a Bible study was started and within two months she began to attend the public Bible talks."

AIDED TO RESIST

A Witness in North Carolina tells what happened after starting a home Bible study with a young woman: "During the study her mother asked me if I thought that those who were dead could come back and communicate with the living. She related an experience in which she said this had taken place. I explained that such practices were spiritism, which is contrary to the Bible, and that persons who did such things were actually communicating with demons. She then pointed to her daughter, who then confessed that she did communicate with spirits and had done so over the past year. I showed from the Scriptures the seriousness of her course, and the study concluded with her saying that she would think about the matter.

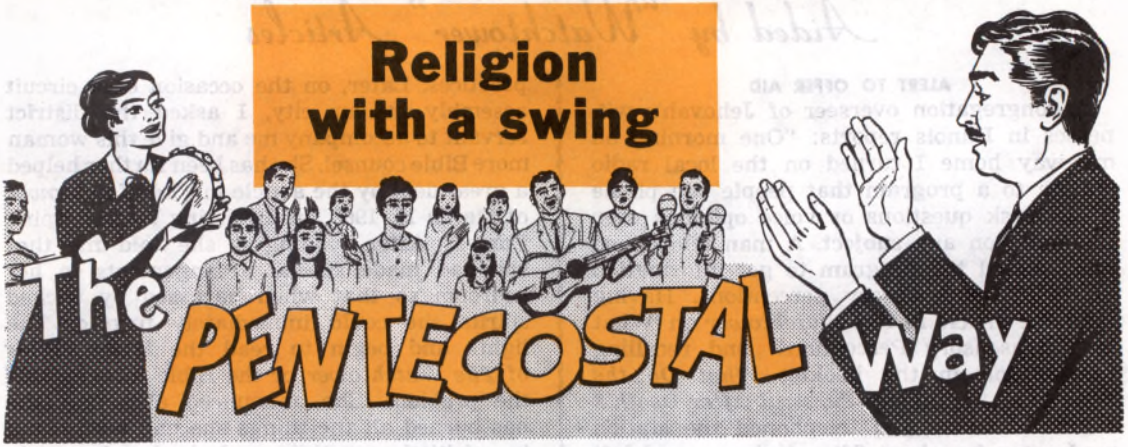
"I continued the study, opening and closing it with prayer, also tactfully asking her to remove a large cross she wore and which cross she admitted she used in spiritistic practices. Later, on the occasion of a circuit assembly in our city, I asked the district servant to accompany me and give this woman more Bible counsel. She has been further helped a great deal by the article in *The Watchtower* of March 15, 1963, on 'Resisting Wicked Spirit Forces.' After reading it she told me that she had made special arrangements in her bedroom so that when harassed by wicked spirits she could immediately turn on the lights and begin to read the latest issues of *The Watchtower* or the Bible to overcome the problem. She announced also that she has burned all the things she had been using in spiritistic practices, and she has begun to attend meetings."

CHANGED ATTITUDE

One of Jehovah's witnesses in Canada relates the following: "I work in an office with a woman who would never take the magazines nor let the Witnesses talk with her. One day she mentioned that her daughter in high school was to take part in a debate entitled 'Is the Twist a Proper Dance?' Her daughter had not been able to find any material that she could use to support her side. She asked me if I had a magazine that might help her. I immediately thought of *The Watchtower* with the article 'How Should Christians View Dancing?' I wondered what she would say when I gave it to her. To my surprise she readily accepted it, as I pointed out a few of the good points in the article.

"About two weeks after this she very happily told me that her daughter's team had won the debate. Not only that, but her daughter had obtained the most points on her team for the best material; and the judge was a clergyman. This seemed to impress her again. This time her daughter was to give a five-minute discourse on how to study. Could I help her? I knew there was a chapter in *Qualified to Be Ministers* on that subject. I gave her the book. Again her daughter was awarded the highest number of points. Her teacher commented that the material was so good that undoubtedly one of the other teachers must have helped her. This has changed this woman's mind about the Witnesses. Since then she has of her own accord asked me many questions, and I will continue to help this sheeplike woman."

Religion with a swing



"HALLELUJAH!" "Praise the Lord!" "Glory to God!" "Jesus, Jesus!" "Be saved!" "Amen!" Such are the exclamations of fervor heard at a Pentecostal church meeting. Religious excitement runs high. An audience largely of women and children is keyed up to goose-pimple pitch by means of stirring musical strains issuing from tambourines, drums or a guitar. Rhythmical handclapping and singing keep pace with the musical instruments as the religious session gains momentum and swing. At the right time a fiery sermon is given with soul-shaking zeal, and the entire audience comes into tune with an overriding spirit of emotion and ecstasy.

Striking emotional and physical manifestations may then occur, including weeping, groaning, falling, jerking and trances. Because of such demonstrations Pentecostals have sometimes been called 'holy rollers' and 'jumpers.' Their actions, however, are usually involuntary, and are attributed to power descending from on high. On occasions a person may receive an impulse that enables him to speak in an 'unknown tongue,' and, at the same time, another may receive a spirit impulse that enables him to interpret the message.

While religious excitement is high, altar calls are often issued, and new persons who feel stirred respond. Those that are ill or infirm may also be urged to come to the altar, and, amidst much imploring from others, healings are attempted. After nearly two hours of religious agitation those in the audience return to their homes. Making allowance for some variations, this sketches briefly the weekly services conducted by the various groups of the Pentecostal movement. Here indeed is a religion with a swing!

PENTECOSTAL BEGINNINGS

Religious revivals around the turn of this century laid the groundwork for the Pentecostal movement. In his book *The Assemblies of God: A Popular Survey,* J. R. Flower, a prominent Pentecostal official, observed that "it was during the nineteenth century that great revivals were experienced under the leadership of such men as Peter Cartwright," and that these "were foreshadowings of the rise of the Pentecostal Movement."

The reports concerning these early frontier revivals were indeed spectacular. William W. Sweet, who consulted many eyewitness reports, described how "the subject would generally 'with piercing scream, fall like a log on the floor or ground' and appear as dead, sometimes lying thus for hours at a time. All the eyewitnesses

testify to the commonness of this occurrence. The jerking exercise affected persons in different ways. Frequently one of the limbs only would be affected, sometimes the whole body, and often the head alone. . . . 'Sometimes the head would be twisted right and left, to a half round, with such velocity, that not a feature could be discovered.'" Peter Cartwright, a famous revival preacher of that time, explained that if persons "would not strive against it and pray in good earnest, the jerking would usually abate," but "the more they resisted the more they jerked."

In 1906, only a few years after the start of the Pentecostal movement, a group gathered in a private home in Los Angeles to hear W. J. Seymour preach. While he was preaching, "the entire company was knocked from their chairs to the floor." As a result of this powerful manifestation, people came from all around to investigate. According to *The Pentecostal Evangel* of April 6, 1946: "They shouted there until the foundation of the house gave way, but no one was hurt." The gathering then moved to an old frame building at an address famous among Pentecostal people—312 Azusa Street. Here meetings continued day and night for three years. This gave the movement a tremendous impetus.

Manifestations of spirit power caused some attending the meetings to experience physical manipulations of the face and body. Eventually such manifestations became a cause of concern to Seymour. Carl Brumback writes in his book *Suddenly from Heaven:* "Therefore he urged Parham to come, because 'hypnotic forces and fleshly contortions as known in the colored Camp Meetings in the South had broken loose in the meeting.' He urged Mr. Parham to come quickly to help him discern between that which was real and that which was false, and to weed out that which was not of God."

According to Klaude Kendrick, a leading member of the Assemblies of God, the "Azusa Mission is generally considered the center from which Pentecostal influence spread not only to many places in the United States but also to a number of other nations of the world."

MANY DIVISIONS

There were two major courses in which the Pentecostal movement developed. First, there were the Holiness communions that embraced Pentecostal theology as a body after 1906, and, secondly, there were the congregations that were formed by Pentecostal believers who had withdrawn from or had not previously been associated with an established denomination.

As the movement grew many other Pentecostal sects were formed or broke away from larger ones. It would be impossible to identify all the many different Pentecostal denominations. Some of the larger ones are: Assemblies of God, Church of God, Church of God in Christ, United Pentecostal Church, Inc., Pentecostal Church of God in America and International Church of the Foursquare Gospel. In his book *Pillars of Pentecost,* Charles W. Conn, a historian of the Church of God, notes that "there are today nearly forty Pentecostal bodies in North America alone," for, as he acknowledges, "the Pentecostal movement has had its share of unfortunate schisms and controversy."

The following is a list of some of the major Pentecostal bodies with their respective membership as reported in the *Yearbook of American Churches 1963:*

Assemblies of God	514,317
Church of God in Christ	411,466
United Pentecostal Church, Inc.	175,000
Pentecostal Church of God in America	109,000
Open Bible Standard Church	26,000
International Church of the Foursquare Gospel	84,741
Pentecostal Assemblies of the World	45,000

Church of God (Cleveland, Tenn.)	179,651
Church of God, World Headquarters	71,606
Church of God of Prophecy	35,349
(Original) Church of God	6,000
Pentecostal Holiness Church	55,502
The Pentecostal Free Will Baptist Church, Inc.	7,000
Pentecostal Fire-baptized Holiness Church	573
Apostolic Overcoming Holy Church of God	75,000
Calvary Pentecostal Church	8,000
Elim Missionary Assemblies	4,000
Emmanuel Holiness Church	1,200
International Pentecostal Assemblies	15,000
Pentecostal Church of Christ	1,198
	1,826,503

EFFORTS AT UNIFICATION

In recent years efforts have been made to unite the Pentecostals' divided house. While mergers have been successful in uniting some groups, consolidation of the major denominations appears very unlikely. In recent years, however, Pentecostal bodies have joined ranks within organizations having similar views. For example, many Pentecostal bodies belong to the National Association of Evangelicals, of which Thomas F. Zimmerman, the head of the Assemblies of God, is president.

Perhaps the greatest effort toward unification was the organizing of the World Pentecostal Conference. At its first convention, held in Zurich, Switzerland, in 1947, recommendations were made to form area fellowships. In harmony with these recommendations arrangements were made in 1948 for establishing the Pentecostal Fellowship of North America.

BELIEFS

Pentecostals believe that the present Pentecostal movement, which features the speaking in tongues, is in fulfillment of Bible promise. They maintain that the outpouring of the holy spirit at Pentecost and during the first century did not exhaust the miraculous visible manifestations of the spirit. They interpret "the early and latter rain," mentioned at James 5:7 (*AV*), as applying to the outpouring of God's spirit. Believing that the outpouring of God's spirit in the first century was the "early rain," they conclude that there must also be a "latter rain." The Pentecostal movement, they claim, is a result of the outpouring of this "latter rain."

It is a distinctive teaching of the Pentecostal movement that speaking in tongues always accompanies the baptism with the holy spirit. All persons have this tongues experience as evidence of baptism, Pentecostals say, but not everyone afterward receives the "gift of tongues." This Pentecostal teaching, however, does not have Scriptural backing.*

The miraculous gifts of God's spirit, including the gift of tongues, were given as credentials to the infant Christian congregation in the first century. They were, therefore, to cease when the congregation grew to maturity, as the apostle Paul explains: "Love never fails. But whether there are gifts of prophesying, they will be done away with; *whether there are tongues, they will cease.*"—1 Cor. 13:8.

Because of seeking for something that God is not granting at this time, Pentecostals lend themselves to the deception of Satan and his demons. (1 Tim. 4:1) The shouting, the incoherent mumbling and groaning, and the falling to the floor and jerking around is not an evidence of God's spirit. Even some prominent Pentecostals agree that some extreme manifestations are not from God. Recall that Seymour wrote Parham to come to Azusa Street to "discern between that which was real and that which was false."

Are not their physical manipulations similar to what is experienced by African mediums who practice Voodooism? One of those mediums will jiggle and shake in

* For a detailed discussion of this subject see *The Watchtower* of June 1, 1963.

every limb and will remain on her feet in continual motion for hours. Are they not similar to the physical manipulations that came upon a child in Jesus' day when seized by a spirit power? "So they brought him to him. But at the sight of him the spirit at once threw the child into convulsions, and after falling on the ground he kept rolling about, foaming."—Mark 9:20.

When God's holy spirit comes upon a person, as revealed by the Scriptures, it produces intellectual and ennobling results for the person affected instead of fleshly manipulations or contortions that are of no value. There is no record that the disciples at Pentecost did such things when the holy spirit came upon them. Instead, it moved them to give an upbuilding testimony to the truth for the benefit of the many people in Jerusalem who had come from foreign lands. It caused them to speak in the native tongues of these people. —Acts 2:1-4, 14-40.

It is true that in Pentecostal meetings there are many sincere expressions of "Lord, Lord." But Jesus himself showed that it is not such declarations that are the acid test of true religion, but, rather, the doing of the will of God. "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will. Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you!"—Matt. 7: 21-23.

At the beginning of this article a description was given of the type of religious meetings that are held by the Pentecostal movement. In general these are of the nature of an emotional performance rather than an intellectual study to transform the mind and heart. The entire meeting has a rhythmic swing in which the whole audience is made to feel they have a part. To those loaded down with worries and anxieties of life there is a forgetting of their troubles. There is a sharing in a stimulating experience. The insignificant individual is now made to feel important, that God is dealing directly with him personally, thus producing a religious confidence. At these meetings one is not required to think but just to feel. Many assertions are made by speakers without supporting proof. The audience just feels they are right.

Although a person may find emotional satisfaction with the Pentecostal movement and may be impressed with what are regarded as manifestations of God's spirit, they should remember that Scriptural truth is more important than a religious emotional experience. It is Scriptural truth, not physical signs, that a person should look for in true religion. A person should have faith because of the Scriptural truths he learns, not because of physical signs that he sees. Remember the Scriptural warning: "The lawless one's presence is according to the operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved."—2 Thess. 2:9, 10.

Since manifestations experienced by Pentecostals admittedly contain some that even they believe to be false, as noted in the experience of W. J. Seymour, is there not reason to question all of them? Since demon possession can cause physical manipulations, are we to conclude that some manipulations are caused by holy spirit and others are caused by demon power so that it is necessary to distinguish the true from the false? "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it?" (Jas. 3:

11) A person should soberly and thoughtfully consider the evidence that points to demon influence in the Pentecostal experience. Remember what the inspired apostle Paul wrote to Christians warning them against the "operation of Satan with every powerful work and lying signs and portents" to deceive those who do "not accept the love of the truth."—2 Thess. 2: 9, 10.

MISSING the Mark

MANY people in modern society regard belief in sin as out of date and the consciousness of it as being bad for one's mental health. This view tends to remove moral restraint, with the result that public morality deteriorates. Commenting on how Freudian psychology has contributed to this demoralizing view, Psychologist O. Hobart Mowrer, a past president of the American Psychological Association, stated:

"For half a century now we psychologists have very largely followed the Freudian doctrine that . . . the patient has been in effect too good; that he has within him impulses, especially those of lust and hostility, which he has been unnecessarily inhibiting. And health, we tell him, lies in expressing these impulses." By trying to destroy consciousness of sin, psychologists have, according to Dr. Mowrer, also abolished moral restraint, with the result that personality disorders have become more widespread and baffling.

Notwithstanding the denials of worldly-wise people, sin is a reality that cannot be lightly dismissed. Much more is involved than the breaking of moral laws. It damages a person's relationship with his Creator, because sin has to do with the violating of divine laws. The Greek word for it is *hamartía,* which carries the thought of missing, as missing one's road, to fail of doing something, to miss one's point or to go wrong. The Hebrew word for sin has a similar thought. Jehovah God has set up a standard of righteousness for his creatures as a mark of perfection. Missing or failing to meet this mark is called sin. It can be of two types—inherited sin and sin that we personally commit.

Inherited sin is responsible for the imperfect way that our bodies function and for the death that automatically comes to everyone. Speaking about it, God's Word says: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) That one man, Adam, was the common ancestor of all humans. By his willfully missing the mark of perfect obedience to God he sinned and brought himself into an imperfect condition. His children, being brought forth in

that condition, inherited his imperfection resulting from his sin. Thus none of his descendants have been born without the effects of his sin.

The other type of sin is the result of our personal failures in reaching the mark God has set, his standard of righteousness. Being imperfect, we are unable to reach that mark, but we can aim at it and try to come as near as possible to it by obeying the laws of God. Such efforts show our love for righteousness. With a sincere desire to do what is right in Jehovah's eyes, we will feel cut to the heart when we violate any of his laws. We will repent of what we did, pray earnestly for forgiveness and not repeat the sin. God will cover our sin by means of Christ's ransom sacrifice and not hold it against us. Because of our repentant attitude he will forgive us.

Jehovah's forgiveness is not extended, however, to the person who makes sin a regular part of his life and thus practices it. Such a person has no inclination or desire to strive for the mark God has set. He willfully violates God's laws, showing no love for righteousness and feeling no remorse for his sins. His conscience becomes seared and insensitive to the wrongness of his ways in the eyes of God. Regarding such a lawless person, the Bible states: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning." (1 John 3:4, 8) From the beginning of his sinful course, the wicked spirit creature known as the Devil has violated willfully the laws of God. He apparently has stifled any sense of guilt and advocates as desirable what God declares to be sin. Willful sinners manifest his attitude.

God cannot be expected to forgive the sins of a person who refuses to be conscious of sin and who does not seek his forgiveness. It is nothing more than self-deception to deny the existence of sin. Because a person refuses to recognize God's laws, that does not make them nonexistent; that does not make one guiltless when one violates them. As human judges will not judge a person innocent because he refuses to recognize the laws he violates, neither does God judge him innocent for violating divine laws. It is written: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us. 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 1:8, 9.

Forgiveness is extended to the person who acknowledges his sin and repentantly confesses his sin to God, asking for forgiveness. Such a person manifests the correct attitude toward the obeying of divine laws. Because he manifests the right heart attitude his sin is not one that leads to his extinction. Even though he may die a "natural" death because of inherited sin from Adam, he has the hope of a resurrection. But that cannot be said of the man who is lawless with respect to God's laws and has the Devil's attitude toward sin. Because he feels no guilt for breaking divine laws, he is not repentant and makes no effort to seek forgiveness. The practice of sin has seared his conscience so that he has become hardened in wrongdoing. The memory of such a person is not retained by God. "The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot."—Prov. 10:7.

Whether it be Freudian psychology or some other demoralizing line of thinking that breaks down moral restraint, there is grave danger in giving heed to it. It is the way of sin and death, not the way of life. "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7.

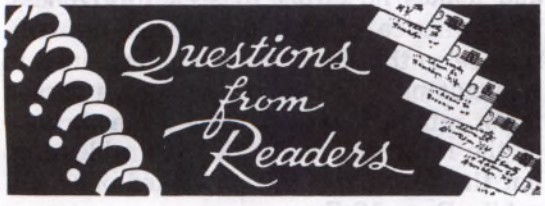
KIDNEY OPERATION WITHOUT BLOOD TRANSFUSION

◆ In Australia a witness of Jehovah, a young man of twenty-six years of age, was found to have tuberculosis of the left kidney. Medicines failed to improve that kidney's condition. Doctors decided that an operation would be needed to remove the diseased kidney. When the Witness made known his view about not taking blood transfusions, the doctor nonetheless indicated he would be willing to perform the operation. However, the doctor began to visit the Witness nearly every day in an endeavor to persuade him to change his mind and to accept blood. The Witness stood firm, pointing out the divine law, such as Acts 15:29, "Keep yourselves free from . . . blood."

On his daily visits, the doctor bombarded the Witness with such questions as: "There is a 99-percent chance that you will not need a transfusion, but you could be that 1 percent. Would you still say no?" and, "Have you changed your mind yet?" Finally the doctor said one day: "You are placing a big responsibility on me. I can refuse to operate on you." When the Witness offered to sign a statement relieving the doctor of all responsibility for the patient's refusal to take blood, the doctor stormed out of the ward. The day before the operation was scheduled to take place the doctor refused to operate unless the patient would agree to taking a blood transfusion.

The situation was now grim. If the patient was not operated on within a month, the diseased kidney would probably poison the system, resulting in death. What was to be done? Would the Witness continue to put Jehovah's law foremost? Could a doctor be found who would be willing to operate without blood? Many Witnesses throughout the Sydney area used their telephones, trying to find such a doctor. The overseer of the patient's congregation obtained a list from the Medical Association of the Urologists in the Sydney area and one by one eliminated them. Days passed by and still no doctor had been found. Then, as hopes appeared to fail, a Witness remembered a specialist who had removed the diseased kidney of another Witness about twelve months previously. He was quickly contacted, and the case was presented to him. He showed interest and asked: "You are sure in your own mind that you don't want a blood transfusion?" The Witness replied, "Yes," and the doctor said: "All right, in your case I feel sure that I can do it without blood."

During the operation the patient's flow of blood was slowed to the point of just moving by means of a cooling machine, and everything went according to plan. Within two hours the patient was back in his ward and well enough to speak to his wife. Not more than half a cup of blood was lost in the operation.



● To what extent does Jehovah actually protect his servants on earth today? When one narrowly escapes death in an accident, or is delivered from persecutors, is it right to say that Jehovah preserved one, though other faithful Christians may not have been so delivered?—M. B., United States.

Jehovah's hand is not short. He can protect, deliver and sustain those who love him. "Look!" said Isaiah, "The hand of Jehovah has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear." (Isa. 59:1) Just think of what occurred when wicked King Herod jailed Peter nineteen centuries ago. What a thrilling release the apostle experienced! Acts 12:6-11 vividly recounts the event, saying in part: "But, look! Jehovah's angel stood by, and a light shone in the prison cell. Striking Peter on the side, he roused him, saying: 'Rise quickly!' And his chains fell off his hands." The amazed apostle heeded instructions received and followed his angelic visitor. The account continues: "Going through the

first sentinel guard and the second they got to the iron gate leading into the city, and this opened to them of its own accord. And after they went out they advanced down one street, and immediately the angel departed from him. And Peter, coming to himself, said: 'Now I actually know that Jehovah sent his angel forth and delivered me out of Herod's hand and from all that the people of the Jews were expecting.'" There was no question about it. Jehovah, by means of his angel, had effected Peter's release from prison.

What, then, are we to conclude? Surely, that Jehovah can provide deliverance and he can also spare one if that is his will. Thus the words of James 4:15 are noteworthy: "You ought to say: 'If Jehovah wills, we shall live and also do this or that.'" While Jehovah can certainly provide protection and deliverance, he may permit certain things to occur. For example, while Peter experienced a marvelous deliverance from prison, just a little earlier Herod "did away with James the brother of John by the sword." (Acts 12:2) Well, was James less worthy of deliverance than Peter? The Scriptures do not infer this. Actually, in that case, as in others, matters worked out as Jehovah willed or allowed.

In view of the foregoing, is it proper to ask Jehovah's protection over our loved ones now if we and they are Christians? Yes. As Christians we can make all matters in life suitable subjects of prayer. Let us illustrate. Daily we give thanks to Jehovah for the food that is served upon the table, although we know that we have had to work in order to get that food. Nevertheless, in the provision of such food there is an element that man cannot supply. This only Almighty God Jehovah can supply. Fittingly, then, we give thanks to him for providing the food which we have asked him to supply in harmony with the model prayer of Matthew 6:9-13. We acknowledge God's hand in the provision of the food, above and beyond what we can do to get it. It should be the same with protection.

We may properly pray to Jehovah regarding protection and related matters. Yet we should not assume that God is obligated to work miracles in our behalf. We should exercise good judgment respecting the preservation of our health, for example, and should take suitable measures to assure our safety. Such is required even though unseen angels minister to God's servants in our day. (Heb. 1:14; Ps. 34:7) Do not think that they are hovering at our side each moment so as to intervene miraculously if we do something foolish or if we are careless and thus place ourselves in a position wherein we may suffer some accident or disaster.

As with food provided by God, for which we thank him, so also with protection, there is a point beyond which we cannot go, in spite of all we do to protect ourselves. Therefore, after a journey or after a perilous experience, we can properly give thanks to Jehovah God that he has protected us. Certainly the whole result of survival and salvation is not to be attributed solely to what we ourselves or others do personally to bring about safe results. It may not truly be possible for one person to determine specifically whether another experienced protection from Jehovah on an occasion or not. Yet if an individual personally has reason to believe that his life has been spared or he has experienced protection from God he should humbly thank Jehovah for this in prayer. In fact, it is always good to give God credit. Paul said: "In connection with everything give thanks." Why, we can properly thank Jehovah for our surviving even a night of bodily rest. —1 Thess. 5:18.

But what if another Christian may not have been delivered during some crisis or may not have escaped death in an accident or at the hands of persecutors? Some are not spared, but that does not prove that they were unfaithful. Think of James, who was put to death by Herod, while Peter was spared and escaped from prison with angelic help. James did not die on account of any unfaithfulness. In fact, by his martyr's death he proved his integrity. Why, it pleased God to permit his only-begotten Son to suffer an ignominious death. By it Christ proved his integrity and furnished the foremost example of faithfulness unto death.

Moreover, Jesus declared concerning those who would be his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me." (Matt. 16:24) Jesus did not say that God would protect his followers from picking up their torture stake, but he did say: "Whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it." (Matt. 16:25) So, if our fellow Christians die at the hands of their violent persecutors, let us not view this as a case of unfaithfulness on their part or of partiality on Jehovah's part.

Such death in faithfulness assures one of a resurrection and the opportunity to gain everlasting life in the new order of God's promise. —Rev. 2:10; 2 Pet. 3:13.

In connection with accidents that may bring death to fellow Christians, remember that "time and unforeseen occurrence" befall all men. (Eccl. 9:11) Since that is so, the death of one of God's servants is not indicative of that person's unfaithfulness. Furthermore, Jehovah does not guarantee anyone continued life in this system of things. His reward to faithful integrity-keepers is everlasting life in the new system. (Rom. 6:23) The fulfillment of that promised reward will be realized by the faithful Christian even if some unfortunate accident or disaster results in his death now. Resurrection to life under God's kingdom will be his lot. (John 5:28, 29) So, regardless of what Jehovah may permit, we see that he is not partial; he rewards the faithful. Indeed, "there is no partiality with God."—Rom. 2:11.

There is something more to consider. We are living in trying times and during these dark days we as Christians are helped mightily by Jehovah. Why, certainly we have cause for gratitude. It is only by His undeserved kindness that we even know Him and are privileged to do His will. Jehovah blesses our ministry. He hears and answers our prayers. (1 John 5:14, 15) His bounties are great indeed. Think of Jehovah's many provisions, his blessings and the way in which he aids us in performing our ministry. Yes, God may permit us to be tested, to suffer, or even to die. But, regardless of what Jehovah allows, if we are faithful we have his love and very much for which to be thankful! —Rom. 8:38, 39.

One thing is certain. As Jehovah's dedicated servants we are not entirely at the mercy of Satan. Why, if we were, we would not be here today as Jehovah's witnesses. We are on earth as God's protected servants, even as Job himself was protected. Jehovah did not permit the Devil to go to the limit in his case. (Job 2:4-7) In fact, with Gog of Magog's attack coming on in the near future, there would be no survival of the spiritual remnant nor of their hundreds of thousands of companions if it were not for the protection of Jehovah God. Yet in his Word Jehovah has definitely advised that he will protect and preserve his spiritual remnant and their companions clear through the battle of Armageddon. After "the war of the great day of God the Almighty" is over, those of that remnant and their companions will thank Jehovah for this deliverance. (Rev. 16:14, 16) For a fact, in their case the words of Psalm 37:34 will prove true: "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." That deliverance will be the result of God's protection and will be a definite vindication of Jehovah's holy name.

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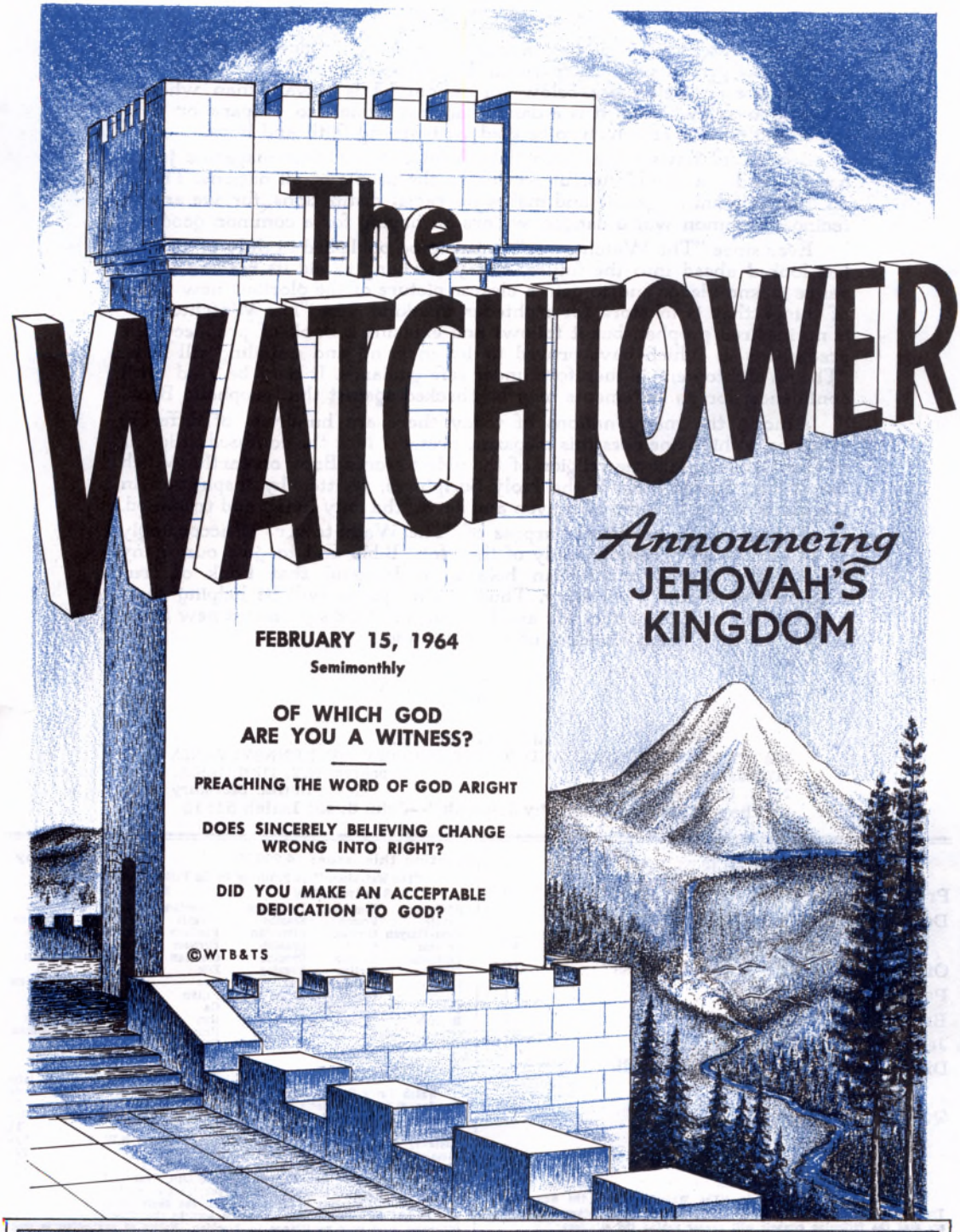
"WATCHTOWER" STUDIES FOR THE WEEKS

March 15: Messengers of Liberation. Page 72.
March 22: The Comely Feet of the Messengers. Page 79.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 15, 1964
Semimonthly

OF WHICH GOD ARE YOU A WITNESS?

PREACHING THE WORD OF GOD ARIGHT

DOES SINCERELY BELIEVING CHANGE WRONG INTO RIGHT?

DID YOU MAKE AN ACCEPTABLE DEDICATION TO GOD?

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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JP – Jewish Publication Soc.
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Preaching the Word of God ARIGHT

PREACHING has been one of the chief means used to spread Christianity from its inception down to the present time. However, there is more than one kind of preaching. Not a few preachers in Christendom carry on in an extremely emotional manner, shouting and gesticulating and appealing to the feelings and even the prejudices of their listeners. But these can find no support in the Scriptures for their style of preaching. Such preaching is not the kind referred to by the apostle Paul when he counseled Timothy: "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.

But neither are the many preachers of Christendom who go to the opposite extreme, who preach the Word of God, if at all, in a desultory, aimless manner, that is, merely passing from one subject to another without order or rational connection, preaching the Word of God aright. They are not doing their utmost to be approved by God. That much Bible preaching today comes justly under this charge is apparent from a report that appeared in the Chicago, Illinois, *Tribune,* October 4, 1963:

"Preach Word of God, Ritter Tells Council. Duty Often Unfulfilled, Cardinal Asserts. Vatican City, Oct. 3.—Cardinal Joseph Ritter of St. Louis told the Vatican Ecumenical council today that the Roman Catholic Church needs more preaching of the word of God. Speaking for the first time at a meeting of the council, the American cardinal told the 2,262 prelates gathered in St. Peter's basilica that the duty of preaching is fulfilled only in a desultory fashion if at all." Among other things, he stated that this preaching of the Word of God was "an indispensable condition for the success of all other reforms that the council may make." It is indeed noteworthy that a cardinal should make the preaching of the Word of God so basic as to say that the success of all other reforms that the Vatican II council might institute would depend upon it.

Since Bible preaching is admittedly so basic, it may well be asked, Why should the situation in the Roman Catholic Church be such that one of her princes can complain that "the duty of preaching [the Word of God] is fulfilled only in a desultory fashion if at all"? Could this be due

to a lack of appreciation of the importance of the Bible itself?

That the preaching of the Word of God should be anything but desultory, let alone neglected, is made clear by the Word of God itself. Thus when Jesus, right after his resurrection, met two perplexed and dejected disciples of his on the road to Emmaus, Jesus preached to them with telling effect: "He said to them: 'O senseless ones and slow in heart to believe on all the things the prophets spoke!' . . . And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." And with what result? They afterward said: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:13-32.

Later that same day Jesus gave similar testimony to the eleven apostles and others assembled with them: "These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms about me must be fulfilled." For them also, by his preaching, "he opened up their minds fully to grasp the meaning of the Scriptures, and he said to them: 'In this way it is written that the Christ would suffer and rise from among the dead on the third day,' " and so forth. Clearly Jesus neither neglected the Scriptures nor did he use them aimlessly, but, rather, with telling effect.—Luke 24:44-46.

The apostle Paul claimed to imitate Christ, and among the many ways in which he did this was by preaching the Scriptures in a logical, coherent and rational manner, with telling effect; as can be seen in chapter after chapter of the book of Acts. Typical is the record regarding Paul's preaching at Thessalonica: "There was a synagogue of the Jews. So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures, explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead, and saying: 'This is the Christ, this Jesus whom I am publishing to you.' As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the Greeks who worshiped God and not a few of the principal women did so." —Acts 17:1-4.

The Scriptural record gives like testimony regarding the disciple Apollos and his ministry in Achaia: "When he got there, he greatly helped those who had believed on account of God's undeserved kindness; for with intensity he thoroughly proved the Jews to be wrong publicly, while he demonstrated by the Scriptures that Jesus was the Christ." Nothing aimless, desultory, about his preaching, was there?—Acts 18:27, 28.

To what extent the Vatican II council will go along with Cardinal Ritter as to the importance of preaching the Word of God and the right manner of doing it remains to be seen. He may well be a voice in the wilderness in this matter, even as was one of his predecessors, Cardinal Kendrick, at the first Vatican council, at which he took a strong stand against the pope's infallibility.

Be that as it may, the fact remains that for preaching to produce Christians it must be based upon the Word of God. More than that, such preaching must neither be an extremely emotional appeal nor be done in an aimless, desultory manner, but it must be preaching that appeals to the reason by presenting facts and arguments logically and coherently. The Christian witnesses of Jehovah as well as the publications used by them are committed to that kind of preaching, and it is proving effective, as the facts show.

DOES Sincerely Believing CHANGE WRONG into RIGHT?

Is sincerity sufficient to cover mistaken beliefs? What does the Bible say?

A YOUNG child often does not know the difference between right and wrong. He may take a bottle from the medicine cabinet and consume its contents, thinking it is candy. But it may be poison. The child believes he is getting what he wants, but he is wrong, with tragic consequences.

There are persons in mental institutions who believe all kinds of fanciful things that are not true. They have deluded themselves to the point where they sincerely believe their daydreams. Some have even imagined themselves to be great world leaders like Napoleon. But does their believing such make it so? No, it does not change what is wrong into what is right.

EITHER RIGHT OR WRONG

It is not only children or those of unbalanced mentality who sincerely believe what is not true. Especially in the field of religion do millions of average persons sincerely believe things that are not according to the facts.

The truth will not allow for all the different shades of religious doctrine in the world. For example, either there is life after death or there is not. Either the earth will last forever or it will not. Either God will bring wickedness to an end or he will not. With these and many other beliefs there is a right and a wrong. There cannot be two sets of truth when each conflicts with the other. One or the other is true, but not both. It is like a person being alive or dead. He is one or the other, but he cannot be both. When a belief is not correct but is wrong, then it cannot be right at the same time. The most sincere belief and practice of that belief will not change it from being wrong into being right. Nor will it become acceptable to God as truth, since he does not take pleasure in falsehood.

In some lands particular animals are considered sacred and cannot be eaten, although many in those same lands die of malnutrition each year. This belief may be sincere, but does that make it right or acceptable to God? How can we know? By going to God's own written communication to mankind, the Holy Bible, which tells us: "Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things. Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might

be dishonored among them, even those *who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created.*" (Rom. 1:22-25) From this it becomes clear that God does not at all approve of those who engage in worshiping what he has created, such as animals, even though their belief and practice may be sincere.

In other countries images, or idols, are worshiped. Food and drink are placed in front of these images as offerings. Here, too, people in these same countries go hungry while this food and drink decays before these inanimate objects. Has God expressed himself on this kind of worship? Yes, he has. He long ago declared: "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, because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:4, 5.

How God regards these idols and those who worship them he himself tells us at Psalm 115:4-8: "Their idols are silver and gold, the work of the hands of earthling man. A mouth they have, but they cannot speak; eyes they have, but they cannot see; ears they have, but they cannot hear. A nose they have, but they cannot smell. Hands are theirs, but they cannot feel. Feet are theirs, but they cannot walk; they utter no sound with their throat. Those making them will become just like them, all those who are trusting in them." Again God's view is clear. Idols are powerless to aid man. Those who make and trust in them are compared to the lifeless idols themselves. Although this type of worship may be very sincere, it is not in harmony with God's clearly expressed will.

"PAGANS" ONLY?

No doubt you have been able to identify some of these practices as coming from so-called "pagan" lands. Many feel that such worship would never be practiced in the "more enlightened" Western civilizations. But let us analyze just one belief prominent in the realm of Christendom to see if this is so.

Most of the religions in the Western world sincerely believe that after death wicked men will be tortured forever in a hell of fire. It is believed that actual physical pain of unbelievable intensity will be the lot of those who go to such a place. Yet, what would you think of a father who put the hand of his child into a hot fire and caused severe burns? You would agree that a parent would have to be unreasonable and cruel to do that. Or if a person took an animal, a dog for instance, and slowly roasted it over hot coals while yet alive, it would be considered an outrageous, senseless and horribly revolting act.

Yet we are asked to believe that God, who is Love, will do much worse to humans!

Is this belief according to the facts? God's attitude toward such a belief can be seen when something of a similar nature was perpetrated in the nation of ancient Israel. At that time the Israelites actually made their children pass through fire in child sacrifice to the false god called Molech. Note what Almighty God said of this practice: "They built the high places of Baal that are in the valley of the son of Hinnom, in order to make their sons and their daughters pass through the fire to Molech, a thing that I did not command them, *neither did it come up into my heart to do this detestable thing.*" (Jer. 32:35) No, God did not even meditate doing such a thing. How, then, can he be accused of doing worse, torturing persons in hellfire throughout eternity?

The fate of willfully wicked ones is clear: "Jehovah is guarding all those loving him, but all the wicked ones he will *annihilate.*" (Ps. 145:20) Annihilation, not eternal torture, is the lot of those who are willfully wicked.

Those who believe and teach a fiery hell of torture dishonor God. They teach as coming from God a doctrine that he rejects as a lie. It also is responsible for turning many reasoning persons away from God, as they feel they cannot put faith in a God who would do to humans what we would not do to a dumb dog.

If God accepts sincere, although wrong, worship, then why did the practice of offering child sacrifices to Molech disappear from the world scene? The Israelites were not blessed for this erroneous worship. Their sincerity was not accepted. Molech was not the true and living God. The belief and service of this false god was violently rejected by God.

It might also come as a shock to many in Christendom who believe the doctrine of eternal torture to learn that in many pagan lands the identical belief is promoted! A burning hell of fire for the wicked is one of the main doctrines and beliefs of millions of persons living in pagan lands!

GOD'S WORD IS TRUTH

This brief analysis of just a few beliefs of "pagan" and "Christian" religions should show the thinking person that sincerity in believing a doctrine does not change what is wrong into what is right. It does not make it acceptable to God. He cannot condone what is wrong. He cannot bless what is falsehood. He is a God of truth. "It is impossible for God to lie," states Hebrews 6:18; so surely he would not approve lies even when sincerely taught in his name.

God wants us to show sincerity in worship, true. But it is sincerity in true worship that he wants, not sincerity in false worship.

To aid those who are truly sincere in wanting to worship in truth, God has provided an infallible guide, his Word, the Bible. By this revelation of his mind humans can ascertain who he is, what his purposes are, and what the accurate knowledge of the truth is. As Jesus Christ said in prayer to his heavenly Father: "Your word is truth." (John 17:17) Those who want to live in God's righteous new order, wherein man will live amid paradise conditions in perfect health and happiness forever, need to study God's Word to determine what the truth is. Jesus also stated: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

No doubt you are sincere in your beliefs. But remember, sincerity in itself will not change a wrong belief into a right one nor make it acceptable to God. God wants you to use his written Word to determine what is right. In this way he puts you to the test to see if you deserve his blessings. If you are apathetic, trusting in others to do all your religious thinking for you, then you cannot expect God's favor.

No, do not be as the young child, consuming what you do not know to your own hurt, for "there exists a way that is upright before a man, but the ways of death are the end of it afterward." (Prov. 16:25) Rather than choosing such a course, "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.

OF WHICH GOD ARE YOU A WITNESS?

> "'So you are my witnesses,' is the utterance of Jehovah, 'and I am God.'" —ISA. 43:12.

ANY God that is a real God ought to show proof that he is a God. He ought to have at least two or three witnesses that he is a God, or even the only God that there is. The atheist today recoils at the very suggestion that there is a god and proudly exclaims: "I am the witness of no god!" An Associated Press dispatch dated Seattle, May 6 of last year, reported: "Major Gherman S. Titov, the Soviet astronaut, proclaimed his disbelief in God today. He said he saw 'no God or angels' during his seventeen orbits of the earth. 'Up to our first orbital flight by Yuri Gagarin no God helped build our rocket,' he said. 'The rocket was made by our people. I don't believe in God. I believe in man, his strength, his possibilities and his reason.' Major Titov expounded on his materialistic faith after he and his wife had spent nearly two hours touring the United States science exhibit at the Seattle World's Fair." —N.Y. *Times*, May 7, 1962.

[2] The atheist of today, whether he be a Communist or be of another political faith, thinks that in this modern nuclear, space age it has become old-fashioned to believe in an invisible god. In ancient times belief in one God or in many gods was part of the everyday life of the people in general. There might even have been an exchange of gods. Says a widely read writer of the seventh century before our Common Era: "Has a nation exchanged gods, even for those that are no gods?" "But where are your gods that you have made for yourself? Let them rise up if they can save you in the time of your calamity. For as the number of your cities your gods have become, O Judah." (Jer. 2:11, 28) Later, in the first century of our Common Era there was a prominent Roman named Petronius Arbiter, who was a favorite of Emperor Nero and an absolute authority on questions of taste in connection with the science of luxurious living. In his work entitled "Satires," chapter 17, Petronius referred to the Roman state religion and said: "Our country is so peopled with divinities that you can find a god more easily than a man." Of course, the Roman emperor was addressed as a divinity.

1. (a) What should a real God be able to do? (b) What attitude does the atheist have toward God, as evidenced in an Associated Press dispatch?

2, 3. (a) What can be said of belief in God in ancient times? (b) What are we told about gods in the Hindu philosophy?

[3] It was with correctness that another writer who was of that same first century, but who is widely read today, 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) Since the time of that writer the gods of the peoples have increased in number. Says *The Encyclopedia Americana,* Volume 14 (edition of 1929), page 196b, on the development of Hindu philosophy in India:

> The result was that a whole pantheon of gods was created. Imagination was let loose and had a riotous play. Gods and goddesses by the galore peopled the firmament, although however only a handful found deification in the sense that they became objects of worship. New worlds were created, and Indra was made the ruler of 330,000,000 divinities. The trinity of Hinduism came into being in Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer.

According to *The Americana Annual* 1963, page 321, India of today has a population of 439,235,082, of which 84.99 percent are Hindus. This would mean that there was one god to about every one Hindu and a half.

[4] Up until 1946 the Japanese emperor was held to be divine, on the religious teaching that the imperial line descended unbroken from the time that Jimmu, great-grandson of Amaterasu, the sun goddess, set up the Japanese throne in 660 B.C. It was only sensible that on December 31, 1945, Emperor Hirohito honestly proclaimed that he was not a god. It was only since 1953, the year of the Russian dictator Stalin's death, that the cult of Stalin was partially destroyed throughout the Communist world. But what about Christendom? She, of course, worships her own Holy Trinity of Father, Son and Holy Ghost. But what else?

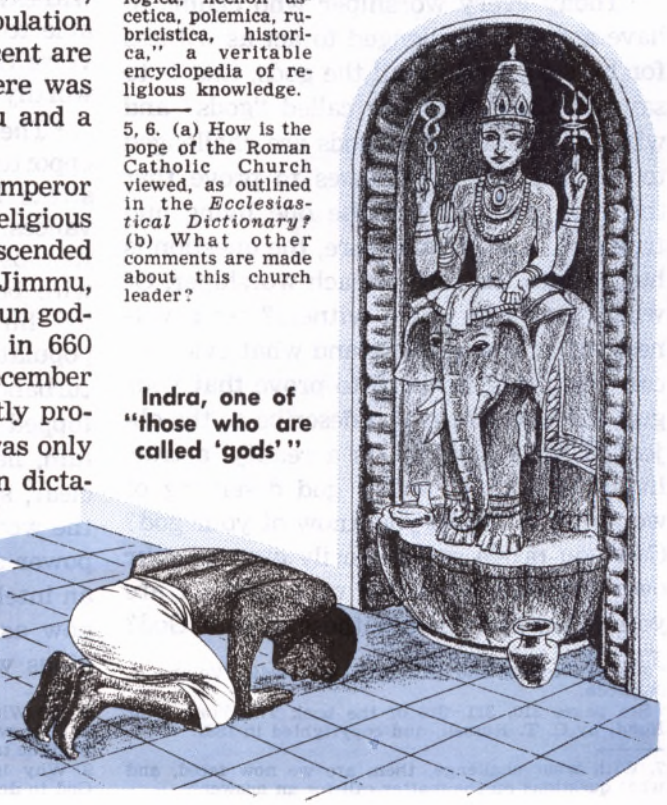
4. What facts do we have about gods in Japan, Russia and Christendom?

[5] From a standard Roman Catholic authority, the *Ecclesiastical Dictionary,** by Lucius Ferraris, an eighteenth-century canonist of the Franciscan Order of monks, we quote part of what it says under the word *papa:*

> "The pope is of such dignity and highness that he is not simply a man but, as it were, God, and the vicar of God. . . . Hence the pope is crowned with a triple crown, as king of heaven, of earth and of hell. . . . The pope is, as it were, God on earth, the only prince of the faithful of Christ, the greatest king of all kings, possessing the plenitude of power, to whom the government of the earthly and heavenly kingdom is entrusted. . . . The pope is of so great authority and power that he can modify, declare or interpret the divine law. . . . The pope can sometimes counteract the divine law by limiting, explaining," etcetera.

* Lucius Ferraris is the author of what is called "Prompta Bibliotheca canonica, juridica, moralis, theologica, necnon ascetica, polemica, rubricistica, historica," a veritable encyclopedia of religious knowledge.

5, 6. (a) How is the pope of the Roman Catholic Church viewed, as outlined in the *Ecclesiastical Dictionary?* (b) What other comments are made about this church leader?



Indra, one of "those who are called 'gods'"

6 Pope Nicholas I, of A.D. 858-867, who is surnamed The Great "because of the stupendous work he performed for the establishing of the papacy of Rome as a secular and sovereign power, supreme to all others,"* said the following: "The Emperor Constantine conferred the appellation of God on the pope; who, therefore, being God, cannot be judged by man." The later Pope Innocent III, of A.D. 1198-1216, said: "The pope holds the place of the true God." The Roman Catholic canon law, in its gloss, denominates the pope as "our Lord God." It is not without meaning, then, that at the installation of a new pope, in the part of the ceremony that is called *The Adoration,* the singing of what is called the *Te Deum* (meaning, We Praise *Thee, O God*) is performed.†

CHALLENGE TO THE "GODS"

7 Today every worshiper who claims to have a god is challenged to act as witness for his god. In fact, all the gods, that is to say, all those who are called "gods" and who are worshiped as gods are challenged to produce their witnesses to prove that they are gods or are the one living and true God. Today, therefore, the question is hurled into the face of each worshiper, Of which God are you a witness? As a witness, what can you say and what evidence can you bring forward to prove that your god, the one whom you describe as the object of your worship, is a reality, a true, living, historical, active god deserving of worship? What do you know of your god? Can you prove satisfactorily even to your own self that he is God or a god? Or are you ashamed to be a witness of your God?

8 Every reasonable person will agree that there is no use in worshiping and serving a false god. No lasting good is gained from worshiping a god that does not exist. A worshiper is only deceiving himself or letting himself be deceived by other religionists, and in the end there is only disappointment. We should not want to go by emotion and religious sentimentality. We should act like sensible persons in the matter of religion as well as in the secular matters. It does us no good to hide from ourselves the evidence concerning a God that is a true, living, powerful reality. If gods, our own or those of others, are false, then we should want to know it. If, among all the numberless gods worshiped today, there is the one living and true God, then we should call for the evidence and seriously consider it. By his very own evidence and by the evidence produced by his witnesses on earth the true God should be able to prove before the court of the universe that he is the God, the divine Being, worthy of the worship of everybody.

9 The present time affords the grandest opportunity for the true God to demonstrate his Godship. Despite scientific advances, the world of mankind finds itself in its most deplorable state, afflicted not only with bodily and mental ills, with increasing hunger due to the increasing world population, but also with mounting disturbances, political, racial and religious, topped by what mathematically seems certain, namely, a third world war, in a nuclear, space age. The straightening out of the world situation is beyond mere human power and ingenuity; it calls for action by an intelligent superhuman power. So, then, now as never before is the time for religious worshipers to look to their gods. If

* See M'Clintock and Strong's *Cyclopædia,* Volume 7, page 63b.

† See pages 310, 311, 316 of the book *The Time Is at Hand,* by C. T. Russell, and copyrighted in 1889.

7. With what challenge, then, are we now faced, and what questions on the matter call for an answer?

8. (a) Why is it futile to worship and serve a false god? (b) By what two means should it be possible to prove who the true God is?

9. Why is the present time appropriate for the true God to demonstrate his Godship?

the prophet Jeremiah of twenty-six centuries ago were here, he would repeat his challenge to the distressed people: "Where are your gods that you have made for yourself? Let them rise up if they can save you in the time of your calamity. For as the number of your cities your gods have become."—Jer. 2:28.

10 No, when all the popular religions are combined together there is no shortage of gods, but what can all those gods, either singly or in combination, do about the worsening world situation? How do they explain it? What forecast, what prediction, what prophecy do they make as to how it will turn out? What prophecy do they make as regards the future of mankind? What proof can they give us by what they did in the past that they can make their prophecy of the future come true, that thus we can believe that they are truthful and reliable and able to live up to their promise? Let them tell in advance what will happen and then make it come true, or else let them admit that they are false gods the worship of whom brings no good.

11 Today there is one God who hurls that challenge to all others who are called gods and who are worshiped as gods. What right does *he* have to challenge all others? He has the right because in the first century of our Common Era and even earlier he foretold the very world situation of today and explained its meaning and its causes, and he also foretold its outcome and the marvelous future ahead of mankind afterward. Of all those worshiped today as gods, he is the only One that has done this remarkable thing. Naturally, by his challenge, he would stir up resentment and antagonism on the part of the worshipers of all the other so-called gods. Thus it comes about that today, even as in the past, he is the God of a persecuted minority of people, a *small* group indeed in comparison with the whole number of religious worshipers. No, this minority is not the natural Jews, who number 12,792,800 today throughout the earth. It is a far smaller group, who now bear the name of their God. They have inherited the faith of God's true, chosen people of nineteen centuries ago or of the first century C.E. For this reason they are called by the same names that applied away back there.

12 Before hurling his challenge at the gods of all other religious groups, their God speaks prophetically by his prophet Isaiah and comforts the persecuted minority, and in doing so their God reveals his own name. In Isaiah 43:1-4 we read his words:

13 "And now this is what Jehovah has said, your Creator, O Jacob, and your Former, O Israel: 'Do not be afraid, for I have repurchased you. I have called you by your name. You are mine. In case you should pass through the waters, I will be with you; and through the rivers, they will not flood over you. In case you should walk through the fire, you will not be scorched, neither will the flame itself singe you. For I am Jehovah your God, the Holy One of Israel your Savior. I have given Egypt as a ransom for you, Ethiopia and Seba in place of you. Owing to the fact that you have been precious in my eyes, you have been considered honorable, and I myself have loved you. And I shall give men in place of you, and national groups in place of your soul.' "

14 This statement has no application today to the Republic of Israel that was established in the so-called Holy Land in 1948, even though they do trace their natural descent from the Hebrew patriarch Jacob of thirty-seven centuries ago. In the

10. What can be asked of all those claiming Godship?
11. (a) Is there any God who has the right to challenge all other gods, and why? (b) Does he have many adherents on earth?
12, 13. How does this God comfort those worshiping him, and what name does he have?
14. To whom did Isaiah 43:1-4 first apply, and how so?

days of the prophet Isaiah those words of Jehovah God did apply in a literal sense to the natural descendants of Jacob, and the words were fulfilled upon them in the subsequent sixth century B.C.E. How? Well, a surviving remnant of those natural descendants of Jacob, or Israelites, were delivered from their long captivity in the land of Babylon. Jehovah their God had repurchased them, and the way by which he did this had political aftereffects upon Egypt, Ethiopia and Seba at the hands of the new Persian Empire established by Cyrus the Great. Then Jehovah as their Savior brought the faithful remnant of his people back to their homeland in the land of Palestine, although he had to bring them through fire and water, as it were, or through rivers and across fiery desert.

15 However, in the first century C.E., Jehovah's great prophet, Jesus Christ, pointed out that Jehovah, who had been their God up till then, was rejecting Jacob's natural descendants, the Israelites, because of their disobedience to him and their rejecting of his prophets. This rejection of those natural Israelites was forcefully expressed by letting their sacred city Jerusalem be destroyed in the year 70 and by letting the survivors be scattered to the ends of the earth. At the same time Jesus Christ made it clear that the application of Isaiah's prophetic words had been transferred to his own faithful followers in order to have a higher, fuller and spiritual fulfillment. In one expression of this transfer Jesus Christ said to the faithless, disobedient Israelites or Jews: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43) The faithful dedicated followers of Jesus Christ are the ones who make up that new nation to which the kingdom of God is given. They bring forth its fruitage in the kind of spiritual lives that they live and in their preaching worldwide the good news of God's kingdom with its blessings for all families of the earth.

16 As it was with that ancient nation of Jacob or Israel before Jehovah God rejected them, so it is with this new nation to whom he gives the kingdom of God, that they may reign with Jesus Christ in the heavens as blessers of all mankind left on earth. They did not create Jehovah in their minds as their God, but he created *them* as a spiritual nation, a spiritual Israel or Jacob. They did not form him, neither did they form imaginary statues of him, but Jehovah God formed them as a spiritual nation with Jesus Christ as the King of kings. Consequently, Jehovah is no false god, no man-made god, but, as God and Creator, he made *them*.

A REGATHERING NEEDED

17 After the death of Jesus Christ and his twelve apostles, his faithful followers were scattered by persecution and religious oppressors. In the latter half of the nineteenth century there was an effort by a faithful remnant of Christ's dedicated, baptized followers to unite together from all parts of the earth. But in 1914 along came World War I, and the religious clergy of Christendom took advantage of the patriotic, nationalistic passions, ambitions and emergency arrangements of wartime to oppress and scatter, if not exterminate, these Christians who worshiped Jehovah as the only living and true God. But thousands of years previously, he had promised to regather his worshipers and use

15. (a) What change did Jesus show took place in his day, and how was it forcefully illustrated? (b) To whom after that did Isaiah's prophetic words apply, and why to them?

16. In the relationship of God with his people, who created whom, proving what?

17. Why was a regathering of believers in the true God needed, but what interruption prevented it for a time?

them in a special way for his glory. In the same chapter of Isaiah he went on to say:

18 "Do not be afraid, for I am with you. From the sunrising I shall bring your seed, and from the sunset I shall collect you together. I shall say to the north, 'Give up!' and to the south, 'Do not keep back. Bring my sons from far off, and my daughters from the extremity of the earth, everyone that is called by my name and that I have created for my own glory, that I have formed, yes, that I have made.' "—Isa. 43:5-7.

19 Jesus Christ foretold this same regathering in his prophecy on the end of this worldly system of things. He applied it, not to the regathering of Zionist Jews to Palestine and the establishment of the Republic of Israel, but to the faithful remnant of his own dedicated followers. He said: "The powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, 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."—Matt. 24:3, 29-31.

20 Thus in the eighth century B.C.E. by his prophet Isaiah Jehovah God foretold the regathering of his Christian worshipers and he emphasized it by the prophecy of his own Son Jesus Christ nineteen hundred years ago. Did Jehovah God fulfill the prophecy? Did he prove that he is a God of true prophecy? Has he proved that he is the faithful, almighty God who sticks to his promise and who can make good his word of promise? Yes! Contrary to the expectation of the religious clergy of Christendom, and much to their vexation and irritation, Jehovah delivered his faithful remnant of worshipers from Babylonish captivity and regathered them in a worldwide unity, stronger and more extensive than ever before. Even the most prominent ones of the remnant who had been imprisoned during World War I were freed from prison and were exonerated of all the false charges that had been used to railroad them to prison.

21 By means of his written Word upon which the light of fulfilled prophecy was shining Jehovah led the remnant to appreciate more the importance and preciousness of his name. They came to appreciate that they were a people, not for the name of Jesus, but for the name of Jehovah, even as the Christian disciple James pointed out long ago when applying Jehovah's prophecy in Amos 9:11, 12. (Acts 15:13-19)* From the unfolding meaning of the Holy Scriptures they became more and more impressed with the fact that they must serve as the Christian witnesses of Jehovah. By means of his holy spirit he had created them for His glory, for he had begotten them to be his spiritual children and had anointed them with his spirit to preach and to be the joint heirs of Jesus Christ in his heavenly kingdom. Jehovah had formed them as a spiritual nation by bringing them into His new covenant through the Mediator Jesus Christ. Jehovah had made them his visible organization on earth, a theocratic organization. Now, by his delivering them in 1919 and reorganizing them for his further service, he had proved that he was a living God to them.

18. Had this true God made any statement about regathering those of his who were scattered?
19. How did Jesus show he knew of this regathering that was to take place?
20. In what way did Jehovah prove to be a God of his promise as regards regathering those of his nation?

* See *The Watch Tower* as of January 15, 1928, pages 19-25.

21. What appreciation of Jehovah now came to those regathered, and to what realization did they come?

22 Before this they had not appreciated so fully and clearly that he was their God. With regard to this fact they had been spiritually blind and deaf, like Christendom, which worships what it calls a "triune God," a trinity of three coequal, coeternal persons all said to be contained in one God. Their slowness to see and hear was to a large extent due to the influence of Christendom, with which they had so long been associated and which had oppressed them and held them captive. They had failed to act as the "servant of Jehovah." In the preceding chapter of Isaiah (42:18-25) Jehovah had called attention to this and to the painful consequences of it, saying to them:

23 "Hear, you deaf ones; and look forth to see, you blind ones. Who is blind, if not my servant, and who is deaf as my messenger whom I send? Who is blind as the one rewarded, or blind as the servant of Jehovah? It was a case of seeing many things, but you did not keep watching. It was a case of opening the ears, but you did not keep listening. Jehovah himself for the sake of his righteousness has taken a delight in that he should magnify the law and make it majestic. But it is a people plundered and pillaged, all of them being trapped in the holes, and in the houses of detention they have been kept hidden. They have come to be for plunder without a deliverer, for pillage without anyone to say: 'Bring back!' Who among you people will give ear to this? Who will pay attention and listen for later times? Who has given Jacob for mere pillage, and Israel to the plunderers? Is it not Jehovah, the One against whom we have sinned, and in whose ways they did not want to walk and to whose law they did not listen? So [Jehovah] kept pouring out upon [Jacob] rage, his anger, and the strength of war. And it kept consuming [Jacob] all around, but he took no note; and it kept blazing up against him, but he would lay nothing to heart."

22, 23. (a) What failure on their part did Jehovah call to their attention? (b) What were some of the charges laid against them, and what would they have to face?

THE CALL FOR WITNESSES

24 Due to letting his people be plundered and pillaged because of their failing to see and to hear and to obey their God, Jehovah allowed it to appear that their God was no God at all, or was a weakling God and so the gods of their persecutors, plunderers and pillagers were stronger than Jehovah. Now the time had come to reverse the wrong impression that had been allowed to grow. The time had now come for the dispute over the true Godship to be settled and every false god to be silenced. Let a judicial court be held! Let witnesses be called, and let all the universe attend the hearing, particularly all the nations of earth! Rather than call for a unification of all the gods and for a combining of their worship in one all-inclusive religion, Jehovah challenges all those who are worshiped as gods by the nations, to prove themselves gods.

25 That his dedicated people may serve as his representatives in this universal court, Jehovah opens up their eyes and their ears in a spiritual way by having them brought forth from their captivity in the Babylonish religious organization in the year 1919, in which year they held the epoch-making first general convention of the international Christian Bible students after World War I. Having now his own free representatives, Jehovah God calls for all the nations of earth to appear in court. His once blind and deaf people must face all the worldly nations on the controversy of Godship.

26 Prophetically issuing the order for the

24. (a) How might some view the plundering of Jehovah's people? (b) What, then, was necessary?
25, 26. What did Jehovah then do for his people, and how did he speak of this prophetically?

calling of this court together in this twentieth century, Jehovah went on to say by means of his prophet Isaiah of twenty-seven hundred years ago: "Bring forth a people blind though eyes themselves exist, and the ones deaf though they have ears. Let the nations all be collected together at one place, and let national groups be gathered together. Who is there among them that can tell this? Or can they cause us to hear even the first things? Let them furnish their witnesses, that they may be declared righteous, or let them hear and say, 'It is the truth!' "—Isa. 43:8, 9.

PART TWO

WHOM does Jehovah mean when he says concerning all the nations and national groups: "Who is there among them that can tell this? Or can they cause us to hear even the first things? Let them furnish their witnesses, that they may be declared righteous"? By those challenging words Jehovah means the gods of all those nations and national groups. These gods are the ones that are called upon to furnish witnesses who by their testimony can prove that their gods are gods of prophecy and are righteous gods, the right gods to be worshiped, gods who can clear themselves of the charge of being false gods. Let such gods plead their case in court against Jehovah.

[2] Jehovah's written Word, the Holy Bible, was completed by the end of the first century C.E. In the more than eighteen centuries since then there has been plenty of time for Jehovah's prophecies written in his Word over his own name to be fulfilled. But what about the gods of all the worldly nations, including the trinitarian god of Christendom? Was there or is there among all the nations of this world any god that "can tell this," that is, tell what Jehovah has told in his written Word? Or can those gods of the nations "cause us to hear even the first things," that is, things in advance? Did those gods make predictions in the past that later on came true in the past? Did those gods make predictions concerning the present time of perplexity? Do the events and conditions of the world since A.D. 1914 prove that those gods spoke the truth and that they are truthful gods of prophecy who have the power to make their prophecy come true?

[3] Let these gods bring forth their witnesses from all the many nations whose total population today numbers over three thousand millions. Surely among so many people the gods should find the required two or three witnesses to prove them to be true gods. Let these witnesses hear what their gods have to say in their sacred religious books in order that such witnesses may point to and say regarding the prophecy of their gods: ' "It is the truth!" Our gods have proved true!'

[4] Where, though, in the midst of the world trouble do those gods have witnesses who are thus testifying, "It is the truth!" concerning their gods? Which of those gods has foretold for any length of time in advance this present anguish of nations with perplexity and then provided an ex-

1. To whom are the challenging words of Jehovah addressed?
2. While there has been plenty of time for Jehovah's words to be proved true, what pointed questions are asked of all other gods, including Christendom's trinitarian god?
3. What are these gods called on to do?
4, 5. (a) How many of the gods of the nations are able to produce witnesses to their godship? (b) What does Jehovah now say?

planation of it and foretold its outcome? Not one of those gods can furnish the required number of witnesses to this effect! Not one of such gods can be declared righteous by proofs submitted by witnesses on earth. But there is one God who has done these things by which to prove his Godship. To his representatives in court he now speaks:

5 " 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, in order that you may know and have faith in me, and that you may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior. I myself have told forth and have saved and have caused it to be heard, when there was among you no strange god. So you are my witnesses,' is the utterance of Jehovah, 'and I am God.' "—Isa. 43:10-12.

6 Plain common sense has to agree in all honesty that persons who thus serve in this spiritual court trial are Jehovah's witnesses. A person does not prove that he is one of Jehovah's witnesses by just adopting the name and advertising himself as such. Back in the year 1931 dedicated Christian Bible students, being gathered together in international assembly in Columbus, Ohio, embraced that name by formal resolution, after which Christian congregations around the earth adopted that same resolution in order to be publicly identified by that designation. Today there are upward of 22,761 congregations in 194 lands who are known as Jehovah's witnesses. Their adopting the resolution concerning the name did not in itself make them his witnesses. It is Jehovah himself who makes his own witnesses and they have to meet his conditions before he *chooses* them.

6. Who are these serving the true God as his witnesses, and how are they made witnesses?

7 Witnesses have to be wholly dedicated to Jehovah God through Jesus Christ as the Mediator of the new covenant, that they may become members of spiritual Israel. This puts them under the *obligation* to be Jehovah's witnesses, because his name is called upon them and they bear his name. However, they must prove that they actually are such by bearing witness to his name, in this way proving their faith by their works. Did any persons of our day make such a proof prior to the year 1931?

8 Let any person in doubt examine the history of Jehovah's witnesses from the year 1919, and particularly from 1926, down to July 26, 1931, when this designation was embraced, and he will find that these dedicated, baptized Christians met Jehovah's requirements for being His witnesses. In a book entitled "Religion in the Soviet Union," the well-known journalist and writer on political affairs, Walter Kolarz, tells on pages 338-344 about the campaign of Communist Russia to destroy Jehovah's witnesses, but he opens up saying:

> The name 'Jehovah's Witnesses' has been in use since 1931. The members of the sect trace it back to various arbitrarily interpreted Bible passages, especially to Isaiah (43.10) 'Ye are my witnesses, saith the Lord, and my servant whom I have chosen. . . .' This is changed into 'Ye are my witnesses, says Jehovah.' Jesus himself was 'Jehovah's Chief Witness'. Until 1931 members of the sect were known by various other names such as 'Bible Students' or 'Russellites' . . .

9 However, in this regard Jehovah's witnesses are not guilty of what Kolarz calls "various arbitrarily interpreted Bible passages," and they did not change the expression "the Lord" into the name "Jehovah." They merely used such modern translations as the *American Standard*

7. How is proof given that one is a witness of the true God?
8, 9. (a) What may those in doubt about this do? (b) Why is the charge that Jehovah's witnesses have arbitrarily interpreted Isaiah 43:10 and applied it to themselves a false one?

Version, Robert Young's Literal Translation of the Holy Bible, and so forth, instead of the antiquated three-hundred-year-old Authorized or King James Version of the Bible published away back in 1611. Such modern translations do not mistranslate God's name.

WITNESSES FOR MESSIAH

10 It is true that genuine Christians, such as Jehovah's witnesses of today are, must be witnesses of Jesus Christ. Just before ascending to heaven Jesus said to his disciples: "You are to be witnesses of these things" (Luke 24:48), and, "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." (Acts 1:8) And in the last book of the Bible it speaks of the true Christians as those "who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:17; 1:9; 19:10; 20:4) So, even since 1931, Jehovah's witnesses have continued to bear witness to Jesus, and this they do because they "observe the commandments of God."

11 However, in the last book of the Bible, its writer the apostle John says concerning himself as a Christian: "John, who bare witness of the word of God, and of the testimony of Jesus Christ." (Rev. 1: 1, 2, *American Standard Version*) A true Christian has to bear witness of both God and of his Christ or Messiah. Let no one forget or hide the fact that the title Christ or Messiah means "Anointed One." For there to be an anointed one there has to be an anointer or anointing one. So, in order to bear full witness concerning Jesus Christ, we also have to bear witness to the One who anointed Jesus and made him the Christ or Messiah. We have to bear witness to the Anointer as well as the Anointed One. Well, then who anointed Jesus, and with what—oil, or what? Jesus himself tells us who anointed him. When, in the Jewish synagogue, the book of Isaiah was handed to him, he turned to chapter sixty-one, verses one and two, and read them in the Hebrew, as follows:

12 "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me . . . ; to proclaim the year of Jehovah's favor." (Isa. 61:1, 2, *AS*) After reading those words in the Hebrew text, in which the Hebrew name of God occurs (יהוה), he opened up his sermon to the Jews, saying: "To-day hath this scripture been fulfilled in your ears." (Luke 4:16-21, *AS*) Thus Jesus publicly said that the Lord Jehovah had anointed him with holy spirit. Jesus on earth did not anoint himself with holy spirit from heaven. Three and a half years later he baptized his disciples with holy spirit from heaven, but Jesus did not baptize himself with spirit. The Lord Jehovah did that; and Jesus said that the Lord Jehovah was the One who sent him to preach and to "proclaim the year of Jehovah's favor." So Jesus and Jehovah are not the same individual. Jehovah is the Sender; Jesus is the Sent One. Jehovah is the Anointer; Jesus is the Anointed One or Messiah.

13 Jesus was all the time bearing witness of his Anointer, who is the Lord Jehovah. Jesus was born under the obligation to be a witness of Jehovah, for, by the Jewish virgin girl Mary, Jesus was born into the very nation to whom God by his prophet Isaiah said: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:10, *AS*) On trial for his life before the Roman Governor Pontius Pilate, Jesus said: "To this end have I been born, and to this end am I come into

10. For whom else are genuine Christians to act as witnesses?

11, 12. (a) Why must Jehovah's witnesses testify in behalf of both Jehovah and Jesus? (b) With what was Jesus anointed, and by whom?

13. Of whom was Jesus a witness, and what proof did he give of this?

the world, that I should bear witness unto the truth." (John 18:37, *AS*) Bear witness to whose truth? In his last prayer with his apostles Jesus said to God in heaven: "Sanctify them in the truth: thy word is truth." (John 17:17, *AS*) It was the truth of the Lord Jehovah.

[14] There was every reason why the apostle John, in the last book of the Bible, should call Jesus Christ "the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. . . . and he made us to be a kingdom, to be priests unto his God and Father." (Rev. 1:5, 6, *AS*) And the apostle John quoted Jesus as saying to him: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God."—Rev. 3:14, *AS; AV*.

[15] Of whom was Jesus Christ "the faithful and true witness"? By his birth into the nation to whom the words of Isaiah 43:10-12 were directed, Jesus Christ was obliged to be a witness of Jehovah. He lived up to this obligation, for all the written record as to what he said and as to all the Hebrew scriptures that he quoted proves that he was Jehovah's witness. If the question were today directed to Jesus Christ, Of which God are you a witness? he would reply: Of Jehovah! He was and still is in heaven the "faithful and true witness" of "his God and Father."—Rev. 1:5, 6, *AS*.

[16] In this respect all his disciples must copy him, whether they be natural-born Jews or Gentiles. (1 Cor. 11:1) Gentile Christians as well as Jewish Christians must be Jehovah's witnesses, for at the conference of the apostles and elders in Jerusalem it was to the Gentile Christians that the disciple James applied the prophecy of Amos 9:11, 12 and said: "Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written." (Acts 15:14, 15, *AS*) Hence God's name Jehovah is called upon the Gentile Christians as well as the natural-born Jewish Christians, and for this reason Isaiah 43:10-12 is directed to Gentile Christians who belong to spiritual Israel as well as to Jews who are converted to discipleship of Jesus Christ.

[17] This is no case of tracing the designation Jehovah's witnesses "back to various arbitrarily interpreted Bible passages," as Kolarz says. God's holy spirit by the disciple James shows that there must be such persons as Jehovah's witnesses and also shows who they are. If Christendom were living up to its claim of being Christian, then everyone in Christendom who professes to be a Christian would be one of Jehovah's witnesses. There is no escaping it.

NO GOD FORMED BEFORE OR AFTER

[18] Clergymen of Christendom cannot defend themselves by saying that they *are* Jehovah's witnesses by being witnesses of Jesus because, as they say, Jehovah is the Old Testament name for Jesus and so Jesus is Jehovah and they (the clergy) merely use Jesus instead of the name Jehovah. They point to Isaiah 43:10 in which Jehovah says not only "Ye are my witnesses" but also these words (in the *King James Version*): "Before me there was no God formed,* neither shall there be after me." And also to verse 11, which reads (in the same *King James Version*): "I, even I, am

14. What did John say about Jesus as a witness?
15. What further evidence have we to show that Jesus was obliged to be a witness of Jehovah?
16. To whom else besides Jewish Christians are the words of Isaiah 43:10-12 addressed?

* In the King James Version Bible with marginal references another reading for "no God formed" is given, namely: "nothing formed of God."

17. If Christendom were to live up to its claim, what would all of her people be?
18. How does Christendom's clergy claim that they are Jehovah's witnesses, and what interpretation do they place on Isaiah 43:10?

the LORD; and besides me there is no saviour." This, the clergy say, proves that Jehovah and Jesus are one and the same God, because here the Lord Jehovah says: "Besides me there is no saviour," and the New Testament says that Jesus is our Savior.

[19] In arguing this way those clergymen do not point to the later prophecy of Obadiah, verse 21 (*AV; AS; RS*), which reads: "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S." Please, note here that there are other saviors besides the Lord Jehovah. Those clergymen also do not point to the following scriptures that speak of other saviors: "And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians." (2 Ki. 13:5, *AV*) "According to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies." (Neh. 9:27, *AV*) "And it shall be for a sign and for a witness unto the LORD of hosts . . . and he shall send them a saviour, and a great one, and he shall deliver them." (Isa. 19:20, *AV*) So Jehovah can raise up others to act as saviors.

[20] In harmony with this fact the Holy Scriptures testify that Jesus Christ was only an agent of Jehovah God for the salvation of mankind. In Acts 5:30-32 (*AV*) the Christian apostles said to the Jewish Sanhedrin: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things." In Acts 13:23 (*AV*) the apostle Paul says: "Of this man's [David's] seed hath God according to his promise raised unto Israel a Saviour, Jesus." In 1 John 4:14 (*AS*) the apostle writes: "And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world." For anybody to argue that Jesus Christ is the one and only Savior would be, in the face of all these Bible texts, to deny that God, the Father of Jesus Christ, is a Savior. But God the Father is the *only* Source of salvation in that he sent his only-begotten Son to this earth to become the man Jesus Christ and to die as a ransom sacrifice; and God the Father raised up his Son from the dead and thus also saved his own Son.—Heb. 5:5-8.

[21] Nevertheless, not wholly satisfied with the foregoing, the clergy of Christendom refer back to Isaiah 43:10, where Jehovah, in addressing his witnesses, says: "Before me there was no God [*El*] formed, neither shall there be after me." (*AV*) Then they point to Isaiah 9:6 (*AV*), which calls Jesus Christ "The mighty God [*El*], The everlasting Father, The Prince of Peace," and they say that, since there was no God formed before Jehovah and there was to be no God after Jehovah, this proves that Jehovah and Jesus are one and the same God and that Jehovah is Jesus. They say that this also proves that the *New World Translation of the Holy Scriptures* is wrong in translating John 1:1 as follows: "In the beginning the Word was, and the Word was a god," that is, a god in addition to Jehovah.

[22] By using such an argument the trinitarian clergymen lift Jehovah's words in Isaiah 43:10 out of their context and show that they do not understand what Jehovah by his prophet is talking about.

[23] In the first verse of the forty-third chapter Jehovah tells Isaiah's people that He is the Creator of the nation of Jacob,

19. What do the clergy of Christendom overlook by this interpretation?
20. Explain how Jesus is a savior for mankind.
21, 22. What argument is next used by the clergy in explaining Isaiah 43:10, and by their doing so what happens?
23, 24. Just what does Jehovah tell Israel in this 43d chapter of Isaiah, and how are we to understand verses ten and eleven?

He is the Former of the nation of Israel. Jehovah created and formed that nation. The nation of Israel did not create and form Jehovah as their God. The other nations, the Gentile nations, had created their gods and had formed images to represent their gods, but this was not the case with the nation of Israel and their God Jehovah. Because of this vital fact Jehovah challenges the many gods of the nations and tells such gods to furnish their witnesses to testify with proof that they are really gods who foreknow the future and who foretell the future. But the nation of Israel could tell many actual historical facts about their God in proof that he is a real living God, although he permits no material idol image to be made to represent him. Hence Jehovah tells the Israelites that they are *his* witnesses and are his servant whom he has chosen. Why?

[24] Jehovah explains, saying: "In order that you [people] may know and have faith in me, and that you may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. I—I am Jehovah, and besides me there is no savior." (Isa. 43:10, 11, *New World Translation*) Jehovah the God of his chosen people is not like the created, formed gods of the Gentile nations. In Isaiah 43:10 Jehovah did not say: 'I did not form a God before me, and I did not form a God after me.' No, but he said: "Before me there was no God formed," that is, by others. So he is talking about other persons forming their gods.

[25] That Jehovah is here talking about the non-Jewish nations creating their own gods and forming metallic, stone or wooden idol images of them is very plain from the context before and after Isaiah 43:10. After telling in the rest of chapter forty-three how he will deliver his people from Babylon, where they will be exiled for sinning and transgressing against him, Jehovah goes on to say in the very next chapter:

[26] "And now listen, O Jacob my servant, and you, O Israel, whom I have chosen. This is what Jehovah has said, your Maker and your Former, who kept helping you even from the belly [where you were made and formed], '. . . Do not be in dread, you people, and do not become stupefied. Have I not from that time on caused you individually to hear and told it out? And you are my witnesses. Does there exist a God besides me? No, there is no Rock. I have recognized none.'

[27] "The formers of the carved image are all of them an unreality, and their darlings themselves will be of no benefit; and as their witnesses they see nothing and know nothing, in order that they may be ashamed. Who has formed a god or cast a mere carved image? Of no benefit at all has it been. Look! All his partners themselves will be ashamed, and the craftsmen are from earthling men. . . . As for the carver of iron with the billhook, he has been busy at it with the coals; and with the hammers he proceeds to form it, and he keeps busy at it with his powerful arm. Also, he has become hungry, and so without power. He has not drunk water; so he [the former of a metallic idol god] gets tired." How, then, can a metalworker who gets thirsty and tired and who gets hungry and powerless form with metal a god that does not get tired and powerless?

[28] Then Jehovah by his prophet Isaiah goes on to tell about the wood-carver who makes a wooden god. For this purpose he selects a good tree for its wood. "He also works on a god to which he may bow down. He has made it into a carved image, and he prostrates himself to it. . . . and

25-27. What now does Jehovah say about godship of the gods of metal, stone and wood?

28. How does he show the utter foolishness of the worshiper of wooden gods?

prays to it and says: 'Deliver me, for you are my God.'" But the rest of the wood from that same tree does not become a god, but the wood-carver burns it for a fire at which to warm himself or to bake bread or roast meat. The wood-carver never stops to reason and say to himself: "The half of it [the tree] I have burned up in a fire, and upon its coals I have also baked bread; I roast flesh and eat. But the rest of it shall I make into a mere detestable thing [an idol]?" How could such an idol made of wood that the wood-carver can burn in the fire be a god?—Isa. 44: 1-20.

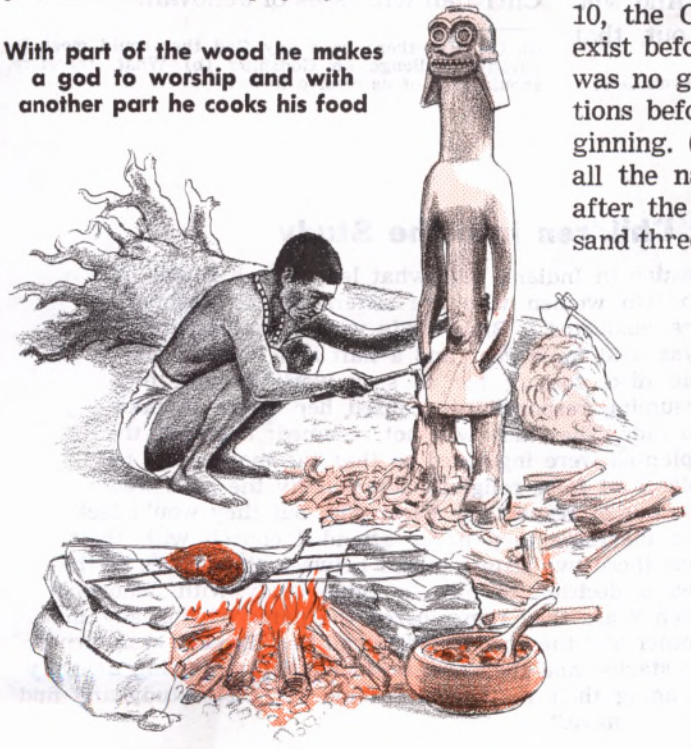
[29] After this simple line of reasoning, Jehovah God addresses himself to his chosen people and says: "Remember these things, O Jacob, and you, O Israel, because you are my servant. I have formed you [not you me]. You are a servant belonging to me. O Israel, you will not be forgotten on my part. I will wipe out your transgressions just as with a cloud, and your sins just as with a cloud mass [so that I cannot see them from heaven]. Do return to me, for I will repurchase you."—Isa. 44: 21, 22.

[30] After that Jehovah God the Repurchaser foretells, more than one hundred and ninety years in advance, the very name of the one who would overthrow the mighty world power of Babylon and release his people for them to return home and rebuild Jerusalem and the temple. Jehovah named Cyrus, the Persian conqueror whom secular history says overthrew Babylon in 539 B.C. and afterward released the Jewish captives. Thus Jehovah repurchased his people. (Isa. 44:23-28) Is that not one of the many facts that proves that Jehovah is God, the God of true prophecy? Yes, indeed!

[31] So, then, to come back to Isaiah 43: 10, the Gentile nations of earth did not exist before Jehovah, and therefore there was no god formed by the idolatrous nations before Jehovah, who is without beginning. (Ps. 90:2) It is also true that, in all the nations that came into existence after the flood of Noah's day four thousand three hundred years ago, no real, live god able to prophesy truly has been formed by the nations. Hence, after Jehovah, there has continued to be no God as He is. But according to his own prophecy in Isaiah 9:6, in the eighth century *before* Christ, he declared his purpose to make his only-begotten Son "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

29, 30. Then what invitation does Jehovah give to his witnesses, and what does he next say to give added proof that he is a God of prophecy?

With part of the wood he makes a god to worship and with another part he cooks his food



31. (a) Sum up now the right understanding of Isaiah 43:10. (b) What did Jehovah state he would do, however, in behalf of his only-begotten Son?

(*AV*) Jehovah did not fulfill this prophecy in Isaiah's day or in the year when He said the words of Isaiah 43:10, 11. Well, then, when did Jehovah fulfill the prophecy of Isaiah 9:6, 7? This is what Jehovah God did with his Son in the first century of our Common Era, which Son of God became Jesus Christ.

[32] Is there, then, any God like Jehovah, the Father of the Lord Jesus Christ? No, we can bear witness that there is none. To this day it remains true that, as the *Almighty* God of true prophecy, he is the First and the Last, and no creatures in heaven and earth can form any god like him; no creature can even constitute himself a god in comparison with Jehovah. As it is written in Isaiah 44:6, 7: "This is what Jehovah has said, the King of Israel and the Repurchaser of him, Jehovah of armies, 'I am the first and I am the last, and besides me there is no God. And who is there like me? Let him call out, that he may tell it and present it to me. From when I appointed the people of long ago, both the things coming and the things that will enter in let them tell on their part.'"

[33] To this day no god of the worldly nations has answered that divine challenge. Not one of their gods has produced witnesses and given them evidence in proof of his godship. But, to the contrary, Jehovah the Challenger has given his representatives the evidence in proof of his own Godship. In his Holy Bible and in the recorded facts of history the evidence is before us concerning the Godship of Jehovah. If you are not an atheist or an agnostic, but if you follow some religion inside or outside of Christendom, the question is put to you, Of which God are you a witness? Regardless of how all the rest of the world answers, we as followers and imitators of the Lord Jesus Christ answer, We are the Christian witnesses of Jehovah!

32. What, then, is our conclusion about Jehovah God?

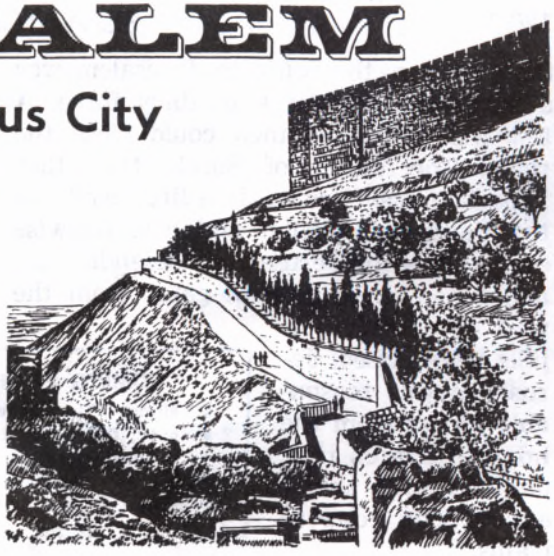
33. (a) Has there been any God that could meet Jehovah's challenge on Godship? (b) What, therefore, should each of us resolve to be?

Bringing Children into the Study

A woman who is a dedicated Christian in Indiana tells what led up to a Bible study she is now conducting with two women who are sisters in the flesh: "About fifteen years ago a Witness conducted a Bible study with a mother and her two young girls. The study was held for a year and a half and then it was stopped. This lady's husband had died, forcing her to seek work to care for her family. The added time-consuming responsibility caused her desire to take in knowledge of God's Word to fade. The study was not resumed; however, the seeds of truth that had been planted were ingrained so that the mother did not send her daughters back to places of false religion. Occasionally the girls would go to church with girl friends out of respect for friendship, but they would feel disgust at the sermon. After marriage they never attended church with their husbands. On many occasions these two sisters talked between themselves of the truth; finally, they reached a decision to have a Bible study with Jehovah's witnesses. Even after fifteen years they remembered the name of the lady that had studied with their mother and they proceeded to call her. The call was turned over to me, a study was started and they now do incidental witnessing at every opportunity, also encouraging their mother to resume her Bible study and find the peace and joy that they have."

JERUSALEM

—The Famous City



NO OTHER city in Biblical history stands out so prominently as does Jerusalem. For more than a thousand years after David captured it, it was the center of religious life for God's covenant people of Israel. Here was where the sacred ark of the covenant was brought by David, and here was where a magnificent temple was built by Solomon. To this city every Israelite male was required to come three times a year to attend festivals. This was where the kings of Judah resided and ruled their subjects. During the time when the twelve tribes of Israel were split into two kingdoms, most of the important events in the history of the southern kingdom, the Kingdom of Judah, took place near Jerusalem, the capital city.

The history of Jerusalem stretches so far back into antiquity that its age and its beginning are lost in time. More than 1,900 years before the coming of Jesus Christ it was a city known as Salem. Abraham got near it, and to its king, Melchizedek, who was a priest of Jehovah God, he gave gifts. (Gen. 14:17-20) Eventually it came to be occupied by Jebusites, who called it Jebus.

Although the city ceased to be called Jebus after David took it, the name "Jerusalem" was apparently not given to it by the Israelites. That name appears to have been attached to it before they entered the Promised Land. The Tell el-Amarna letters, which were sent by certain rulers in Canaan to the Egyptians about the time the Israelites invaded the land, contain that name for the city. They use the form "Urusalim."

Jerusalem is located on a plateau, over thirty miles from the Mediterranean Sea and at an elevation of about 2,550 feet. Leading up to it from the coastal plain are valleys that cut across the Shephelah or foothills that lie between the Judean plateau and the coastal plain. For ages two of these valleys have been important routes of travel between Jerusalem and the coast. They also have been the sites of many battles because of armies either attacking the Judean highlands by means of them or because of armies sweeping down from those highlands to attack people on the lowlands.

The most important of these routes is the Valley of Aijalon. It is a broad plain that provides an easy ascent to the high country. Several roads lead up from the valley to the plateau of Gibeon, which is just a few miles north of Jerusalem. Down these roads and through the Valley of Aijalon has always been the easiest route for travel from Jerusalem to the city of Joppa on the edge of the Mediterranean Sea. The Valley of Aijalon was where Joshua, while fighting the Amorites, called to Jehovah to cause the sun to stand still. (Josh. 10:5, 12) In 66 (A.D.) when the Roman Governor Gaius Cestius Gallus withdrew from besieging Jerusalem, the Jews inflicted great losses on his army as it retreated down the roads that passed through the gorges leading to the Valley of Aijalon. Because of

these gorges, the route to Jerusalem was a dangerous one for a military force. A few well-positioned men could close the route. The Valley of Sorek, the other important travel route, is a little south of the Valley of Aijalon and was likewise easily closed by Jerusalem's defending army. When these natural gates from the west to the Judean hills were closed, Jerusalem was reasonably secure from the hostile armies that periodically swept across the coastal plains.

COMING IN THE NEXT ISSUE

- Telling "The Generation to Come."
- Youth, Get Saved from This Crooked Generation.
- Accurate Knowledge Leads to Life.
- Beware of Toying with Sexual Immorality!

The road to the east of Jerusalem that connected it with Jericho passed through the desolate wasteland of Judea. The deep gorges of this area, the steep ascent of 3,300 feet from Jericho to Jerusalem in a matter of fifteen miles and the lack of water made that approach to the city a hazardous one for an attacking army.

Passing through Jerusalem from north to south was one of the main roads of travel. To the north of the city the road passed through Shechem, Samaria and finally connected with the main highway from Damascus that passed by the Sea of Galilee on its way to the well-traveled coastal highway. To the south of Jerusalem the central highway passed through Bethlehem, Hebron and the southerly town of Beer-sheba. It then struck out into the desert, crossed the Sinai Peninsula and entered Egypt. Another desert highway came into Beer-sheba from the Red Sea. Thus the central highway connected Jerusalem with Egypt and the Red Sea port of Ezion-geber on the south and the busy commercial route passing through Damascus to Mesopotamia on the north.

Natural defenses were on all but the northern face of Jerusalem, which made it a difficult city to take. This was the side that enemy armies usually attacked. Along the eastern side of the city is the Kidron Valley, which turns southeasterly and goes out into the Wilderness of Judea. On the western side and curving around on the southern side to join with the Kidron Valley is the Valley of Hinnom. These deep ravines gave the city a natural strength in addition to what it had from being in a mountainous region that was not easily reached by an army. The ravines are not as deep today as they once were because of the debris that has fallen from the city during the course of the centuries.

During its long history Jerusalem has been under siege many times and was destroyed more than once, but there is no record that its inhabitants ever suffered from lack of water. Cisterns in the towers, several reservoirs and the spring of Gihon in the Kidron Valley kept them supplied with water. Early in the city's history a tunnel was cut through the rock to a spot where a forty-foot shaft dropped down to a basin into which the water of the spring flowed. By this means the inhabitants could safely get their water supply.

Owing to the fact that Jerusalem was the city that Jehovah God had chosen to be the seat of his typical theocracy and the place for his temple, it became an outstanding city in human history. But no longer does it have the favor of Jehovah God. Because its inhabitants rejected and killed his Son, Jehovah has abandoned it. (Matt. 23:37, 38) Although it is now famous for its antiquity and its unique history and though its inhabitants may individually choose to serve the true God, it no longer has the distinction of being the place that Jehovah has chosen to have his name reside.

DID YOU MAKE an Acceptable Dedication TO GOD?

EACH year a large number of humble persons throughout the world learn of God's marvelous purposes and righteous requirements. They see the need to serve this great God, Jehovah, and they then dedicate their lives to him, symbolizing this dedication by being baptized, or immersed, in water. (Matt. 28: 19, 20) In this way hundreds of thousands of persons from all walks of life have become dedicated servants of Jehovah God.

However, at times questions arise in the minds of some of these dedicated servants of God as to the validity of their dedication and baptism. Understanding so much more now about God's purposes, some wonder whether the dedication they made years ago was a proper one or not. They ask: Did I make an acceptable dedication to God? How can I tell whether it was valid? How much did I need to know at the time? If I do not remember the exact occasion of my going to God in prayer and dedicating myself, should I be rebaptized? What if the questions now asked of baptism candidates were not presented at my baptism years ago? Would that mean I need to be rebaptized?

CORRECTLY INFORMED

Persons who, over the years, have submitted themselves to water baptism by Jehovah's witnesses have no reason to get to thinking that they did not understand what they were doing at the time of their water baptism, or that they were not informed of what they were about to do before actually being immersed in water.

It has always been the procedure of the Watch Tower Society at general assemblies and in the local congregations to have a talk on baptism delivered to all interested persons before the water baptism takes place. Every speaker appointed by the Watch Tower Society, or by the local congregations, would, in his sermon, give the explanation of baptism and its significance in harmony with what had been published in the books and magazines of the Watch Tower Society up to that time. Additionally, these interested persons could have read for themselves such articles prior to their baptism.

Just because an individual does not clearly and distinctly remember his precise thoughts at the time of his water baptism years ago does not mean that he did not know what baptism meant. One's lapse of memory does not prove anything. It does not

mean that he did not know what he was about to undergo in symbolizing his dedication.

What this water baptism symbolized has always been clearly understood and explained by Jehovah's witnesses, although there has been a change in terminology. In times past what we now call "dedication" used to be called "consecration." It was called consecration, for instance, in the book by Charles Taze Russell entitled "The New Creation," in which book the meaning of water baptism is explained, particularly with reference to those who make up the symbolic body of Christ, those who have the hope of heavenly life. In due time, however, in *The Watchtower* of May 15, 1952, two articles appeared on this subject. The leading article was entitled "Dedication to God and Consecration," and the subsidiary article was entitled "Dedication for Life in the New World." These articles showed that what was once called "consecration" was more properly termed "dedication." Since that time the term "dedication" has been used.

Understanding of the symbolic meaning of water baptism had been broadened out previously to 1952 to include those of the "other sheep" class, those who have hopes of living forever in a paradise earth, as well as those of the anointed body of Christ. As stated on page 677 of the book entitled " 'Babylon the Great Has Fallen!' God's Kingdom Rules!": "However, from 1934 onward the anointed remnant plainly pointed out that these 'other sheep' must now make a full dedication of themselves to God and symbolize this dedication by water baptism *and then* become fellow witnesses of Jehovah with his remnant. —See *The Watchtower and Herald of Christ's Presence*, as of August 15, 1934, pages 249, 250, paragraphs 31-34." Thus water baptism was extended to include the "other sheep" class. Its symbolic significance also continued to be correctly understood.

The Watch Tower Society in all its publications continued taking care not to leave interested persons in ignorance of the fact that water baptism symbolized consecration, or, as now better understood, dedication. In its brief account of the general assembly held at Washington, D.C., May 31 to June 3, 1935, the July 1, 1935, issue of the *Watchtower* magazine said, on page 194: "About twenty thousand interested ones attended, among whom were a large number of Jonadabs [those with earthly hopes] who symbolized their consecration by water immersion." The following year, or 1936, the book *Riches* was published, and it stated on page 144 under the subheading "Baptism": "Is it necessary for one who today professes to be a Jonadab or person of good will toward God to be baptized or immersed in water? Such is proper and a necessary act of obedience on the part of one who has consecrated himself . . . It is an outward confession that the one being baptized in water has agreed to do God's will."

In the year 1939 the book *Salvation* was published, and on pages 270, 271 and 273 under the subheading "Baptism" it says: "Baptism or immersion in water is a symbol outwardly testifying that the person thus immersed has surrendered his selfish will to do God's will. . . . Baptism, therefore, symbolically and outwardly testifies to an agreement to do God's will. . . . Baptism is required because it is an act of obedience; and all who please God are required to be obedient."

In the *Watchtower* account of the assembly of Jehovah's witnesses held at St. Louis, Missouri, in 1941, page 287 of the September 15, 1941, issue says: "Never since Pentecost of A.D. 33 was there such a great number baptized at one time at one place, in symbol of their consecration

to Jehovah through Christ Jesus to do the divine will. It took two hours to perform this act of faith and obedience, so great was the number of those presenting themselves." In the baptismal talk to all these candidates the speaker for the occasion stressed that water baptism symbolized consecration, or, as we know it now to be, dedication. 3,903 were immersed.

So, then, down through the years there has continued to be a constant reemphasizing of the fact that water baptism symbolized one's decision to devote himself henceforth and forever to Jehovah God through Jesus Christ. Hence, it can be seen that from a very early time the significance of dedication and water baptism has been clearly understood and presented for all who wanted to serve God properly. The change in terminology from "consecration" to "dedication" has not affected in any way what was meant and understood to be a vow or promise made to God to do his will.

QUESTIONS AT BAPTISM TALK

It may be that on some baptismal occasions in the past years specific questions that could be answered audibly were not asked of the baptismal candidates regarding their faith, obedience and dedication.* Yet the failure of the speaker on baptism to pronounce such questions, and hence the failure of the baptismal candidates to answer audibly and affirmatively to such questions, do not undermine the validity of the baptism performed on such occasion. The deciding element in the matter is that the speaker correctly presented the significance of water baptism to the interested persons and they understood the matter, for which reason they went to the place of immersion, changed their clothing and submitted to being dipped beneath the waters.

There is no reason for persons today to think that because they have difficulty remembering what occurred a few or many years ago they did not know what they were doing on the occasion of their baptism. All their actions argue that they did understand and they did intelligently undergo water baptism in symbol of the dedication that they decisively made to Jehovah God through faith in the Lord Jesus Christ.

In the October 1, 1942, issue of *The Watchtower,* on pages 300 to 302, an article entitled "Baptism" was published and this article concludes with the following statements: "Before proceeding with your baptism it is proper, first, that you answer affirmatively these questions to show you are taking this step with the Scriptural understanding thereof and are fit for baptism as a devoted servant of the Lord, fully responsible to Him: (1) Do you believe in Jehovah God the Father, that 'salvation belongeth unto Jehovah,' and that Christ Jesus is his Son in whose blood your sins are washed away and by whom salvation comes to you from God? (2) Have you therefore confessed your sins to God and asked for cleansing by Christ Jesus, and therefore turned away from sin and the world, and consecrated yourself without reservation to God to do his will? Your an-

* When receiving candidates for water immersion, Charles Taze Russell, the first president of the Watch Tower Bible and Tract Society (1884-1916), would put the following questions to such candidates:

"(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification?

"(2) Have you made a full consecration of yourself with all the powers that you possess—talent, money, time, influence—all to the Lord, to be used faithfully in His service, even unto death?"

After the candidates had answered affirmatively, he would say: "On the basis of these confessions, we acknowledge you as a member of the Household of Faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the Redeemer, our glorified Lord, and His faithful followers."—See *The Watch Tower and Herald of Christ's Presence* as of May 15, 1913, page 159, column 2, under the heading "Broad Unsectarian Questions."

Other baptismal speakers would follow this pattern with candidates for water immersion.

swer, being Yes, is testimony that you are worthy and in line for water baptism in obedience to God's will."

In the next issue of the *Watchtower* magazine, that of October 15, 1942, in the account of the assembly of Jehovah's witnesses at Cleveland, Ohio, on September 18-20, 1942, it says on page 319 regarding Sunday morning, September 20: "The day was opened with a discourse on 'Baptism' at 8 a.m., and 459 presented themselves for water immersion in symbol of their complete consecration to the Lord; it was a pleasure to behold so many young persons thus 'remembering their Creator in the days of their youth.' These, immediately after baptism, joined their other companions in the field activities."

The questions to be asked of the baptismal candidates before admitting them to water baptism were republished in a revised form in the February 1, 1945, issue of *The Watchtower* after the leading article on the subject "Baptism—Why?" namely, on page 44, under the heading "Questions." The questions there printed are substantially the same questions that are asked of baptismal candidates at the present time and to which they are expected to answer affirmatively in an audible manner before being admitted to the immersion.

Yet, because such questions which were to be audibly answered may have been omitted at a baptism talk in times past, it does not mean that the information presented did not accurately inform the persons interested about what they were doing. The publications of the Watch Tower Society had long made the matter plain and the men representing the Society who would be giving the baptism talks would have thoroughly understood what was involved and would have made it clear to their listeners.

PRIVATE PRAYER

Some state that they do not remember saying a specific, private prayer at the time of their dedication and wonder if such failure renders their baptism invalid.

It must be appreciated that not all prayer offered to Jehovah God needs to be offered on bended knee in the privacy of one's own personal room at home. Prayer can be offered up to Jehovah from the heart silently and unobserved by outsiders even while one is walking along the street or while one is standing in the presence of another person, as in the case of Nehemiah, who was the cupbearer for the king and was standing in his presence at the time he prayed. (Neh. 2:3-5) Consequently, just because one cannot recall a specific moment when he made a decision to be henceforth and forever Jehovah God's and whether it was made in one specific, private prayer, it does not mean that he did not make a direct dedication of himself to the Most High God before he was immersed in water.

Certainly before a person would be immersed in water in symbol of dedication he would have to make a decision to undergo such immersion. The very reason for making such a decision would be an understanding of what the water immersion symbolized and the obligations under which he understood himself henceforth to be because of making such a decision to be immersed. No individual walks into a water immersion of Jehovah's witnesses blindly just because he happens to be found in the crowd of candidates, being swept off his feet along with the crowd into the water and into the hands of the immerser.

Even while the individual is changing his clothing and is preparing himself to enter into the water to be immersed, he manifests to himself and to all observers

that he has made a decision to be forever afterward dedicated to Jehovah God through Jesus Christ. Such a decision is a solemn thing and evidently it is made in a prayerful mood, with one's thoughts on the God who can read the heart. So whether one made such a decision of dedication long before the actual baptizing in water, or it was made during or after the baptismal talk, the incontrovertible fact remains that the individual made a dedication of himself from the heart in the presence of the Most High God, and that is the thing of primary importance.

On the day of Pentecost when the apostle Peter told the Jews, who had been cut to the heart by the words that he preached to them, what to do, they followed his advice, repented, and were baptized on that day. (Acts 2:37-41) They had little time in advance of their actual water baptism to make the decision to follow in the footsteps of the Lord Jesus. This decision they did not make on bended knee in prayer in the privacy of their homes, which were located in scattered parts of the Roman Empire and even outside of it. They made their decision just prior to the water baptism that Peter encouraged them to undergo. They evidently made their decision standing up in the presence of the apostles, upon whom the holy spirit had been poured out that day.

So one's physical attitude, or one's location at the time of making the decision of dedication, or whether it was done in one well-remembered specific prayer, does not determine the validity of the dedication vow that is thus made. The essential thing is that the dedication must be understood to be made to the Most High God through his Son, Jesus Christ, our Savior.

LIVING UP TO DEDICATION

When one dedicates himself to Jehovah God, he solemnly vows, or promises, to do the will of God forever. At baptism, therefore, he symbolizes this vow or promise to continue progressing in the Christian way. The responsibility to continue in that way of life rests upon each one who dedicates his life to God. He must live up to that dedication by doing what God has outlined in his Word. "Offer thanksgiving as your sacrifice to God, and pay to the Most High your vows."—Ps. 50:14.

However, because a person does not live up to his dedication, it does not mean that his dedication was invalid. What it does mean is that he is simply not living up to that dedication! It represents failure to fulfill his vow, his promise, and not a failure to make a correct dedication and baptism in the first place. How serious this is can be seen from God's Word: "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay."—Eccl. 5:4.

Thus, if one has slipped away from the faith to a degree, or may have even committed a grievous sin after he was baptized, this cannot be taken as an indication that his baptism must have been invalid and hence he must be rebaptized. In all likelihood it was not his dedication and baptism that were at fault. The trouble is his failure to live up to his promise to do God's will.

If any today find themselves practicing what is bad, or if they practiced badness some time after their dedication, they should not automatically look to rebaptism to correct the situation. The way to set oneself straight with Jehovah is to confess the wrongdoing to Jehovah in prayer and also to the judicial committee of the congregation, who will prayerfully and Scripturally handle the matter. (1 John 1:9; Jas. 5:16) Whatever correction is administered will work toward the good of the one who has confessed his wrongdoing,

as well as toward the good of the entire congregation.

However, it is a different matter when a person was committing serious wrongdoing at the time of his "dedication" and baptism and even thereafter. If one was habitually sinning, practicing a grievous wrong during this time, even though ceasing from it some time after his baptism and making advancement in the service of Jehovah, he was in an unclean state before God at the time of his baptism. Such a baptism, since it did not follow a true dedication, would be invalid. If such a person has now forsaken that practice of sin, repented and made a sincere dedication of himself to Jehovah God, he should be rebaptized.

Therefore, if any individual who wants to be a baptized Christian is living a life that, if he were already dedicated, would result in his being cut off or disfellowshiped from the Christian congregation, he is not ready for baptism. First he must clean up his life in harmony with God's righteous requirements before presenting himself to the Most High for dedication and baptism.—1 Cor. 6:9-11.

GROWTH IN APPRECIATION TO BE EXPECTED

From all the foregoing it can be seen that the New World society of Jehovah's witnesses has been very careful to have all baptismal candidates understand that they were being immersed in water only because they had previously, whether shortly before or a long time before, decided to belong to Jehovah God and accordingly had deliberately and intelligently dedicated themselves to God through faith in Jesus Christ.

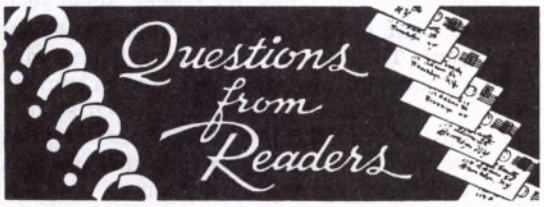
One therefore should not waver in his mind as to whether he had a correct understanding of the matter when he was immersed. In all probability, if he presented himself for baptism among the candidates he likely had *sufficient* knowledge to know what he was doing, which would mean that his dedication and baptism were valid.

With the passing of time Christians are expected to grow in knowledge and understanding of God's purposes and requirements. It is therefore natural that at the time of water baptism one would not have the knowledge and understanding of matters that he would acquire after years of progressing toward Christian maturity. Even the Lord Jesus, after his baptism in the Jordan River and his receiving the holy spirit from heaven, went into the wilderness of Judea and spent forty days there to enlarge his understanding of what his dedication to God, symbolized by water baptism, really required of him. But the fact that he understood the matter of his dedication better at the close of the forty days does not mean that he did not make a valid dedication of himself to Jehovah God. When Jesus left his carpenter shop in Nazareth and went to John the Baptist at the Jordan River to symbolize his dedication, he knew the reason for this. But he also increased in knowledge and understanding with the passing of time.

We should be grateful for the increase in growth and understanding that God provides through his spirit, Word and organization. It helps us to carry out our dedication faithfully. But just because we were *relatively* poor in understanding and appreciating what dedication meant at the time of our baptism, we who are now possessed of a fuller, more accurate understanding of dedication and baptism should not feel it necessary to be rebaptized. We should, with mental equilibrium, remember all the information in printed and spoken form that has for many decades pre-

sented the matter clearly and should not let our faulty memories produce in us an unsettled state of mind and heart.

What we should appreciate more and more with the passing of time is the serious responsibility under which we have come by dedicating our lives to God. We should by all means sincerely and earnestly renew our determination to live up to that dedication to the Most High God Jehovah, and in this way imitate his faithful Son, Jesus Christ.—1 Pet. 2:21.



● Would it be a violation of the Scriptures for a Christian to permit a veterinarian to give blood transfusions to a pet? And what of animal food? May it be used if there is reason to believe there is blood in it? Also, is it permissible to use fertilizer that has blood in it?

The psalmist declared at Psalm 119:97: "How I do love your law! All day long it is my concern." Such a love of God's law and a concern for it would surely cause a dedicated servant of God to avoid any violation of God's law whatsoever. God's law on blood is very clear. Blood is not to be used as food and, when withdrawn from a body, it is to be poured out on the ground. (Gen. 9:3, 4; Lev. 3:17; Deut. 12:16, 23, 24; Acts 15:20, 28, 29) Christians certainly would not wish to do anything in violation of Jehovah's law on blood. Love for God and for the righteous laws and principles of his Word calls forth that response from them in matters pertaining to blood.

Since God's law on blood has not been altered over the centuries, Christians today realize that they are bound by it. Please note, however, that it is not fear of some reprisal that moves them to comply with Jehovah's law on blood. They do not obey God's law simply because violation of it might result in the imposing of sanctions by the Christian congregation of which they are a part. They love what is right. Furthermore, because of their love of God's law they will not rationalize or seek ways in which it appears possible to circumscribe it with seeming impunity.

How, then, must we answer the question, Would it be a violation of the Scriptures for a Christian to permit a veterinarian to give blood transfusions to a pet? By all means, to do so would be a violation of the Scriptures. To use blood for transfusion purposes, even in the case of an animal, would be improper. The Bible is very clear in showing that blood should not be eaten. It should not be infused, therefore, to build up the body's vital forces, either in the case of a human or in the case of a pet or any other animal under the jurisdiction of a Christian.

In harmony with this, surely a Christian parent could not rationalize to the effect that a pet belongs to a minor child and thus this unbaptized child might, on its own, authorize a veterinarian to administer the blood. No. The baptized parent bears the responsibility, for that parent has authority over the child and over the pet and should control the entire matter. That is the parent's obligation before God. —Eccl. 12:13, 14; Jas. 4:17.

What, then, of animal food? May it be used if there is reason to believe there is blood in it? As far as a Christian is concerned, the answer is No, on the basis of principles already mentioned. Therefore, if a Christian discovers that blood components are listed on the label of a container of dog food or some other animal food, he could not conscientiously feed that product to any animal over which he has jurisdiction. He could not conclude that doing so would be excusable, for this would not be a case of an animal killing another animal and helping itself to the blood of that creature. No, this would be a direct act on the part of the Christian, making him responsible for feeding blood to a pet or other animal belonging to him.

Of course, if there is no indication on the label of a package of animal food that the product contains blood, a Christian might conclude that it could be used. Still, his conscience might trouble him. In that case he should put his conscience to rest by making reasonable inquiry and acting in accord with the information

he receives, for a Christian surely desires to have a good conscience before God.—1 Pet. 3:21.

But now, what about fertilizer that has blood in it? One who is going to show respect for God's law on blood would not use it. True, according to the Mosaic law, blood when taken from a body was to be poured out upon the ground and covered over with dust. (Lev. 17: 13, 14) The objective was, however, that the blood should serve no useful purpose when thus disposed of. It was not placed on the ground with the thought in mind that it would serve as fertilizer. Hence, no Christian farmer today could properly spread blood on his fields to fertilize the soil, nor would he use commercial fertilizer containing blood. Such blood use would be a commercializing on something that God has reserved for himself. It would be a violation of God's Word.

Servants of God have been told in the Scriptures what is to be done with blood. So they know that they would be held responsible by Jehovah for any misuse of blood over which they might have control. What is more, because they love God they are prompted to observe the laws and principles of his Word. Thus they are moved to keep Jehovah's law on blood even in ways that might appear to some to be insignificant. They do not view compliance with it as an encumbrance, for they hold in remembrance the words of 1 John 5:3, which states: "For this is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome."

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses not only understand and accept the Biblical teaching of the general priesthood, but they apply the principle, putting it into practice as they all share in preaching God's Word to others. During February they will do this by offering a year's subscription for the *Watchtower* magazine on a contribution of $1. Three Bible-study booklets will be given to each new subscriber.

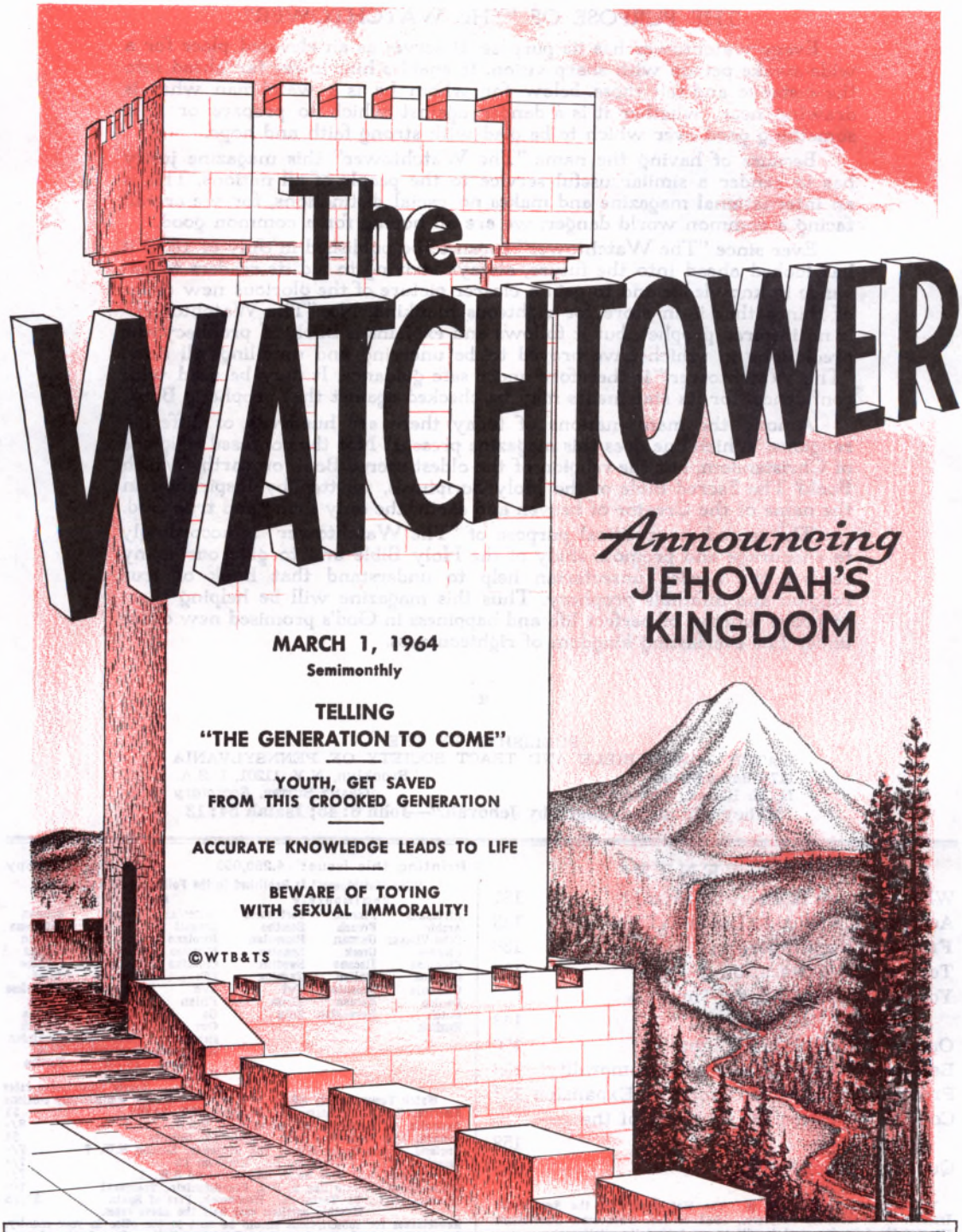
MEMORIAL

The annual observance of the memorial of the Lord's evening meal will occur this year on Saturday, March 28, sometime after 6 p.m., Standard Time. Each congregation should start making arrangements for this important occasion. A qualified speaker, one of the remnant if available and capable, should be assigned to give the discourse.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 29: Of Which God Are You a Witness? Page 104.

April 5: Of Which God Are You a Witness?, Part Two. Page 111.



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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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What PURPOSE Is There in LIVING?

DID you know that throughout the world more than ten thousand persons commit suicide every day? Multiply this by 365 and the yearly figure is astounding. It is greater than the entire population of many cities. What is leading so many people to such a desperate state of mind? Has life become a purposeless vacuum for them? Have they lost all sense of obligation to themselves, to their fellowman, to God who is their Creator?

It is recognized that having a purpose in life is essential to the well-being of man. Some have the purpose of doing good to others, treating them kindly and generally being helpful. Some make it their purpose in life to have a good time, enjoy themselves, engrossing themselves in pursuits of pleasure. Some view working toward the goal of financial security as their purpose in life. Others center their life around their home and family. But judging from the lack of true happiness among people with such goals, it is evident that there is something defective about these goals as the *main* purpose for living. A loftier purpose is needed. What loftier purpose is there than that which man's Creator has set before man?

God's Word, the Bible, shows that our true purpose in living should be the doing of his divine will. This is how the wise man Solomon stated it: "Fear the true God and keep his commandments. For this is the whole obligation of man." (Eccl. 12:13) That the doing of God's will is indeed the "whole obligation of man" is what Simon Peter, an apostle of Jesus Christ, wrote to the early Christians: "Since Christ suffered in the flesh, you too arm yourselves with the same mental disposition; because the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will. 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."—1 Pet. 4: 1-3.

Since our purpose in living should be "no more for the desires of men, but for God's will," it is imperative that we learn what God's will is. That is not something that can be determined simply by the conscience of each individual, or by custom,

or by what a "Sunday-school" teacher says. Nor is God's will always learned by parental training. God has provided for our instruction on his will through the pages of the inspired Bible, and wise persons will make this Book their constant companion and guide.

Certainly the Bible shows that God's will is that we should "fear the true God," Jehovah, rather than men. (Luke 12:4, 5) It shows that we should "keep his commandments." God's commandments relate to our conduct and activity, which he requires to be holy. In fact, the apostle Peter, at the beginning of his first letter, stressed being holy in all one's conduct because this is the will of God: "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'" (1 Pet. 1:14-16) That means the divine will for man is a life set apart for living according to God's holy standard of righteousness. So one who does God's will cannot be running in the way of this ungodly system of things. The time past in a person's life when doing the will of the nations, Peter said, has been enough, too much, in fact; from the time he begins to pursue the right purpose in living he should buy out time and use it, together with his strength and energy formerly spent on doing the will of men, in doing God's will.

Peter also said that one who wants to do God's will must arm himself. With what? "The same mental disposition" that Jesus Christ had. What a protection that is against this ungodly system of things, against despondency, unhappiness and purposeless living! To arm oneself with the mental disposition of Jesus Christ, one must learn about what Jesus taught—the kingdom of God. The one doing God's will will put that kingdom foremost in his life, just as Jesus did, obeying his commandment: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things [material needs] will be added to you." (Matt. 6:33) Then we will embrace the sure hope of everlasting life by means of God's kingdom and Christ's ransom sacrifice, which he provided by laying down his perfect human life.

Part of the Christian's purpose in living should be to teach God's will to others; certainly that involves teaching others about the kingdom of God established in the heavens and how it will bring blessings to all obedient mankind. Yes, it is God's will that all true Christians recommend to others God's message of salvation by means of Jesus Christ through his heavenly kingdom, which will make possible a righteous new order of things.

When Jesus Christ was on earth he stated his purpose in living this way: "For this I have come into the world, that I should bear witness to the truth." (John 18:37) This was the purpose around which his activities were molded. He recommended God's will to all with whom he came in contact who were humble and desirous of learning the right purpose in life. To live up to Jesus' standard is not easy, but each individual has the responsibility to do what he can in praising God in such a way that others will learn God's will. God is not unreasonable; he accepts our sincere efforts to live up to his requirements.

So it is important to do all we can in carrying out the good purpose of 'fearing the true God and keeping his commandments,' living "no more for the desires of men, but for God's will." Then we will have the right purpose in living and be in line for a future of eternal happiness under God's kingdom.

ACCURATE KNOWLEDGE Leads to LIFE

Everyday living requires knowledge. But are you also acquiring the knowledge that affects your eternal welfare?

WOULD you perform an operation on someone's brain or heart if you had never studied medicine?

Even the thought of performing such a delicate operation involving human life without the needed knowledge of medicine no doubt shocks you. You know that surgery requires the great skill that comes from accurate knowledge and training in this field. Only a person who had this accurate knowledge and training would be in position to perform such an operation successfully.

It is not only in a technical field such as medicine that accurate knowledge is needed. It is necessary even in making your daily living. For example, you could not very well get employment as a truck driver if you had never driven a truck and had no knowledge of traffic regulations. It requires knowledge of the vehicle and knowledge of the rules of the road to be a qualified driver.

A housewife, too, needs knowledge. She has to have a knowledge of cooking before she can prepare an appetizing as well as nourishing meal that her family can enjoy. She needs to know how to care for her home and her children. The more accurate her knowledge and the more practice she gets, the better the results will be.

Yes, to sustain and save life, to care for the necessary affairs of life, knowledge is needed.

WHAT ABOUT GOD?

You put much effort, then, into acquiring the knowledge you need so you can enjoy life and prolong it as long as possible. Yet there is something that can have an even more important effect on your life. Of it, too, you need possession. What is it? The accurate knowledge of God, his purposes and his requirements. It is God's will that is going to prevail on earth ultimately, regardless of what men and nations do. Says the inspired proverb: "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand." (Prov. 19:21) Upon Jehovah God depend the life prospects of every person on earth. For those who love and serve him, he assures life everlasting in a righteous new order.

In view of this, does it make sense to exert all your vital force in acquiring knowledge needed to sustain your present life for a brief seventy or eighty years, and at the same time ignore the far more important knowledge of God and of his provision for eternal life?

Life is a most precious possession. Even in this trouble-filled world you would rather be alive than dead. So you do what you have to do in order to stay alive as long as possible. Yet if you are to have any future at all beyond the normal life-span,

it must of necessity be God who provides it. As the psalmist indicated: "With you [God] is the source of life."—Ps. 36:9.

Men, with all their marvelous accomplishments to their credit, cannot keep you living indefinitely. But God can. And if you serve him faithfully, he will. His promise is: "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) Just how enduring that will be is also shown in the Bible, at Psalm 37:29, which states: "The righteous themselves will possess the earth, and they will reside *forever* upon it." This is Jehovah God's grand promise, living forever in a trouble-free world, without any of the troubles that sorely distress and perplex humanity today.

In that glorious new order, right here on this earth it will be true that pain and grief so prevalent today will be things of the past. All earth will be transformed into a paradise. Man will grow to perfection of mind and body and will enjoy to the full the marvels of God's creation, and that throughout eternity. "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be; and the work of their own hands my chosen ones will use to the full. They will not toil for nothing, nor will they bring to birth for disturbance; because they are the offspring made up of the chosen ones of Jehovah, and their descendants with them. And it will actually occur that before they call out I myself shall answer; while they are yet speaking, I myself shall hear." (Isa. 65:21-24) No man or nation can promise such things and then fulfill such a promise, but God can and he does. Are not these divine provisions worth learning about? Could the pursuit of any other field of knowledge be more worthwhile?

It is just not logical to spend all your time and effort to acquire possessions that will not endure, and at the same time not spend any time or effort to obtain that which will endure forever. You are amused at the child who picks up two bright, shiny pennies instead of a soiled ten-cent piece, because this shows the child's immaturity and lack of knowledge concerning the value of things. But are you showing a sound sense of values if you expend all your vital force in the pursuit of material possessions, fleshly pleasures and knowledge of everything except what pertains to your relationship to God, the One on whom your very life depends?

This does not mean you can be unconcerned about your daily life, for you must rightly provide its necessities. But if you love life, you will not be completely absorbed in acquiring these things at the expense of the more important things. Keep in mind the words of Jesus Christ, who said: "Even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) Jesus then gave force to this expression by telling of a rich man who thought he had life all figured out: "[The rich man] said, 'I will do this: I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things; and I will say to my soul: "Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself." ' But God said to him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' So it goes with the man that lays up treasure for himself but is not rich toward God." —Luke 12:18-21.

No matter what you have, sooner or later you will be confronted with the hard fact that the grave awaits you. All the wealth, the knowledge, the skill and the energy you possess cannot be enjoyed in the grave. All effort and pleasure cease there: "As for the dead, they are conscious of nothing at all . . . for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going."—Eccl. 9:5, 10.

Only God, who is the Creator, Sustainer and Giver of life, can provide an escape from the distressing prospect of death. The Bible shows how you can avail yourself of that provision.

WHAT IS NEEDED?

How can you build a life that will please God, one that will lead you to life in his promised Paradise? What must you do to gain favor with the Almighty?

The foundation for building the kind of life that pleases God is *accurate knowledge.* Just as you must have accurate knowledge of your employment so you can make a living, and as a doctor needs accurate knowledge to perform an operation that can save life, so you must have accurate knowledge of God to avail yourself of his provision of life.

Really, how can you expect to please God if you do not know what pleases him? How can you perform what he requires if you do not know what his requirements are?

'Ah, but wait,' you may say. 'That is where my clergyman comes into the picture. He has that knowledge and takes care of those religious matters.' But can a clergyman assume your responsibility to serve God? If a relative of yours is a skilled surgeon, that does not qualify you to be one. If your best friend is a skilled truck driver, does that qualify you to be one? Of course not. To qualify, you must study and acquire skill through experience.

You cannot take anybody's word for it that you are pleasing God; no, not even the word of a clergyman. They have been wrong before, as were the Jewish clergy in Jesus' day. The principle you must follow in learning of God is this: "Each one will carry his own load." (Gal. 6:5) While others can assist you, you are still responsible to God for your own relationship to him. This cannot be shifted to another. If you want life in God's righteous new order, you personally will have to learn and obey his commandments.

Hence, the first step in building a life that pleases God is to acquire accurate knowledge of him so you can be in position to observe his commandments. Jesus said: "If, though, you want to enter into life, observe the commandments continually." (Matt. 19:17) Those commandments are contained in God's Word, the Bible.

HAVING THE BIBLE NOT ENOUGH

A common response of many religious persons in this matter is, 'I have my Bible and I read it.' Yes, but do you draw the right conclusions from it? Also, does it serve as a guide for your life, or do you take from it what you want and discard what you might consider unpleasant?

Having and reading a Bible does not necessarily mean that you draw the correct conclusions from it or that you *let it* guide your life. As an example, consider the trinity doctrine taught by most of the religions of Christendom. Members of those religious organizations, though they may possess Bibles and read them to some extent, still believe that the heavenly Father, his Son Jesus Christ and the Holy Spirit are all one God. They believe that when Jesus came to earth he was God Almighty in human form.

But is this drawing the proper conclusions from the Scriptures? Jesus said: "I and the Father are one." (John 10:30) But that does not mean he is God, nor does it make reference to any so-called third person of the trinity. Did Jesus not explain in chapter 17 of the Gospel of John that this means oneness of purpose, unity? Read it in your own Bible. Can a father be the same as his son? Jesus is God's Son. Even a child can understand that a father is greater than a son. Jesus himself said: "The Father is greater than I am." (John 14:28) But clergymen have so clouded this simple truth that some Bible readers do not believe it anymore. How simple it is for truly humble persons to draw the proper conclusion about this doctrine from Jesus' words: "I do nothing of my own initiative; but just as the Father taught me I speak these things. And he that sent me is with me; he did not abandon me to myself, because I always do the things pleasing to him"! (John 8:28, 29) The Christian apostle Paul drew the proper conclusion, because he later wrote: "The head of the Christ is God." (1 Cor. 11:3) So while clergymen may teach that God, Christ, and the Holy Spirit are equal, all one God, the simple truth concerning it is that they are not, that Christ is God's Son and inferior to him, and that the holy spirit is God's active force, hence subordinate to him.

But just why do well-educated clergymen fail to understand and teach these plain Bible truths? Because they prefer the traditions and philosophies of men to the written Word of God. And when a person rejects the Word of Jehovah, what wisdom does he have? Surely not Godly wisdom, because he does not have the spirit of Jehovah God. Rather, Satan the Devil, the "god of this system of things," blinds his mind, that "the glorious good news about the Christ, who is [not God, but] the image of God, might not shine through."—2 Cor. 4:4; Col. 2:8; Jer. 8:9.

There is a great danger, then, in drawing wrong conclusions from the Bible or letting someone else draw them for you. Trying to please God without personally taking in accurate knowledge from his Word is like taking a long journey in the dark of night without a road map and without a light. It is like tossing a coin to decide which turn to take each time you come to an intersection. You soon get lost.

There are many roads, but only one leads to life. The Bible points out that one "road leading off into life." (Matt. 7:14) As you travel that road to life, the accurate knowledge from God's Word will enable you to "make sure of all things." (1 Thess. 5:21) In this dark world it will serve as a lamp to your foot, and a light to your roadway. (Ps. 119:105) Accurate knowledge of God leads past the coming dead end of this system of things. It leads to life in God's promised new order, now near at hand. Jehovah's witnesses will be pleased to help you to obtain this vital knowledge from your Bible by studying the Bible with you in your own home for an hour each week, at your convenience and free of charge.

Friend of the Emperor

◆ Acts 18:12-16 tells how the apostle Paul, when in Corinth, was brought before Gallio, the "proconsul of Achaia." The judgment seat before which Paul undoubtedly appeared was found by archaeologists, as well as a letter of Emperor Claudius that says: "As Lucius Junius Gallio, my friend, and the proconsul of Achaia wrote." The letter indicates Gallio came to Corinth A.D. 51, harmonizing with the time of Paul's visit indicated in the Bible.

TELLING "The Generation To Come"

"Relating them even to the generation to come, the praises of Jehovah and his strength and his wonderful things that he has done."—Ps. 78:4.

THE power and privilege of bringing children into existence are granted by Jehovah God, the Source of life and the Creator of everything in heaven and on earth. (Ps. 36:9) Imperfect humans who exercise this power do so by his undeserved kindness. They having availed themselves of the privilege, a weighty responsibility comes upon them. Parents are entrusted with the job of imparting to their offspring the true meaning and purpose of life. To pass on to children physical life without spiritual life indicates a failure of duty. Even animals pass on physical life to their offspring. But from humans, made in God's image and endowed with the power of reason, better things are expected. In his written Word, the Holy Bible, Jehovah has recorded his purpose in creating all the marvels of his universe, including man. That purpose is that they all should laud him, reflect his matchless creatorship, and demonstrate that his principles for governing the whole universe are of the highest practical value, directing man in the only right way of life.—Ps. 145:10.

1. What responsibility comes upon those who exercise the God-given power of procreation, and what is the extent of this responsibility?

2 Creatures who fail to render honor and praise to the Creator with even the very limited life they now enjoy are in fact misusing and abusing a precious gift from God. They are no better than the foolish one who says in his heart: "There is no Jehovah." (Ps. 14:1) Together they ignore and deny the existence of the Creator, and so idiotically deny their own existence, for how can there be creatures without a creator? Such godless ones have nothing to pass on to their children beyond what the animal passes on to its young. If they themselves do not know and appreciate why they were given life, how can they pass this information on to the next generation? And how can their children attain to the greatest measure of happiness and usefulness in life if denied the heritage Jehovah intended for them, a heritage of heavenly wisdom?

3 Happily in every generation there have been those who did appreciate this responsibility, and who have faithfully passed on to the next succeeding generation their knowledge of the majesty and praiseworthiness of the Most High God. In doing so they have ranged themselves alongside such grand examples of parenthood as Noah, Abraham, Jacob and a host of others. Noah, for his part, trained and in-

2. Why do some parents fail to pass on vital knowledge to their offspring, and therefore how, justly, could they be appraised?

3. (a) Parents like Noah, Abraham, Jacob and others exemplified what? (b) Why did Jehovah become acquainted with Abraham?

structed his boys so well that during critical times they stood courageously by him and survived as members of a godly household. (Heb. 11:7) Jehovah informs us why he made himself acquainted with Abraham in these words: "I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment." (Gen. 18:19) Today each parent who claims to have friendship with Jehovah God must, like Noah and Abraham, prove true to the purpose of this valued relationship.

4 Some parents have mistakenly concluded, however, that it would be easier to wait until the child reaches physical maturity before trying to impart to him the instructions of the Creator. Already over 130 years ago some professed Christians were advancing the idea that "children ought not to be taught religion, for fear of having their minds biased to some particular creed; but they should be left to themselves, till they are capable of making a choice,—and, choose to make one." (Adam Clarke's *Commentary,* on Deut. 6:6-9) God's Word, on the other hand, instructs parents to "train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) The real-life examples of young Josiah and young Timothy bear out the practicability of accepting divine guidance in this as in all other matters. (2 Chron. 34:1; 2 Tim. 3:15) Most parents have chosen to follow human wisdom, and this, in turn, has produced today's bumper crop of youthful delinquents.

5 The plight of those who depart from the way of heavenly wisdom is indicated by these expressions by a professor of psychology reported in *The Telegram,* Toronto, December 11, 1952: "The constant and unquestioned authority of the family head is a thing of the past. It just doesn't fit now. In the old days a chain of command was necessary. Survival depended on working together, sowing the seed and harvesting the crop. The father, or headman, demanded authority and got it. Now when authority is exercised, even rarely, it is resented. It's just a new pattern which has developed. We're not sure where we are, but we'll find a way out." Parents, you do not need to end up in a fog like that! Failure to wield the rod of parental authority means abdication of your God-ordained position in the household and opens the door to anarchy. God's instruction on the subject is clear: "Chastise your son while there exists hope." "The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame. Chastise your son and he will bring you rest and give much pleasure to your soul." —Prov. 19:18; 29:15, 17.

6 Do not delay telling the new generation those vital things they must know. Before he reaches adulthood your child should be so imbued with true knowledge that he will be able to stand up to crucial tests of his faith applied by a hostile world. You have no time to lose. Recent history provided the spectacle of grown men being brainwashed and transformed into putty in the hands of their captors simply because they had never been given any real foundation for faith. A few years of teaching, therefore, will not suffice. A progressive program of training is called for, one that will mold your child's life from infancy right through to adulthood.

PROGRESSIVELY TELLING

7 As soon as an infant opens its eyes and

4. What erroneous reasoning have many parents followed? How do we know they are gravely mistaken?
5. (a) On this subject, where does worldly wisdom lead us? (b) What does heavenly wisdom dictate?
6. Why is there no time to lose, and what must be determined upon?
7. When should the training of children commence? Explain.

ears on the world it begins to record impressions. What kind of things does it hear? Loud, harsh talk, quarreling, confusion? Or quiet, kind, dignified speech and action? What kind of impressions are you parents making on the sensitive record of your child's mind? As he later learns to speak and express himself, are you availing yourselves of the wonderful opportunities to begin shaping the young intellect? At home mother could go through some helpful Bible aid with the child, such as *From Paradise Lost to Paradise Regained,* explaining its many illustrations and emphasizing that whether people are good or bad is determined by their obeying and pleasing God or disobeying and displeasing him. Then when father comes home from work the child can be invited to repeat what he has learned, and father will give encouragement by showing keen interest in his progress. To engage in such beneficial training only when you feel like it will produce but mediocre results. Make it part of your family schedule and experience the joy of seeing the first roots of divine truth taking firm hold in the soil of your child's mind.

[8] Later on as the youngster is exposed to playing and schooling with other children he will come in contact with bad thinking and wrong attitudes. Now, as you apply discipline, his good and bad actions can be related to the events of inspired history with which you have already familiarized him. Parental reproofs and commendations will thus become more meaningful and authoritative. As the child becomes more and more aware of cause and effect, emotions and attitudes, how very careful you parents must be to maintain fine conduct in all family relationships! One exchange of hot words between you, one bout of not talking, can easily at this stage spoil many weeks of patient training. The child expects his parents to live and act in harmony with the good Scriptural teaching they are passing on to him. Besides, he is now at the point where he will want to reenact scenes and conversations for his own amusement and self-education. Will he have excellent material to work upon? That depends on how well Mum and Dad are behaving themselves. He will also have plenty of questions. What will you parents do about that? If you show impatience, stifle his curiosity, then he is likely to go elsewhere for his answers, and most likely answers based on worldly wisdom. (Jas. 3:15) Why not take time to answer his serious questions, being sure to tie in your answers to the source of all true wisdom —Jehovah God. (1 Cor. 2:6-10) Take time to satisfy your child with knowledge and understanding, for thereby he can become truly beautiful in Jehovah's sight.—Prov. 4:7, 8.

[9] Comes the early teen-age period. A vital time indeed, for now son and daughter become self-assertive. They have to associate with many other children who lack any kind of parental control. Soon your child wants to have his own way also. This is when the rod of authority, literal and figurative, must surely be brought into play, though always administered with empathy and in love. (Prov. 23:13, 14) Nor is it enough to say to the youngster who asks why he has to follow a prescribed course, "Never mind, I am asking you to do just as I say." Is that how Jehovah deals with his earthly children? No, for by his written Word he 'sets things straight' so that we know the reason back of the requirement. (Isa. 1:18) And it is always a good reason. Also, you must explain to your child that what looks like genuine

8. (a) What advantage is there in a progressive program of training? (b) Outline some of the things parents must keep in mind as they follow such a program.

9. Explain the discipline that should be applied especially from the early teen years forward.

freedom enjoyed by other children is, in fact, lack of control based upon ignorance of Jehovah's requirements for families.

[10] Teen-age boys and girls imagine they have already reached manhood and womanhood, and they keep trying to prove it. A little worldly knowledge gained at school goes to their heads like a draught of strong wine. What steadying influence are you going to bring to bear on this situation? Your preschool training of them should properly have impressed them with the fact that there is only one source of true knowledge. (Ps. 94:10) Now as they eagerly lap up the information presented to them in school, continually remind them that their study courses in history, religion and science will be dictated and slanted by nationalism, sectarianism and evolutionism. Explain why. You must get this message across to them, for upon this depends your continuing to be a respected authority in their lives. Most children, unfortified by true knowledge at this stage, quickly conclude that their parents are old-fashioned and out of step with modern learning.

[11] As the late teen years are reached one of the most deadly foes to your child's future with which you will have to do battle is the desire for popularity. You will surely require "power beyond what is normal" to wage this fight successfully. That extra power you must obtain from Jehovah through prayer and through upbuilding association with others of his true worshipers. (2 Cor. 4:7) How legitimate this desire for popularity deceitfully appears to be! Yet it breeds the love of money, all kinds of excesses, and draws people into the social whirlpool of this world that can eventually land them in a cesspool of vice. Whether popularity is sought through sports, dress, sex, social or business success, or in any other field, it takes possession of the mind and crowds out all that is good and spiritually healthful. (1 Tim. 6:9, 10) Be on the alert for the early, stealthy advances upon your child from this quarter. Read over and discuss with him frequently the eleventh chapter of Hebrews, underlining the points that those men of approved faith were unpopular, they were persecuted, and yet in Jehovah's view "the world was not worthy of them." (Heb. 11:38) Teach your child to seek, above all else, favor with God.

[12] Sex is a major problem at this stage of your child's life. Many parents fail, through an exaggerated sense of delicacy, to inform their children properly on this subject, and then wonder why the young folk get mixed up in shameful immoralities. Note how tastefully, yet adequately, the Bible discusses this matter. Using a private, family-owned cistern as representing a woman with her ability to give sexual refreshment to her husbandly owner, the words of Proverbs 5:15-19 are most expressive: "Drink water out of your own cistern, and tricklings out of the midst of your own well. Should your springs be scattered out of doors, your streams of water in the public squares themselves? Let them prove to be for you alone, and not for strangers with you. Let your water source prove to be blessed, and rejoice with the wife of your youth, a lovable hind and a charming mountain goat." A mere youth can be taught that the expression "your own cistern" signifies a wife of legal ownership by marriage, and that anyone partaking of marriage privileges while still unmarried is in fact no better than a common thief. Aptly, then, the harlot's words

10. How must parents meet the situation posed when worldly knowledge is being planted in the children's minds? Explain why.

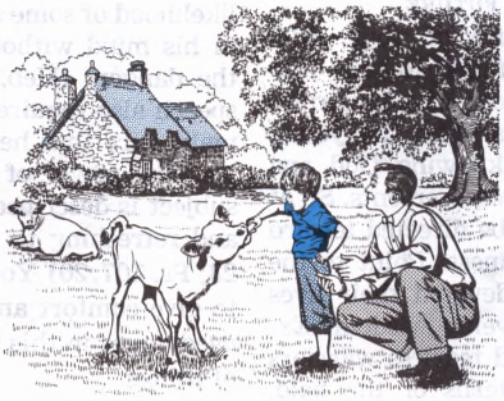
11. Why is the desire for popularity a deadly foe, and how can it be combated successfully?

12. (a) Is sex education of children important? Why? (b) How can it be carried out effectively?

of enticement to the inexperienced young man are expressed at Proverbs 9:17: "Stolen waters themselves are sweet, and bread eaten in secrecy—it is pleasant." Appropriately, too, the Bible lists fornicators, adulterers, thieves and extortioners as, all alike, unworthy of an inheritance in the new system of things under God's kingdom.—1 Cor. 6:9, 10.

[13] The sex-consciousness of youth needs to be balanced also by sobering facts about the lurking diseases related to loose sex associations that are rife in the world today. Statistics can be produced to show how syphilis and other social scourges are on the increase. Pull no punches in explaining their dread, painful and often fatal effects. At the same time give proper supervision to your child's companionships with those of the opposite sex. Do not count too heavily on their self-control and integrity. The sex drive is a most powerful force. To grant youth the opportunities for putting it to the test while yet they have not learned the rights and responsibilities connected with it is like permitting him to drive a high-powered car on a busy highway without bothering to give him proper instruction on driving and on other people's rights. It matters not that this "smart" world views sex promiscuity with the utmost of tolerance. We must keep reminding ourselves and our children that it is God's favor and life that we are seeking, not the world's favor and death.

13. Explain how youth can be given the proper balance on the subject of sex.



Be a companion to your child, arranging for outings to see creation's marvels firsthand

BECOMING ACQUAINTED

[14] If your child is to be guarded against finding his own questionable companionships and ways of occupying idle time, something must be substituted. As Jehovah made himself acquainted with Abraham, why not make yourself acquainted with your children, and for the same loving purpose? This cannot be achieved by being isolated dwellers in the same home. There has to be a genuine sharing of lives. Start children early sharing with you the work and pleasure of maintaining a clean, comfortable home. In this way father and mother will have more leisure time to share with their family profitably. Imaginatively plan ways and means of keeping the family together even in hours of relaxation. Group research into history, natural history, geography, archaeology and many other fields can be organized. This can be done with the help of select books from the public library, tours of museums and other places of educational interest, and outings for firsthand glimpses of creation's marvels. By means of a projector you may use film or slides right at home to provide your own and your neighbors' children with a combination of pleasure and education. The extent to which you are prepared to go in competing with worldlings for the companionship of your growing child will be the true measure of your love for him.

[15] Even while becoming a companion to

14. (a) What will guard your child against evil companionships? (b) How will you demonstrate genuine love for your child?
15. While being a companion to your children, what must you guard against, and why?

your child you must also see to it that he does not become overfamiliar and disrespectful. Your respect for Jehovah in everything you say and do will, in turn, command your child's respect for you. You must always show yourself firm for right principles. Never be inconsistent in your dealings. When you say Yes, then you should mean just that; and when you say No, that should be final. How frequently one sees some cute, smooth-talking youngster cajoling his parents into letting him have his own way! To take the course of least resistance here, either by letting him have his way or by letting him get away with even a minor disobedience, is really teaching him to disobey. What a great responsibility for his later life this must bring upon you!

PLANNING HIS FUTURE

[16] Plans for the future of your child would be vain if they failed to take into account the main purpose of your training, namely, to impress upon the young mind the vitalness of knowing God and living according to his requirements. So at a tender age he should be directed toward a life of greatest usefulness. Point to the prophets as men who devoted their lives to the teaching of heavenly wisdom. Explain how the brave and fearless warriors of the Bible were patterns of the bold, spiritual warriors of today who, without carnal weapons, are able to put enemies to flight, pull down strongholds of error, and bring emancipation to multitudes of enslaved peoples. (2 Cor. 10:4-6) Open up to your child's vision wide vistas of opportunity in the service of God's kingdom. Aid him to grasp the truth that all secular activities, without exception, are at best only useful as they provide more time and means to expend in the grand work of spreading knowledge of Jehovah's marvelous works and future purposes.

[17] Good speech is one of the basics for a successful future. To be able to speak well means to speak clearly, to speak graciously, to speak respectfully, and, above all, to speak the truth. Teaching your child to express himself well should have many good effects. You cannot help a youth who will not talk about his troubles. Suppression of young ideas and views could produce introverts who will be more concerned about their own selfish little world than about the family and the many truth-hungry people all around. (Prov. 18:1) For best results in warmth and loving cooperation there must be confidential talk in the family. (Prov. 15:22) If you are always approachable, reasonable and conversational with your child, there is less likelihood of some seed of error taking root in his mind without your being aware of the danger. (Heb. 12:15) Teaching good speech also requires the teacher himself to make sure that he is giving a good example. The power of good speech on a good subject is described in the Bible as healing and refreshing to the listener. (Prov. 15:23; Ps. 107:20) Your child can be equipped to give comfort and hope to multitudes of needy ones in this selfish, heartless system of things.

[18] In discharging this parental obligation to tell "the generation to come" about Jehovah's wonderful works, you are not alone. There are other parents who see this as their God-given work. They not only teach the children at home but also take them along to a Kingdom Hall or to some centrally located home where several families assemble for an hour at a set time each week to study the Bible and strengthen

16. How can your child be directed toward a happy and successful future?

17. Explain the relationship between teaching your child good speech and his successful future.

18. How can parents find support in their earnest efforts to tell "the generation to come"?

one another's faith and hope in God's promised New Order. If there is no such meeting place in the immediate neighborhood, why not organize a study group right in your own home where interested persons could come together for consideration of the Bible? This magazine could be used as study material, and would surely help one and all to find the treasures of knowledge stored up in God's Word for this very day in which we live. Your family would be greatly benefited by such wholesome association.

[19] Parents, Jehovah has given you a marvelous inheritance—children, together with the responsibility of molding and training them for an everlasting and successful future. Why not enter fully into your parental career? For one who has a family, no other is to be compared with it. Do not permit the incidental matters of life, your job, your standing in the community, your quest for personal relaxation, to push this career into the background. That your children should observe the operation of a practical faith in your life, and ask questions about it, and that you, in turn, should be able to explain to your children the basis of your faith, is made clear at Deuteronomy 6:20-25: "In case your son should ask you in a future day, saying, "What do the testimonies and the regulations and the judicial decisions mean that Jehovah our God has commanded you?' then you must say to your son, '. . . Jehovah commanded us to carry out all these regulations, to fear Jehovah our God for our good always, that we might keep alive as at this day.' " Progressively train your child through the successive stages of his minority. Do a thorough job, and when he reaches adulthood he will not turn away, but will still be ranged alongside you, his parents, in the service of the grand Creator. Equip your child with knowledge and appreciation of Jehovah's power, his wonderful works and his never-failing purpose. By word and example keep telling these things forth to "the generation to come."

19. To ensure success in their God-given career, what should parents guard against, and what prospect lies beyond their faithful discharge of duty?

YOUTH, GET SAVED from this CROOKED GENERATION

"My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities; and may your own lips safeguard knowledge itself."—Prov. 5:1, 2.

YOU young men and women living at this time in history are offered opportunities unequaled in the past and never to be repeated in the future. This is not because the atomic age has brought us to the threshold of a new era, nor because the current gains in scientific knowledge have opened up vast new fields for progress. Indeed, all these discoveries appear to be hurrying this world toward catastrophe of man's own making. What makes these the grand-

1. Why are these days the time of grandest opportunity for youth?

est of times in which to be alive with all the vigor and promise of youth is that there is now imminent a vaster change in man's way of life than that resulting from the deluge of Noah's day. That great transformation of earthly conditions, however, will not come about without first our earth's experiencing "great tribulation such as has not occurred since the world's beginning until now." (Matt. 24:21) Happy will those be who survive that tribulation and live to enjoy the peace and happiness that will replace the present chaotic way of life.

[2] You young people may wonder why it is that the adult world does not get excited about this matter, and why everyone just goes his selfish way and pays no attention. The answer, according to Jesus' words at Matthew 24:38, 39, is: "For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they *took no note* until the flood came and swept them all away, so the presence of the Son of man will be." In the same Bible chapter you will find how Jesus foretold a series of most unusual happenings that would take place in swift succession, and that would herald the approach of this radical change in earthly conditions. Referring to those who would witness the beginning of those strange events, he added: "This generation will by no means pass away until all these things occur." (Verse 34) Since A.D. 1914 the generation of your grandparents has witnessed these things taking place. The majority have paid no attention. How about you? Will you take note? It is still not too late, and your everlasting future depends upon your doing so.

2. Explain the worldwide indifference to the significance of these times. Why is there an urgent need to take note?

[3] One thing that should not escape your notice about the survivors of that first global calamity—they were a family. Had the youths of Noah's household been more concerned about running with the crowd in their own age-group and having a fling at life than about heeding their father and working and building with the family, would they have survived? Certainly not. They would have perished with that unheeding generation of scoffers. Today you are confronted with the same situation and the same choice. If you choose the course of least resistance now and go along with this crooked world and its ways, then in company with this whole doomed system of things you will find yourself up against the irresistible forces of God's Armageddon punishment of destruction. If, on the other hand, you choose to get saved from this wicked system of things through God's merciful provision, then you must be prepared to make a great change in your life, your thinking and your attitudes.

[4] Let us face it. This world has nothing good to offer you. Those who have gained the most of what it has to offer are among the most unhappy, selfish and burdened people of all. Note how accurately the Bible appraises this world: "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 2:16, 17) So it is wise counsel that the apostle Paul offers when he writes: "Quit being fashioned after this system of things, but be transformed by making your mind over." (Rom. 12:2) Whether you realize it

3. (a) Show how the situation in Noah's day now also confronts the youth of today. (b) What responsibility does it place on youth?

4. Why is it wise for youth not to conform to this world's practices, thinking, standards?

or not this system of things is molding or fashioning you to suit its selfish purposes. To be transformed means getting a whole new outlook on life, and you can do this by getting God's thoughts that are recorded in the Bible for your benefit.

5 'Let us eat, drink and be merry, without any serious thought about the past or the future,' seems to have been the policy of those people before the Flood. Is it any different today? Look around your own circle of acquaintances and observe for yourself. The desires of the flesh are uppermost in mind. One night's empty, effervescent hilarity is not concluded before the question is arising, What shall we do tomorrow night? There is the never-ending quest for thrills and "kicks." Popularity with the crowd is the main objective. Everyone seems to be busy trying to prove he is as good as everyone else. Rebellion against parental authority leads to other types of lawlessness. Statistics point to a continuing increase in juvenile crime. Complete disregard for the rights, the happiness, the well-being of others characterizes the attitude of today's youth.

6 Add to the foregoing the loose and immoral conduct that is prevalent in teen-age circles. The many passion-arousing practices of worldly youth such as heavy petting, overfamiliarity between persons of opposite sex, inordinate drinking, wearing of clothing that is admittedly designed to excite, the abuse of sex functions whose uses are limited by God's law to married persons—all these things mark this generation as one that has its mind on flesh and on material things, with no time for sober thought on such questions as, Why were we given life in the first place? and what is to be our destiny? If you are in harmony with or sympathetic toward any of these unclean practices, then you should take note of the following very plain words: "For those who are in accord with the flesh set their minds on the things of the flesh . . . For the minding of the flesh means death, but the minding of the spirit means life and peace; because the minding of the flesh means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be. So those who are in harmony with the flesh cannot please God." (Rom. 8:5-8) So if you love life, then the sensible thing to do is to heed the urgent counsel of the Bible to "flee from the desires incidental to youth" and seek the way of God's favor and survival at this world's approaching end.—2 Tim. 2:22.

7 This whole world is geared to cater to the "desire of the eyes," and especially to the eyes of youth. Every weapon of its advertising arsenal is used to bombard the mind of youth, your mind, with its cheap, blatant, often dishonest come-on techniques. Doubtless you have often reproved baby brother or sister for her endless cry "I want that, I want that," as each new bauble comes to view. But are teen-agers any better? It is true they want more expensive baubles such as automobiles, lots of clothing in the most up-to-date mode, the latest in hi-fi; in fact, all kinds of gadgets the possession of which makes them no happier. But they are still suffering from a childish mania for possessing everything they see. If life in a new system of things is really what you want, then you will have to learn to say No to the "desire of the eyes." And this does not mean closing your eyes so that you will not be able to see this world's gaudy window display. Jesus warns: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abun-

5. Are the attitudes of worldly youth today any different from those popular before the Flood?

6. (a) How does modern teen-age conduct show that this generation is "in accord with the flesh"? (b) What urgent course is therefore advisable?

7. (a) How does the "desire of the eyes" affect especially the adolescent generation? (b) What warnings should be heeded?

dance his life does not result from the things he possesses." And again: "What benefit will it be to a man if he gains the whole world but forfeits his soul?"—Luke 12:15; Matt. 16:26.

[8] The "showy display of one's means of life" is calculated to impress others. Youths and adults who fashion their lives according to this world's standards, who are unduly concerned about what their chums or their neighbors think about them, have really made little advance from the infant stage when they proudly held out some shiny bagatelle and said: "Look what I have!" In order to be popular, to show that one is just as good as anyone else, youth of today will do anything, however ludicrous or senseless it may be. They quickly fall in line with and adopt each new kind of haircut or hairdo. Every fashion fad that comes along is succumbed to, even if it gives them the freakish or the sexy look. They will spend hour after hour on the dance floor going through all sorts of contortions to the beat of the modern tom-toms. Practically everything they do is dictated by majority rule, gang rule. The desire to be well thought of leads youth into degrading and hurtful practices such as smoking, excessive drinking, drug addiction, as well as loose and immoral living. Instead of setting before themselves a good example or a high standard, they are content to settle for the very low average. Parents often hear the expression, "Everyone else is doing it, so why not me?" presented as a strong argument.

[9] If you will but pause and think about it, this putting the opinion of imperfect fellow creatures ahead of God's right principles is in fact idolatry. Consider what God's Word has to say about it: "What is lofty among men is a disgusting thing in God's sight." "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." "Woe, whenever all men speak well of you." (Luke 16:15; 1 Sam. 16:7; Luke 6:26) When it was already too late King Saul of Israel admitted to this desire for popularity when he said: "I have sinned; for I have overstepped the order of Jehovah and your words, because I feared the people and so obeyed their voice." (1 Sam. 15:24) Slaves or employees are advised to "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." (Col. 3:22) How much more important it should be to you to have God's favor than all the honor and plaudits of a doomed world!

8. (a) What is indicated by the "showy display of one's means of life"? (b) Name some results from succumbing to this worldly practice.

9. How does a course of popularity-seeking lead us head on into conflict with Jehovah God?

CLEANSING YOUR PATH

[10] Even as you realize the crookedness and selfishness and uncleanness of today's generation of adolescents your one concern should be to separate from it and seek forgiveness from God and a cleansing of your ways after having rubbed shoulders with such unclean companions, perhaps even "running with them in this course to the same low sink of debauchery." (1 Pet. 4:4) The appropriate question was raised and answered for you in God's own Word: "How will a young man cleanse his path? By keeping on guard according to your word." (Ps. 119:9) So God's Word must become the guardian of your thinking ability and your discernment. To it you must go to study the right principles for living. In harmony with God's will you must fashion your life, and not according to this

10. (a) What immediate steps should God-fearing youth take? (b) How can success be assured?

old system of things. So doing, you can be sure of success.—Josh. 1:8.

[11] Divine wisdom points to the well-ordered family as the proper training ground for youth. Remember Noah's solid little family group. Note, too, that Moses, as God's representative, organized the Israelites on the basis of family units. On that first fateful Passover night each family had to assemble safely within the home in order to have Jehovah's protection and ultimate deliverance. God's loving concern in this matter may be seen in his provision of so much wise counsel on proper conduct of affairs in the household. The position of minor family members is clear: "A wise son is the one that makes a father rejoice, and a stupid son is the grief of his mother." "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord." "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.'" (Prov. 10:1; Col. 3:20; Eph. 6:1-3) Shem, Ham and Japheth certainly remained much longer on the earth than their pre-Flood contemporaries.

[12] Youth today will disclaim any intention of dishonoring parents. Nevertheless, they treat lightly, ignore and disobey them. They prefer the companionship of anyone else. In the home they take much and give little. Ordinary gratitude and respect are often lacking. They adopt the attitude that a little modern school-learning has put them far ahead of their parents in thinking ability and discernment. In fact, Dad and Mum are just plain old-fashioned. Where, then, is the honor due parents? The general failure on this score gives strong reason for the belief that multitudes of young people will perish in God's execution of judgment against a wicked world. Even if youth views this attitude toward parents lightly, the great Creator does not, for he declares: "The eye that holds a father in derision and that despises obedience to a mother—the ravens of the torrent valley will pick it out and the sons of the eagle will eat it up." (Prov. 30:17) No decent burial, no memorial tomb, but just like garbage that is greedily devoured by scavenger birds.

[13] So, young people, let your change of way begin right at home. Take a fresh, new look at your parents and all they have done for you. You may have considered home to be dull and lifeless. What did you ever do to make it anything else? Probably just left it. Why not now make something of your home; not just a place to keep your clothes, not merely a place to find three meals a day and a bed at night. The home is where understanding of other people and their rights begins. If you fail at home, the likelihood of success elsewhere is very small. So work hard to make a success of family life. This is where you are being trained and prepared for a future day when you may require to preside well over a family.

[14] It is true that some parents do not accept God's Word as the guide for their administration of the household, and other parents make mistakes and do not always live up to the requirements of their position. But is this valid reason for rebellion against them? You may reason that since they have been wrong in some matter you are no longer going to be subject to them.

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11. How is orderly family life highlighted in the Scriptures? With what benefits?
12. (a) Does youth of today honor father and mother? (b) What result may be expected from the general attitude in this respect?
13. How important is the home to a young person who genuinely seeks to cleanse his way?
14. (a) Why is rebellion against parental authority unjustified? (b) Even where parents happen to be in error, what course is fitting for children who want to retain God's favor?

But will two wrongs make a right? Note how God's Word counsels wives to influence for good their erring husbands: "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) Surely this principle would work also as between child and parent. Some unbelieving and unreasonable parents have become favorably impressed when witnessing the wonderful effect of God's Word on the life of their children.

[15] For success your family must somehow rise above the petty, selfish goals that worldly families have set for themselves. You must have a goal that conforms to God's purpose relating to mankind and this earth. If with a great deal of ingenuity and skilled workmanship you had produced a beautiful ornamental vessel and later found it being used as a garbage receptacle, how would you view such an abuse? You would probably be indignant. Consider, then, God's position. He made us for his own purpose, to serve his will and not our own. His will is that in all our thoughts and speech and ways we should be for his glory; that we should be living, intelligent evidences of his matchless creatorship. (Isa. 42:5-8) How nauseating to observe how the majority of humans are ignoring and denying the existence of their own Creator, while many are even dragging his Name in the mud by their depraved teachings and beastly practices! No wonder a second global calamity impends.

[16] Your family's goal, therefore, should be to commend to all around you, by word and good conduct, the God whom you worship. Any visitors to your home should be prepared to respect that goal or stay away. Nor should you permit godless and shiftless teen-agers to lure you away from your family and monopolize your time and attention. No matter in what part of the earth you are resident your family should become a missionary unit for the spread of right teaching and life-giving knowledge among your fellow citizens. Your household should become a center to which people in trouble can look for counsel, hope and courage. The great enemy of God and man, Satan, is today seeking to break up family life. In one part of the world this is achieved by heavy-handed state interference, and in the other it is done by cunningly segregating family members through means of the various men's clubs and women's clubs, junior Sunday schools and senior Sunday schools. Yours, however, should be a family undivided by false religion or human schemes for social success. Do your part to maintain a united family, a family devoted to pleasing the Creator. You will need their firm support as you flee this crooked generation.

[17] Meanwhile, if you are still attending school, be a good representative of your Creator there among your classmates. Avail yourself of the opportunities to speak about God's purposes to them and to your teachers. Withstand the efforts they will make to get you tied in with their worldly social arrangements, such as joining their various groups, choirs, bands, sports clubs, literary societies, and the like. Membership in these is not essential to successful schooling. And as to the subjects studied in school, keep ever in mind that much of this learning is the product of imperfect human reasoning, much of it theory only. Never could such teaching compare in au-

15. In establishing a true and worthy goal for the family, what should be the first concern?

16. (a) Outline some of the objectives that would lift your family above the sordid, selfish goals of this world's families. (b) What danger must you guard against?

17. (a) What pitfalls surround you during your school years? (b) What attitude should youth adopt?

thority and trueness with the Word of Jehovah, which remains forever. Your parents, if God-fearing, constitute the divinely ordained channel through whom you should receive the highest education, spiritual education.

[18] Take fullest advantage of your school days to learn to speak well, and to read and write well, for these are qualifications that will equip you in later years to take a larger share in the worldwide work of teaching God's message to humankind while there yet remains time. "Let a rotten saying not proceed out of your mouth" is the counsel of God's Word. (Eph. 4:29) Give no encouragement to those who do use unclean speech by listening to or in any way countenancing or approving what they are saying. In the words of James' illustration: "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it?" (Jas. 3:11) Let your speech be refreshing, upbuilding and healing, for that is the effect of Jehovah's Word on the hearing ear. (Ps. 107:20) Let his thoughts be in your mind and his words on your lips.

[19] Summing up the whole matter, then, you young people must observe that the way of God and the way of this crooked generation lead in opposite directions. You cannot travel on both roads. This world's present mess is proof enough that the world's way, the way of popularity, the way of selfish pleasures, the way of human independence, is the way of disaster—disaster far greater than the calamity of Noah's time. On the other hand, God's way, the way of genuine love, the way of dependence on heavenly direction, the way of godly families bound together for united service of the Creator, is the way of satisfying usefulness now, and the way of survival to a life of unending happiness. You must make your decision as to which way you will go NOW.

[20] If you choose aright, if you boldly take up the challenge of these days of tremendous change, then you will subject yourself to your parents, you will work with them in the common effort to build up a strong family that will withstand the divisive encroachments of a desperately wicked world. This you can do by unitedly studying the Bible at home, by assembling with other God-fearing family groups, and by sharing as a family in the satisfying work of imparting God's healing truths to others. You will work hard at improving your own personal serviceability for greater and greater privileges of service in the years immediately ahead. You can be instrumental in aiding your own and other families to survive into the new order of things. Think of the thrill of satisfying pleasure you will experience when Armageddon's forces of destruction are quieted and you find yourself amid your own beloved family and surrounded by other happy families offering homage and gratitude to Jehovah your God for opening up to you such a grand and peaceful future of service to His praise in a cleansed earthly paradise. (Gen. 8:18-22) May Jehovah give you wisdom and strength to make the right choice and "get saved from this crooked generation." —Acts 2:40.

18. What useful studies should be given special attention at school? Explain why.

19. What two courses lie before modern youth, and with what destinations?

20. (a) How will you demonstrate you have made the right choice? (b) What rewarding result may be confidently expected?

Out of DARKNESS into LIGHT

As told by Wenzel Kuhn

"CALLED out of darkness into his wonderful light!' Those words of an apostle of Jesus Christ, at 1 Peter 2:9, have deep meaning for me. But to emerge from the darkness of this system of things into the light of truth of God's Word was no Sunday afternoon stroll.

Born before the turn of the present century, I enjoyed a relatively happy childhood in a little village in the eastern corner of Bohemia. I was not quite five years old when my father died. Very early in my boyhood I sought to ponder over things in connection with faith in God.

So I often visited a town of pilgrimage that was favorable for my meditations. I saw things there that caused me to think: old crutches and spectacles and similar things hung up that had belonged to people who, it was said, had suddenly been made well in a miraculous manner. "Mother, is it possible for someone to be healed so quickly today?" I asked once. "Probably, y-e-s," came the hesitant reply, but she could not tell me of an individual case. My attention was often drawn also to the processions that flowed toward this place of pilgrimage from near and far, the participants praying aloud the rosary or litany, sometimes accompanied by an effigy of Mary fastened to a wooden platform and carried on the shoulders of four men.

But to still other places of pilgrimage much farther afield my mother led me. What attracted my attention in my "studies" was the striking difference in clothing on the images of Jesus and the apostles, in comparison to the richly robed bishops and popes. The former were always clothed like the common people. Why was Jesus never to be seen in beautiful priestly robes? Surely he, above all, and his apostles who wore only ordinary clothing would have deserved such magnificent apparel, I thought to myself. And how did this conspicuous change in clothing come about? I got no farther in my reflections; I seemed to be lacking the "clue." At that time I did not even know of the existence of the Holy Bible.

I was already in my twelfth year when the priest brought a black-covered book with him one day to religious instruction in school, explaining to us that this book contained the Holy Scriptures and there were prophecies in it. "Just a book for the clergy," I thought to myself.

When I left school at fourteen years of age, I chose an occupation that would allow me to see something of the world. I traveled from Bohemia to the Austrian Tyrol, and a year later, in 1914, to Switzerland. In late summer that year I came to know Jehovah's witnesses and, through them, the Bible.

TRUTH BEGINS TO PENETRATE

Arriving in Switzerland, I noticed in the *Anzeiger für die Stadt Bern,* delivered to every household in the city of Berne, the heading "Religious Services," and the large number of religious denominational meetings that one could attend. I went to several. But I was not impressed with what

I heard. I studied the column again and found near the bottom one called "Bible Students Association." Bible? Had not I heard that word once before? Yes, on that occasion in school! "What is this book, the Bible, really like?" I wondered. "I must find out." So I attended the meetings of the "Bible Students," once, twice, and still I kept going. What I heard there excited my greatest wonderment. The Bible is God's Word, God's revelation to man of his purposes!

I can hardly describe the deep happiness that welled up in my heart as I held the first copy of the Bible that I bought. Its contents absorbed me completely. World War I had begun to rage around the boundaries of this country, and the "Bible Students," as Jehovah's witnesses were called at that time, showed me in their books that the events taking place pointed to the beginning of the time of the end of the wicked system of things. The chronological proofs that the publications offered fascinated me. "Is it really possible that a person can foresee such events by means of the Bible?" I pondered. The very proofs for this I held in my hand. "Now here I can learn still more about this great God," I thought, and I was not mistaken. I had one surprise after another. I learned that God has a personal name, Jehovah, a name that I had never heard before. This was all so new and made a very great impression upon me.

I had to put forth great efforts in those first few months after I came in contact with these Bible truths, to wrestle my way out of my spiritual darkness and to come to a clear and crystallized conviction. I had continued to go to church on Sundays as my mother had taught me. But while the priest was reading mass, I drew the Bible out of my pocket and read in it instead of the prayer book. But I was aware that this could not go on indefinitely. After careful consideration of the whole situation, I made my decision to come out of darkness into the light of God's Word, the Bible.

ANXIOUS MOTHER SEEKS TO INTERVENE

That I could not keep silent about all the wonderful truths learned was only natural. Full of joy, I wrote to my mother about these Bible truths. But she did not share my enthusiasm. To the contrary, she was deeply disturbed. "You are on the direct road to hell," she wrote back. But when she saw that her warnings and threatenings did not succeed in turning me back to the church, she wrote the parochial authorities in Berne to take me into their care. One of the priests asked me to visit him, and I was able to have long conversations with him on three occasions. "What do you have against the church that you want to leave it?" I was asked. "The church does not teach what God's Word says," I answered, and cited the doctrine of the immortality of the soul as an example. During all these discussions the priest was unable to convince me of such a doctrine. In consequence I could see the light of truth of God's Word even more clearly, as stated at Ezekiel 18:4: "The soul that is sinning—it itself will die." Convinced that man does not have an immortal soul, I could see all the other teachings such as eternal torment, purgatory, prayers for the dead, and so on, fall like a house of cards. I withdrew my membership from the church.

When my mother saw that the parochial authorities could not move me to "return," she wrote me that it would have caused her less pain if I had been killed in the war than for me to go over to another religion. In another letter she sent a photograph of herself with her face blotted out with ink, expressing thereby: I am ashamed of

you, I can hardly see you anymore! And that she meant this seriously she showed me later. In 1928 we arranged to see each other in Austria, the first time since I had left her fifteen years before. When I entered the room I noticed that she quickly hid behind some furniture. I first greeted the other people present and talked to them about the journey and waited quietly until she came out from her hiding place. Later I brought her to Switzerland for two weeks. We had many interesting discussions. But her silence was noticeable time and again when I said, "What the Holy Scriptures state is alone valid for me."

Not being able to overcome the truth of God's Word, my mother adopted her last weapon: Tears! Her words were not seldom accompanied with many tears. That was not always easy to witness, but I could not let tears wash away my love for God's Word and becloud for me the marvelous light of truth. At the end of still another argument and realizing that all her efforts to turn me away from my Bible-based beliefs were fruitless, she said tearfully: "Ah me! If only I had not given you birth!" "You are as hard as stone" was her closing remark, and there were no more tears from that day on.

BETHEL SERVICE AND CONVENTIONS

Having been called into God's wonderful light of truth, I considered making the full-time preaching of God's kingdom my new career. I presented myself for this service. "You could really come to the Bible House; we have enough work for you here," I was told. There was already a Branch of the Watch Tower Society operating in Berne that was called the "Bible House" at that time. And so I became a member of this establishment, where I learned how to operate a linotype machine.

In 1935 I had the joy of joining several brothers on a trip to America to attend a convention in Washington, D.C. I had never seen such a tremendous crowd of truth-loving people as at that time in Washington—9,000 of them! I was privileged to hear the spectacular announcement that the "great crowd" spoken of at Revelation 7:9-17 is not a secondary heavenly class but is an earthly class of faithful people who will live on earth under God's kingdom. This "new truth" reminded me of an incident about ten years before. A man who also numbered himself among Jehovah's witnesses had expressed similar thoughts based on his own reflections and began to spread his ideas. But where was this man now? He had sunk into oblivion. This taught me that even when one thinks he understands something better than what God's organization is teaching at the time, one should not push ahead presumptuously.

In 1953 it was made possible for me to attend still another convention at Yankee Stadium in New York. Such assemblies seem to me to be tokens of Jehovah's approval upon his people. They bring prominently before our eyes what a magnificent organization of light Jehovah has on earth that is dispensing spiritual "food at the proper time."—Matt. 24:45.

Surely a lifetime of service in a Bethel home, where such "food at the proper time" is prepared and dispensed, is a very blessed privilege, for it brings satisfaction that no worldly occupation can give. It is a satisfaction in the consciousness of having worked in harmony with God's will. I thank the great God Jehovah for being called out of spiritual darkness into his glorious light.

(Despite impaired health in his later years, Brother Kuhn, who cherished the "upward call" referred to at Philippians 3:14, remained faithfully in the ministry at the Berne Bethel until his death on October 5, 1963.)

BEWARE of Toying with SEXUAL IMMORALITY!

GOD'S rules regarding sex are found in his Word, the Bible. It makes clear that sex relations are only for those who are properly married. For single persons to have sex relations is fornication. For married persons to have sex relations with anyone not their mate is adultery. The Bible plainly states: "God will judge fornicators and adulterers," and that "neither fornicators . . . nor adulterers . . . will inherit God's kingdom."—Heb. 13:4; 1 Cor. 6: 9, 10.

The Christian standard, however, is much higher than merely avoiding fornication and adultery. It forbids loose conduct and uncleanness as well as outright fornication and adultery. This is based on the principle Jesus stated in his Sermon on the Mount: "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.

While many acknowledge that fornication and adultery are wrong, they do not always appreciate that even "toying" with sexual immorality is also wrong. But Jesus stated that it *is* wrong to let oneself become inflamed by continuing to look at the features of another who is not one's marriage partner and doing so with an impure motive. It is just as wrong to engage in any other conduct that has the same result.

Why is toying with sexual immorality wrong and something to be avoided by Christians? First of all, it violates God's expressed commands. This results in his displeasure, if not also a defamation of his holy name. So his Word counsels: "Deaden, therefore, your body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry." Yes, all such "works of the flesh" are a form of idolatry and come in the same category as ancient phallic, or sex, worship.—Col. 3:5; Gal. 5:19-21.

Secondly, by toying with sexual immorality one might injure others, mentally, physically and spiritually. It is charged with emotion, especially for the woman involved. It can cause great grief and unsettling of mind and heart. Further, by failing to make straight paths for one's feet one may well cause others to be led into immoral practices and be turned out of the way that leads to everlasting life. It can lead to excommunication from the Christian congregation, and everlasting destruction by God.

Toying with sexual immorality easily leads to fornication, which can result in hideous venereal diseases and life-long regrets, as in the case of having illegitimate offspring. It is not uncommon. Thus in 1962 there were 8,835 illegitimate births in London, England, which was one-seventh of all the births recorded in that city for the entire year! And concerning venereal disease, one American authority stated:

"Venereal disease is today a serious and worsening problem threatening to sweep the [United States] like a forest fire."

WHAT IS "TOYING" WITH SEXUAL IMMORALITY?

What is meant by "toying" with sexual immorality? By this we do not mean fornication or adultery, because these things are not "toying" with immorality. "Toying" with sexual immorality indicates that one may not at first intend to engage deliberately in fornication or adultery, but, knowingly or unknowingly, one is engaging in activity that easily leads to such. The point to keep in mind is that toying with immorality places one on the road to immorality, and it cannot always be stopped.

Now, then, what are some of the actions that amount to loose conduct or toying with sexual immorality without its actually being fornication or adultery?

One such would be for a married person to flirt with a member of the opposite sex who is not his mate. This can serve no good purpose. It is usually indulged in either to build up one's ego or for the sexual stimulation it brings. It is looking upon another with the wrong motive. If continued to its logical consequence, it would result in adultery.

Putting your arms affectionately around persons of the opposite sex who are not your husband, wife or close relatives is also toying with immorality. A person can express friendliness without going to this extent. While it may seem very innocent at first, such acts can lead and have led to fornication and adultery, resulting in some being cut off from the Christian congregation. Incidentally, the fact that persons may be married does not mean that they can take more liberties in this regard than single persons. Just as often, if not more often, it is married persons who get into difficulty by doing such things with those not their mates.

Telling obscene jokes is toying with sexual immorality. It begins to break *down* high Christian standards. The implication is that such things are not so bad if Christians can joke about them, and, after all, see how many people laughed! But is it clean or right? No! It leads in the wrong direction, in the direction of immorality, polluting one's thinking.—Eph. 5:3, 4.

Dancing with one who is another's marriage mate in such a way that you feel sexually aroused or stimulated is also toying with sexual immorality. Actually, there is no justification for a Christian to dance in close contact with another's marriage mate. Think of it this way. Would you like it if someone came to your home and put his arms around your wife for five or ten minutes out of every hour during the evening, just sitting, or standing in the middle of the room, hugging your wife? Why, of course you would not like it! Then why should it be justified just because music is playing or it is done in the name of dancing? It is not justified and should be avoided by Christians. There are other types of dancing that do not require close proximity of partners, a veritable embrace; dances such as square dances, or other group dances, or those performed by persons of the same sex, avoid this pitfall. Of course, even where a dance is performed by one person or persons of the same sex, if it is suggestive or immoral, obviously it is not for Christians.

Reading literature or looking at pictures that arouse you sexually is toying with immorality. Attending movies and watching television or stage shows that highlight immorality fall into the same category, as they fill one's mind with unclean thoughts.

Single persons that are keeping company with one of the opposite sex should beware of toying with immorality. The

only valid reason for a Christian to keep constant company with one of the opposite sex is to cultivate an honorable association that will ultimately lead to marriage. But "romantic" walks into secluded places are dangerous, because your being alone with one of the opposite sex for extended periods of time may result in your being aroused to the point where "necking" or "petting" are indulged in. Impassioned, sexually arousing kissing on the part of single persons, even if they are engaged to be married, is improper because it arouses feelings that cannot be followed by sexual intercourse without its being fornication. It is better to avoid the situation that leaves one open to sexual immorality.

Dating men or women who are not dedicated to God can quickly lead to toying with immorality. To begin with, a Christian should not be cultivating close association with a worldly person. A person who is not guided by God's Word is likely to be infected with the loose code of morality prevalent in the world and is inclined to accept toying with immorality as a matter of course, as something that is acceptable social behavior. But it is not. It is contrary to God's will.

CONSIDER LOCAL CUSTOMS

Local customs must also be taken into account. If local custom views it as loose conduct for an unmarried boy and an unmarried girl even to visit alone, or to date without an escort, then the custom must be respected. If local custom views it as improper for unmarried persons to hold hands, even in the presence of their parents, then Christians must abide by that custom. If it is wrong for unmarried persons ever to kiss, according to local custom, then the Christian living in that land abides by those standards. While we do not adopt the customs of a land if they violate God's commandments, at the same time we do not insist on breaking local customs that do not violate Christian conscience.

On the other hand, if local custom permits young people to become acquainted before marriage, there is no objection. But this does not mean it is proper for a Christian to go out with everyone of the opposite sex who will accept an invitation. Furthermore, a Christian woman should rightly assume that if a Christian man continues to seek out her company, then he has intentions of cultivating association that will lead to marriage. And if they continue to keep close company with each other for an extended period of time, the Christian congregation with which they are associated also has every reason to expect that the two have honorable intentions of marriage.

Sometimes young people see motion pictures from other lands. They see "romantic" scenes and want to copy them. But simply because a thing is done in another land does not mean it is right to do it in your land. In certain parts of the earth people wear very little in the way of clothing, but you might be arrested if you tried to do the same where you live. It should also be kept in mind that what is portrayed on the screen does not necessarily represent what is considered moral even in the country where it was produced. It may portray what is done, but it may be what is done by loose-living people!

BEWARE—HOW?

From the foregoing it is obvious that we must constantly beware of toying with sexual immorality. This is not to say that no one is to be trusted. But modern advertising, television, movies, stage plays and the like pump the mind full of sex so that people are made to think of it more than is healthy. Even a person who wants to do what is right can find that these constant pressures around him push him into

doing what is wrong if he does not put up a hard fight for what is right.

The Scriptures counsel us to "hate what is bad." (Ps. 97:10) Toying with sexual immorality is bad. Avoid it as you would avoid poison that may be very sweet but that can kill. Remember, it is easy to deceive yourself. The fallen inclinations of the heart are like a sick man's appetite. He often desires most what would increase his hurt, even as a diabetic craves sweets. —Jer. 17:9.

So hatred for what is bad does not come naturally. This hatred for what is bad must be cultivated. How? By filling your mind with proper thoughts. The one place where you can get an inexhaustible supply of right thoughts is in God's Word, the Bible. This will enable you to "be transformed by making your mind over." (Rom. 12:2) It will help you to "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. 3:9, 10) Yes, the Bible provides what is 'true, righteous, chaste, lovable, virtuous and praiseworthy.' (Phil. 4:8) While we are taking in this kind of knowledge we are not dwelling on what is bad. We are building up right desires and right thinking.

Since likes and dislikes are based to a large degree on our experience and environment, we should exercise great caution to keep in the company of those who have respect for God's righteous requirements. If we stay in the company of persons who make light of morality, in time we will come to think their way. We need the right association of clean-minded Christians.

In particular, guard against "loose conduct." Avoid all habits that tend to stimulate improper sexual desire, such as the modern practice of teen-agers' going steady when they cannot hope to marry for years, or of married persons displaying affection for persons of the opposite sex not their mates. Avoid all pornographic literature, whether visual pictures or word pictures. Stay away from all entertainment that highlights unclean themes. Avoid all songs and dancing that are sexually stimulating.

If you are courting, plan to fill up the time you are together with constructive and useful things. Let wholesome things occupy your thoughts, conversation and actions, such as games or sports, reading good literature, especially the Bible, or engaging in the service of God.

Young or old, married or single, all should keep in mind that God sees us at all times. He "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." (Gal. 6:7, 8) Do God's will. Guard against reaping corruption by not toying with sexual immorality, and God will bless you with everlasting life in his new order of things!

COMING IN THE NEXT ISSUE

- The Memorial of Christ's Death and What It Means to You.
- Faithful Women Ministers—a Blessing to the New World Society.
- The Privileges of the Christian Woman.
- What Are You Doing for God?

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.—Ps. 19:7-9.

Provision to Care for Dominican Expansion

IT WOULD have seemed impossible just a few short years ago. The tyranny of the Trujillo regime had forced Jehovah's witnesses underground, and many were suffering brutal treatment in Dominican prisons. But now, on October 12, 1963, there were 550 enthusiastic Witnesses crowded together for the dedication of a beautiful new branch building. What made this possible?

First came the lifting of the ban upon Jehovah's witnesses in 1960. Then, in May, 1961, dictator Trujillo was assassinated and, in time, a new government took over. With freedom to preach restored, and with the return of the Watch Tower missionaries, the number of active ministers of Jehovah's witnesses in the Dominican Republic quickly grew from an average of 460 in 1960 to a peak of 1,155 in 1963.

In April of 1962 when the president of the Watch Tower Society visited the Dominican Republic, he saw the need for larger facilities to care for the expanding preaching work. Therefore arrangements were made for purchasing choice property just three blocks from the National Palace in Santo Domingo. From this large lot at the intersection of Francia Avenue and Galvan Street one could look all the way down to the sea.

It was not until a month later, however, that approval was obtained from the government to purchase the lot. Then in November, 1962, the government approved the building plans, and construction began almost immediately. By July 1, 1963, the two-story building was up and sufficiently completed to allow for occupancy, although finishing touches had yet to be administered.

Now, on Saturday, October 12, hundreds of visitors assembled in the afternoon to inspect the completed structure. How prominently this L-shaped, two-story building stands out in the community! It is a tasteful two-tone color, the lower floor being painted a dark cedar and the upper floor, which extends out a few inches over the first floor, is a light-sand color. A low wall separates the sidewalks from the building lot, and an opening on Galvan Street permits visitors to go to the Kingdom Hall doors.

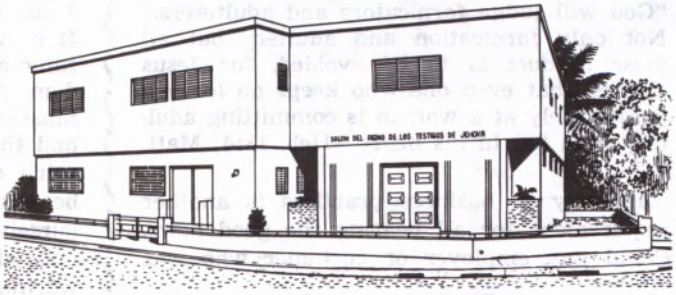
Facing the intersection is the entrance of the Kingdom Hall, with its wide double doors and attractive brick and stone facade. The hall accommodates 200 persons, and gentle sea breezes provide adequate ventilation.

Farther up Avenida Francia is the building's main entrance. Entering, the visitor comes into the terrazzo-floored lobby, to the left of which is the branch office and stockroom. At the rear of the lobby a door opens into the long dining room and modern kitchen. To the lobby's left, beyond the office, an open stairway leads to the second floor. At the top of the stairway is a small lounge from which one makes his way to the six well-ventilated bedrooms in the building's two wings, together with bath and toilet facilities. Up on the roof a 500-gallon water tank assures a constant water supply even when city pressure fails.

At 7 p.m. an audience of 550 jammed the Kingdom Hall to overflowing, to enjoy a two-hour program that included an absorbing history of the work of Jehovah's witnesses in the Dominican Republic by one who spent eight years in Trujillo's prisons. Finally the real purpose of the occasion was climaxed by the dedication talk by the Watch Tower Society's vice-president, F. W. Franz.

The very appearance of this building is already serving its intended purpose to call people's attention to God's kingdom. The iron letters over the Kingdom Hall entrance, *Salón del Reino de los Testigos de Jehová* (Kingdom Hall of Jehovah's Witnesses), are daily read aloud and commented on by passersby. A little boy, gazing up intently at the building, spoke to a missionary: "Lady, this building was made little by little, but look how pretty it turned out!"

How happy Jehovah's witnesses in the Dominican Republic are to have this lovely building! Their desire is that it may serve to bring the name and purposes of Jehovah God to thousands more of their fellow citizens.



Watch Tower Branch Office in Dominican Republic

Conducting Ourselves Worthily of the Good News

GOOD news brings with it a challenge. Have guests come? That is good news, but with it comes a challenge: extra work. Has an unemployed artisan found a job? That also is good news, but with it too comes a challenge: to work hard to hold that job. Has a wife presented her husband with a firstborn son? That also is good news, but with it likewise comes a challenge: added responsibility. Yes, good news brings with it a challenge, for it requires that the one hearing it act in a certain way if he would benefit to the full from the good news.

The same is true about hearing the good news contained in God's Word the Bible. It also brings with it a challenge that must be met to get the full benefit from it, namely, the responsibility of conducting ourselves worthily of this good news: "Only behave in a manner worthy of the good news about the Christ, . . . standing firm in one spirit, with one soul fighting side by side for the faith of the good news."—Phil. 1:27, 28.*

Conducting ourselves worthily of the good news extends to everything we do, at all times and in relationship to all persons. As we are instructed at 1 Peter 2:12: "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." How important this shows our conduct to be!

For one thing, conducting ourselves worthily of the good news means respecting God's law regarding the sanctity of blood.—Gen. 9:3-6; Lev. 17:11-13; Acts 15:28, 29.

Conducting ourselves worthily of the good news also includes proper conduct with those of the opposite sex. That means limiting sex relations to one's properly wedded mate, for "God will judge fornicators and adulterers." Not only fornication and adultery but all loose conduct is to be avoided, for Jesus showed that even one who keeps on *looking* passionately at a woman is committing adultery with her in his heart.—Heb. 13:4; Matt. 5:28.

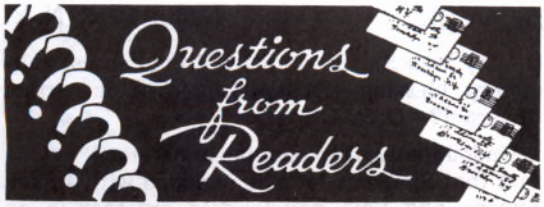
Honesty in business practices is another requirement for all bearing the good news. Could any employer or customer who was defrauded be expected to listen to the good news if among the defrauders were one identified with that message? Therefore, "let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need." What a contrast between giving freely to someone in need and taking what belongs to another! —Eph. 4:28.

Exercising care in the use of our tongue is also required of us if we would walk worthily of the good news. That means being careful not only to speak the truth, but also to avoid saying anything that might injure another's reputation or defile him. "Speak injuriously of no one." "Speak truth each one of you with his neighbor. 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."—Titus 3:2; Eph. 4:25, 29.

Conducting ourselves worthily of the good news includes all these requirements and many more. However, they are all summed up for us by Jesus in the two great commandments of life: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." "You must love your neighbor as yourself." If we thus love Jehovah God we will be glad to bear witness to his glorious name at every opportunity and will never do anything that will bring reproach upon his name. And if we love our neighbor as ourselves, we not only will refrain from harming him but will do him all the good we possibly can, the greatest good being telling him about the everlasting good news.—Mark 12:30, 31.

Regarding the religious leaders of his day Jesus said: "They say but do not perform." If he were on earth today he would say the same about the religious leaders of Christendom. As Christian ministers of Jehovah we must be different. We must be genuine through and through, worshiping Jehovah God "with spirit and truth." Only by doing so will we be effective as God's ministers and assure ourselves the reward of everlasting life, and only thus can we be conducting ourselves worthily of the good news.—Matt. 23:3; John 4:24.

*For details see *The Watchtower*, January 15, February 1, 1963.



● How can we harmonize Luke's account of the Lord's Evening Meal, in which he tells of two cups being passed, with the accounts of Matthew, Mark and Paul, who tell of only one cup of wine as being passed?—R. D., U.S.A.

In comparing various Scriptural accounts of the same incident or event it is always well to keep this in mind: Even though a particular writer mentions only one person or object, yet this does not necessarily mean that there may not have been more than one. Thus we have Matthew mentioning two blind men and two demon-possessed men being healed, whereas both Mark and Luke mention just one of each kind. (Matt. 8:28; 20:30; Mark 5:2; 10:46, 47; Luke 8:27; 18:35) Then again, both Matthew and Mark mention only one angel at the tomb of the resurrected Jesus, whereas Luke mentions two.—Matt. 28:2-4; Mark 16:5-7; Luke 24:4, 5.

So also in this matter of the number of cups involved in the account at Luke 22:17-20, which reads: "Accepting a cup, he gave thanks and said: 'Take this and pass it from one to the other among yourselves; for I tell you, From now on I will not drink again from the product of the vine until the kingdom of God arrives.' Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: 'This means my body which is to be given in your behalf. Keep doing this in remembrance of me.' Also, the cup in the same way after they had the evening meal, he saying: 'This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.' "

The first cup mentioned here (verse 17) refers to the celebration of the Passover, as is shown by verse fifteen. The Passover celebration in Jesus' day included the use of wine cups. Actually, as noted by *The Jewish Encyclopedia*, Vol. 9, page 552, and M'Clintock and Strong's *Cyclopædia*, Vol. 7, page 739, there were at least four cups of wine that the Jews used in the celebration of the Passover. The Mishnah very definitely states: "Even the poorest in Israel must not eat unless he sits down to table, and they must not give them less than four cups of wine to drink." (Pesahim 10:1) Luke's comment in verse seventeen, then, refers to one of the wine cups passed during the Passover celebration and from which cup Jesus himself drank, saying: "I will not drink again from the product of the vine until the kingdom of God arrives."—Luke 22:18.

Starting with verse nineteen, which begins a new paragraph in the *New World Translation*, the reference is now, not to the Passover, but to the institution of the Lord's Evening Meal. Jesus used some of the unleavened bread and one of the wine cups, which were already on hand. The cup mentioned in verse twenty, the one used in the Lord's Evening Meal, is the only one mentioned by Matthew (26:27) and Mark (14:23), and by Paul at 1 Corinthians 11:25. The Lord's Evening Meal was, however, no part of the Passover celebration itself; Jesus here instituted a new arrangement.

● Is there any Scriptural objection to the use of birth-control pills?

The use of contraceptives is a matter for the personal decision of the married couple concerned, since the Bible itself does not condemn birth control. The Society does not advise on contraceptives, as pointed out in *The Watchtower* of March 1, 1951, pages 159, 160. But it should be noted that the use of contraceptives, such as birth-control pills, is not the same as sterilization. Sterilization, whether temporary or permanent, for the specific purpose of birth control would Scripturally be wrong. (For details, see *The Watchtower* of December 1, 1961, pages 734, 735.) As to the matter of birth-control pills, if they are used by a married woman, then it should be with the consent of her husband.

It is well recognized by doctors that the use of any drug preparation is a calculated risk. Medical libraries all have publications that deal with the side effects of drugs; so this is not something that is little known. The question to be decided is if the individual is willing to take the risk that may possibly be involved in order to get the result desired. No one can say dogmatically that a certain drug is absolutely safe; individuals react differently. However, as far as the Bible is concerned, the practice of birth control by the use of pills made for that purpose is not forbidden; the decision to use or not to use such a product is left up to the individual married couple. For more details, see *Awake!* of April 8, 1962, pages 27, 28.

● Is there any symbolic significance to the number forty? If so, what is it?—A. L., U.S.A.

As to the number forty, it must be noted that it is used in many different connections in the Bible, as shown by an exhaustive Bible concordance. In its publications the Society has never ascribed to this number any one significance that covers every use of the number. However, in *The Watchtower* of May 1, 1941, on page 138, in discussing Judges 5:31, it commented on a forty-year period of peace, following the deliverance of the Israelites from Canaanite oppression; and it showed that this foreshadowed the time of the peaceful 1,000-year reign of the Lord Jesus Christ. Obviously this significance cannot be attached to all other occurrences of the number in the Bible. For instance, the number sometimes seems to be associated with a judgment period, judgment or punishment. Thus the rain of Noah's day fell for forty days. (Gen. 7:4) The law of Moses provided that certain types of offenders were to be given forty strokes. (Deut. 25:3) Israel wandered in the wilderness for forty years as a punishment for their rebellious course. (Num. 14:34) Jonah warned Nineveh that in forty days it would be destroyed. (Jonah 3:4) However, we are not to conclude that every time the number forty occurs in the Scriptures it has symbolic significance.

● Why was Simeon omitted from Moses' valedictory blessing (Deut. 33:6-24) of the tribes of Israel?—G. S., U.S.A.

Undoubtedly this can be understood by the fact that Simeon's lot was included with Judah. Simeon and Levi had worked together in an act of cruelty, so that Jacob prophesied: "Let me give them a portion in Jacob, but let me scatter them in Israel." (Gen. 49:7) Thus though Simeon and Levi were given a "portion" in Israel, it was not an unbroken portion. If one turns to a map of Palestine in the days of the twelve tribes of Israel, he will notice how Simeon is enclosed within the territory of Judah, so that Simeon did not get a self-contained territory. So when Moses turned his attention to Judah, he well knew that Simeon's portion was included with Judah. Joshua 19:9 states: "The inheritance of the sons of Simeon was out of the allotment of the sons of Judah, because the share of the sons of Judah proved to be too large for them. So the sons of Simeon got a possession in the midst of their inheritance." Not only could Simeon be included in Judah's portion but Moses' blessing was upon all the tribes of Israel, and the tribe of Simeon was assembled there and came under the general blessing: "Happy are you, O Israel! Who is there like you, a people enjoying salvation in Jehovah?"—Deut. 33:29.

ANNOUNCEMENTS

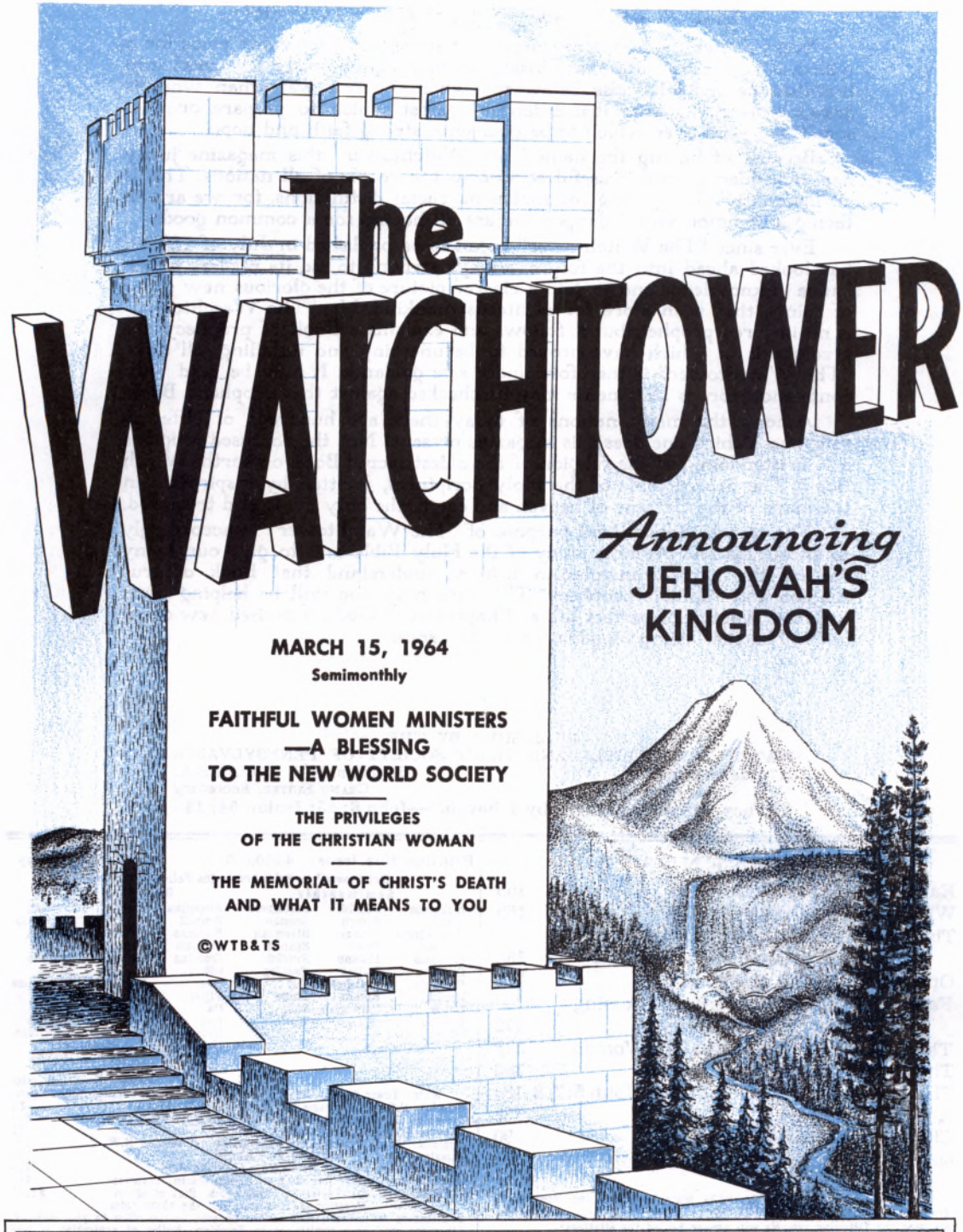
FIELD MINISTRY

Throughout March Jehovah's witnesses will continue to conduct themselves in a manner worthy of the good news, not only by leading clean moral lives, but also by sharing the Kingdom message with all they meet. They will be offering to all persons a year's subscription for the outstanding Bible-study aid, *The Watchtower,* together with three Bible booklets, on a contribution of $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 12: Telling "the Generation to Come." Page 137.

April 19: Youth, Get Saved from This Crooked Generation. Page 143.



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

"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)
Dy – Catholic Douay version
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. LXXXV March 15, 1964 Number 6

Earning THE RESPECT Due You

THE lad standing upon the conductor's podium was only ten years old, yet before him were assembled a hundred trained musicians, every one a virtuoso. Were they disgusted that the management had presumed to let a mere child conduct one of the world's finest orchestras! They showed it by their disdainful, defiant facial expressions; some were even sucking lollipops to show their contempt.

But not for long. Once the lad lifted his baton and began the rehearsal, it was only a matter of minutes before those instrumental virtuosi were earnestly applying themselves to the business at hand. Ignored now was his being a mere child. What had caused their disdainful disrespect to change to deferential regard, to esteem, to respect? The lad's ability, for he truly was a prodigy. He had the entire musical score in his head. More than that, he knew what to expect from each instrumentalist, for he could detect at once whenever any one of them played a wrong note. In spite of his age, he had what it took to be a conductor. Incidentally, that was some twenty years ago. Today Maazel is still conducting.

Not only orchestra conductors, but ever so many persons in everyday life are, by reason of their positions, entitled to respect, that is, added respect, for every honest individual is entitled to a measure of respect. In particular are parents and schoolteachers, overseers and ministers—to name but a few—entitled to respect. However, while these could depend solely upon their position or office, it is far better for all concerned when they truly earn the respect due them.

God's Word, the Bible, throws light on this matter of earning respect, even as it does on every other aspect of life. Thus it tells us of angels not pursuing a certain course—out of respect for Jehovah God. No question about it, Jehovah, the Creator of all things seen and unseen, is entitled to the greatest respect of all his creatures. —2 Pet. 2:11.

In the Bible we also read of one of God's creatures who at one time enjoyed great respect, namely, Job. As he himself tells us: "When I went forth to the gate by the town, . . . even the aged ones rose up, they stood. Princes themselves restrained words . . . The voice of the leaders themselves was hidden. . . . I was sitting as head; and I resided as a king."—Job 29: 7-10, 25.

And why was such great respect ten-

dered Job? He himself tells us: "For I would rescue the afflicted one crying for help, and the fatherless boy and anyone that had no helper. With righteousness I clothed myself, and it was clothing me. My justice was like a . . . turban. And I would break the jawbones of the wrongdoer, and from his teeth I would tear away the prey." More than that, Job goes on to enumerate all the selfish or wicked things he had not done. In short, as "the greatest of all the Orientals," he "proved to be blameless and upright, and fearing God and turning aside from bad." No question about it, Job earned the great respect that was tendered him.—Job 29:12, 14, 17; 1:1, 3; 31:5-40.

According to God's Word, husbands are entitled to respect: "The wife should have deep respect for her husband." The Hebrew patriarch Abraham was one husband who earned the respect of his wife, or she would not, even behind his back, have referred to him as "my lord." Does your wife esteem you like that? How can you earn the respect of your wife? By being dependable, by being firm when need be, by being honest as regards your money, time and sex interest, by being generous, and, in particular, by showing loving, thoughtful consideration in things little and big; by heeding the counsel: "Husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one."—Eph. 5:33; Gen. 18:12; 1 Pet. 3:7.

So, too, parents are entitled to the respect of their children. "We used to have fathers . . . and we used to give them respect," wrote the Christian apostle Paul. (Heb. 12:9) Do your children manifest such respect toward you? Do they listen when you speak to them, and not talk back? Even when they think that you are not watching, do they continue to speak and act in a way that shows respect? Even if you teach your children to be respectful, it calls for constant diligence on your part to counteract the influence of others who may associate with them in school but who may not have learned to respect their parents and others. Clearly, the answer does not lie in simply *demanding* respect from your children; you must also pursue a course that will *win* their respect. To do that you must be consistent in dealing with them; you must be impartial and reasonable, helping them to appreciate that there are sound reasons in back of the things you require of them. Be firm in administering discipline. It is also important to manifest self-control, because with loss of self-control goes loss of respect.

Such qualities as the foregoing are also required of those who would instruct others, such as schoolteachers and college professors. However, in addition, these must have sufficient knowledge of the subjects they teach if they would have the respect of their students. Respect flies out the window when students sense that the teacher is bluffing.

Among other positions of respect that might be considered is that of the Christian minister. If you are a minister of God, then, above all persons, you should be careful about your conduct; you should "have a fine testimony from people on the outside." And like other educators, you must have a fund of accurate knowledge if you would preach and teach authoritatively and convincingly. Only by meeting these requirements can you expect to receive the respect due you.—1 Tim. 3:7; 4:16.

No question about it; although your position might entitle you to respect, it is better for all concerned if you earn it as well by your qualities, attainments and course of action.

WHAT *Are You Doing* FOR GOD?

How can you be sure that what you are doing is pleasing to him? It is vital to know.

IN HIS address of inauguration as president of the United States, the late John F. Kennedy stated: "Ask not what your country will do for you—ask what you can do for your country."

You could hardly expect a government to continue supplying you with benefits if you violated the law and refused to be a peaceable citizen. Instead, you would receive the sanctions exercised against lawbreakers. To benefit from what a government provides, you must do what that government lawfully requires. The Christian does this, for Jesus Christ, God's Son, said: "Pay back, therefore, Caesar's things to Caesar."—Matt. 22:21.

WHAT ABOUT GOD?

Too often, though, something much more vital to your welfare is overlooked. While you must do what civil authorities rightly require, there is a higher authority for whom you must also do something. Jesus, when concluding his statement about paying back Caesar's things to Caesar, showed what that was when he added, ". . . but God's things to God."

Just as civil authorities withhold benefits from those who violate the law of the land, so, too, God withholds his everlasting benefits from those who do not carry out his requirements, but who violate divine law.

No doubt you have observed how millions of persons of various religions pray to God for benefits such as wealth, success in business, sports and politics, or for health and a variety of other things. Probably at one time or another you, too, have prayed for God to supply you with something you wanted.

But on what basis do you expect God to answer? God has already showed unsurpassed love for you as one of the human family. (John 3:16; 1 John 4:19) Now, what have you done for God that he should continue to shower down blessings and prosperity on you? If you are always thinking about what God should do for you, but do not think about what you should do for God, are you not placing yourself in the position of one who expects benefits from his government and yet refuses to obey the requirements of that government?

The vital principle here is this: You should not always be asking what God can do for you, but you should also consider what you should be doing for God. Not that he is dependent on our doing things for him, but it is an evidence of our loving appreciation when we do.

When was the last time you did anything for God? If you are like many religious persons, you might say that you go to a church, synagogue, temple or mosque regularly and also lead a good, decent life. Yet how can you be certain that this is what God wants you to do for him?

It is a tragic truth, but one that is continually brought to the attention of ministers of God who call at the homes of people, that very few persons in either Western or Eastern religions can state with certainty what it is that God wants them to do.

DANGEROUS NOT TO KNOW

However sincere you may be about your religion, it still is dangerous to your everlasting welfare to just *feel* or *think* you know what God wants you to do to please him, without really *knowing* for a certainty.

Many people in centuries past felt that they were doing what God wanted, but the record of history shows that frequently this was not actually what God wanted them to do, but it was what they or an organization of men wanted to do.

One example of this occurred in the days of Jesus. A religious group known as the Pharisees felt that they were doing a lot for God. They had built up a system of worship and believed it had God's approval. They stated confidently: "Our father is Abraham." (John 8:39) They felt that they had the same faith as Abraham, who was God's friend.

What a shock they received when Jesus replied: "If you are Abraham's children, do the works of Abraham. But now you are seeking to kill me, a man that has told you the truth that I heard from God. Abraham did not do this. You do the works of your father."—John 8:39-41.

Those religious leaders still did not get the point. They maintained they were doing what God wanted, for they said to Jesus: "We have one Father, God."—John 8:41.

Was God actually their father? Did God accept their form of religion? Jesus showed them whether God approved of what they were doing, for he emphatically declared to those religious Pharisees: "You are from your father the Devil, and you wish to do the desires of your father."—John 8:44.

What was wrong? Why did God not accept their way of worship? Listen to what Jesus said about this matter: "Why is it you also overstep the commandment of God because of your tradition? . . . you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me.'" —Matt. 15:1-8.

That is what was wrong! They were worshiping and doing things, true, but it was not what God wanted. Does this mean that God did not accept what they were doing, even though it was supposed to be for him? Jesus applied the words of the prophet Isaiah to them when he said: "It is *in vain* that they keep worshiping me, because they teach commands of men as doctrines." —Matt. 15:9.

WHAT SHOULD YOU DO?

Surely you want to receive the blessings that God has in store for obedient humans, the blessings of everlasting life in happiness and perfect health on his paradise earth. You certainly will want to avoid falling into adverse judgment before God. So what should you do now to win God's approval?

The first thing you must do is to begin finding out *for yourself* what God's requirements are. The Christian apostle Paul urged: "Make sure of all things." (1 Thess. 5:21) How? By taking in knowledge of God's Word, the Bible, wherein he clearly makes his requirements known. Be like those persons in the ancient city of Beroea who "received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) Yes, personal scrutiny of God's Word is absolutely necessary for you to determine whether the teaching you are receiving is right or wrong.

What is the purpose of this? It is to build up your faith in God. For "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.

Is that all? No, there is more. The Bible writer James said: "Faith without works is dead." (Jas. 2:26) Yes, you must put to use the faith you acquire by doing the works of God. Jesus also said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21.

What works should you do? Those pertaining to "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22) This means cultivating Christian qualities, gradually putting on a new Christian personality. Paul stated: "Put away the old personality which conforms to your former course of conduct . . . [and] put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:22-24.

Another essential work is that described at Romans 10:10: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." Is that work necessary for you? The previous verse of this same chapter answers: "For if you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved." Thus, making public declaration, or witnessing to God's name and purposes, is necessary so others may hear and come in line for God's blessings. The importance of this unselfish work was foretold by Jesus when he stated: "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) Those who want to do what is right will be happy to have a share in this lifesaving work.

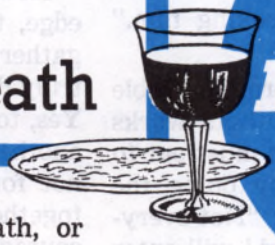
However, where will you get the knowledge, training and ability to do this? By gathering together with those who are truly doing God's work among the nations. Yes, to please God you must "consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) God wants you to meet with his people so you can build up your faith and contribute to the building up of the other person's faith.

So if, in answer to the question, What are you doing for God? you can say you are studying his Word, building up your faith, putting on a new Christian personality, associating with God's people and doing the work of witnessing to his kingdom before the end comes, then you can have confidence that you are doing what God wants you to do. You will be like the faithful man of ancient times who survived a world's destruction. Genesis 6:22 tells us of him: "And Noah proceeded to do according to all that God had commanded him. He did just so." That is why he survived the end of that world. He listened to God and did "just so."

Today is a time of decision. You must decide whether you will do what God wants you to do or not. Before the end of this system of things comes, the inspired Bible record urges you to "choose life in order that you may keep alive, you and your offspring, by loving Jehovah your God, by listening to his voice and by sticking to him; for he is your life and the length of your days."—Deut. 30:19, 20.

So do not be concerned only about what God can do for you, but if you love life, be concerned about what you can do for God.

The Memorial of Christ's Death and What It Means to You



THE Memorial of Christ's death, or the "Lord's Supper" as it also is called, means different things to different people. This no doubt is largely due to a difference in understanding as to its meaning. What is your understanding of it? What does it mean to you? To those who properly understand the Memorial of Christ's death it means so much that they will leave no stone unturned to celebrate it.

For example, there was an elderly Christian lady in the United States who was bedfast but who had her heart set on celebrating the Memorial of Christ's death with her Christian brothers. With the help of an ambulance she did attend, but on a stretcher. What a fine example of appreciation she set!

Then, again, there was a Christian witness of Jehovah isolated in a Chinese Communist prison. But even this fact did not keep him from celebrating the Memorial of Christ's death, as he himself relates:

> "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 . . . 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 [1963] I had both my wine and some unleavened water biscuits from the Red Cross parcel."

Going back a little farther, during World War II, many witnesses of Jehovah, particularly those confined to Nazi concentration camps, risked severe punishment, if not also death, to celebrate the Lord's Memorial. A Christian sister in one of the concentration camps tells us about it:

> "Everyone was told to be in the laundry at 11 p.m. Exactly at 11 p.m. we were assembled, 105 in number. We stood close together in a circle, in the midst [of which was] a footstool with a white cloth bearing the emblems. A candle lit the room, as electric light might have betrayed us. We felt like the primitive Christians in the catacombs. It was a solemn feast. We expressed anew our fervent vows to our Father to use all our strength for the vindication of His holy name, to stand faithfully for The Theocracy and to willingly present our bodies as living sacrifices acceptable unto God."

Similar risks were taken by the Witnesses in Canada and in other lands during those years. In fact, like risks will be taken this very year wherever Jehovah's witnesses are carrying on underground, as in lands behind the Iron Curtain. No question about it: these appreciate the privilege of celebrating the Memorial of Christ's death.

OF WHAT IT CONSISTS

To appreciate what the Memorial of Christ's death means to you, it is neces-

sary for you to know, first of all, of what it consists. Concerning it the apostle Matthew, an eyewitness, wrote: "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" On that occasion Jesus also commanded, as reported by the apostle Paul: "Do this in remembrance of me."—Matt. 26:26-28; 1 Cor. 11:24, *RS*.

It was most fitting that Jesus Christ should command that his death be commemorated. Certainly his dying to provide a way for mankind to get free from sin and death and become reinstated in God's favor marked one of the most noteworthy if not the most noteworthy event to occur upon earth up to that time. Further, by means of his faithful course Jesus set a sterling example for all his followers. And, above all, by reason of Jesus' continuing faithful until death in spite of all that the Devil and his agents could do to turn him aside, Jehovah God truly gained a notable victory over Satan the Devil, who had boasted that he could turn all men away from Jehovah God.—Job 2:4, 5; Matt. 20:28; 1 Pet. 2:21.

In instituting the Memorial of his death, what did Jesus mean when he said, "This is my body," and, "This is my blood"? In the absence of any statement in the Scriptures to the contrary, we must conclude that Jesus simply meant the most obvious thing, namely, that the bread and wine stood for, represented or meant his body, his own flesh-and-blood body; not that these had actually become his flesh and blood. That is why some versions read, "This means my body," or, "This represents my body." Because the bread and wine are thus symbols, they are properly referred to as "emblems."

WHEN AND HOW OFTEN?

When and how often should Christians celebrate the Memorial of Christ's death? The Roman Catholic Church celebrates her version of it, the mass, every day in the year except Good Friday. Others, such as the Christadelphians, celebrate it weekly. Still others celebrate it three or four times a year.

While Jesus himself did not explicitly state just when and how often the Memorial of his death should be celebrated or observed, still reason, the time he chose to institute it and what the rest of the Scriptures bearing on this subject have to tell us, all help us to come to sound conclusions. In the first place, is it not reasonable or logical to commemorate Christ's death annually? All other noteworthy events are memorialized annually. Celebrating it more frequently would not add anything to its importance but would seem, rather, to detract from it, making it common.

Besides, Jesus both instituted the Memorial of his death and died on what was the most significant date in Jewish history, the fourteenth day of the first month of their religious lunar year, Nisan. This was the night of the Passover, which commemorated the deliverance of the nation of Israel from Egyptian bondage and the sparing or passing over of the firstborn of the Israelites. It marked at once the birth of the nation of Israel and a phenomenal victory for Jehovah God over the Devil-dominated world power of Egypt. More than that, we read, "Christ our passover has been sacrificed." Since Jesus Christ is here spoken of as a passover sacrifice and the Passover was commemorated annually on Nisan 14, is it not reasonable to conclude that he intended that the memorial

of his death should take the place of the Jewish passover in the lives of his followers, all of whom at the time were Jews, accustomed to celebrating the Passover annually, and that on Nisan 14? In fact, early church history records that for some time many Christians celebrated our Lord's Memorial on Nisan 14.—1 Cor. 5:7, 8.

In keeping with the foregoing the Christian witnesses of Jehovah celebrate the Memorial of Christ's death but once a year, and that on Nisan 14, which this year begins on March 28, after sundown.

DO YOU PARTAKE?

The question, Do you partake? may seem strange to some of our readers, as it is a common practice in many parts of Christendom for all who attend the celebration of the "Lord's Supper" to partake of the bread and wine. However, the Scriptures allow for no such indiscriminate observance of it. When Jesus instituted the Memorial he did so with his eleven faithful apostles, to whom he went on to say: "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, and sit on thrones." It follows, therefore, that only if you are in this covenant with Christ for a kingdom may you partake of the emblems at the Memorial of Christ's death. Those in this covenant Jesus termed a "little flock," which they are, comparatively speaking, their number being limited to but 144,000.—Luke 22:29, 30; 12:32; Rev. 7:4-8; 14:1, 3.

Those who are in this covenant for a kingdom are persons who dedicated themselves to do God's will, were accepted by Jehovah and were then brought forth by His spirit to be spirit sons of his, "born again," and made members of Christ's symbolic body. All such can say with the apostle Paul: "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.

If you are among those eligible to partake of the emblems of our Lord's Memorial, it has a special meaning for you, for it means you are having communion with Jehovah God and Jesus Christ in a sacrificial meal, as it were. (1 Cor. 10:20, 21) It serves as a reminder to you of your unique position as a spiritual son of God and as one of Christ's brothers. It also reminds you of the fact that you must be faithful until death, even as Jesus was, and that yours is the hope of the "crown of life," immortality, in the heavens, sharing a heavenly throne with your head, Jesus Christ. It is also for you a time of self-examination, to make certain that you are partaking with an appreciation of the emblems, so that you do not eat and drink condemnation to yourself.—1 Cor. 11:27-34; Rev. 2:10.

IF YOU DO NOT PARTAKE

Today the vast majority of those who are present at the Lord's evening meal do not partake of the emblems. In fact, at the 1963 celebration of our Lord's Memorial only some twelve thousand partook, although more than 1.69 million were present; on an average, only one in 138. But you may ask, Why should I attend when I do not partake of the emblems? Of what value is our Lord's Memorial to me? Of much value! It is to your spiritual interest to show respect for Jesus' commandment to his footstep followers. You stand to benefit from being present at this "table of Jehovah" even though you may not be a sharer in the symbolic communion sacrifice.

Your being present at the Memorial might be illustrated by your being present at another's wedding. You yourself are not getting married, but out of love and respect for the bridal couple and the invitation they have extended, you honor them with your presence. So with the Memorial of Christ's death; all who love the Lord Jesus Christ and his bride, the members of his body, will want to be present. The rehearsing of the victory Jehovah gained by Jesus' integrity keeping, and of what Christ's death will mean for all obedient ones of mankind, as well as calling to mind the fine example of faithfulness Jesus set, will greatly strengthen your faith and appreciation. You will be spiritually refreshed by what you see and hear.

But do not make the mistake of concluding that all you need to do is to attend the Memorial of Christ's death once a year. Apparently this is an easy mistake to make, for that is the only time many are seen at a Kingdom Hall of Jehovah's witnesses. Surely one turkey dinner with all the trimmings could not sustain you physically for a whole year, could it? So, too, Christians need to assemble regularly to be spiritually nourished, not only when there is a special spiritual feast, as at the Memorial of Christ's death. That is why the Christian witnesses of Jehovah attend five meetings each week. They appreciate that "man must not live by bread alone," and that in view of the rapidly approaching day of Jehovah it is more urgent than ever that they do not forsake the gathering of themselves together.—Luke 4:4; Heb. 10:24, 25.

Of course, even attending all these meetings regularly is not the sum total of what is required of Christians. At such meetings you take in knowledge, you receive; but Christianity consists of more than receiving, it also requires *giving*. Did not Jesus say, "There is more happiness in giving than there is in receiving"? Yes, that is why he commanded his followers: "Let your light shine before men." More than that, he foretold that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." This prophecy is, in effect, a command to all his followers to preach that kingdom. Remember, too, that, while "with the heart one exercises faith for righteousness," it is "with the mouth one makes public declaration for salvation."—Acts 20:35; Matt. 5:16; 24:14; Rom. 10:10.

The Memorial of Christ's death calls attention to the great victory Jehovah God gained over Satan the Devil and what Jesus Christ did for you. It also highlights the example Christ set for his followers. So by all means attend the celebration of the Memorial of Christ's death on the evening of March 28. But do not let it go at that. Show your appreciation by continuing to associate with those following Christ's example and share with them in preaching "this good news of the kingdom."

OPPOSITION TACTICS REBOUND

◆ In the State of São Paulo, Brazil, some young students were incited to harass Jehovah's witnesses as they preached from house to house. The youths followed the Witnesses and made a terrible noise with tin cans and firecrackers. A young lady observed what happened. She thought the interference ridiculous and was very indignant about it, as she well knew the Witnesses' good behavior and work. The incident had aroused her interest. A home Bible study was started and she has progressed in knowledge, attending meetings at the Kingdom Hall and announcing the Kingdom good news.

Faithful Women Ministers

"The woman that fears Jehovah is the one that procures praise for herself."
—Prov. 31:30.

—A BLESSING to the NEW WORLD SOCIETY

WHAT a blessing a God-fearing woman is! Whether she is young or old, single or married, whether she is strong and in good health or failing in physical strength, if she is a woman that fears Jehovah, one who is loyally and faithfully serving Him, then she "procures praise for herself." (Prov. 31:30) If married, what a blessing the God-fearing woman is to her husband and children! And, whether married or single, what a blessing such a woman is to the Christian congregation! Jehovah's witnesses are indeed most thankful that they have in their midst faithful women ministers. Their zeal and steadfast integrity are a source of encouragement, and the congregations are enriched by their feminine qualities of sympathetic interest and understanding, as all work together in unity in finding and caring for the "sheep."

[2] Such women are truly beautiful in the eyes of Jehovah and of God-fearing men. Beauty is attractive, and attractiveness is certainly a desirable quality. Indeed, it would be unnatural for a woman not to want to be attractive to others. The proverb says: "A woman of charm is the one that takes hold of glory." (Prov. 11:16) But at the same time Proverbs 31:30 states: "Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself." Prettiness and superficial charm without the fear of Jehovah would indeed be vain and false. So these are not the determining factors as to a woman's being truly attractive. In fact, a woman may be very pretty in a physical way and yet, to a man of mature discernment, be most unattractive. Because of her disposition, perhaps by being contentious, an otherwise attractive wife can drive her husband away as surely as he is driven away by dripping water from a leaky roof in a time of rain.—Prov. 27:15.

1. What qualities mark the woman who "procures praise for herself," and what are some ways in which her presence in the Christian congregation is beneficial?
2. Why are charm and prettiness not the determining factors as to a woman's being truly attractive?

WOMAN'S THEOCRATIC SETTING

[3] Anything takes on added beauty when seen in its proper setting, because it fits. Outside that setting it loses much of its beauty and may indeed become just plain or even ugly. Likewise Jehovah has prepared the proper setting for woman in his

3. In what theocratic setting of things has Jehovah placed woman?

theocratic arrangement of things. Under inspiration the apostle wrote at 1 Corinthians 11:3: "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."

4 This statement of principle from God's Word governing the relationship of man and woman may be difficult to accept on the part of some. Those who advocate the "emancipation of women" may take exception to it, and may feel that to accept it would be a retrograde step. But what the apostle writes is not for the purpose of being disparaging to the woman, no more than having Christ as head is disparaging to the man. And surely Christ himself feels no dissatisfaction in having Jehovah as his Head. Of course, man is not Christ, nor for that matter is Christ God. At the same time, "God is a God, not of disorder, but of peace," and order requires headship, someone to take the responsibility of directing in the various spheres of activity where more than one are involved.—1 Cor. 14:33.

5 In the relationship of man and woman, God, having created man first, assigned to him, along with the responsibilities that went with it, the position of head of the family, head of his wife. This was meant to work out for the blessing of the family, for the peace and happiness of all its members. The married woman who recognizes this fact, and who has for a husband a man who fulfills his role as a Christian head, is indeed most blessed. She is in the setting God arranged for her, and she has every reason to be contented and happy. The sensible woman appreciates this and is thankful. A woman who rejects the setting Jehovah has designed for her and who seeks to compete with man as head loses her beauty as a woman. She is no longer "the feminine one." (1 Pet. 3:7) Though bluntly stating it, the wise man was nonetheless speaking truthfully when he said: "As a gold nose ring in the snout of a pig, so is a woman that is pretty but that is turning away from sensibleness."—Prov. 11:22.

6 The woman's recognition of Jehovah's arrangement and her happily conforming to it are essential to her own joy and contentment and make her a most valuable asset to the New World society. The apostle Peter describes the value and attractiveness of married women in this theocratic setting in these words: "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. And do not let your adornment be that of the external braiding of the

4. Why has Jehovah arranged for headship in his organization, and is the assigning of man as the head of the woman to disparage her?

5. (a) So, with respect to Jehovah's arrangement of things, how can the woman be contented and happy? (b) What results to a woman who tries to compete with man for headship?

6. How does Peter describe the theocratic attractiveness of the married woman?

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. 3:1-4.

SUITABLE APPAREL FOR THE WOMAN MINISTER

[7] Are we to understand from these words of Peter that it is wrong for a woman to give attention to her physical appearance? No, not at all. Peter is not saying that the braiding of the hair and the putting on of gold ornaments are wrong in themselves, no more than wearing an outer garment is. It was the common practice in Peter's day and in earlier times for the women to wear their hair very long, and braiding it not only was for the purpose of beauty but was of practical value also. However, as in our day, so back there some women would spend much time fixing their hair, often decorating their hair with gold ornaments, to the point that it became an obsession, and they were more concerned with their outward appearance than with what they really were inside. So Peter shows where to put the emphasis, with what to be chiefly concerned, namely, "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit."

[8] As she goes from house to house talking to people about the good news of God's kingdom, the woman minister represents Christ, just as a man does. So the woman minister will want to use good sense in the way she dresses, having in mind the dignity of her assignment, and never dressing in a way that would cause any to stumble at the message she bears. Because of the public way in which she carries on her ministry, she is very much in the public eye. Observers are inclined to judge her message according to her outward appearance.

[9] While being tastefully feminine in dress, the woman minister will avoid the trend of the world to overly accentuate sex by means of the overuse of makeup and styles of dress that are sensuous and provocative. Not only would this prevent people from taking her seriously as a Christian minister, but she is more likely to convey an altogether opposite impression. (Isa. 3:16-23) So she avoids the tendency of the world to put the highest premium on sexual allure as though that were the sole object in life, and thus does not fall into the trap of becoming overanxious in such matters, or of going to such extremes that her physical appearance is distracting rather than becomingly attractive.

[10] At the same time we would not want persons to be distracted from our message because of an obvious lack of interest in our personal appearance. The Bible does not condemn the use of jewelry and ornaments, or other things that may be considered aids to beauty, that is, when these are used in a modest way and with good judgment. (Gen. 24:22; Ex. 35:22) The right attitude of concern is expressed by the Christian overseer Paul, who wrote: "Likewise I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2:9, 10) In whatever land and whatever the local customs of dress may be, modesty and her reverence for God will help the woman minister to decide how to dress suit-

7. Is it wrong for a woman to give attention to her physical appearance, and yet to what adornment should she give the greatest attention?
8. Why should the woman minister use good sense in the way she dresses?
9. What world trend will the woman minister avoid, and why?
10. What other extreme should be avoided, and what does Paul counsel as to dress at 1 Timothy 2:9, 10?

ably for each occasion and circumstance.

[11] But what really identifies a woman as a servant of God are her good works in the ministry. Having the "incorruptible apparel of the quiet and mild spirit" marks her as a woman of true beauty and attractiveness. It is this apparel that distinguishes the Christian woman from other women. To have a "quiet and mild spirit" means to have a calm and even temper, maintaining it even in times of trouble. It means being contented in mind, with a heart free from envy, pride or malice. It means having a disposition that readily conforms to Jehovah's will and cooperates willingly and happily with fellow servants in the New World society. A woman with a good heart and a mild spirit remains always a blessing to those with whom she associates. And, more importantly, she has the favor of Jehovah, which leads to endless life in his new order of righteousness.

"Drink, my lord."

FAITHFUL WOMEN OF FORMER TIMES

[12] Looking back through time, the apostle Peter continues: "For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord.' And you have become her children, provided you keep on doing good and not fearing any cause for terror." (1 Pet. 3:5, 6) Consider what a blessing faithful Sarah received from Jehovah. As the wife of the faithful patriarch Abraham she became the mother of Isaac, a son "born in the manner of spirit," and so became an ancestress of Jesus Christ. (Gal. 4:29) Christian women today who manifest the same qualities as Sarah, especially in the quality under discussion by Peter, that of wifely subjection in faithfulness and loyally, are spoken of as Sarah's "children," just as those who adhere to the faith of Abraham are called his "sons."—Gal. 3:7.

[13] And what about that other ancestress of Jesus, Rebekah, who is described, at the time Abraham's servant met her, as a young woman who "was very attractive in appearance"? But it was not just her outward appearance that was attractive, nor was her physical charm the essential quality that got Rebekah a blessing. It was because she proved to be hardworking and modest that the servant of Abraham was able to identify her as the prospective bride for Isaac.

[14] The simple test he decided on had nothing to do with physical beauty. "What must occur is that the young woman to whom I shall say, 'Let your water jar down, please, that I may take a drink,' and who will indeed say, 'Take a drink, and I shall also water your camels,' this is the one you must assign to your servant, to Isaac." And that is just how it worked out. When the servant asked Rebekah for a

11. (a) What really identifies a woman as being a servant of God and being truly attractive? (b) What does it mean to have a "quiet and mild spirit"?
12. Of what is Sarah an outstanding example, and how was she blessed?
13. What qualities identified Rebekah as a suitable bride for Isaac?
14. What test did Rebekah meet, calling for her to demonstrate these qualities?

drink she immediately complied with a respectful, "Drink, my lord," and offered to water the camels "until they are done drinking." This was no small task, for there were ten camels to water. Then, later, when Abraham's servant made known his mission, Rebekah willingly accepted the privilege of becoming Isaac's wife. No wonder that, when Isaac finally got to meet Rebekah, "he fell in love with her." —Gen. 24:14-21, 58, 67.

15 This Bible account is also timely in its implied advice to Christian men who may be considering marriage, as to what they should look for in a mate. Rebekah was a beautiful girl, but Abraham's servant knew that was not enough. He made sure she had the right qualities of heart to qualify as wife for his master's son. A young man is wise if he makes sure the girl he is going to marry has similar qualities, and he needs to be mature enough himself to be able to make such a decision, if his parents do not decide for him. While in many lands a young man is free to make his own choice of a mate, a freedom that Isaac did not exercise in the case of Rebekah, still it would show maturity on his part to be prepared to listen to advice from older persons, especially that of his parents, if they are mature Christians themselves, though the final decision may be his own.

16 Other faithful women of old enjoyed special privileges of service from Jehovah. Deborah, for example, came to be a prophetess and had the thrilling opportunity of working with Judge Barak, the commander of the forces of Israel, who destroyed the armies of King Jabin of Canaan with Jehovah's help, and delivered the nation from twenty years of oppression. (Judg. 4:1–5:31) Miriam certainly enjoyed many blessed privileges of service in association with her brother Moses, as he led the nation of Israel out of Egypt and through the wilderness. Among other things, she also served as a prophetess and as a leader of the women singers. (Ex. 15:20) But her example sounds a note of caution. When she stepped out of her theocratic assignment and spoke against God's servant Moses, she was struck with leprosy. The loathsomeness of this disease truly reflected the unattractiveness of her course of conduct in the eyes of Jehovah and Moses. As a consequence she found herself excluded from the camp of Israel for a time.—Num. 12:1-16.

17 Then think of some of the faithful women who were blessed in the time of Jesus and the early Christian congregation. Think of what happened to generous Tabitha, or Dorcas. This disciple of the city of Joppa was a hardworking seamstress who "abounded in good deeds and gifts of mercy." One day she fell sick and died. And what an unexpected blessing she received—being raised out of death by the apostle Peter! (Acts 9:36-42) Then there was Lydia of Thyatira, also a hardworking woman, "a seller of purple." Her heart was most receptive to the preaching of the good news by Paul, and she showed commendable hospitality in offering lodgings at her home for the apostle and his fellow missionaries. Indeed, Luke was moved to write that "she just made us come." Her home was apparently used later as a meeting place for the believers, and her name lives on in the Bible record as a testimony of her good works.—Acts 16:14, 15, 40.

18 Priscilla is another woman who is mentioned on a number of occasions in the Christian Greek Scriptures. Interestingly,

15. How does the account of Isaac and Rebekah contain timely advice for a young man considering marriage?
16. (a) What privilege did Deborah enjoy? (b) What privileges came to Miriam, but how does her record sound a note of caution?
17. What good qualities were manifested by Dorcas? by Lydia? What blessings did they receive?
18. Of what was Priscilla a fine example, and how did she show this, resulting in what privileges of service?

in the six places in the record where her name appears she is always mentioned in association with her husband. With him she shared in extending hospitality to Paul during his visit to Corinth and no doubt did much in building up the new congregation there. On at least one occasion this faithful couple "risked their own necks" to save Paul and thus merited the thanks of all the congregations. With her husband, Priscilla traveled with Paul to Ephesus and there had the privilege of assisting the influential Apollos to an accurate knowledge of the truth, and her home became the local meeting place for the congregation. Thus she is a fine example for women today who have the privilege of being married to dedicated men who may be congregation overseers, traveling ministers or missionaries in a foreign land. Their loyal support brings with it joyful privileges of service.—Acts 18:2, 18, 26; Rom. 16:3-5; 1 Cor. 16:19; 2 Tim. 4:19.

[19] When we think of faithful women in the time of Jesus, no name comes more readily to mind than that of Mary of Bethany, the sister of Martha and Lazarus. Who has not heard of the occasion when Jesus visited Martha's home, and Mary, rather than being overly concerned with material things, "sat down at the feet of the Lord and kept listening to his word"? For this, Jesus commended her. On a later occasion Mary anointed Jesus with costly perfumed oil at the home of Simon the leper. When others, including Judas Iscariot, criticized her action, Jesus said: "She did a fine deed toward me. . . . She did what she could . . . Truly I say to you, Wherever the good news is preached in all the world, what this woman did shall also be told as a remembrance of her."—Luke 10:38-42; Mark 14:3-9; John 12:1-8.

19. On what two occasions in Jesus' ministry did Mary the sister of Martha act in a way that resulted in blessing for her?

[20] And what of today? Do we find women like this serving with the modern Christian congregation? Women like Sarah, who gave such a fine example of wifely subjection; women like attractive and hard-working Rebekah, like hospitable Lydia and generous Dorcas, like loyal and faithful Priscilla and like Mary, who "did what she could" in the interests of true worship? Thanks be to Jehovah, we do! And what thrilling privileges are open to such faithful women in this day! Along with believing men they share the same privileges of making a dedication to do Jehovah's will, of being baptized, of becoming ministers of the good news. They can conduct home Bible studies with interested persons and share in training their own children to become dedicated ministers also. They can take up the full-time ministry as pioneers, as special pioneers or even as missionaries in a foreign land, or perhaps enter Bethel service.

COMING IN THE NEXT ISSUE

- The Christian Woman's Need for a Head Covering—When?
- Her Head Covering and Congregational Activities.
- Have You Put Your Religion to the Test?
- Cherish Your Freedom.

[21] In view of all this, no dedicated woman need feel in any way cramped for lack of opportunities to serve Jehovah. Rather, there is every opportunity for women ministers to enlarge their privileges of service, and every dedicated woman will want to 'do what she can' to advance to maturity, to fulfill her role among God's people faithfully, and thus be of great value in the eyes of God and win the honorable praise of her fellow Christians.

20. (a) Do we find like women in the New World society today? (b) What are some of the privileges of service open to them?

21. So how may dedicated women view their opportunities of service to Jehovah?

The Privileges OF THE CHRISTIAN WOMAN

THE classical description of the ideal wife is to be found in the Bible at Proverbs chapter 31. But in this world of imperfect men and women such a wife is hard to find. So the writer of this part of the inspired Scriptures was moved to remark: "A capable wife who can find? Her value is far more than that of corals. 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." (Vss. 10-12) This is the kind of wife the married Christian woman will want to be, a wife in whom her husband has complete trust and confidence, a wife who will be a blessing to him as long as they both live.

[2] There are many practical ways in which a woman can be such a blessing to her husband and children, and in accomplishing these ways she has much joy and satisfaction. A home that is kept clean, neat and orderly is usually a testimony to the fact that here lives a capable wife. It is a witness to the fact that "she is watching over the goings on of her household, and the bread of laziness she does not eat." For the faithful woman minister it is part of the witness she gives in her community of her being a dedicated servant of Jehovah.—Prov. 31:27.

[3] Where her husband is also a dedicated witness of Jehovah, the Christian woman has indeed many opportunities to show her capabilities as a wife. She is able to give him loyal support in his ministerial activity, sharing with him in house-to-house preaching, making return visits on interested persons and conducting home Bible studies. Maybe, in addition to being out at work all day and sharing in the public preaching activity at other times, the husband is also an overseer or ministerial assistant in the congregation, and this makes additional demands on his time. While it is true that his first obligation is to his family, and he could not, in fact, properly serve if he did not take care of this obligation, yet the faithful and loving support of his wife does much to help him successfully to care for his responsibilities. She can make it as convenient as possible for him to prepare his various assignments, and help to save precious time for him and for herself by having a good schedule in the home, having meals on time, being ready to leave for congregation meetings promptly. She will want to cooperate with him in an upbuilding program of family study. Sometimes even a dedicated husband needs encouragement along these lines, and a wise and tactful wife can provide this kindly and theocratically, just as Deborah the wife of Lappidoth encouraged Judge Barak in the work he was assigned by Jehovah to do.—Judg. 4:8, 9.

[4] Under the direction of her husband, the Christian wife can do much to train up the children in the way they should go to please Jehovah. She should help them to cultivate a healthy respect for their father, never doing anything to undermine

1. What kind of a wife will the married Christian woman want to be?
2. How may a home testify to the capability of the wife?
3. What opportunities are there for the wife to show her capabilities where her husband is also a dedicated minister of Jehovah?
4. How, under her husband's direction, can the Christian wife help her children to go in the way pleasing to Jehovah?

his position as head of the family. Not only by words, but also by example, she should set the children in the ways of right conduct. No doubt she will have more time with the children than her husband, and she can make good use of this time to build up the children's appreciation for the truth, for Jehovah's organization, for the meetings, for the preaching of the good news, and to help them to share in the meetings and in the ministry to the extent they are able.—1 Tim. 5:10.

5 The Christian wife can do much to create a happy and peaceful environment in the home. She appreciates that this is the best climate for the growth of her children toward mental and spiritual maturity. While always upholding the headship of her husband, she contributes much in the way of gentleness and understanding for the well-being of the family circle. She is wise and tactful in her speech, and "the law of loving-kindness is upon her tongue." For this she reaps a rich reward as she sees her children come to the age of individual responsibility and make their own personal dedication to do Jehovah's will. Her sons, appreciating the part she has played in this, will proceed to "pronounce her happy," and her husbandly owner will also praise her. Truly a good wife brings honor to her husband in the community, both as a Christian minister and as head of his family. "Her owner is someone known in the gates, when he sits down with the older men of the land."—Prov. 31: 26, 28, 23.

PRIVILEGES IN THE CONGREGATION

6 The very presence of faithful Christian women in the congregation, their working along with the congregation as ministers of the good news, has a wholesome effect on all those associated with it. Their regularity at the meetings and their support of field service arrangements are often enough in themselves to stir others to like activity, even though we may not be aware of it. But as a dedicated woman improves in the effectiveness of her ministry, she can take on added privileges. For example, she may qualify for an assignment to train other women in the congregation in how to preach the good news. She can also work to improve her participation in the meetings and so share in the privilege of inciting others to love and right works. (Heb. 10:23-25) And if she can enlarge her privileges to take in pioneer service, then even greater joys and blessings await her.

7 But at all times the Christian woman will want to keep within the setting of theocratic order in which Jehovah has placed her. She will not want to be like Miriam and speak against the brothers or compete with them. But in conduct and conversation she will always want to give wholesome support to the organization, including the local servants. Jehovah is the greatest Organizer. He knows how to have individuals work together in unity for the joy and upbuilding of all. He knows women much better than any man does, for he created the first woman and he knows the circumstances that will be most conducive to a woman's happiness. He knows how she can best serve him to his praise. It is for these reasons that he takes into account the sex distinction as to service arrangements in his organization.

8 In the days of the nation of Israel the privileges of women in connection with

5. (a) What environment in the home does the Christian wife work for, and why? (b) How does she reap a rich reward in connection with her children? her husband?
6. How are faithful women ministers a blessing to others in the congregation, and in what ways can such women advance in the contribution they can make to advancing the Kingdom work?
7. (a) In her association with the congregation, what will the Christian woman want to keep in mind? (b) Why does Jehovah take into account the sex distinction as to congregation arrangements?
8. What limitations were there on women in the congregation of fleshly Israel, yet what does Paul comment about those who are in union with Christ Jesus?

worship at Jehovah's temple were very limited. For example, no woman could serve as a Levite priest or take up duties in connection with temple service. No woman was to sit on the throne as ruler in Israel, the only woman to do so being the usurper Athaliah who died because of her presumptuousness. (Num. 3:1-10; 2 Ki. 11:1-20) But, in connection with spiritual Israel, the apostle Paul wrote, addressing his remarks equally to the dedicated women as well as to the dedicated men: "You are all, in fact, sons of God through your faith in Christ Jesus. There is neither Jew nor Greek, there is neither slave nor freeman, *there is neither male nor female;* for you are all one person in union with Christ Jesus. Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise."—Gal. 3:26, 28, 29.

[9] This meant that women could now share with men the wonderful hope of becoming joint heirs with Christ Jesus in the heavenly kingdom. Some women were now in line to become kings and priests and reign with Christ Jesus along with the rest of the 144,000 Kingdom associates. This, however, would not be as women, but as glorious spirit creatures in the heavens. (Rom. 8:16, 17; Rev. 20:6; 14:1) Down to this day, among the remnant of the 144,000, there are faithful women in the New World society who have this grand hope. They have been anointed with the holy spirit as members of the body of Christ, and, as such, have become "sons of God" along with anointed male members of the remnant. Just as there were women present when the holy spirit was poured out at Pentecost, so that they along with the men received of its miraculous gifts, so today women as well as men share in the impartation of the holy spirit to guide and energize them in Jehovah's service, that they too may declare "the magnificent things of God."—Joel 2:28, 29; Acts 1:14; 2:1-11.

9. (a) What privileges as to the Kingdom and priesthood are open to Christian women? (b) As a result of the operation of the holy spirit, in what activity do dedicated women now share?

WOMAN'S CONDUCT IN THE CONGREGATION

[10] Even though in the days of the early Christian congregation the women who made a dedication and were baptized were also begotten by holy spirit as were the men, yet they were still in the flesh, and so Jehovah took account of this and had instructions given through the apostles for the proper theocratic conduct of things. Thus, at 1 Timothy 2:11-13 we read: "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. For Adam was formed first, then Eve." Also, 1 Corinthians 14:33, 34 reads: "For God is a God, not of disorder, but of peace. As in all the congregations of the holy ones, let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection."

[11] Does this mean that a woman can never speak in a meeting of the congregation? No, it cannot mean that. Back there the women as well as the men received the gifts of the spirit, including those of speaking in tongues and prophesying, and these would require them to speak in the congregation. So in what sense were they to "keep silent in the congregations"? Evidently in those cases where to speak would be to show a lack of subjection. So a sister would not be found debating with brothers or publicly criticizing them, either at a meeting or to other members of the congregation at other times, nor would

10. What instructions as to woman's conduct in the congregation are found at 1 Timothy 2:11-13 and 1 Corinthians 14:33, 34?

11. (a) Why could these instructions not mean that women were never to speak at congregation meetings? (b) So what does it mean for them to "keep silent in the congregations"?

she exercise authority over the brothers as a teacher or instructor. If a woman did have a question about what a male member said in the congregation, then she could take this up with her husband at home. —1 Cor. 14:35.

12 But this does not mean she needs to stay altogether silent. For example, at congregation meetings dedicated women may give comments on questions propounded during study sessions and reviews, and, in doing so, do much to make the meetings lively and upbuilding for all in attendance. Where a wrong comment is offered by a male person in the audience, during the *Watchtower* study for example, this does not require the sister if called on to follow along and make her comment agree with the incorrect thought given. But neither by her comment nor by her tone of voice would she be critical of the brother's answer. Tactfully she can quote from what *The Watchtower* itself has to say on the point, perhaps prefacing her remarks with an expression like this: "It is interesting to note how the paragraph in our study comments on this . . ." Of course, if there are other mature brothers present, it would be better for the conductor, on noting an incorrect answer by a brother, to call on these ones for further clarification of the point for the benefit of all, and thus avoid any possible embarrassment.

13 It is the desire of all faithful women ministers in the New World society to conduct themselves in harmony with Jehovah's principle of theocratic headship. Indeed, their loyal support in this matter, so opposite to the way of many women in the world, is a blessing to the New World society and contributes greatly to the wonderful unity and harmony within it. But, from time to time, questions arise on this matter of headship, such as: Just when is a head covering required by a sister? When may a woman offer prayer when others are present, and, if she does, would she always require a head covering?

12. How, for example, may women share in study sessions yet still hold their theocratic place?
13. What is the desire of all faithful women ministers, and yet what questions arise?

BIBLE PRINCIPLES ON HEAD COVERING

14 That a head covering as a sign of subjection is required for a woman on certain occasions is clearly shown in the Scriptures. After stating the principle of headship at 1 Corinthians 11:3, the apostle goes on to apply the principle to the conduct of matters in the congregation. Bear in mind that at the time this counsel was given the regulating of the miraculous gifts of the spirit was also under consideration. However, basically what is said about head covering continues to apply to the congregation today. Note, then, what follows at 1 Corinthians 11:4-7: "Every man that prays or prophesies having something on his head shames the one who is his head; but every woman that prays or prophesies with her head uncovered shames the one who is her head, for it is one and the same as if she were a woman with a shaved head. For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered. For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory."

15 As God's image and glory, man was created to act as God's representative toward his wife and family and he was to accept the responsibility of headship that this arrangement brought to him. Moreover, in the congregation he also acted as

14. In connection with what principle does Paul consider the question of woman's head covering, and what does he say on this at 1 Corinthians 11:4-7?
15. (a) Why would it not be proper for the man to wear a head covering while praying or presiding in the congregation? (b) Why, in the same circumstances, should the woman wear a head covering? (c) Why did Paul liken a woman praying without a head covering in the congregation to a woman with a shorn head?

a representative of Christ, the head of the congregation. Thus, when he prayed or presided at a meeting of the congregation, it would not be proper for him to wear a sign of subjection on his head as though out of respect for others visibly present. To do so would, as it were, be covering over his headship, and acting as though this was not the normal assignment for him. In this he would fail to act as a proper representative of Christ to the congregation, and so would dishonor his head, Christ. The woman, on the other hand, was to have her head covered when praying or prophesying in the congregation out of respect for the theocratic principle that this was normally the function of the man, so as not to appear as though she were trying to act the man, to usurp the man's position. This would be dishonoring, not only to the male members of the congregation, but also to her head, her husband, as though she felt no need to be in subjection to him either. So, Paul argues, if a woman were to act that way she might as well go the whole way and have her hair cut short just like a man's or like a slave girl's. But this would be disgraceful, would it not? It certainly was in Paul's day, for the shaving of a woman's head, or cutting the hair short, was customarily a sign of her being a slave, or worse, of being a woman caught in immorality or adultery and shorn as a sign of public reproach.

16 It was a custom for women in the days of the early Christians to wear a head covering whenever going out in public; for a woman without a head covering in public was looked on as a woman of free and easy morals, as a woman recognizing no headship of either father or husband. However, this was not the basic point at issue. It was a matter of recognizing the divine principle of headship, and Paul argues in verses 13 to 15 how nature itself indicates this: "Judge for your own selves: Is it fitting for a woman to pray uncovered to God? Does not nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress." Not that her long hair was a sufficient head covering when she prayed or prophesied in the congregation; otherwise, verse six would not make good sense. Rather, her long hair would be a reminder to her on such occasions of the need for a head covering as a sign of subjection.

17 Certainly a woman with a shaved head would not be very attractive, would she? Likewise, if a woman showed no respect for theocratic order, such as prophesying without a head covering in the early congregation, she would be most unattractive to Jehovah and to the other members of the congregation, because of her lack of humility. A faithful woman recognizes her assignment in Jehovah's arrangement. As Paul writes in verses 8 to 10: "For man is not out of woman, but woman out of man; and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. That is why the woman ought to have a sign of authority upon her head because of the angels."

18 Why "because of the angels"? This could not be in order to show subjection to them. At 1 Corinthians 11:3, Paul makes no mention of the angels as having headship over women on earth. Angels have not been assigned to take the leadership in the Christian congregation or to preach the good news of the Kingdom. So there is no question of the woman's having to wear a head covering out of respect for some an-

16. What principle is at issue in the matter of head covering, and in this connection what indication does nature itself give?

17. What assignment does the humble woman recognize she has?

18. What did Paul evidently have in mind in saying that the woman "ought to have a sign of authority upon her head because of the angels"?

gel for whom she might be substituting. But both dedicated men and women are "a theatrical spectacle to the world, both to angels and to men." (1 Cor. 4:9) For example, a faithful woman can set an excellent example for the angels. In her loyally conforming to Jehovah's theocratic pattern of subjection to her husbandly head and also in her showing respect for the male members of the congregation, she sets a right example for the angels in heaven in their continued faithful subjection to Jehovah and his reigning King, Jesus Christ.

[19] However, lest man get the wrong impression from what he wrote, as though the man was the all-important creature and the woman of no account, Paul goes on to say in verses 11 and 12 of 1 Corinthians chapter 11: "Besides, in connection with the Lord neither is woman without man nor man without woman. For just as the woman is out of the man, so also the man is through the woman; but all things are out of God." Yes, this is the thing to keep in mind—that the arrangement of things as to headship, as to the relationship of man and woman, as to conduct and order in the congregation, is from God and not from man. Having this point of view keeps us balanced, humble and appreciative of Jehovah's blessings, whether we be man or woman.

[20] Apparently there was some dispute on this question of the woman's place in the congregation at Corinth, and so the apostle Paul took the time to set forth the principles for all to understand, and then concluded: "However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God." (1 Cor. 11:16) While this may not be a matter for dispute among Jehovah's witnesses in these days, yet it seems good at this time to consider the subject in some detail as to its practical application for the Christian congregation today. So, in the following issue of *The Watchtower,* we will consider some of the circumstances where the question of head covering might arise, so that faithful women ministers in the New World society will know how to act appropriately in harmony with the Scriptures and with a good Christian conscience.

19. What appreciation of man and woman's relationship does Paul illustrate in 1 Corinthians 11:11, 12, and what will keep both the man and the woman humble in Jehovah's arrangement?

20. For what purpose is the question of head covering discussed at this time?

The Parishioners Stayed Awake

A Witness now living in Missouri relates this experience had while she was working one day on an Indian Reservation in South Dakota: "I met a man who was a layman for the Catholic Church. On the reservation there is a church for each village but not a priest, so the priests take turns visiting each week at a different village. When the priest cannot be at the church, then the Indian layman reads a printed sermon sent by the priest. The layman accepted *The Watchtower* and *Awake!* from me, and I asked him if I could call back and get his opinion about them. About two weeks later I called back and he was excited. He said: 'Last Sunday the priest did not come to church and he did not mail me a sermon, so I read *The Watchtower* in the Catholic church and everybody enjoyed it. Usually everybody goes to sleep in church, but when I read *The Watchtower* nobody went to sleep.' After leaving there we called on people of the town and placed about ninety magazines, and several subscriptions were taken. Many had their interest aroused by *The Watchtower* read in church."

The Story of an Interpolation —1 JOHN 5:7, 8

MODERN scholars do not hesitate to omit from their Bible translations the spurious passage found at First John 5:7, 8. After the words "For there are three witness bearers" this added passage reads, "in heaven, the Father, the Word and the holy spirit; and these three are one. [Verse 8] And there are three witness bearers on earth." (Omitted by the American Standard Version, An American Translation, English Revised Version, Moffatt, New English Bible, Phillips, Rotherham, Revised Standard Version, Schonfield, Wade, Wand, Weymouth, etc.) Commenting on these words, the famous scholar and prelate B. F. Westcott said, "The words which are interpolated in the common Greek text in this passage offer an instructive illustration of the formation and introduction of a gloss into the apostolic text."[1] So what is the story behind this passage, and how did the science of textual criticism finally show it to be no part of God's inspired Word, the Holy Bible?

WHEN THE PASSAGE FIRST APPEARS

With the falling away from true Christianity came the rise of much controversy regarding the doctrine of the trinity, yet, though these words would have been most pertinent, early church writers never once used them. Verses six to eight of First John chapter five are quoted by Hesychius, Leo called the Great, and Ambrose among the Latins; and Cyril of Alexandria, Oecumenius, Basil, Gregory of Nazianzus and Nicetus among the Greeks, to name just a few, but the words in question never appear in the quotations. As an example, the anonymous work entitled "Of Rebaptising," written about A.D. 256, states, "For John teaching us says in his epistle (1 John 5:6, 7, 8) 'This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood; and these three agree in one.' "[2] Even Jerome did not have it in his Bible. A prologue attributed to him that defended the text has been proved to be a false one.

The "comma Johanneum," as this spurious addition is usually called, first appears in the works of Priscillian, leader of a sect in Spain near the end of the fourth century A.D.[3] During the fifth century it was included in a confession of faith presented to Hunneric, king of the Vandals, and it is quoted in the Latin works of Vigilius of Thapsus, in varying forms. It is found in the work entitled "Contra Varimadum" composed between 445 and 450 (A.D.), and Fulgentius, an African bishop, used it a little later.

Until then the "comma" had appeared as an interpretation of the genuine words recorded in the eighth verse, but once it had become established in this way, it next began to be written in as a gloss in the margin of Latin Bible manuscripts. But a marginal gloss can easily be construed as an omission from the genuine text, and so in later manuscripts it is interlined, then finally it became an integral part of the

Latin text, though its position in consequence varies, and it is sometimes before the eighth verse and sometimes after it. (Compare John Wesley's New Testament where the seventh verse follows the eighth.) An interesting survey made some years ago of 258 Latin Bible manuscripts in the National Library of Paris showed the progressive absorption of this interpolation through the centuries.

Century	*Number omitting the interpolation*
9th	7 out of 10, or 70%
10th	3 out of 4, or 75%
11th	3 out of 5, or 60%
12th	2 out of 15, or 13%
13th	5 out of 118, or 4%
14th-16th	1 out of 106, or 1%

The text was further promoted at a council held in 1215 by Pope Innocent III when a work of the Abbot Joachim on the trinity was condemned. The entire passage with the interpolation was quoted from the Latin *Vulgate* in the acts of the council, which were translated from Latin into Greek. From here some Greek writers took up the text, notably Calecas in the fourteenth century and Bryennius in the fifteenth.

ERASMUS AND STEPHENS

The invention of printing gave rise to much increased production of the original Bible text. The interpolation at 1 John 5:7, 8 was omitted in the Greek texts of Erasmus (1516 and 1519), Aldus Manutius (1518) and Gerbelius (1521). Desiderius Erasmus was violently attacked for not including the text, both by Edward Lee, later Archbishop of York, and J. L. Stunica, one of the editors of the Complutensian Polyglott, which had been printed in 1514 but still remained locked in the warehouse awaiting the pope's approval. The opposition to Erasmus was based upon the view, expressed in a letter to him by Martin Dorp, that the Latin *Vulgate* was the official Bible and could not be in error.

Confident that no Greek manuscript contained the "comma Johanneum," Erasmus in reply rashly stated that if so much as one Greek manuscript could be found to contain the words he would insert them in his next edition. He was told of the early sixteenth century Codex Britannicus, better known as Codex Montfortianus (No. 61). Keeping his promise, Erasmus inserted the words in his third edition of 1522, though he appended a long note reasoning against the addition.

A closer examination of the Codex Montfortianus reveals some interesting facts. Its collator, O. T. Dobbin, wrote that the interpolation at 1 John 5:7, 8 "not only differs from the usual text, but is written in such Greek as manifestly betrays a translation from the Latin."[4] For instance, because the Latin does not have the article "the" before each of the expressions "Father," "Son" and "holy spirit" it did not occur to the translator that the Greek would require them. So of how much worth was this codex as a *Greek* manuscript? The same fault is found in the other authority sometimes referred to, the Codex Ottobonianus 298 (No. 629) in Latin and Greek. In his fourth edition, of 1527, Erasmus inserted the definite articles to make the Greek text more accurate grammatically.

From now on the interpolation appeared in other Greek texts whose authors followed the editions of Erasmus. Then in 1550 further confusion occurred through the edition of Robert Stephens published that year. It contained a critical apparatus giving various readings from fifteen manuscripts and at 1 John 5:7 a semicircle points the reader to the margin, where seven manuscripts are cited as authority for the omission of three words only. Critics have demonstrated that this semicircle was misplaced, as were many other signs through-

out this edition, and that it should have included for omission the entire "comma Johanneum." But worse still, because only seven manuscripts were cited, it was assumed by many ignorant people that all the rest of Stephens' manuscripts did include the interpolation, for they did not realize that the remaining manuscripts did not contain the epistles of John anyway. So out of a possible 100 percent (seven manuscripts) not one included the disputed words.

It was now only a short step to introduce the text into other language translations. It had already appeared in the version of Wycliffe (1380), for he translated from the Latin, having no knowledge of Greek. But now it appeared in translations made from the Greek, such as those of Tyndale and Cranmer, though it was printed in italics and set in brackets. But by the time of the Geneva version of 1557 even this distinction disappeared and the passage is set in ordinary type without brackets. So the interpolation slipped unobtrusively into the 1611 authorized *King James Version.*

THE BATTLE RENEWED

Had the final word been said on the "comma Johanneum"? Perhaps it seemed that way as the seventeenth century progressed, dominated by the *Authorized Version.* But the murmurings never ceased and the search for the mysterious Codex Britannicus continued, for it disappeared after Erasmus was told about it. Toward the end of the century, no less a personage than Sir Isaac Newton turned the attention of his scientifically trained mind to this text. In 1690 he sent John Locke the treatise "An Historical Account of Two Notable Corruptions of Scripture." The tract set out clearly the reasons for rejecting the text as spurious and several copies circulated among friends of Newton, but it was never published until nearly seventy years later and then only imperfectly.

Meanwhile the growth of textual criticism took on new impetus. The text was attacked by Richard Simon, and Dr. John Mill gathered the evidence against the passage, though he remained its defender. But Thomas Emlyn took up Mill's evidence and urged both houses of Convocation assembled in 1717 to cut the words right out, for he said, " 'tis never given up fairly, till it be left out of our printed copies."[5] In short order Emlyn was attacked by Mr. Martin, pastor of the French Church at Utrecht, whose voluminous and subtle answer seemed to clear the field. Emlyn's reply caused Martin to launch a second tirade against him. But Emlyn won many supporters, though the devious windings of the controversy often made it extremely difficult to find out what it was really all about.

In 1729 there appeared here in England a diglot version of the Christian Greek Scriptures by Daniel Mace. In a fourteen-page note he listed the Greek and Latin manuscripts, ancient versions, early Greek and Latin writers that omitted the text and threw it out with this conclusion, "In a word, if this evidence is not sufficient to prove, that the controverted text in St. John is spurious; by what evidence can it be prov'd, that any text in St. John is genuine?"[6] Thereafter, other English translations began to omit the verse, such as the one by William Whiston (1745), well known for his translation of Josephus, and that by John Worsley in 1770.

If Edward Gibbon thought the wheel had turned full circle when he published *The Decline and Fall of the Roman Empire* in 1781 he was mistaken. With his usual sarcasm he denounced the passage as a "pious fraud."[7] Up rose another champion, George Travis, an archdeacon, who rushed into action to defend the text. His extreme

statements elicited crushing replies from Professor Richard Porson (running to over 400 pages) and Herbert Marsh, a bishop. At last the interpolation was exposed in a minute and most exact manner.

THE LAST STRONGHOLD GIVES WAY

After Porson and Marsh there was little to add. Most scholars of the nineteenth century considered the matter settled, but one stronghold remained, the Roman Catholic Church.

As late as 1897 a papal decree was issued forbidding the faithful to doubt the "comma Johanneum." In part it said:

> "Secretariat of the Congregation of the Holy Office of the Inquisition. Concerning the authenticity of the text of 1 John V. 7. (Wednesday, Jan. 12, 1897).
>
> "In a General Congregation of the Holy Roman Inquisition . . . the following doubtful question was presented:
>
> " 'Whether we may safely deny, or even treat as a matter of doubt, the authenticity of that text (1 John V. 7). . .'
>
> "All things having been most diligently examined and weighed, and the opinion of the Lords Consultors having been taken, the aforesaid Most Eminent Cardinals gave out 'the answer is in the negative.' On Friday the 15th of the aforesaid month and year, in the usual audience granted to reverend father the lord Assessor of the Holy Office, after that he had made an exact report of the aforesaid proceedings to our Most Holy Lord Pope Leo XIII, His Holiness approved and confirmed the resolution of these Most Eminent Fathers . . . "
>
> —*Acta Sanctae Sedis*, vol. 29. 1896-7. p. 637.

But Pope Leo soon realized that he had been imposed upon, and in 1902 he established a commission to study Scripture more closely, directing it to begin with 1 John 5:7, 8. Because the report was unfavorable to the earlier decree it had to be put aside, but the pope continued to be worried by the situation right up to his death. Some Roman Catholic scholars began to ignore the decree. Dr. Vogels omitted the text from his Greek Testament published in 1920. Others were at first more cautious.

In the Roman Catholic Westminster Version of the New Testament published in 1931 the footnote to 1 John 5:7, 8 after calling attention to its omission in the original text continues, "Until further action be taken by the Holy See it is not open to Catholic editors to eliminate the words from a version made for the use of the faithful."[8] But in the same version republished as one volume in 1947 the interpolation is omitted, editor Cuthbert Lattey citing the Greek text published by Jesuit scholar A. Merk, which also omits it.

So the prospect envisaged by Professor J. Scott Porter in 1848 has come true. "It is to be hoped," he wrote, after summing up the evidence on 1 John 5:7, 8, "the time will soon come when those who have the charge of preparing editions of the Bible for general circulation, will be ashamed of sending forth a known interpolation as a portion of the sacred text."[9] In recent times the discovery of such Bible manuscripts as the Codex Sinaiticus has confirmed that this particular verse was no part of God's inspired Word.

In brief summary the words of that well-known textual critic F. H. A. Scrivener can be quoted: "We need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 8: that from the Latin they crept into two or three late Greek codices, and thence into the printed Greek text, a place to which they had no rightful claim."[10]

Our faith in God's Word is greatly strengthened when we review the story of this text and reflect on the abundance of

evidence from all sources that testifies to the accuracy of the Bible we hold in our hand.

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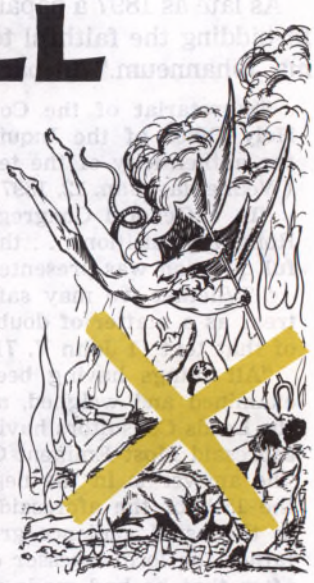
A COOL HELL

A FIERY hell of excruciating torments has been envisioned, for centuries, by religious leaders of Christendom as the certain destiny of sinners. From pulpits and in religious publications they have used unrestrained imaginations to describe in gruesome detail the awful torments that the "damned" are thought to suffer eternally in hell. This they have done without having been eyewitnesses of a fiery hell and without having found in God's written Word the descriptions of it that they have given. The subject is still popular among some religious groups, but the growing tendency among clergymen is to think of a cool hell rather than a literally hot one.

Commenting on how theologians are beginning to view hell today, clergyman John Mellin of New York's First Presbyterian Church remarked: "Today, most theologians define hell as being shut off from God. It is a present experience and a continuous process, true now as well as after death. More and more people are getting away from the idea of a physical realm of crackling fires." Clergyman P. M. Dawley of the Episcopal General Theological Seminary said: "The medieval picture of hell as a place of flaming torment which held the minds of men for some generations was inadequate." More than "inadequate," the concept of a fiery hell is unscriptural. But Mellin's saying that hell is "a present experience," while he is expressing a common worldly view, is not an improvement from the standpoint of the Bible. People ought to know what God's Word teaches about hell.



There are passages in the Bible that speak of hell, torment and fire, but these passages do not state that unrepentant sinners are confined eternally in a fiery hell where they experience conscious torment as punishment for sins. The Bible states that death, not torment, is the punishment for sin. (Rom. 6:23) The often-quoted verses in the sixteenth chapter of Luke that tell about a rich man and a beggar named Lazarus speak of hell or Hades,

flames and torment, but this is an illustration or parable and not a real-life or after-life experience, as shown by the fact that Jesus opened this illustration with the same expression that he used to open other illustrations, namely, "a certain man." Compare Luke 16:19 with verse one and with Luke 19:12.

If Jesus had been teaching by his illustration of Lazarus and the rich man that conscious torment in a fiery hell awaits unrepentant sinners, it is very strange that he made no mention of sin in the illustration. All that is said about the rich man is that he was rich and enjoyed himself with magnificence. That in itself can hardly be regarded as grounds for confining him for eternity in a place of fiery torment. Nothing more is said about Lazarus than that he was a beggar who sat at the gate of the rich man hoping to be fed the things that dropped from the rich man's table. In itself that does not recommend Lazarus for better treatment than the rich man.

Jesus was teaching something by this illustration that had no connection with punishment for sin. It had to do with classes of people and a change in their spiritual positions. On more than one occasion Jesus gave illustrations that applied to the Jewish religious leaders of his day who opposed the truths he preached to the common people. His preaching so tormented them that they finally had him killed. They well fit the rich man of his illustration. (Luke 20:19, 20, 46, 47) On the other hand, the common Jewish people, who were treated like beggars by the religious leaders, experienced a great spiritual change when they became disciples of Jesus; they were pictured by Lazarus.—1 Cor. 1: 26-29.

At Mark 9:47 and 48, Jesus warns of Gehenna, "where their maggot does not die and the fire is not put out." What he says in these and the surrounding verses gives no suggestion that those who are pitched into Gehenna are conscious and suffer torments there. His mention of maggots links Gehenna with decaying flesh and not with immortal souls in hell. The valley of Hinnom (Greek: *Gehenna*) near Jerusalem was a place where dead bodies were cast. Sulphur-fed fires were kept burning to destroy the refuse, and maggots ate dead flesh not reached by the flames. Jesus used Gehenna to symbolize eternal destruction for the wicked. It was from this valley by Jerusalem that the symbol of the "lake of fire and sulphur," at Revelation 20:10, was drawn.

Although Revelation speaks of the lake of fire as the place where the Devil and his beastly organization are thrown and says that they "will be tormented day and night forever and ever," we cannot conclude that this is the fiery hell envisioned by certain religious leaders. In their hell the Devil is the one who is doing the tormenting, not the one being tormented. Furthermore, this lake of fire is identified in verse fourteen. There we are told that hell or Hades is thrown into it. "And death and Hades [hell] were hurled into the lake of fire. This means the second death, the lake of fire." The throwing of death and hell into the lake of fire indicates their end or destruction. This is confirmed at 1 Corinthians 15:26, which says: "As the last enemy, death is to be brought to nothing."

When Adamic death, the death we all have inherited from Adam, ceases to have power over mankind, it will have been brought to nothing as if cast into the destructive lake of fire. Its companion, hell, which also is brought to nothing by being cast into the symbolic lake of fire, has always been inseparately linked with death. It, too, will become a thing of the past.

The word "hell" is translated from the Hebrew word "Sheol" and the Greek word "Hades." Peter showed that these two words have the same meaning by using Hades, as recorded at Acts 2:27, when he quoted Psalm 16:10, which uses Sheol. These words do not convey the thought of a fiery place of torment. The *King James Version* translated Sheol as hell, grave and pit. At Job 14:13 this Bible version translates Sheol as "grave," whereas the Catholic *Douay Version* uses "hell." The fact that this text tells of Job praying to be hidden in hell gives further evidence that hell is not a place of torment, but the common grave of mankind.

A close examination of how the Bible words for hell are used makes it evident that they do not refer to a fiery place of eternal torment for "damned souls." Being the common grave of mankind, hell contains dead persons. Revelation 20:13 speaks of hell as giving up the dead in it. The common grave of mankind, where all humans go because of Adamic death, is actually the Bible hell from which multitudes of sleeping dead will be brought back to life. —John 5:28, 29.

CHANGE OF ATTITUDE IN QUEBEC

ONE of Jehovah's witnesses who attended the "Everlasting Good News" Assembly at Trois-Rivières (Three Rivers), Quebec, Canada, related this experience: "I met a man over seventy years of age at the assembly. He had white hair and a kind, yet authoritative face. He had been a policeman, and in 1949 he was very active in driving a police car in Montreal and taking many of Jehovah's witnesses to the police station. I started to tell some of my experiences with the police at that time. He hung his head, and looking at the floor, he said, 'I was so ignorant then.' He loves the truths of God's Word now and wanted to sit where he could hear every word. He was taking notes so as to look up the scriptures after he returned home. He said he was not baptized yet but hoped to be."

A change in attitude was also manifested by the radio and television stations and the newspapers, which have not generally been friendly in the past. For the first time there was an interview with Jehovah's witnesses on CBF, French Radio-Canada, the program being heard in all cities of the province, as well as all the French network in Canada. English CBC in Montreal ran an interview of eight minutes. Montreal radio CKLM gave an interview, and two radio stations in Trois-Rivières commented on the assembly each day of the assembly week. The interviewers on the various stations especially wanted to discuss the beliefs of Jehovah's witnesses. Also granting an interview was the Quebec City television station, even though the assembly was held seventy-five miles away. The French newspaper of Trois-Rivières, *Le Nouvelliste,* which had not been favorable in the past, gave more than 100 column inches to the assembly. The larger newspapers of Montreal and Quebec City also covered the assembly, with the weekly Montreal newspaper, *Le Nouveau Samedi,* giving a report of four pages with many photographs. The report, published in its issue of October 5, 1963, said, among other things:

"What is a witness of Jehovah? Doubtless, many are asking this question. Who are these 'wicked persons' about whom we heard in the past, these hell-hounds of Satan, that we heard spoken about as darker than the Devil himself? They are good people, like you and me, family heads, humble workers, professional people, men from all ranks living according to the teachings of the Bible. Each Witness must walk in the footsteps of Jesus Christ and demonstrate his faith by preaching and teaching . . . as did Jesus and his apostles."

All together, there were over a thousand column inches given in the newspapers to the assembly and the work of the Witnesses. This has no doubt aided in changing the attitudes

of many other persons, causing them to be favorably disposed to the message of God's kingdom.

A householder who rented a room to Jehovah's witnesses during this assembly at Trois-Rivières, Quebec, telephoned after the assembly to say: "I did not want to miss the opportunity to thank you for the privilege we had to lodge some of your delegates. We have lodged many other people before but never had such kind and distinguished people as your people. We thought that your people were really going to force your religion upon us, but they didn't. We were the ones that asked questions, and we have learned so much from them."

● How did Adam after his rebellion learn that God said, "Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take fruit also of the tree of life and eat and live to time indefinite,—"? (Gen. 3:22) —E. D., U.S.A.

This text does not say that Jehovah God said this to himself so that Adam could not hear it. Rather, it strongly appears that Jehovah said it out loud so that Adam could hear and know why he was being driven out of the paradise of pleasure. In doing this, God surprised Adam with something that he did not know before, neither he nor his wife, Eve; namely, that in the middle of the garden there was the "tree of life" and that to be privileged to eat of that tree betokened that the eater was deserving of life everlasting in the paradise.

There is nothing in the preceding record to indicate that either Adam or Eve knew of this "tree of life" in the middle of the Garden of Eden, when Eve engaged in conversation with the serpent. Then she mentioned only the trees of the garden and included them all in one group and made an exception only with the "tree of the knowledge of good and bad," which was prohibited to her and her husband, but she made no mention to the serpent of the "tree of life in the middle of the garden," this tree that is mentioned in the ninth verse of the second chapter.

So now God says that for the express purpose of preventing them from eating of this tree he is driving them out: "With that Jehovah God put him out of the garden of Eden to cultivate the ground from which he had been taken. And so he drove the man out." (Gen. 3:23, 24) Doubtless when God drove them out he ordered them out with some verbal expression and told them in effect to "Get moving!" Thus it is most likely that Adam learned of the "tree of life" and of God's expression here, "Man has become like one of us in knowing good and bad," by an audible expression on the part of Jehovah God, not by God's saying this in his heart and then causing some inspired revelation to Adam later on. Then when Adam wrote this second document he could refer to this "tree of life in the middle of the garden" of Eden.

ANNOUNCEMENTS

ASSEMBLIES FOR 1964

For the benefit of all of Jehovah's witnesses and others who are interested in God's Word, the Watch Tower Society is pleased to announce that arrangements are being made for a series of assemblies to be held from June through August of this year. Since there will be a large number of assemblies, one should be relatively close to your home. Make plans now to be in attendance.

Each assembly will provide a most beneficial four-day program, beginning Thursday after-

noon and concluding Sunday at about 6 p.m. Be sure that you are on hand all four days. Arrangements for immersion are being made at each assembly, either Friday or Saturday, depending on when local facilities are available. In due time information regarding rooming accommodations, assembly sites and other matters will be provided. But the thing to do now is to study the list of assembly cities, decide which one you will attend, and plan your vacation dates to include all four days of the assembly.

UNITED STATES

JUNE 25-28: Atlantic City, N.J.

JULY 2-5: Cicero, Ill.; Little Rock, Ark. (tentative)

JULY 9-12: Corvallis, Oreg.; Jacksonville, Fla.; Owensboro, Ky.; Richmond, Va.

JULY 16-19: El Paso, Tex.; Indianapolis, Ind.; Long Beach, Calif.; Pocatello, Idaho; St. Cloud, Minn.; Syracuse, N.Y.

JULY 23-26: Austin, Tex.; Bismarck, N. Dak.; Charleston, S.C.; Davenport, Iowa; Detroit, Mich.; San Bernardino, Calif.; San Jose, Calif.; West Springfield, Mass.

JULY 30—AUGUST 2: Columbus, Ohio; Topeka, Kans.; Ventura, Calif.

AUGUST 6-9: Brewer, Maine; Grand Rapids, Mich.; Greenville, S.C.; Santa Rosa, Calif.

AUGUST 13-16: Duluth, Minn.; Great Falls, Mont.; Montgomery, Ala.; Tacoma, Wash.

AUGUST 20-23: Yuba City, Calif.

AUGUST 27-30: Cheyenne, Wyo.

Dates not set: Wilkes-Barre, Pa. (tentative)

SPANISH ASSEMBLIES

JULY 23-26: Austin, Tex.; San Bernardino, Calif.

AUGUST 20-23: Philadelphia, Pa.

CANADA

JULY 2-5: Alberni, B.C.; Camrose, Alta.; Portage La Prairie, Man.; Val d' Or, Que. (French)

JULY 9-12: Dawson Creek, B.C. (tentative); St. Catharines, Ont.

JULY 16-19: Cloverdale, B.C.; Cornwall, Ont.; Ft. William, Ont.; Swift Current, Sask.

JULY 23-26: Granby, Que. (French) (tentative); Guelph, Ont.; New Glasgow, N.S.; Selkirk, Man. (tentative)

JULY 30—AUGUST 2: Chilliwack, B.C.; Lindsay, Ont.; North Battleford, Sask.

AUGUST 6-9: Bridgewater, N.S.; Chatham, Ont.; Trail, B.C.; Yorkton, Sask.

AUGUST 13-16: Prince George, B.C.; Red Deer, Alta.; Trenton, Ont.

AUGUST 20-23: Fredericton, N.B.

AUGUST 27-30: New Westminster, B.C.

FIELD MINISTRY

Throughout March Jehovah's witnesses will continue to conduct themselves in a manner worthy of the good news, not only by leading clean moral lives, but also by sharing the Kingdom message with all they meet. They will be offering to all persons a year's subscription for the outstanding Bible-study aid, *The Watchtower*, together with three Bible booklets, on a contribution of $1.

MEMORIAL

"Keep doing this in remembrance of me," said Jesus Christ as he instituted a simple observance to memorialize his death. This year the date to observe this memorial falls on Saturday, March 28, after 6 p.m., Standard Time. All of Jehovah's witnesses, whether their hope is to be joint heirs with Christ in the heavenly kingdom or to be earthly heirs of the new system of things, will assemble at their local places of meeting on this occasion. After an appropriate discourse, the Memorial emblems, the bread and the wine, will be passed, separately, after Jehovah's blessing has been asked upon each. All persons of goodwill toward God are invited and encouraged to attend, and an invitation is extended to all who sincerely desire to serve Jehovah God to avail themselves of provisions made in the congregation to learn how to have a share in disseminating the good news of God's kingdom to others. If you do not know where the nearest Kingdom Hall is located, write the publishers of this magazine for information.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 26: Faithful Women Ministers—A Blessing to the New World Society. Page 172.

May 3: The Privileges of the Christian Woman. Page 178.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1964
Semimonthly

THE CHRISTIAN WOMAN'S NEED FOR A HEAD COVERING —WHEN?

HER HEAD COVERING AND CONGREGATIONAL ACTIVITIES

CHERISH YOUR FREEDOM

THE INSPIRATION BEHIND CHRISTIAN SCIENCE

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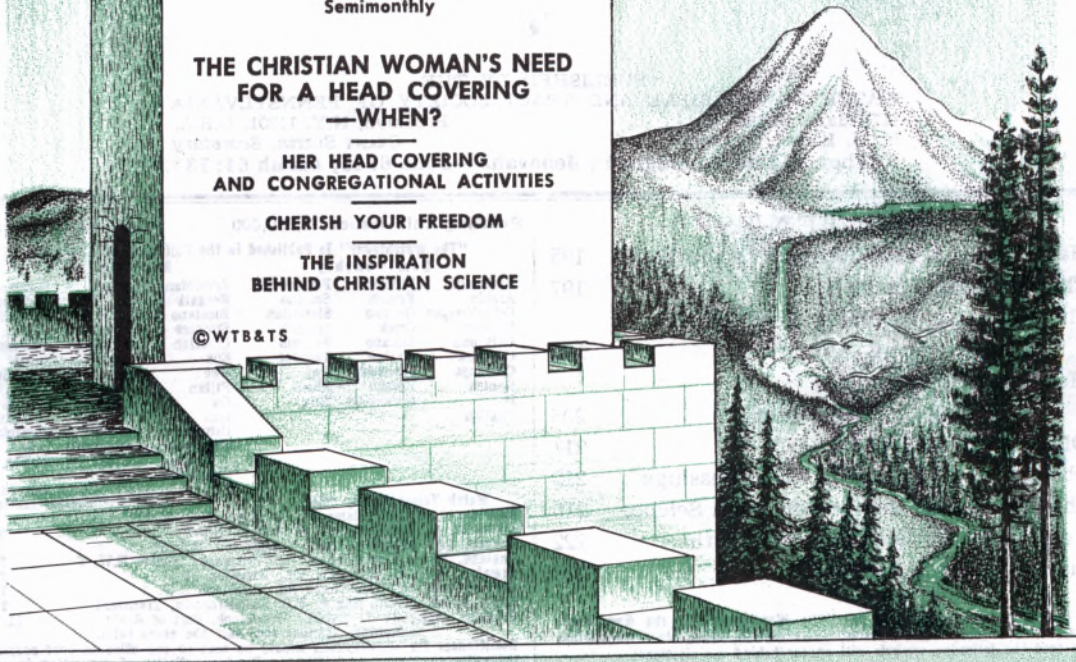

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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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Have You Put Your Religion To The TEST?

WHEN you were in school, your teachers gave you tests to find out if you were meeting school standards. If you consistently answered questions incorrectly, you failed to pass the test.

What about your religion? When was the last time you put it to the test? Have you tested it in the light of God's Word, the Bible, to see if it meets God's standards?

Is that necessary? Yes, because not all religion is good. Said the Christian apostle Paul: "Even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." (Gal. 1:8) Also, Jesus Christ prophesied: "Many false prophets will arise and mislead many." (Matt. 24:11) So today we find hundreds of religions in the world teaching conflicting doctrines and observing different practices. Because of these many false religions, the inspired Word of God urges: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

How can you put your religion to the test? By using the Bible as your measuring rod. That is the rule beside which you can put the doctrines and practices of your religion to see if they measure up to God's standards. Extremely helpful, too, is the discussing of Bible doctrine and religious practice with those who have made a serious study of the Bible—Jehovah's witnesses. See how their understanding of the Bible squares with the teachings of your religion. Then determine for yourself where the truth lies after hearing both sides of the matter. Do not reject such discussion, for the Bible counsels: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation."—Prov. 18:13.

Do not be lulled into a false sense of security and take it for granted that what you hear from a pulpit is automatically the truth because it is uttered in the name of religion. For example, almost all religion teaches that man has an immortal soul and that the soul's destiny is heaven or a fiery hell for eternity after death. Yet, according to the Catholic Douay Version of the Bible, Acts 3:23 says: "And it shall be, that every soul which will not hear that prophet shall be destroyed from among the people." How can the human soul be immortal if it can be destroyed? Obviously, it cannot be immortal.

This is not just an isolated scripture. Throughout the Bible there are hundreds of similar uses of the word "soul." But not once does the Bible show that the soul is immortal! Instead, God's Word shows that man was created mortal. He rebelled against God and was sentenced to death; yes, death, not immortal life in heaven or hellfire. God said: "For dust you are and to dust you will return." (Gen. 3:19) Man was not promised automatic immortality for his sin, but death.

That is why faith in God is so necessary, for exercising such faith is the only way we can ever be released from the grip of death. How? Jesus promised: "For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and *I will resurrect him at the last day.*" (John 6:40) Note that Jesus spoke of a resurrection, and said that it would be at "the last day," not at a person's death.

Think about this, too. If you had an immortal soul that at death went to heaven, hellfire, or purgatory, why would you ever need a resurrection? The simple truth is that a resurrection is necessary for the dead in order to bring them back to life, as they are not in an immortal state, but are in the graves awaiting the resurrection.

No, your soul is not immortal. In fact, you do not have a soul, but you are a soul, as Genesis 2:7 clearly explains: "Man came to be a living soul." The word "soul" in the Bible is synonymous with the creature himself. (Lev. 11:46) So man's hope is not based on his immortal soul, but is as Jesus said: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—John 5:28, 29.

The foregoing exposes just one sample of religious error. The list of doctrines and practices not corroborated by the Bible is a long one. Such find their origin in paganism, rooted in the teachings found in ancient Babylon thousands of years ago! As John Henry Newman, whom Pope Leo XIII made a cardinal, said of some of these practices: "The use of temples . . . incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons . . . images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin."—*Essay on the Development of Christian Doctrine,* pages 355, 371, 373, edition of 1881.

What should you do, then, if your religion does not pass the test of God's Word? You have a heavy responsibility. States the inspired warning: "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." (Rev. 18:4) This means you must abandon false religion and accept true religion if you are to escape God's adverse judgments.

The testing you need to do with your religion is far more important than the tests your teachers gave you in school. Failure there might have meant being left back a grade. However, failure to test your religion may mean being left out of God's purposes altogether. So "keep testing whether you are in the faith, keep proving what you yourselves are."—2 Cor. 13:5.

It may make you feel uncomfortable to think that your religion may not be acceptable to God, but it will work for your everlasting benefit to find out now. If you pursue what is true and reject what is false, God will look on you with favor. You, too, can then have the bright prospect before you of living forever in God's righteous new system of things after this world's end, for "the righteous themselves will possess the earth, and they will reside forever upon it."—Ps. 37:29.

Cherish Your Freedom

Freedom is precious, but there is freedom that is even more to be desired than freedom from political oppression. Do you enjoy such freedom?

NUMEROUS wars and revolutions have been fought within just the present generation to obtain freedom from undue restrictions of oppressive governments. It is understandable that people should cherish their freedom and that they would not want to live in a police state where their every move is watched. But despite the desirability of freedom from political oppression, there is an even more important freedom that one should be interested in obtaining.

This was well illustrated in the first century of our Common Era when the promised Messiah Jesus Christ came to deliver the Jewish nation from bondage. The Jews were in subjection to the Sixth World Power, Rome, and they felt that the laws of this governing power were unduly restrictive—the heavy taxation measures being especially distasteful. They longed to be freed from this yoke of political bondage to Rome. They wanted their own king to rule over them, as he once did in the days prior to the overthrow of the Judean kingdom in 607 B.C.E. How they looked forward to the coming of the Messiah to bring them relief!

But when Jesus came the Jews were disappointed, even to the point of rejecting him. Why was this? It was because Jesus did not lead a movement to release them from the yoke of political bondage to Rome. The Jews were so concerned with obtaining political freedom that they overlooked the far more important religious freedom that Jesus brought them. Jesus opened up the prison doors, as it were, but the majority of the people preferred to stay inside.

'STAND FAST IN FREEDOM'

Even after some had been released from the religious restraints that bound them, they desired to return to that from which they had been freed. Failing to appreciate their newly received freedom, they felt more comfortable under the restraining confinements of the Mosaic law. This was the problem of many Christians in the Roman province of Galatia. So the apostle Paul, who had first brought them the liberating message of Christ, wrote a heartfelt letter to the Galatians, urging them: "Stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 5:1.

Almighty God had given his nation of Israel a very exacting set of more than six hundred laws for the purpose of preserving them morally clean, and to lead them to the Christ when he arrived. But the Galatians, who had been freed from the obligations to this Law by their acceptance of Christ, were again subjecting themselves to its freedom-restricting decrees. So the apostle Paul explained to them that "all those who depend upon works of law are under a curse," but that "Christ by purchase released us from the curse of the Law by becoming a curse instead of us."—Gal. 3:10-24.

Yes, the Mosaic law showed up humans as accursed sinners, for no matter how

hard one tried, he could not maintain consistent obedience to all of its requirements, nor was there an end to the sacrifices for sin that it required. (Gal. 3:10; Deut. 27:26) Mankind therefore needed a savior to deliver them from the sin and death to which this Law condemned them. So "when the full limit of the time arrived," Paul explained, "God sent forth his Son, . . . that he might release by purchase those under law, that we, in turn, might receive the adoption as sons. So, then, you are no longer a slave but a son; and if a son, also an heir through God."—Gal. 4:4, 5, 7.

How glad the Galatians should have been for this freedom! By accepting the benefits of Christ's ransom and receiving God's spirit, they no longer were slaves to the Mosaic law, but now became righteous sons of God in line for everlasting life. Why, then, should anyone want to go into slavery again? Paul asked them: "How is it that you are turning back again to the weak and beggarly elementary things [pertaining to the Mosaic law] and want to slave for them over again? You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4:9-11.

Some years earlier Paul had spent much time witnessing to the peoples in the Roman province of Galatia about the freedom effected by Jesus' sacrifice. In one of their synagogues he had explained that through Jesus "a forgiveness of sins is being published to you; and that from all the things from which you could not be declared guiltless by means of the law of Moses, everyone who believes is declared guiltless by means of this One." The Galatians accepted this message. Those among them who had been scrupulously observing sabbath days, abstaining from certain foods and keeping other Law requirements were evidently happy to be free from these restrictions. But now they were being enslaved again, and Paul feared for them. —Acts 13:38, 39.

"Tell me," he wrote, "you who want to be under law, Do you not hear the Law?" Paul then drew an illustration from the Bible account concerning Abraham's servant girl Hagar and his beloved wife Sarah. Hagar represented the law covenant, "which brings forth children for slavery," Paul said, while Sarah stood for God's covenant with Abraham, in keeping with which he would produce the promised Seed, Jesus Christ, along with thousands of other spiritual children. So Paul explained that the time had arrived to "drive out the servant girl and her son," since the law covenant represented by her had served its purpose and was no longer necessary.—Gal. 4:21-31; Gen. 21:1-21; 15:5; 22:16-18.

That law covenant exposed its children as sinners, and it contained no provision for lastingly removing their sinfulness. How happy the Galatians should be that it was set aside by God, and they were free from it! "For such freedom Christ set us free," Paul proclaimed. They should cherish this freedom. "Therefore stand fast," he urged, "and do not let yourselves be confined again in a yoke of slavery." —Gal. 5:1.

CHERISHING FREEDOM TODAY

Even today there is a danger of coming into bondage to religious restrictions from which one has been freed by the sacrifice of Christ. The many Jews who do not accept Jesus as the Messiah still feel obligated to observe the various features of the Mosaic law. They keep scores of dietary laws, observe feast days, as well as the different sabbaths. Even until now they do not accept the freedom granted by

Christ.—Rom. 6:14; 10:4; Eph. 2:14-16; Col. 2:20-22.

But many persons in Christendom are also bound by traditions that Christ in no way obligated them to keep. Some religions, for instance, still require the observance of the Jewish weekly sabbath. Yet at no time did Christ indicate that this law was to continue to apply to his followers. In fact, the apostle Paul said that he was in fear because the Galatians had fallen back to "observing days and months and seasons and years." Christ effected a release from such sabbath-day requirements.—Gal. 4:10; Col. 2:13-17.

Another Mosaic Law requirement that is still enforced upon many parishioners is to give a tenth of their income to the church. However, since Christians are no longer bound by the Law, they are free to contribute according to their means. They are not restricted to giving just 10 percent, neither are they obligated to give that much.—Num. 18:21, 24-26; 2 Cor. 9:7.

In addition, Christendom has added many seasonal celebrations as a burden upon their peoples that are nowhere authorized in the Scriptures. There are Thanksgiving, Christmas, New Year, Lent and Easter, to name just a few. At Christmastime many feel forced to go into debt in order to send cards and give presents to numerous acquaintances. Then, every Easter, millions are made to feel obligated to purchase a new outfit of clothes so as to appear stylish before their neighbors. How happy one can be that the teachings of Christ provide freedom from such unchristian celebrations!

Christians can also be glad for freedom from numerous restrictions that various religious organizations place upon their peoples. As an example, some prohibit the people from eating meat on particular days and their priests from getting married. Besides restricting one's freedom, these laws are expressly warned against by the Christian apostle Paul. In his letter to Timothy he said that "some will fall away from the faith, . . . forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving." —1 Tim. 4:1-4.

PROPER USE OF FREEDOM

Now, just because Christ provided a release from Mosaic Law obligations, as well as from any other similar restrictive prohibitions, that does not mean that Christians are free to engage in wrongdoing. "You were, of course, called for freedom," Paul wrote the Galatians; only do not use this freedom as an inducement for the flesh," or, as Peter said, "as a blind for moral badness." But, to the contrary, "through love slave for one another. For the entire Law stands fulfilled in one saying, namely: 'You must love your neighbor as yourself.' "—Gal. 5:13, 14; 1 Pet. 2:16.

If Christians are motivated by God's spirit, which is holy, they "will carry out no fleshly desire at all." "Fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these" will be alien to them. The apostle Paul emphasized that Christians are not free to practice such unloving things. —Gal. 5:16-21.

But in keeping with Christ's example Christians will imbibe God's spirit, the fruitage of which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." Christians cherish their freedom to practice these things, free from any unscriptural restrictions.—Gal. 5: 22-24.

The Christian Woman's Need for a HEAD COVERING —When?

> "For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory."—1 Cor. 11:7.

WHEN man and woman serve God in harmony with His principles of theocratic order they bring honor and praise to Him as their Creator. When a man faithfully fulfills his role as head of his family, not only in discharging his obligations as breadwinner and provider of material needs, but also in caring for the spiritual needs of his family with loving and patient concern, he truly is a glory to God, the One in whose image and likeness he was created. (Gen. 1:26) He is also a blessing to his family, and certainly makes it a delight for the woman to fulfill her role as his helpmate and wife. In turn, by the wife's recognizing her relationship to her husband, that he is her head, and by her honoring her head by faithful and loyal support of him, she becomes a glory to him.—1 Cor. 11:7.

1. (a) How can man be a glory to God, and in being so, how does this help his wife? (b) How can a woman be a glory to the man?

[2] The woman can only be "man's glory" as she holds her God-arranged relationship to the man, never by usurping the man's headship. It is for this reason that circumstances may at times require the woman to wear a head covering. As we have seen in the previous issue of *The Watchtower,* Paul's argument at First Corinthians chapter 11 on the need for a head covering is based on the principle of theocratic headship, which he stated at verse three: "The head of every man is the Christ [Jesus, not the congregation]; in turn the head of a woman is the man; in turn the head of the Christ is God." So the head covering becomes necessary for a woman when she is performing some function or duty that normally should be performed by her husband or by a dedicated Christian man, and that she is performing in a temporary way or due to special circumstances. The important thing is not

2. (a) Out of regard for what principle does the need for a head covering arise? (b) What is the important thing in connection with a woman wearing a head covering?

the head covering in itself, but the heart attitude and proper theocratic conscience of the woman wearing it. She appreciates that this is God's arrangement, and wears the head covering primarily out of respect for Him and His theocratic arrangement of things as far as the sexes are concerned. A woman can have a good conscience in this matter only if, besides wearing the head covering at the appropriate time, she has a wholesome respect for the one whose headship is being honored thereby.

[3] Up until 1926 all the women in the congregation wore head coverings when attending meetings. (See *The Golden Age* as of September 8, 1926, pages 780-791; *The New Creation* (1904), pages 271, 272; *Zion's Watch Tower* as of December 1, 1907, pages 360, 361.) It appears that there are basically three situations that would require a dedicated woman to wear a head covering. These may be stated as (1) where she has to pray or teach in the presence of her husband, (2) if she teaches a group including a dedicated brother, and (3) when, because of the absence of a qualified male, she has to pray or preside at a congregation meeting. In this and the succeeding article we will consider each of these situations in turn.

HEAD COVERING AND WIFELY SUBJECTION

[4] The basic relationship of a woman to a man is in marriage, as a wife to a husband. The apostle Paul in his discussions on womanly subjection in the Christian congregation at 1 Timothy 2:11-13 and 1 Corinthians 11:3-16 refers to the creation of the first human pair to show their relationship to each other, the man being created first and being given the responsibility of headship. So certainly in the marriage relationship the Christian wife will want to show proper subjection, whether her husband is a fellow minister of the good news or not.

[5] When, then, in the marriage relationship might it become necessary for the woman to wear a head covering as a sign of subjection to her husbandly head? Perhaps asking another question will quickly help us to get the answer. If the whole family is together, the husband, the wife, and the children, and a family study is to be conducted, or prayer is to be offered, who would be the natural one to handle these matters? The husband, of course! As the head of the family, the father is the one who would normally be expected to lead in teaching his family and in bringing up the children in the "authoritative advice of Jehovah," and in representing them in prayer to God. (Eph. 6:4) But if the husband is not a dedicated Christian, and yet he is agreeable to sit in on the study conducted by his dedicated wife and at which she offers prayer, then while performing these functions she would wear a head covering. She is performing duties that would normally be performed by her husband when present. Of course, if he is not present, then the wife need not wear a head covering, since teaching her children is also her privilege and responsibility and she is not thereby usurping the position of her head. But when the husband is present, then, if she conducts the study and offers prayer, she would do so with her head covered, since she is serving temporarily until such time as her husband accepts the truth and is able to care for these duties himself.

[6] Even outside the home the principle

3. What three basic situations arise that require the wearing of a head covering by a dedicated woman?
4. In connection with what particular relationship of man and woman do the questions of headship and subjection arise?
5. (a) Who should normally be expected to lead the family in Bible study and in prayer? (b) So when in connection with these matters may a woman have to wear a head covering?
6. What would be the situation where an undedicated husband accompanied his wife on a Bible study with another family?

would apply. If the husband, because of being favorably inclined, accompanies his wife to another home where she holds a Bible study, she would wear a head covering while praying and while conducting the study. Though there may be another man present, such as the head of the house where the study is being held and who is also an undedicated person showing interest, her wearing a head covering would not be in connection with him, since he is not her head nor a member of the congregation. The head covering in such a case would serve as a sign of subjection only to her husbandly head.

[7] Likewise when at the meal table. If the undedicated husband requests his wife to pray, she may do so, but with her head covered. But, in his absence, where she is having a meal just with her minor undedicated children, she would not require a head covering when praying.

IN CONNECTION WITH DEDICATED MALE CHILDREN

[8] But if, though the husband were absent, there were a dedicated son of the family present, what then? Of course, if this son is an adult there would be no question of the procedure to follow, since he would naturally do the praying. But it may be that the son is still fairly young in years, perhaps in his early teens. In that case the mother would have to use her own discretion whether to call on him to pray or not. He is still under her care as a mother, and for that reason he is subject to her, and, indeed, must give her "honor" from that standpoint. (Eph. 6:2) So it would be up to her as to whether she called on this dedicated young son to pray or, because of feeling that he was not yet sufficiently capable or because of particular circumstances at the time, chose to offer prayer herself. But if she did the praying, it would be proper for her to wear a head covering, and such would apply also while conducting a study with such dedicated son. Why so?

[9] The dedicated son is now a member of the congregation, and, as such, teaching him or praying in his presence should properly be by a mature dedicated male. In his home this would normally be by his father. So the mother, by wearing a head covering under such circumstances, is acting in more than the capacity of mother, for the head covering serves as a sign or indication that she acts also for her husband, the boy's father. So we might say that this strengthens her position, enabling her to act theocratically toward the dedicated son in connection with spiritual things, yet without any violation of the theocratic order. At other times, when family worship is not involved, she can properly exercise her position as mother toward her son without any requirement of a head covering, giving necessary discipline and counsel as required.

[10] Such a mother will be an excellent example to her dedicated son of how a theocratic woman should act, and this will be of great value to him when he later has a wife and home of his own. Also, he will have no room for complaint that his mother is acting out of place toward him as a dedicated male. At the same time the dedicated mother will be interested in helping her son advance to maturity so that he can adequately represent the family, when necessary, in prayer to Jehovah. Of course, if the husband is also a dedicated witness of Jehovah, he will have all the more reason to fulfill personally, as far as possible,

7. What about at mealtimes?
8. What situation as to prayer arises where there is a dedicated son in the family, and when would the mother wear a head covering in this case?
9. What factors are involved in the mother's wearing a head covering in connection with the minor dedicated son, and how does this strengthen her position?
10. What example is thus set for the dedicated son by the mother, and what heavy responsibility rests with the dedicated father?

his obligations as head of the house, now that he has a dedicated son as a member of it. He is the one who can and should provide the more advanced training the boy now needs.—Prov. 23:19, 24.

PRAYER BY UNDEDICATED ONES

[11] The situation may arise where the wife accepts the truth and becomes one of Jehovah's witnesses but her husband does not, yet he continues to lead the family in prayer at mealtimes. If he is a person rightly disposed and is himself making progress toward dedication he might in sincerity express an appropriate prayer in harmony with the truth of God's Word to which the dedicated woman can give a conscientious "Amen." The man is still the head of the house and properly should be expected to lead his family in worship. However, if he manifests no interest in God's Word or if he holds religious beliefs that are not in harmony with the Bible and that are reflected in his prayers, the enlightened wife could not say "Amen" to these. While he prays she could offer a silent prayer on behalf of herself and the children, with the assurance that Jehovah will hear her petition.

[12] Joining hands while praying is a regular practice with some families, but since this denotes unitedness in the prayer it would not be suitable for a Christian to share in this when the prayer is given by an undedicated person whose thoughts were not toward the true worship of Jehovah God. So this is something to watch when invited out for a meal by persons not in the truth where you know this is the custom of the family. For one thing, you do not know what may be said in the prayer and just as you could not give an "Amen" to it, so you would not want to show acquiescence in the prayer by holding hands around the table. But, some may ask, is this not taking matters to an extreme? No, not at all. Prayer is a matter of worship, something not to be treated lightly, but something that must be holy and in harmony with Jehovah's will. To maintain a good conscience the dedicated Christian will not want to give even an appearance of sharing in any worship other than the true worship of Jehovah. —1 Cor. 10:20, 21; 2 Cor. 6:14-18.

[13] A difficult situation arises where the husband has been disfellowshiped from the Christian congregation and is still in a disfellowshiped state. While the wife is still subject to him as her husband, yet, in harmony with the Scriptures, she can have no spiritual fellowship with him. (Rom. 16:17) How might this affect the matter of prayer at mealtimes? If he insisted on praying at the meal table, the wife could not in any way acknowledge his prayer, either by a silent or an audible "Amen." She can offer her own prayer silently to Jehovah while he is praying or afterward as she feels is suitable. If the disfellowshiped husband asked his wife to pray for the family in his presence, she would have to refuse. However, she could pray silently for herself and for the children even though he were present, but not at his direction. From this it can be seen that the question of the need for a head covering would never occur in this case, since there would be no occasion where the wife would perform any function of teaching or praying audibly in the presence of her disfellowshiped mate.

11. How may the dedicated woman conduct herself toward prayers by her undedicated mate (a) if he is rightly disposed and expresses an appropriate prayer? (b) where his prayers are not in harmony with God's Word?

12. (a) Under what circumstances would holding hands around the table during prayer not be proper for Christians? (b) Why is this not an extreme view of things?

13. (a) What should be done where a disfellowshiped husband offers prayer at the meal table? (b) If he requests his dedicated wife to pray for the family? (c) How does this affect the question of head covering?

CONDUCT TOWARD UNBELIEVING HUSBAND

14 The faithful woman minister who is the wife of a man not in the truth, that is, an undedicated man, which circumstance may necessitate her wearing a head covering at times in his presence, will be concerned that her conduct is in keeping with this outward sign of subjection. Her attractiveness in Jehovah's eyes does not depend on just a formal show of subjection by means of a head covering, but it is in her modestly keeping her position as a wife, always having "deep respect for her husband." (Eph. 5:24, 33) But, you may ask, how can a woman have deep respect for a husband who takes a hateful course toward the truth and toward his wife's worship of Jehovah? Certainly you cannot respect a man's views when they are anti-God, or his words when they are blasphemous and perhaps even filthy. Yet even under such circumstances, by respecting the office of headship that a husband should be filling, it is possible to conduct oneself in a way so as to avoid any rebelliousness against Jehovah's arrangement. For one thing, a woman would avoid speaking disparagingly of her husband, however bad, when she is with others.

15 For a woman who finds herself in the situation of being married to a man who is difficult to get along with and who may even be harsh in his conduct, there is comfort in the example of Jesus. Note the opening words of First Peter chapter 3: "In like manner, you wives, be in subjection to your own husbands." In what manner? For one thing, Peter has just been discussing the case of Christian house servants who suffered unrighteously for copying Jesus, who left us a model of how to conduct ourselves under undeserved suffering. Of him Peter writes: "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." So wives who have to endure unjust treatment can do so as those Christian house servants were told to do and as Jesus did, committing themselves to Jehovah, who in due time will reward their faithful conduct.—1 Pet. 2:18-23.

16 But the subjection of house servants to owners may include at times "those hard to please." Then he says: "For if someone, because of conscience toward God, bears up under grievous things and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being slapped, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God." (1 Pet. 2:18-20) Just as in the case of house servants so in the case of wives, their subjection is a relative one, since God's will and conscience have to be taken into account. So if her husband should prove to be hard to please, even to the point of outright opposition to her stand as a dedicated Christian, yet the faithful woman minister will always hold fast to her dedication to do Jehovah's will. At the same time she will faithfully seek to hold to her relationship to her husband as Jehovah has arranged it, even though this proves to be very difficult at times.

17 Fortunately, not all husbands are as bad as that. But quite often it happens that the husband just appears to have no in-

14. (a) While having to wear a head covering at times, what particularly will the Christian wife have in mind so as to maintain her attractiveness in Jehovah's eyes? (b) What about where the husband's conduct is not in harmony with good principles?

15. What example as to suffering under evil do dedicated women have?

16. (a) What kind of subjection by Christians does Peter discuss, and with what helpful counsel? (b) While being subject in a relative sense to her husband, what two things does the Christian wife have to take into account, with what determination?

17. By what conduct may an unbelieving husband be won over to the truth?

terest in the truth and shows no desire to make any move to associate with the New World society. What then? Recall what we read earlier from 1 Peter 3:1, 2? "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." Yes, the one thing that might win such husbands to the truth is the conduct of their wives, faithful wifely subjection along with deep respect.—1 Cor. 7:16.

[18] Because of such faithfulness the Christian wife at all times maintains her spiritual attractiveness before Jehovah and the Christian congregation. The dedicated man married to such a wife should be most appreciative of such a blessing, for she is indeed a glory to him. If her husband has not yet accepted the truth the Christian wife will maintain her chaste conduct with deep respect, for this may open his eyes to see what a fine wife he has and be led to accept the truth. What a wonderful blessing that will prove to be for him and for her!

18. What does the Christian wife maintain by her faithfulness in wifely subjection, and to whom is this a special blessing?

HER HEAD COVERING and Congregational Activities

A HEAD covering that is well chosen can do much to enhance the natural beauty and attractiveness of a woman. When worn as a sign of Christian subjection it enhances her more valuable spiritual attractiveness. While for this latter purpose the Christian woman would not want to wear as a head covering some frivolous and eye-catching "creation," yet there is no reason why her head covering should not at the same time contribute to her outward appearance in a modest and becoming way.

1, 2. In what ways may a head covering enhance the attractiveness of the Christian woman, and what matters having to do with head covering will now be discussed?

[2] In the previous article (paragraph 3) three basic situations were mentioned that would require a woman to wear a head covering as a sign of Christian subjection. The first of these has been fully discussed, so we can now take up a consideration of the other two. These have to do with the woman's activities in relation to the congregation.

[3] First, we might consider the matter from the standpoint of the field ministry of Jehovah's witnesses, from house to house, making return visits and conducting home Bible studies. For example, would it

3. (a) Does a sister need to wear a head covering when in house-to-house work accompanied by a brother, and why so? (b) But what else needs to be kept in mind?

be necessary for a woman to wear a head covering while in the house-to-house ministry if she is accompanied by a male dedicated minister, and where she gives a sermon? No, there does not seem to be any Scriptural reason that would require this. It is part of her assignment to preach the good news. (Matt. 24:14) She is not usurping the position of a brother. He is merely accompanying her, perhaps as a circuit servant or as the local congregation overseer, to assist her in the ministry, not to be taught by her. The same would apply to the back-call ministry. However, let us keep in mind the matter of conscience. It may be that some sisters feel that they should wear a head covering under these circumstances, and certainly there is no objection to their doing so if this is the way their conscience directs.

No head covering required for house-to-house preaching

[4] However, when it comes to the Bible study work, we have a somewhat different situation. If a dedicated brother accompanies a sister to a home Bible study, then he should offer prayer, since a sister would never pray in the presence of a dedicated brother, even with a head covering, unless there were some exceptional reason, such as the brother's having lost the physical power of speech. But, for the purpose of training, the sister may conduct the study, though she would do so with her head covered. Why so? This is more than giving a sermon from house to house or on a return visit. It is a prearranged session for Bible study and is formally opened with prayer. The one conducting the study is really presiding at a meeting where there is a dedicated male member of the congregation present. Normally, the dedicated brother would preside at such a meeting, which involves teaching in an organized way. (1 Tim. 2:12) However, because of the exceptional circumstance, that of providing training for the sister in the Bible study ministry, the sister may conduct the study. But, out of respect for the male member of the congregation present, she would wear a head covering while doing so.

[5] It may be on occasions that a sister is accompanied on a Bible study by a male associate of the congregation who is not yet baptized, though he is reporting to the congregation as a publisher of the good news. What should be the procedure? Since he is not dedicated he could not properly represent the dedicated sister in prayer to Jehovah, so it would be proper for her to offer prayer at the study. However, he might conduct the study. The sister, though, when praying, and also if she conducted the study, would properly do so with her head covered. While not yet in the fullest sense a member of the congregation, yet this man is prospectively so, and as far as those on the outside are concerned he is identified with the congregation due to his preaching activity, and he is showing an obedient course of action.

[6] The circumstance might arise where a

4. (a) May a sister ever offer prayer in the presence of a dedicated brother? (b) Why should the sister conducting a Bible study with a dedicated brother present wear a head covering?

5. (a) If an undedicated male publisher accompanies a sister on a Bible study, who should offer prayer? (b) Would the circumstances require the sister to wear a head covering, and why?

6. What procedure would be followed where a sister has to conduct a Bible study for the benefit of a newly dedicated brother?

sister actually conducts a home Bible study for the benefit of a dedicated brother. She may have preached the truth to this man, studied with him and helped him to dedication and baptism and into the service. Due to the lack of a male publisher she herself might have to continue the home Bible study with this new brother to complete the books *"Let God Be True"* and *"This Means Everlasting Life."* He needs to learn these things, and in this case she is the only one there to help him. Under such circumstances she would properly wear a head covering while conducting the study, though prayer should be handled by the newly dedicated brother.

[7] Of course, to start with, she might also have to help him in the ministry, though circumstances would determine to what extent she could do so and she would have to use discretion. The situation of a man's going alone with a woman in the ministry, especially if one or both of them are married, could easily be misunderstood and is to be avoided, if possible. In some countries it would be altogether unsuitable. So some other arrangement should be made if at all possible, and in most congregations there are brothers available who can help this new one. If there is no brother available in the congregation, perhaps a second sister could go along as well. Should the sister, under these circumstances, take the new brother in the service, this would not be a regular training program assignment, but the sister could help the new brother by letting him observe her own method of preaching. She should not offer counsel on his presentation the way a brother would, and, since she would not do so, a head covering would not be necessary, though again conscience might affect the matter. If the brother does ask for some suggestions, she can always refer to the Society's publications, or perhaps explain how she handles various situations, but avoiding criticizing his presentation of the good news. Having a proper sense of the fitness of things and having in mind the Scriptural principles of headship will help a sister under these circumstances to conduct herself in a way that is both helpful and yet respectful of the situation.

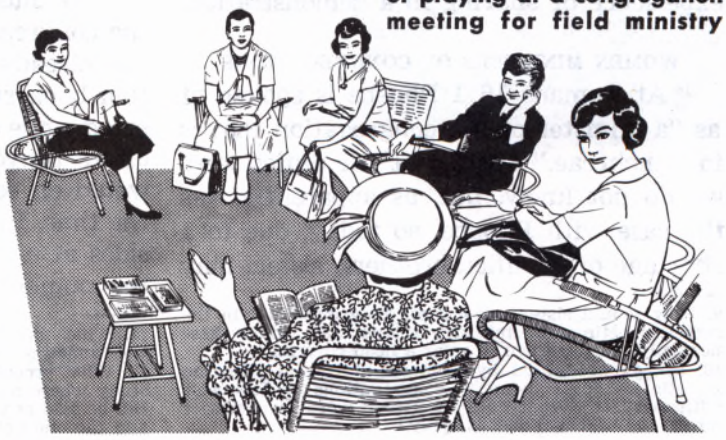
7. (a) What can be said about a sister's helping a new brother in the field service? (b) While not counseling the brother, how can the sister help him to improve in the ministry?

AT CONGREGATION MEETINGS

[8] As to the need for women to wear head coverings at meetings of Jehovah's witnesses, this would not normally arise in the majority of congregations. As has been already noted, the principle that applies is: A head covering is required where, in the absence of a qualified male, a sister has to pray or preside at a congregation meeting. This situation might arise, for example, at a meeting for field service, perhaps in

8. (a) What principle applies to women requiring a head covering at congregation meetings? (b) What situation may arise at meetings for field service, what procedure should be followed, and why?

Head covered when presiding or praying at a congregation meeting for field ministry



midweek, and which is attended only by sisters. On such occasions prayer should be offered on behalf of the group before setting out to share in Jehovah's service, and someone would have to preside at or conduct the meeting. (Eph. 6:18) Since this is a congregationally arranged meeting, the sisters who preside or pray are handling duties that usually would be performed by brothers, and so they should have their heads covered, even though only sisters are present. A sister who is an appointed book study conductor would also have to wear a head covering while conducting the study and also while praying, if there is no dedicated brother present to care for this.

[9] No head covering is required for sisters taking part in demonstrations, relating experiences, or when handling student talks as demonstrations at the congregation's ministry school. In such cases the sisters are not presiding in the congregation. They are not trying to instruct the brothers or direct them in what they should do, and so, in not wearing a head covering, there is no violation of Scriptural principle. However, the sisters do greatly contribute to the upbuilding of all in the congregation. For that reason a sister should never underestimate the benefit of any part she may have in the program, either by giving an experience or sharing in a demonstration.

WOMEN MINISTERS OF CONGREGATIONS

[10] At Romans 16:1 Phoebe is spoken of as "a minister of the congregation that is in Cenchreae." Just what her duties were we do not know, but, as apparently was the case with Phoebe, so today, due to a shortage of qualified brothers, sisters may have to be used to fill servant positions in a congregation. This may even include caring for the duties of the congregation servant. However, in such cases we would not speak of a sister as an *overseer,* since the very meaning of the Greek word *episkopos,* "one who visits for the purpose of inspecting," indicates that such a position could be properly filled only by a dedicated male, who, if married, must be the husband of only one woman. Appropriately, we read at 1 Timothy 3:1: "If any *man* is reaching out for an office of overseer, he is desirous of a fine work."

[11] When, in discharging her duties, the sister congregation servant, or any other sister who is dedicated and baptized, handles duties of a presiding nature, which would normally be performed by an overseer, ministerial assistant or a study conductor, then a head covering is necessary for her. The sister is serving temporarily or circumstantially in the place of a man, and by wearing a head covering she is showing proper conscientious regard for her relationship to the theocratic organization. The head covering also, you might say, acts as a caution not to try to run ahead or exert any untheocratic influence on the congregation, as was the case in the congregation at Thyatira described in Revelation 2:20.

[12] To illustrate: A sister who conducts the congregation *Watchtower* study or, as has already been mentioned, a congregation book study, should wear a head covering while doing so, as should a sister who offers prayer at such meetings, and they would do so even though being seated at the time. In most cases where a sister presides at a meeting with her head covered the number in attendance is quite small,

9. How should sisters view parts they may have in the service meeting and ministry school, and would these normally require them to wear a head covering?
10. (a) As illustrated by Romans 16:1, what situation sometimes occurs today in congregations of Jehovah's witnesses? (b) What does the Greek word for overseer mean, and to whom does it apply?
11. What purposes does the head covering serve when the woman prays or presides at a congregation meeting?
12. What procedure would be followed at a *Watchtower* study where no capable brothers are present, and what can be said as to head covering for the sister conducting and the one doing the reading of the paragraphs?

and it would normally not be necessary for her to stand while conducting. Even at the *Watchtower* study the attendance may not be more than what is usually to be found at a congregation book study, so those attending can be grouped around in a similar way to that of such a study, and the conductor, while facing the audience, can remain seated in almost all instances. The sister reading the paragraphs can do so from her seat, and, as the one reading, she does not need to have her head covered. *The Watchtower* is doing the teaching. Even if, due to a larger attendance and with no qualified brother available, the sister had to stand to read in order for all to hear, she would not necessarily have to wear a head covering since she is not teaching or presiding at the meeting. She is not giving a talk, only reading a summary from *The Watchtower*. However, here again the sister may prefer to wear a head covering as being suitable for the occasion, and so this would be according to her conscience in the matter. If a sister is wearing a head covering as her normal practice she certainly does not have to remove it at any time while carrying on true worship.

[13] What should be the procedure at the service meeting and theocratic ministry school in the absence of dedicated male members? The sister presiding at these meetings would do so while wearing a head covering. In presenting material it should be kept in mind that *teaching* in the congregation is an assignment for male members, and so anything in the nature of presenting material to the congregation in discourse form by a sister should be avoided. Where the *Kingdom Ministry* calls for the consideration of some item in the form of a discourse, for example, a talk based on material in *The Watchtower*, the article in the magazine, or portions thereof, can be read by one of the sisters from her seat in the audience. The time available would determine what portions of the article can be handled, and the specific paragraphs can be assigned in advance so that the matter is not left to the discretion of the sister reading the material.

[14] The same method should be followed when presenting the material for the instruction talk and other talks usually assigned to brothers in the ministry school. The material can be read from the assigned publications by sisters from their seats in the audience, and in such cases no head covering is necessary. In this way the congregation, though composed entirely of sisters, will not miss any of the information being presented in other congregations.

[15] Where a sister is assigned to conduct a question-and-answer review, and this is always beneficial for audience participation, she would perform this assignment with her head covered, since it is in the nature of presiding, even though she may conduct the review from a seated position.

[16] As to the sister acting as school servant, how can she counsel the students without actually *teaching* in the congregation? She will certainly want to avoid giving any impression of acting as a critic or instructor. But she can still help the other sisters by offering suggestions, quoting directly from the Society's publications, thus letting the Society's publications do the teaching. She can also mark the counsel slip, and she can always give further help privately to the students who request this assistance.

[17] But what if a man begins to associate,

13. At service meetings how can material usually handled in discourse form be considered?

14, 15. (a) How can material assigned for the instruction talk and first and second student talks be handled in the ministry school? (b) What about question-and-answer reviews?

16, 17. How may the sister acting as school servant help (a) sisters enrolled in the school? (b) a new brother who associates with the congregation and enrolls in the school?

dedicates himself and enrolls in the school? Until he qualifies to handle the duties of the school servant, the sister may have to continue to care for this assignment for some time. But she will not counsel the brother when he gives a talk, nor for that matter should she mark his counsel slip. However, in order for this new brother to get some help to improve his speaking ability, it would be well for him to have a speaking assignment during the visit of the circuit servant, and then the circuit servant can give him counsel and mark his counsel slip. Of course, this new brother may wish to get some additional help between such visits, and he may approach the sister who is the school servant for some suggestions, perhaps in regard to some specific difficulty. She can certainly help him locate helpful points in the Society's publications and possibly assist him in understanding the principles of speaking discussed there, but without giving him direct counsel.

[18] Some have wondered about the question of a head covering for a sister who might be called on to act as an interpreter for a brother who is delivering a talk. Well, the sister is not originating the material; she is just relaying it. So from this standpoint it would seem that a head covering is not required. At the same time the woman doing the interpreting might feel more at ease if she had a head covering. After all, she may be in a position of some prominence before a large audience and she would want to put feeling and urgency in the translation to copy faithfully the feelings of the speaker who may be giving exhortation and pointed counsel. To avoid the appearance of being a teacher to the brothers she might wish to wear a head covering. So in this case, again, the sister would have to decide according to her conscience.

[19] These articles on godly women have not attempted to discuss every possible situation where the question of head covering might arise, and then to set a rule for each one. Rather, they have set forth, as far as possible, the principles with regard to headship and the use of a head covering and illustrations of how these principles are to be applied in the congregation of God's people in order that all things may "take place decently and by arrangement," and that faithful women ministers in the New World society may know how to conduct themselves in Jehovah's service with a good conscience and with theocratic attractiveness. (1 Cor. 14: 40) If one has in mind the purpose of a head covering and the basic situations that require a woman to wear such, there should be little difficulty in determining what to do in most circumstances.—See paragraph 3 of previous article.

[20] When it is said that a head covering is *not* required under certain circumstances, this is not in any way a criticism of those sisters who feel more at ease wearing a head covering at such times. We certainly respect their conscience and their desire to avoid any offense in such matters. Indeed, in some countries it is the custom for women always to wear a head covering when in public or in the presence of men. The important thing is that, where a head covering is Scripturally required as an evidence of subjection to a husbandly head or to male members of the Christian congregation, the sister should be conscious of this, even though she might normally wear

18. How about head covering for a sister acting as translator for a brother giving a discourse?

19. (a) What has been the purposes of these articles on head covering? (b) How can a sister know how to act as to a head covering in most circumstances?

20. (a) What may conscience direct for some sisters, and how should this be viewed? (b) Where a headdress is customarily worn, what does the dedicated Christian woman have to keep in mind? (c) When a head covering is required where a headdress is not customarily worn, what is it wise to do?

a head covering at other times too. Where a head covering is not the everyday custom, then where there is the possibility of a woman's requiring a head covering, either in order to offer prayer or to preside over part of a meeting in the absence of a dedicated male, it would be well to advise the sister in advance so as to avoid any embarrassment.

[21] We give thanks to Jehovah for his making provision for faithful women to have such a grand share in the final witness being given in these last days. The faithful women ministers in the New World society of Jehovah's witnesses have many problems to overcome, and by Jehovah's help they are overcoming them. Many come from divided homes, where, because of the need for them to render relative subjection to an undedicated man, there is a constant test of their faith, and day by day they may be required to face opposition to their meeting with Jehovah's people and their sharing in the public preaching of the good news. In Russia, Eastern Germany and other Communist and dictatorial lands faithful women endure the hardship of prison and camp life, and even risk their lives along with their brothers as they continue loyal to their dedication to do Jehovah's will.

[22] In most countries it can truly be said that the main burden of the house-to-house ministry and the Bible study work of Jehovah's witnesses is taken up by these faithful women ministers. At times they outnumber the male members of the congregations. Also, the women often have more time available for sharing in the ministry. By the wise use of this time, and by the kindness, patience, sympathy and understanding they show as they call on the people, these faithful women ministers accomplish much in making the territory more receptive to the Kingdom message as they turn many to the truth and build them up in right knowledge by means of the home Bible studies they conduct. All this is evidence of their loyal support for the local congregation organizations in getting the good news of the Kingdom preached in the assigned territory.

[23] Proverbs chapter 31 speaks of the blessing that an industrious, faithful woman can be to her family and to others, and then shows how she in turn is blessed. Verses 28 and 31 read: "Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her. Give her of the fruitage of her hands, and let her works praise her even in the gates." The New World society values highly all the faithful women ministers in its midst. (1 Pet. 3:4) May they continue to enjoy good fruitage from their works. May they continue to beautify the New World society with their theocratic attractiveness as they hold their assigned place in Jehovah's arrangement of things, to his praise and to their own eternal blessing.

21. What tests of faith do Christian women face today, and how are they overcoming them?
22. What is accomplished by women ministers in the New World society, in evidence of what?
23. How does the New World society regard its women ministers, and what may they continue to do, with what results?

DISSATISFIED WITH CHURCHES

● A Witness living in Iowa tells what happened one day when two little boys, aged ten and seven, excitedly came to her door and inquired as to the time of meetings held by Jehovah's witnesses: "They said they had been wanting to come for a long time, and now their mother was finally going to let them. Their parents had forced them to go to different churches, but since they had learned about God's new order of things from their grandmother several years ago, they were very dissatisfied. They came to their first meeting that very night."

OBEDIENCE —A Source of Rich Blessings

As told by Heinrich Dwenger

I WAS just a seventeen-year-old lad living in Hamburg, Germany, when I became interested in the Bible and began to read it regularly. That was sixty years ago. How happy I am now that at that early age I appreciated the Word of God enough to seek help to understand it! By obediently following its direction I have enjoyed rich blessings, receiving divine guidance through the most troublous times in human history.

To begin with, however, my search for Bible understanding was very unrewarding. An investigation of the orthodox churches revealed that religious traditions, rather than God's Word, were featured, and that parishioners, for the most part, were indifferent to the teachings of the Bible. Where could I find help to understand God's Word? I was looking for guidance.

Then one day in 1907 when I opened the Hamburg newspaper *General Anzeiger,* a tract entitled "The Right of the First Born Sold" slipped out. The Watch Tower Society at Barmen, Germany (since 1929 part of Wuppertal, Germany), had distributed a large quantity of such Bible tracts through this paper. I read this one with keen interest, and gladly accepted the invitation to write for the advertised *Studies in the Scriptures.* What joy I received by reading these volumes! At last I had found the assistance to understanding the Bible I had been looking for.

ACCEPTING RESPONSIBILITIES

Immediately I became a subscriber for the *Watchtower* magazine, and responded to the invitation to distribute tracts from house to house. I did so in the hope that many other people would come to an understanding of the Bible and be as happy as I was. But I soon found that not many people were seeking for a clear knowledge of the Bible. When I gave the *Studies in the Scriptures* and Bible tracts to my parents and other relatives, instead of gladly accepting them, they exhibited opposition. However, this did not discourage me, for I was convinced this was the truth, and that others also would be made happy by it.

So I wrote to the Watch Tower Society and they put me in touch with three or four other interested persons in Hamburg. After a short time we met together to study the volumes of *Studies in the Scriptures.* About this time the branch supervisor for the preaching work in Germany suggested that we arrange public Bible meetings in Hamburg. This we gladly did with the help of qualified brothers from the headquarters in Barmen.

The following year, in 1909, I visited the Watch Tower Society's Bethel Home in Barmen and had the opportunity of symbolizing my dedication to Jehovah by water baptism. That was a happy day! But then I was faced with a decision. The branch servant suggested I enter the full-time preaching activity. I knew that my parents would be greatly disappointed if I gave up my secu-

lar employment. However, after careful and prayerful consideration of the matter I was convinced that it was the Lord's will for me to enter the pioneer service. So I left my secular work on September 30, 1910, and on the following day began the full-time preaching work in Hamburg.

The Lord's blessing was upon our efforts, and others began to associate with our small study group. I also worked in other towns in the province of Schleswig-Holstein. But then in the summer of 1911 the Society invited me to become a member of the Bethel family in Barmen, which invitation I gladly accepted.

WORLD WAR I

The years immediately prior to World War I were happy ones for me. I enjoyed working with the brothers at Bethel, and sharing in the field ministry on Sundays distributing tracts from door to door. We warned the people that a time of great trouble would break out in 1914, as "the appointed times of the nations" were due to reach their end in that year. (Luke 21:24) In 1910 the branch servant had given a public discourse in a large hall in Barmen on this subject and had aroused much attention. This led our opponents to mock that they would have to put up with us until 1914. But then World War I broke out suddenly, and their mocking ceased.

This raised the question of military service. How could I as a Christian love my neighbors and yet take up murderous weapons to destroy them? After careful and prayerful consideration I was convinced that I must be obedient to Jehovah's commands and refuse to participate in Germany's military effort. So in the spring of 1915 when I was called up for war service I immediately wrote to the authorities and told them I would refuse to take the military oath and bear arms.

Because of my stand I was called before a military surgeon for examination. I endeavored to show him that, contrary to what the authorities might think, my attitude demonstrated a spirit of a sound mind. In time I was brought to trial. I was asked: "What would we do if all acted as you do?" My brief answer was: "Then we would have no war." I underwent a great deal of questioning, and I was happy for the opportunity to give a good witness to the truth.

THE WORK REVIVED

Following the war Jehovah opened the door for a further great preaching work. The German people were very disappointed at the outcome of the war, and the influence of the clergy had been weakened appreciably. So there was hardly any opposition to our preaching, even in predominantly Catholic sections, and soon small congregations began to spring up all over Germany. I was assigned by the Society to arrange public Bible lectures in many cities in southern Germany and to help organize congregations there. What a joy it was for me to see the revival of the witness work that had temporarily lain as though dead in the streets!—Rev. 11:8.

With the expansion of the preaching, the accommodations in Barmen were quickly outgrown. This necessitated moving to larger quarters in Magdeburg, where a printing plant was equipped. By 1931 the number of ministers in the field had increased to over 10,000, and the printing presses in Magdeburg kept them supplied with millions of pieces of literature for distribution. The following two years saw further increases, with the remarkable peak of over 19,000 sharing in the preaching work in Germany early in 1933.

During this period we were being strengthened for the terrible time of trouble that set in after Adolf Hitler came to

power. The adoption of the name "Jehovah's witnesses" in 1931 was a real stimulus to stand firm on the side of the great God Jehovah. So when the ban upon our work in Germany came in 1933, the brothers appreciated the need for fearless action. The many exhortations in the Bible, "Fear not!" now began to exercise great force in our lives.

ACCEPTING ASSIGNMENTS IN DANGEROUS TIMES

With the beginning of difficulties in 1933 I was asked to travel to Hungary to help with the preaching work there. To my surprise, the Magdeburg police granted me a travel permit, and soon I was off for Hungary.

There in Budapest Jehovah opened up the way for *The Watchtower* and various booklets to be printed in the Hungarian language. The authorities made no attempt to interfere for a time, and the brothers throughout Hungary took an active share in the distribution of the literature. Many persons of goodwill were thereby brought into association with Jehovah's witnesses. For two years I enjoyed many rich blessings spreading the Kingdom message in Hungary.

Then one day I received news that the German branch servant had been arrested by the Gestapo in Magdeburg, and I was asked to return and continue the work there. However, the brothers in Budapest protested: "If you go back to Germany, you will probably be arrested, whereas you can still help us here." I told them that it was not a question of whether I would be arrested or not, but that I had received instructions through Jehovah's organization. "It is always best to obey," I explained.

Back in Magdeburg I learned that the Gestapo had discovered that the Society had rented a room where the addresses of the many *Watchtower* readers and other documents were kept. By searching it they hoped to turn up evidence to provide them with grounds for confiscating our property. Therefore, without delay I removed everything from the room, and when the Gestapo arrived they found only empty shelves. Their disappointment was great.

The Gestapo in Berlin now decided to take strict measures against us. They arrived at Bethel in Magdeburg one morning, sealed all the printing machinery and searched the rooms. I had planned to go to Halle to see the lawyer who cared for the Society's business on this day, but the Gestapo arrived at Bethel before I could leave. I also had an appointment to meet the branch servant of Switzerland in Berlin the following day to settle important questions, as he was then responsible for the work in Germany.

But now it appeared that the Gestapo would interfere with these plans. When they arrived I was in one of the living rooms. Being unable to escape, I locked the door from the inside. Several times the door handle was vigorously turned back and forth, but they did not have the door forced open. How many times I and other brothers have had the enemy pass right by us, or by literature they were looking for! It is as though Jehovah blinded their eyes. So it was on this occasion.

Three hours later I was able to leave undetected by another exit. When they could not find me, the head of the Magdeburg Gestapo was ordered to drive to our lawyer's place in Halle to arrest me there. In the meantime, guards were left at Bethel to arrest me, should I return. I learned about these maneuvers when I met with our lawyer in Halle two days later. I also discovered that, as a result of these incidents, my German citizenship had been taken away. Therefore, when I finally contacted the Swiss branch servant in Berlin,

it was decided that there was not much I could do any longer in Germany, so he sent me to Danzig, Poland.

Later, he himself was arrested by the Gestapo and held for a week. After his release he summoned me to Berne, Switzerland.

In 1936 I was then given an assignment to help in the Bethel in Prague, Czechoslovakia. For nearly three years I served there, and Jehovah richly blessed our work in that country. The congregations shared joyfully in preaching the Kingdom message, and we had little trouble from the authorities. But when the Nazis annexed Sudetenland in 1938, it was evident that soon all of Czechoslovakia would be in their hands. When they suddenly marched into Prague one morning in March of 1939, we immediately began to dismount the printing equipment, and were able to have it shipped to Holland. Then we went underground. I was instructed to travel to Berne after the underground work to preach the good news of God's kingdom had been organized.

Bethel Home at Berne, Switzerland

Late one evening I left Prague, and early the next morning a Gestapo officer came to the Prague Bethel to arrest me. I was surprised that they had not come before, as they had already been in Prague for two weeks. After a hazardous journey I arrived safely in Switzerland via Hungary.

MANY JOYFUL YEARS IN BERNE

War was threatening and the Swiss authorities were anxious for all foreigners to leave the country. This even included brothers who had been many years in the Berne Bethel. The Watch Tower Society had made arrangements for these brothers to go to Brazil and take up the pioneer service there. Our final preparations were made, berths reserved, the day and hour of departure fixed. But an hour before we were to leave Berne we were advised that the ship would not leave Genoa, as Italy had entered the war. So we had to stay in Berne.

I have now served here at the Berne Bethel for many years and have enjoyed many rich blessings. What a grand surprise it was when a brother in Switzerland invited me to attend the international convention in New York City in 1950! Other rich blessings were in store when the Society invited me to attend the even larger assemblies in New York City in 1953 and 1958. How deeply I appreciated the undeserved kindness of Jehovah for having made it possible for me to attend those international assemblies!

When I look back over the fifty-three and a half years of full-time service that began with my early pioneer days in Hamburg, I am very happy that I accepted seriously the Scriptural responsibility to preach the good news of God's kingdom. I have spent many of my years serving in Bethel Homes in various countries, where it has not been my place to choose the work that pleased me, but, rather, to fulfill the tasks assigned. How happy I am that I have always sought to follow the direction of Jehovah through his earthly organization by faithfully carrying out these assignments! For truly it is this obedience that has been a source of rich blessings.

The Inspiration behind CHRISTIAN SCIENCE

PEOPLE the world over are somewhat acquainted with Christian Science. At transportation terminals, magazine stands and public libraries they have seen Christian Science literature on display, and in many of their own cities Christian Science reading rooms are maintained at strategic locations inviting passersby to come in for quiet meditation on Christian Science literature. Particularly prominent is the popular international newspaper *The Christian Science Monitor,* which not only has a wide field of readers, but is subscribed to by some 4,500 editors.

But for perhaps the majority this is their closest acquaintance with Christian Science, and no doubt they know little more about it, other than that it was founded toward the end of the nineteenth century by Mary Baker Eddy. Other persons, however, may have had occasion to talk with Christian Scientists, and if the conversation included a discussion of their beliefs, it is conceivable that the listener may have been somewhat confused. Why so?

Well, for example: Although daily we are conscious of evildoing in the world, according to Christian Science belief, evil does not really exist. Death also is said to be merely an illusion, and though one appears to die, he actually is not dead. Even pain, despite the fact that it may cause a person to wince in agony, is said to be only imaginary, and in truth does not exist. Such explanations may cause one to wonder how this unusual religion got started. From where did Mary Baker Eddy obtain her unique teachings? Are her teachings Christian?

INSPIRATION OF WRITINGS

Mary Baker Eddy and Christian Science can be said to be almost synonymous, for her writings are the very basis of the Christian Science religion. Her most popular writing and the church's main textbook is *Science and Health with Key to the Scriptures,* although her little book *Unity of Good* is likewise very highly regarded. Mrs. Eddy also wrote the *Manual of the Mother Church,* which contains the rules and bylaws that govern Christian Scientists. Some of her other writings that are treasured by loyal Christian Scientists include: *Retrospection and Introspection,* an autobiography, *Miscellaneous Writings 1883-1896* and the small pamphlet *No and Yes.*

According to Mrs. Eddy, these writings were divinely inspired. "The works I have written on Christian Science contain absolute Truth," she claimed. "I was a scribe under orders; and who can refrain from transcribing what God indites?"* And of the church rules and bylaws she wrote: "They were impelled by a power not one's own, were written at different dates, and as the occasion required."*

Even today Christian Scientists revere the writings of Mary Baker Eddy as the very word of God. The church's official publication, *The Christian Science Journal,* in its January 1961 issue, said: "Mrs. Eddy

* *Miscellaneous Writings 1883-1896,* pages 311 and 148.

was not just a person writing about the things of God. Her discovery was the very appearing of these things. That is why her word is law, her work infallible, and her writings inspired. Every page of these writings was dictated by God; every line glows with glory; every By-Law set forth in the *Manual of the Mother Church* is God-given and must be obeyed. From everlasting to everlasting, this Science will continue to unfold as it glows in ever fuller effulgence."

EXALTING OF A WOMAN

It was toward the end of the nineteenth century that her followers began to acclaim Mary Baker Eddy as God's messenger. "What a triumphant career is this for a woman!" *The Christian Science Journal* exclaimed in November, 1885. "How dare we say to the contrary, that she is God-sent to the world, as much as any character of Sacred Writ?" The esteem in which she was held is also indicated by the introduction to the following letter written her: *"Dear Mother:*—The most blessed of women! Oh, how I long to sit within range of your voice and hear the truth that comes to you from on high!"*

In keeping with such acclaim, it is interesting to note that throughout one of the chapters in the third edition of *Science and Health,* 1881, God was called "Mother," and even in editions now in common use, on page 16, Mrs. Eddy renders the Lord's Prayer: "Our Father-*Mother God,* all-harmonious, Adorable one. Thy kingdom is come; Thou art ever-present." Is it not noteworthy that Mrs. Eddy also accepted the title of Mother, and that in editions of the *Manual of the Mother Church* prior to 1903 it was stipulated that no other church member should receive this title?

However, due to ridicule because of the obvious implications, a revision was made in the *Church Manual,* so that Article XXII reads: "It is the duty of Christian Scientists to drop the word *mother* and to substitute Leader." But in order to guard her preeminent position, Mrs. Eddy ordered that no other member shall "be called Leader by members of this Church, when this term is used in connection with Christian Science." It is understandable that Christian Scientists should have difficulty in harmonizing this bylaw with Jesus' command: "Neither be called 'leaders,' for your Leader is one, the Christ."—Matt. 23:10.

Another rather obvious move to assure her preeminence was to abolish pastors in 1895, and instead have only readers. So at Christian Science meetings and services held on Wednesday evenings and Sundays, readers merely read portions from the Bible and *Science and Health with Key to the Scriptures.* They are prohibited by the *Church Manual* to make any "remarks explanatory of the LESSON-SERMON," or to give a Bible lecture. This restriction causes all attention to be focused on what Mary Baker Eddy said. And as a further measure to exalt Mrs. Eddy, the *Manual* authorizes that at every service "Readers of SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, before commencing to read from this book, shall distinctly announce the full title of the book and give the author's name."

It is interesting to observe that, in keeping with this policy, Mrs. Eddy's name appears on practically every page of Christian Science religious publications. Unquestionably Mrs. Eddy is looked to as the teacher of all Christian Scientists. But where are the Scriptural grounds for a woman to hold such prominence? Did not the inspired apostle of Jesus Christ say: "I do not permit a woman to teach, or to exercise authority over a man"? But even down till today women continue to fill

* *Miscellaneous Writings 1883-1896,* page 415.

many offices as teachers, and a woman, Mrs. Helen Wood Bauman, now holds the church's highest post, as president of The Mother Church in Boston.—1 Tim. 2: 11, 12.

SPIRITUAL EXPERIENCES

Christian Scientists, however, will excuse the prominence accorded Mrs. Eddy with the assertion that she was no ordinary person, but received inspiration from on high. Of such communications Mrs. Eddy herself writes in *Retrospection and Introspection:*

> "When I was about eight years old, I repeatedly heard a voice, calling me distinctly by name . . . I thought this was my mother's voice, and sometimes went to her, beseeching her to tell me what she wanted. Her answer was always, 'Nothing, child! What do you mean?' . . . One day, when my cousin, Mehitable Huntoon, was visiting us, and I sat in a little chair by her side, in the same room with grandmother,—the call again came, so loud that Mehitable heard it."

Young Mary Baker continued to be susceptible to spirit influence, as Sibyl Wilbur notes in her church-approved biography: "Mary Baker's spiritual experiences continued to be grave and unusual, as had been her 'Voices.' " But in order to appreciate the nature of these experiences it is necessary to understand the circumstances at that time.

Mary Baker was born in Bow, New Hampshire, in 1821, and when she was a young woman the New England countryside was charged with the subject of Spiritualism. "Mediums developed on all sides," Sibyl Wilbur explains, and "the cure of disease by clairvoyant diagnosis and mesmeric healing was quite commonly given credence." Following the death of her first husband, George Washington Glover, in 1844, Mary became intimately involved with Spiritualists. "She associated with Spiritualists for years," Sibyl Wilbur acknowledges, and "at times she was even present at seances."

Although official sources endeavor to minimize Mary Glover's early connections with Spiritualism, a well-documented biography by Georgina Milmine in 1907, testifies:

> "There are people living who remember very distinctly the spiritism craze in Tilton, and who witnessed Mrs. Glover's manifestations of mediumship. One elderly woman recalls a night spent with Mrs. Glover when her rest was constantly disturbed by the strange rappings and by Mary's frequent announcements of the 'appearance' of different spirits as they came and went."

And in an affidavit, a Mrs. Richard Hazeltine said:

> "Mrs. Glover told us, as we were gathered there, that, because of her superior spiritual quality, and because of the purity of her life, she could only be controlled in the spirit world by one of the apostles and by Jesus Christ. When she went into the trance state and gave her communications to members of the circle, these communications were said by Mrs. Glover to come, through her as a medium, from the spirit of one of the apostles or of Jesus Christ."

While staying with a Mrs. Sarah Crosby during the summer of 1864, the former Mrs. Glover, who was now Mrs. Mary Patterson as a result of her marriage to Dr. Daniel Patterson in 1853, again displayed her prowess as a spirit medium. However, in an endeavor to divorce her from any direct participation in Spiritualism, Sibyl Wilbur's church-approved biography tries to explain that Mary was only playing, making believe.

> "Mrs. Patterson conceived and put into practise an admirable though harmless hoax. One day, as Mrs. Crosby has described it, while they sat together at opposite sides of a table in the big nursery, Mrs. Patterson suddenly leaned back in her chair, shivered from head to foot, closed her eyes, and began to talk in a deep, sepulchral voice. The voice purported to be Albert Baker's [Mary's deceased brother] . . . Mrs. Patterson expected Mrs. Crosby would shortly recognize the

pretense and laugh with her over it. Not so. . . . [Therefore] Mrs. Patterson, with a gaiety which she has rarely indulged, continued the hoax. She pretended to go into another 'trance' the following day."

It is true that later Mary Baker Eddy vigorously denied that her 'Science' had anything to do with Spiritualism, and, in fact, devoted a chapter in *Science and Health* to the subject "Christian Science Versus Spiritualism." Nevertheless, she admits being able to produce the same results as the Spiritualists, as you will note from her following comments in *Science and Health,* second edition, 1878, page 166:

"There is one simple subject to which we will allude; the current opinion that we must be a Spiritualist or medium . . . But we never were a Spiritualist; and never were, and never could be, and never admitted we were a medium. We have explained to the class calling themselves Spiritualists how their signs and wonders were wrought, *and have illustrated by doing them;* but at the same time have said, This is not the work of spirits and I am not a medium."

BIRTH OF CHRISTIAN SCIENCE

But despite Mrs. Eddy's claims to the contrary, Christian Science is inseparably linked with supernatural phenomena of a spiritistic nature. This becomes even more apparent as we examine events immediately prior to the year 1866, the date Mrs. Eddy officially sets for her discovery of Christian Science.

Due to her chronic ill health that had progressively worsened, in 1862 the then Mrs. Patterson, as a last resort, sought out the miracle-working healer, Dr. Phineas P. Quimby of Portland, Maine. "It did not matter if Quimby were a mesmerist, or a Spiritualist, or if he transmitted magnetic currents," Sibyl Wilbur writes. "The thing was he cured." So Mrs. Patterson went to him, and her personally approved biography tells what happened: "Gradually he wrought the spell of hypnotism, and under that suggestion she let go the burden of pain . . . Quimby himself was amazed at her sudden healing."

As a result Mrs. Patterson became a devout disciple of Quimby. "She talked Quimbyism to the exclusion of all other topics," her approved biography relates. She made a careful study of his personal writings, which were later produced in the volume *The Quimby Manuscripts,* and defended his supernatural power to heal as being "the result of superior wisdom, which can demonstrate a science not understood."* But later, when it was shown that her *Science and Health* was similar to Quimby's manuscripts, she denied getting her ideas from him, and spoke disparagingly of Quimby as an ignorant mesmerist.

After Quimby's death in 1866, and during the ensuing years when she wrote the first edition of *Science and Health,* Mrs. Patterson continued her close association with Spiritualists. About this time she and her second husband separated permanently, and she lived, in turn, with the Crafts, the Websters, Miss Bagley and the Wentworths—all Spiritualists. While staying with the Websters she even advertised her healing art in the Spiritualist paper, the *Banner of Light.*

Finally, in 1875, she was able to get her writings printed, and on page four of that first edition of *Science and Health* she asserted: "We made our first discovery that science mentally applied would heal the sick in 1864." But in later editions she changed the date to 1866, claiming to have been miraculously healed in that year.

So Christian Science was born, but for a time it did not appear as though it would amount to anything. When Mrs. Eddy first organized the Church of Christ, Scientist, in 1879 there were only twenty-six members. Personality conflicts and misunderstandings had hamstrung progress. Even

* Portland *Courier,* November 7, 1862.

when the sixty-one-year-old Mrs. Eddy moved to Boston in 1882 she still had but a handful of followers, one of them being her third husband Asa Eddy, whom she had married five years previous. That summer Mr. Eddy died; and soon afterward the scene began to brighten for the Christian Science movement.

In 1885 a Mr. James Henry Wiggin, prominent in Boston literary circles, was hired to polish up and improve the readability of the stiff and awkward *Science and Health.* Right along Mrs. Eddy had been changing the form of her textbook; adding chapters and making deletions, and now, with the improved readability, the book really began to sell. Mrs. Eddy's religion started to grow, and its growth was phenomenal. By the time of her death in 1910 at the age of eighty-nine, there were tens of thousands of members associated with 1,247 branch churches. Considerable growth has been realized since. Although membership figures are hard to come by, not long ago there were reported to be a total of some 367,570 Christian Scientists, 80 percent of whom were said to live in the United States.

A REVELATION OF GOD?

Despite the rather conclusive evidence that Mrs. Eddy got many of her ideas from Quimby, and that Wiggin did considerable revising of her writings, Christian Scientists, nevertheless, contend that she was inspired of God. They believe that the voices Mrs. Eddy heard and her unusual spiritual experiences were from God. But were they? Are the teachings she received in harmony with God's Word the Bible? Let us see.

First of all, what did Mrs. Eddy teach concerning God? In her early booklet *The Science of Man,* she claimed: "Jehovah is not a person. God is a principle." "The starting point of divine Science," she wrote on page 275 of *Science and Health with Key to the Scriptures,* "is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore is divine Principle."

In keeping with this belief, Mrs. Eddy wrote in her *Unity of Good:* "Truth is GOD." "Life is GOD." "Mind is GOD." "The summary of the whole matter," she said, is "that GOD is All, and GOD is Spirit; therefore there is nothing but Spirit; and consequently there is no matter." A few pages later she reasoned: "GOD, being everywhere, it must follow that death can be nowhere; because there is no place left for it." And this led to her conclusion on page 61: "I understand that man is as definite and eternal as GOD, and that man is coexistent with GOD."

Thus we read on pages 475, 476 and 486 of *Science and Health with Key to the Scriptures:*

> "Man is not matter; he is not made up of brain, blood, bones, and other material elements. . . . Man is spiritual and perfect . . . he must be so understood in Christian Science. . . . Man is incapable of sin, sickness, and death. The real man cannot depart from holiness . . . In divine Science, God and the real man are inseparable as divine Principle." "In reality man never dies."

But what about our five senses—sight, touch, smell, taste and hearing? How are these explained? On page 477 Mrs. Eddy wrote:

> "To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions. Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man."

Yet the Bible at Genesis 2:7 says: "And 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." How does Mrs. Eddy explain this Bible verse? On page 524 of her textbook she quotes it, and then asks: Is this "creation [man] real or unreal? Is it the truth, or is it a lie?" She answers: "It must be a lie, for God presently curses the ground." Thus she repudiates the plain Bible statement, which is harmonious with proved science: "The first man is out of the earth and made of dust."—1 Cor. 15:47.

So it is seen that Mrs. Eddy denied the Bible teaching that Adam and Eve were perfect human creations of God, who later sinned. "Mortals are not fallen children of God," she wrote. "They never had a perfect state of being, which may subsequently be regained."* Are we to assume, then, that she also denied the ransom sacrifice of Jesus Christ? She leaves no question about it, for she asserted: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business."*

UNCHRISTIAN AND UNSCIENTIFIC

How different such teachings are from God's Word the Bible! "God made mankind upright," his Word says. (Eccl. 7:29; Deut. 32:4, 5) Yes, Adam and Eve were created perfect, but afterward they sinned, and, in turn, passed sin on to their offspring. This is the way God's Word explains it: "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; 3:23) However, due to his great love, "God sent forth his Son into the world . . . for the world [of obedient mankind] to be saved through him." But to effect this redemption Jesus had to pour out his lifeblood, for, according to God's law, "unless blood is poured out no forgiveness takes place."—John 3:17; Heb. 9:22.

Notice, therefore, that the Christian apostle John did not say that man is "perfect" and "is incapable of sin," and that 'the blood of Jesus is unable to cleanse from sin.' Rather, he wrote in harmony with God's inspired Word: "The blood of Jesus [God's] Son cleanses us from all sin. If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us."—1 John 1:7, 8.

How evident it is that Mrs. Eddy's nebulous reasoning flies in the face of Bible truth! What empty, unscriptural philosophy to declare that "Truth is GOD," or that 'God is everywhere'! Jehovah is a personal God with supreme intelligence and power. It is He who created man. Abstract, inanimate truth did not. Repeatedly the Bible attributes both personality and position to God. For instance, the apostle Paul wrote that Jesus ascended "*into heaven* itself, now to appear before *the person* of God."—Heb. 9:24.

Since the Bible says that "Jehovah our God is one Jehovah," and He "made us, and not we ourselves," how can man be "coexistent with GOD"? The Bible shows he cannot be, even as it repudiates Mrs. Eddy's teaching that "in reality man never dies." God's plain statement to the sinner Adam was, "You will positively die" if you disobey. And he did die.—Deut. 6:4; Ps. 100:3; Gen. 2:17.

What blasphemy to try to explain away sin, sickness and death with the unscientific reasoning that man's marvelous senses are "mortal and erring illusions," and that "man is not made up of brain, blood and other material elements"! Man is a marvelous creation of God, as the psalmist David sang: "I shall laud you because in a fear-inspiring way I am wonderfully made." True, man has fallen a long way

* *Science and Health with Key to the Scriptures*, pages 476 and 25.

from his original perfection, but soon, in God's new order, mankind, as they receive the benefits of Jesus' ransom sacrifice, will be restored to human perfection.—Ps. 139:14; Rev. 21:4.

Christian Science denies this. Its efforts are directed toward healing physical ailments by impressing upon the sufferer that pain, as well as all material existence, is unreal, imaginary. But this teaching is not from God; it is not supported by God's Word the Bible or by scientific evidence. It is therefore evident that Mary Baker Eddy's inspiration must have been from wicked spirit forces, whose efforts are to blind people to the truth and against whose influence God's own Word clearly warns. —Deut. 18:9-12; Gal. 5:19-21; Rev. 21:8.

Keep Unity by Speaking the Truth

UNTIL now world peace and unity have been nothing more than a dream. Try as men will, they remain divided, and that not only by religious differences and racial prejudices, but also by political ideologies. And no wonder, since the hearts of these "kings" or world rulers are "inclined to doing what is bad, and at one table a lie is what they . . . keep speaking."—Dan. 11:27.

The facts cannot be gainsaid, lies are divisive. The "god of this system of things," Satan the Devil, has blinded the people to the truth, making them selfish, jealous, violent and lustful. It therefore follows that only when Satan and his demons are abyssed after Armageddon can men hope to have peace and unity among all mankind.—2 Cor. 4:4; Rev. 20:1-3.

Among true Christians there already are peace and unity, for they heed the fine Scriptural counsel: "Now that you have put away falsehood, speak truth each one of you with his neighbor . . . 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."—Eph. 4:25, 15, 16.*

Speaking the truth, of course, means speaking in line with the Word of God, the Bible, for, as Jesus said regarding it, "Your word is truth." The sciences of geology and archaeology have time and again proved Bible history true; human experience daily bears out the wisdom of Bible principles; current history testifies to the accuracy of Bible prophecy, and the facts show the Bible is singularly free from conflict with proved science.—John 17:17.

Note an example. In ancient times there were many myths about what supported the earth; among the best known being that it rested on the shoulders of the giant Atlas. But thirty-five hundred years ago a Bible writer wrote in harmony with scientific fact when he stated that the earth had no visible means of support, for God is "hanging the earth upon nothing."—Job 26:7.

Why does speaking Bible truth result in unity? Because it takes a good heart to speak the truth. Jesus said: "Out of the heart's abundance his mouth speaks." The truth has to be first in one's heart, and if it is there it will set one free, even as Jesus showed. Free from what? Free from false religion, from oppressive traditions, from unsound political ideas and philosophies, from fear and hatred of strangers and of one's neighbors. Speaking the truth frees truth lovers from bitterness, faultfinding and envy.—Luke 6:45; John 8:32.

Yes, getting the truth in one's heart causes one to think God's way, to think of doing something to help others. God is love, he is the personification of unselfishness. Getting his truth in one's heart makes one unselfish, and unselfishness unites, for it is concerned with the well-being of others instead of thinking just of its own interests.—1 Cor. 13:5; 1 John 4:8.

As you get the truth into your heart you will begin to speak it out. If you are the head of a family, you have a special obligation

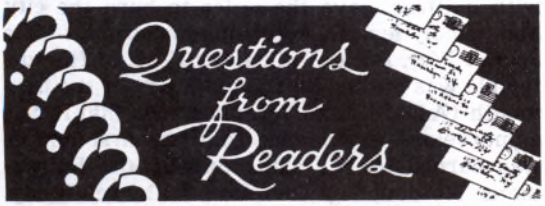
* For details see *The Watchtower*, May 1, 1963.

to do so. That means you must arrange for your family to study the Bible together at regular times, which study of Bible truth will cause your family to be drawn closer together, to be in unity. And united families coming together with one another in obedience to the command 'not to forsake the assembling of ourselves together, and so much the more as you see the day of Jehovah approaching,' results in congregations at unity.—Heb. 10:24, 25.

While it is true that out of the heart's abundance the mouth speaks, yet at times this speaking might be somewhat restrained because of love of ease, or fear of man or too great concern for material things. These snares must be avoided, for the obligation is upon all to speak the truth. All must teach others the things they have been taught. Having heard the invitation, "Come!" they must now say "Come!" to still others.—Rev. 22:17; Matt. 28:19, 20.

That the way to Christian unity is by speaking the truth is being demonstrated on a worldwide scale by the Christian witnesses of Jehovah; this unity especially standing out in times of stress and when they meet at large assemblies.

Are you among the happy united ones speaking the truth? If not, let Jehovah's witnesses help you to become one of them.



● At Revelation 12:3, 4 it tells that the tail of the dragon drew down a third part of the stars. Who are the stars, and is the third part to be taken literally?—C. S., U.S.A.

The texts referred to read: "Look! a great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; and its tail draws a third of the stars of heaven, and it hurled them down to the earth." In the Scriptures spirit creatures are at times referred to as stars, as at Job 38:7: "When the morning stars joyfully cried out together, and all the sons of God began shouting in applause." They are fittingly termed stars, for they reside in the spiritual heavens, even as literal stars are in the literal heavens or sky.

The stars of Revelation 12:4 appear to be spirit creatures who became demons by reason of their deflection, which was caused by the great Dragon, Satan. His causing them to join him in the rebellion is pictured by the dragon's drawing down the stars with its tail, even as a large serpent, when it attacks its victims, may enwrap them with its body or tail. That the fall of these stars refers to their deflection rather than their being ousted at the time of the war in heaven is clear from the fact that the Dragon, Satan, is said to be responsible for their being hurled down to earth, whereas Michael and his angels, Jesus Christ and his heavenly hosts, are the ones that cast down Satan and his demons, as recorded at Revelation 12:9.

As for the expression, "a third part of the stars," we are not to think that this means that literally a third of all the holy angels deflected to Satan the Dragon over the years. Rather, this appears to be a symbolic way of stating that a considerable number were involved, and yet less than half, and therefore definitely a minority. Thus we find that in Revelation the expression "third" occurs repeatedly, in relation to the earth, the trees, the sea, the boats and creatures in the sea, the waters, the sun, the moon, the stars, the day and the men.—See Revelation 8:7-12; 9:15.

● Is there any explanation of the seeming discrepancy between Jeremiah 52:12 and 2 Kings 25:8? Jeremiah 52:12 says the tenth day of the month, while 2 Kings 25:8 reads the seventh day of the month.—G. G., U.S.A.

The full text of 2 Kings 25:8 reads: "In the fifth month on the seventh day of the month, that is to say, the nineteenth year of King Nebuchadnezzar the king of Babylon, Nebuzaradan the chief of the bodyguard, the servant of the king of Babylon, came to Jerusalem." Jeremiah 52:12 speaks in this regard of the "tenth day of the month." As to the three-day difference, it has been explained by some that Nebuzaradan went to Jerusalem, leaving Riblah on the seventh day of the month but not reaching Jerusalem till the tenth of the month. However, it appears that this high Babylonian

official who assumed command of the Babylonian forces after the termination of the siege did arrive on the scene on the seventh day of the month, to begin to dispose of the city. His job would be to oversee the demolition of fortifications, the plundering of the city, the razing of the city and the transporting of inhabitants into captivity. The tenth day of the month appears to mark the completion of his operations.

It is noteworthy that 2 Kings 25: 8 says that on the seventh day of the month Nebuzaradan "came to Jerusalem." It does not say "into" Jerusalem. On the other hand, Jeremiah 52:12 says that this Babylonian commander, on the tenth day of the month, "came into Jerusalem." The *Revised Standard Version* also shows a similar distinction between these two scriptures, 2 Kings 25:8 saying that the Babylonian chief of the bodyguard "came to Jerusalem" on the seventh day, and Jeremiah 52:12 saying that on the tenth day he "entered Jerusalem."

The Babylonian commander, upon arriving at the scene, no doubt set up his headquarters or occupied a headquarters that had already been set up outside the city's walls. Then from there he appears to have directed the operations, such as tearing down the city's walls. (2 Ki. 25:10; Jer. 52:14) The Babylonian troops also looted both the city and Jehovah's temple and had a good time for themselves. (Jer. 52:17-23; 2 Ki. 25:13-17; Dan. 5:2, 3) Since the plundering of the city and the pulling down of the walls occupied the Chaldean troops for several days, they apparently did not get to the actual burning of the city until the tenth of the month. On that day Nebuzaradan "came into Jerusalem" or entered the city to complete the operation and, when satisfied with matters, gave the order to burn the city and its holy temple. According to Josephus (*The Jewish War*, Book VI, Chapter IV, 5, 8) Herod's temple was burned on the tenth day of the fifth month (A.D. 70), and Josephus adds that it was a marvelous coincidence that the first temple was burned on the same day by the Babylonians. No doubt by the close of the tenth day, the city was burning and much of it reduced to ashes, Nebuzaradan having completed his appointed duty to dispose of the city.

SPECIAL NEXT ISSUE

Read: *What Will "God's Kingdom Come" Mean to You?*

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By speaking the truth of God's Word, the Bible, Christians show themselves to be at unity, and at the same time they aid others to share the benefits of such unity. During April Jehovah's witnesses will continue to do this by offering to all persons a year's subscription for *The Watchtower* for $1, with three Bible-study booklets free for new subscribers.

"WATCHTOWER" STUDIES FOR THE WEEKS

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May 17: Her Head Covering and Congregational Activities. Page 205.

APRIL 15, 1964
Semimonthly

WHAT WILL "GOD'S KINGDOM COME" MEAN TO YOU?

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Why YOU SHOULD READ THE BIBLE

'BUT I have read the Bible,' you may say. 'As a child it was read to me, and we hear it discussed at religious services.'

However, is this sufficient?

Certainly it is a fine thing that the Bible was read to you when you were young. It indicates that your parents were endeavoring to heed the Scriptural injunction to impress God's Word on the minds of their children. (Deut. 6:4-9; Eph. 6:4) But is what you listened to long ago sufficient to equip you to live a Christian life? Is not regular Bible reading also necessary?

For example, if your child were to ask you a question involving his conduct, would you be able to give him counsel based on the authoritative Word of God? Or would you be forced to tell him only what seemed to be right in your own eyes? And what about your personal decisions? Are they supported by the Scriptures? The inspired warning that 'there is a way that seems upright before a man, but the ways of death are its end,' impresses upon one the importance of relying on what God says in his Word.—Prov. 14:12; 3:5, 6.

Also in need of consideration is the Christian responsibility to share the good things in God's Word with others. Are you equipped with the Bible knowledge necessary to do this? Jesus Christ himself emphasized the importance of this knowledge by saying: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

Is it not apparent, therefore, that to handle the Bible effectively you must read it regularly? Truths quickly slip from mind unless they are reviewed. Even regular attendance at religious services does not replace this need to read the Bible. The Christian apostle Paul showed this when writing concerning the Beroeans. "Now the [inhabitants of Beroea] were more noble-minded than those in Thessalonica," Paul wrote, "for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so."—Acts 17:11.

Notice that the Beroeans 'carefully examined the Scriptures daily,' even in addition to attending religious services. This is the course recommended by the Bible. But what is the situation today?

A reporter who attended church in the northwestern United States noted that it is quite different. He said that few persons

brought Bibles, but, instead, looked at the Bibles provided by the church, and then returned them after the service was over. The reporter asked: "Don't they need to have the Bible at home? Is the Bible just for one hour on Sunday morning?"*

What do you think? Can the Bible guide a person's life if he is unacquainted with its teachings? How can one be sure what decisions to make if he does not know what God's requirements are? And what about one's hope for the future? Can a person have confidence in the Bible promises of everlasting life if he has not read those promises? Furthermore, will he be able to give a reason for his hope and build hope in others by sharing the good news from the Bible with his fellowman if he has not studied it carefully?

Such questions come to mind when one reads the syndicated columnist Louis Cassels' comments regarding certain churchgoers. "Sixty percent were unable to name the four Gospels," he said. "Seventy-five percent could not identify Calvary as the place where Jesus was crucified. Some congregations might do better," Cassels offered. "But not many. The vast majority of Americans today are Biblical illiterates. They simply have never read the book which they profess to regard as 'the word of God.'"†

Despite this negligence, there is every reason why you should read the Bible. For it truly is the Word of God! "All Scripture is inspired of God," an apostle of Jesus Christ assures.—2 Tim. 3:16.

Do you really believe this? If so, you will make Bible reading a daily habit. God's Word will enable you to make right decisions. It will also strengthen your confidence in God's promise of everlasting life under his righteous kingdom.—Matt. 6:9, 10.

However, for Bible reading to be of this benefit you must not read it as many persons do. Some look through the Bible to find proof for their religious beliefs instead of basing their belief on what they read. And others read the Bible, not so much to learn God's will as to cover so many pages, that they may eventually say they have read it through.

But note how God encourages the reading of the Bible: "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." (Josh. 1:8) Yes, while you read observe how it applies to your life. If you take care, thinking as you read and silently asking yourself questions, you will see how Bible incidents affect your own life. You will note whether you need to make adjustments in your attitude and actions so as to be pleasing to Almighty God.

The Bible was not written to be consulted as one does a dictionary, but was intended to be read. It is true that to prove their points on certain issues Jesus and his apostles gathered scriptures from various Bible books, thereby setting a proper precedent. However, at the same time, it is vital to read the Bible consecutively. This will serve to prevent you from wresting scriptures out of context.—Luke 24:27; Acts 17:2, 3.

What a rewarding treasure awaits you within the pages of the Bible! It is the finest reading there is! The divine wisdom found in its pages is "more precious than corals," the wise Proverb writer wrote. In fact, "it is a tree of life to those taking hold of it." Certainly, then, for your own welfare, you should read the Bible regularly.—Prov. 3:13-18.

* Seattle *Post-Intelligencer*, April 3, 1963.
† San Mateo *Times*, April 15, 1961.

WHAT WILL "GOD'S KINGDOM COME" MEAN TO YOU?

TO MORE than two-thirds of the world of mankind the words "God's kingdom come" mean nothing at all. That is because of their religion. Not all persons are of the same religion, and millions of persons even say they are godless and have no religion at all. Yet regardless of whether they care to know about the coming of God's kingdom or not, God's kingdom will come. They will have to face that government when its coming is fully realized in the near future. That is why people over all the earth need to have this vital matter called to their attention now.

[2] The ignorant are not the only ones who have such a need. Even most of those people who are acquainted with the words "God's kingdom come" have a similar need. Why should that be so? Because, although they call themselves Christian and religiously pray the prayer "Thy

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."
–Matt. 6:9,10, Authorized Version; Douay Version.

1. To whom do the words "God's kingdom come" mean nothing at all, but why must this matter be called to their attention now?
2. (a) What others also have a like need for having this notice, and why? (b) For what is now the time to make a decision regarding God's kingdom come?

kingdom come," they do not talk and act as if they understood what they were praying. They certainly do not talk and act in harmony with such a prayer. Ask them what the coming of God's kingdom will mean to them and to the rest of mankind, and you will get different sorts of answers, and these without any authoritative proof or backing. God's kingdom, when come, will certainly have an effect upon all mankind, either for one's everlasting good or for one's everlasting destruction. What, therefore, will God's kingdom come mean to each one of us? Naturally we should like it to mean our endless good. What can we do to make it mean such a thing to us? Now is the time to decide that it shall mean such to us. Now is the time to know what to do to gain that happy future.

[3] The words "God's kingdom come" are based on the prayer addressed to God in heaven, namely, "Thy kingdom come." Many persons do not notice the fact that this prayer was taught by an Asiatic. Among the three branches of the human race, the Japhetic, the Shemitic and the Hamitic, this Asiatic man was of the Shemitic branch. He traces his family line of descent back to Shem, the second of the three sons of Noah, from whom all mankind of today have descended. (Gen. 10: 21; Luke 3:23-36) Among the many families of Shemites we find the family of Hebrews, Israelites or Jews. The Asiatic teacher of the prayer for God's kingdom to come was such a Hebrew, Israelite or Jew. He was born in the town of Bethlehem in the Roman province of Judea almost two thousand years ago, in the same town where his famous ancestor had been born, David son of Jesse, who became king of Jerusalem.

3. Of what race and nationality was the teacher of the prayer "Thy kingdom come," and where was he born?

[4] Before ever he was born in Bethlehem, his name was decided upon by God, and so at birth he was called Jeshua by the Hebrews or Jesus by the Greeks. Later the title was added to his name, Messiah or Christ, and thus he came to be called Jesus the Messiah or Jesus Christ. He was also called Jesus the Son of David, to emphasize his title or right to the kingdom that was once held by his forefather David over the nation of Israel.—Matt. 1:1, 18-25; Mark 10:47, 48; Luke 1:28-33; 2: 4-21; John 7:42.

[5] In the spring of the year 31 of our Common Era, or when Jesus Christ was thirty-one years old, he taught the famous prayer known generally as the Lord's Prayer, including the request to God in heaven, "Thy kingdom come." Few persons seem to realize that this prayer was a part of his famous Sermon on the Mount. This Sermon opens up with the so-called Beatitudes or nine Happinesses, the first one of which says: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them." Another statement of this Happiness says: "Happy are you poor, because yours is the kingdom of God." In that same Sermon on the Mount Jesus Christ taught what has been called the Golden Rule, in these words: "All things, therefore, that you want men to do to you, you also must likewise do to them."

[6] In this Sermon Jesus also said concerning our earthly needs: "Your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 5:1-4; Luke 6:20; Matt. 7:12; 6:32, 33) Jesus thus put God's kingdom ahead of all our earthly

4. How was his name given to him, and what does the meaning of his title "the Son of David" emphasize?
5, 6. (a) Of what was this prayer "Thy kingdom come" a part? (b) In that connection how was the thing for the coming of which we pray repeatedly emphasized, and so why do we rightly offer the prayer?

needs, as being of the highest importance. He did not say to seek first the kingdom of this country or the kingdom of that country, or the presidency of the United States of America or any other worldly office, but said to seek first God's kingdom together with God's righteousness. Very evidently, then, the heavenly kingdom of God must be of the greatest value and importance, and we rightly ought to pray for it to come, as Jesus Christ taught his true followers to do.

CONTRADICTION ADDED

7 How, though, will God's heavenly kingdom come? When will His kingdom *have* come in answer to this prayer that was taught nineteen centuries ago and that has been prayed by seekers of God's kingdom ever since? Will its coming mean calamity for you or blessing for you, and what must each one do to avoid calamity?

8 For us to know accurately, we must examine the matter in the light of Jesus' teachings and in the light of the whole Bible, of which his teachings are only a part. Hundreds of millions of persons have misunderstood the matter because of words that have wrongly been added to the original prayer taught by Jesus Christ. According to the earliest handwritten copies of the Holy Bible, the prayer reads as follows:

9 "Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we also have forgiven our debtors; and lead us not into temptation, but deliver us from evil." —Matt. 6:9-13, *Revised Standard Version.*

10 The restatement of the prayer, as found in Luke 11:2-4, reads: "Father, hallowed be thy name. Thy kingdom come. Give us each day our daily bread; and forgive us our sins, for we ourselves forgive every one who is indebted to us; and lead us not into temptation."—*Revised Standard Version.*

11 Contradiction was brought into this prayer when some religious copier of the Holy Scriptures added to the prayer as given in the Sermon on the Mount the following words: "For thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:13, *Authorized Version, Martin Luther German Version*) As a result hundreds of millions of religious people in Christendom have for centuries recited the prayer with the addition of those unauthorized words as a conclusion or doxology. Seemingly they have never stopped to think of how at the beginning of the prayer they could recite the words "Thy kingdom come" and then in the conclusion of their prayer say: "Thine is the kingdom." If the kingdom was already God's, why should they pray in the same prayer: "Thy kingdom come"?

12 This shows the foolishness of adding something to God's inspired Word with the idea of trying to improve it or fill it out. Well did Proverbs 30:5, 6 warn against this, saying: "Every saying of God is refined. . . . Add nothing to his words, that he may not reprove you, and that you may not have to be proved a liar." Certainly in Jesus' day God's kingdom had not come.

13 The words wrongly added to Jesus' correct prayer were evidently drawn from the words of King David addressed to God, as found in 1 Chronicles 29:11, which the American Standard Version Bible translates as follows: "Thine, O Jehovah, is the

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7, 8. What questions about its coming arise, and to know the accurate answers what must we do?

9, 10. How does the prayer read according to the earliest handwritten copies of the Holy Bible?

11. How was contradiction brought into the way the prayer came to be recited, and in what does that contradiction consist?

12. What foolishness, warned against in Proverbs 30:5, 6, does such an addition show?

13. From where were the added words evidently drawn?

greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all."*

14 Those words were true in the year 1037 before our Common Era, in the closing days of David as king of Jerusalem. David was the king over the nation of the twelve tribes of Israel, but he realized that he was merely the visible human representative of his God, Jehovah, who was the real King, the invisible, heavenly King over the nation of Israel. The material royal throne on which David sat for forty years was really Jehovah's throne, and King David was now, because of his old age, abdicating this throne to his young but wise son, Solomon. So King David, in this farewell speech to the congregation of Israel at Jerusalem, was confessing that the kingdom over Israel did not really belong to him or to his royal family. It actually belonged to the God whom he and all Israel then worshiped, Jehovah.

15 It was Jehovah God who had established the human kingdom over the nation of Israel in the year 1117 before our Common Era. Also, it was He who caused David to be anointed as king over all twelve tribes of Israel in 1070 B.C.E. Consequently, the kingdom of the nation of Israel back in David's days was a miniature or small-scale kingdom of God on earth. In harmony with this we read in verse 23 of the same chapter of 1 Chronicles 29 what took place after David abdicated the throne to his beloved son Solomon: "And Solomon began to sit upon Jehovah's throne as king in place of David his father and to make a success of it, and all the Israelites were obedient to him." Later, when the queen of Sheba visited King Solomon at Jerusalem and saw his glory, she said: "May Jehovah your God come to be blessed, who has taken delight in you by putting you upon *his* throne as king for Jehovah your God." (2 Chron. 9:8) In correspondency with the fact that Jehovah's visible throne was at Jerusalem the prophecy of Jeremiah 3:17 says: "In that time they will call Jerusalem the throne of Jehovah; and to her all the nations must be brought together to the name of Jehovah at Jerusalem."

16 Years before the abdication and death of King David Jehovah his God made a covenant or solemn contract with him that the kingship over this small-scale kingdom of God over Israel would stay in David's royal family forever. By his prophet Nathan Jehovah God said to King David: "Jehovah has told you that a house is what Jehovah will make for you. When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts; and I shall indeed firmly establish his kingdom. . . . And your house and your kingdom will certainly be steadfast to

* On the conclusion added to the Lord's Prayer *The Goodspeed Parallel New Testament*, by Dr. Edgar J. Goodspeed (1943), makes the following comment, on page 76, paragraph 4:

"6:13 The doxology at the end of the Lord's Prayer does not appear in the best ancient Greek manuscripts (Aleph, B, D, Z), the Old Latin version, and the Latin Vulgate, but it was added to the Prayer very early, when it was used in public worship. A form of it was well known by the time of Chrysostom, at the end of the fourth century. It is a liturgical addition, evidently based on 1 Chron. 29:11."

Said *Zion's Watch Tower* as of January 15, 1898, page 31, paragraph 2: " 'For thine is the kingdom, and the power and the glory, forever, Amen.' These words, altho found in our Common Version and in some of the Greek manuscripts, are not found in the *oldest* Greek MSS., the Sinaitic and the Vatican. These would therefore seem to have been human words added to the words of our Lord. So far as this earth is concerned, these words have not been true throughout the Gospel age; the dominion of the earth has not been the Lord's; the power of earth has not been the Lord's; and the glory of the earth has not been the Lord's. . . ."

14. When were the words, "Thine is the kingdom, O Jehovah," true, and why did the speaker say them?

15. (a) Why was Israel's government then really a miniature kingdom of God? (b) What Scripture texts support that fact?

16. In what manner did Jehovah promise that David would have a permanent heir in the kingdom of God?

time indefinite before you; your very throne will become one firmly established to time indefinite." (2 Sam. 7:11-16) In this manner Jehovah promised that King David would have a permanent heir to the throne in the kingdom of God. This heir would be called the Son of David.

INTERRUPTION

17 In his own day King David could say to God: "Thine is the kingdom, O Jehovah." But the time came when there was no miniature kingdom of God on earth, no typical kingdom of God over the nation of Israel. When did that come to be? In the year 607 before our Common Era. In that year Almighty God permitted the armies of Babylon to destroy the royal city of Jerusalem where the kings of David's line sat on Jehovah's throne. He let his throne be overturned, and he had the survivors of the siege and destruction of Jerusalem deported to the distant land of Babylon. Jerusalem and the land of Judah became desolated without human inhabitant or domestic animal. With that event there ceased to be a kingdom of God on earth.—Ezek. 21:25-27.

18 Seventy years later, after the exiled Israelites were restored to their homeland, there was no throne of Jehovah in Jerusalem for governors to sit upon. The typical kingdom of God was not reestablished at Jerusalem with a descendant of King David reigning in representation of God on Jehovah's throne. "The times of the Gentiles," or, "the appointed times of the nations," had set in. (Luke 21:24, *AV; NW*) Hence the Jewish governors at Jerusalem, who were subject to the Gentile conquerors, could not say, as King David had said, to Jehovah God: "Thine is the kingdom." According to God's covenant with David for an everlasting kingdom, a permanent heir to the kingdom of God over Israel was yet to come. This meant that God's kingdom would be revived with this permanent heir in the throne as Jehovah's representative. No wonder the faithful Jews looked for God's kingdom to come. The question, therefore, was, How long would this interruption to the operation of God's kingdom continue? When would God's kingdom come according to His promise?

19 This situation with ancient Israel continued on for centuries. Near the beginning of our Common Era Jesus the Son of David was born in Bethlehem of the land of Judea. True, when he gave his Sermon on the Mount, Jesus did say: "Do not swear at all, neither by heaven, because it is God's throne; nor by earth, because it is the footstool of his feet; nor by Jerusalem, because it is the city of the great King." (Matt. 5:34, 35) However, those words did not mean that God's kingdom was ruling at Jerusalem. Jesus said that God's throne was heaven, not a material throne for human rulers in Jerusalem. All the earth was like a mere footstool for God's feet. (Matt. 23:22) When Jesus said those words, Jerusalem and the land of Judea were part of the Roman province of Judea. The man who then sat ruling as governor was, not a Jew, not a descendant of King David, but a Roman named Pontius Pilate.—Luke 3:1.

20 In the final week of his life on earth Jesus Christ rode as in a triumphal procession into Jerusalem. Enthusiastic Jews who were expecting God's kingdom to be established in Jesus accompanied him joyfully and cried out: "Save, we pray, the

17. Did God's typical kingdom over Israel continue, and what event in Israel's history proves the answer?
18. (a) After the restoration of the Jewish exiles to their homeland, why could not the governors in Jerusalem say: "Thine is the kingdom, O Jehovah"? (b) In view of that, what was the question?
19. Why did Jesus' calling Jerusalem "the city of the great King" not disprove the continuance of that situation with Israel?
20. When Jesus rode into Jerusalem, what were enthusiastic Jews expecting, and how did their outcries show this?

Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!" "Save, we pray you! Blessed is he that comes in Jehovah's name, even the king of Israel!" "Blessed is the coming kingdom of our father David!"—Matt. 21:9; John 12:13; Mark 11:10.

[21] Inside Jerusalem, Jesus went to the temple, but he was not anointed by the Jewish high priest to be king. He did not sit down on a throne of Jehovah in Jerusalem and reign as the visible, earthly representative of God. Five days later, or on Passover day, he stood before Governor Pontius Pilate on trial for his life. There he said: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) So, even in Jesus' days on earth David's words at 1 Chronicles 29:11 could not correctly be said to God by anyone at Jerusalem, namely, "Thine is the kingdom."

[22] For that reason, when Jesus taught his disciples to pray what is known as the Lord's Prayer, he did not add those words to the end of his prayer. Jesus knew that those words were not true. So he taught his disciples to pray for God's kingdom yet to come, which kingdom had been typically overturned in 607 B.C.E. Today Jesus' correctly taught followers do not join in with the religionists of Christendom in saying the spurious words: "Thine is the kingdom, and the power, and the glory, for ever. Amen." They do not contradict the prayer, "Thy kingdom come, thy will be done, on earth as it is in heaven." They know God's kingdom must yet come.

21. How did the situation with Israel continue so that no one at Jerusalem could correctly say: "Thine is the kingdom"?

22. So in the Lord's Prayer, for what did Jesus teach his disciples to pray, and what do they not join Christendom in reciting?

IN WHAT WAY?

[23] Now just what will God's kingdom, when come, mean to earth's people? In what way will God's kingdom come? Ask some religionist of Christendom and he will say: 'God's kingdom is fifty thousand years away, for it is to come by the conversion of the world of mankind to Christ.' But is such an answer true?

[24] According to page 719 of *The World Almanac* of 1963 (New York edition) the so-called Christian population on earth numbers 904,332,500. However, the United Nations Statistical Yearbook released in May of 1962 showed that the world population had passed three thousand million already in 1961 and stood at three thousand one hundred and four million, and was increasing each year by fifty-four million. An examination of the figures over the years also shows that the non-Christian population is increasing faster than the so-called Christian population. Evidently the world is not being converted to Christ, but Christendom is shrinking in comparison with the world population. It is now less than a third of all mankind.

[25] Of all the religious organizations on earth the Roman Catholic is the strongest organization. *The World Almanac* shows it has 550,350,000 members, which number includes newly baptized babies. The next strongest religious organization is the Mohammedan, with 433,740,000 Muslims, a non-Christian group. Next comes Hinduism of India with 335,802,500 members. After Hinduism comes Confucianism with 300,240,500. After that, in order, as far as numbers are concerned, come the Protestants, next the Buddhists, then the Eastern Orthodox Churches, then the Primitive religionists like the natives of Africa and

23. How do some religionists of Christendom say God's kingdom is to come?

24. What does *The World Almanac* by population figures show regarding the converting of the world to Christ?

25. According to the figures given, how do the religions of the world line up according to strength of numbers?

Australia, then the Shintoists, the Taoists, the Jews or Hebrews, and the Zoroastrians. Finally, *The World Almanac* gives a general group of religious persons or persons having no religion as of 552,771,700, which is more than the given number of Roman Catholics.*

26 Strong as it is numerically, and although its pope at Vatican City claims to be the Vicar of Christ ruling as King, Roman Catholicism is losing out before international communism. On December 14, 1963, at the meeting in Mexico City of about 200 Protestant and Orthodox church leaders from 48 countries, the executive secretary of the Committee on Presbyterian Cooperation in Latin America† said:

> "No one holds any longer to the naïve idea" of South America as a "Catholic continent." . . . "Many Christians whose consciences have been sensitized by the preaching of the Gospel," he said, "have chosen to abandon the church and become Communist leaders."—New York *Times*, Dec. 15, 1963.‡

27 As for the United States of North America, whereas it can no longer be called a Protestant country, it is far from being a Roman Catholic country. Roman Catholic prelates offer gloomy facts and figures regarding the Church's outlook in the United States.□

28 If they depend upon world conversion to Christianity, the religious people of Christendom can never expect to see God's kingdom come in their day or in this generation, or, in fact, at all. Yet, though their hopes have been shattered because of being based on a wrong interpretation of the Holy Bible, this does not mean that God's kingdom will not come in our day, within this generation. In the light of Bible prophecies and time measurements, all the evidences are that His kingdom will come within our generation, because it will not come by world conversion to Christianity and was never meant to come that way. (1 Tim. 4:1-3; 2 Tim. 3:1-7; 2 Pet. 3:3, 4, 7) If not coming by peaceful world conversion, how will God's kingdom come and take full control?

29 If you have a copy of the Holy Bible, it will answer the question for you, for the Bible is God's inspired Book. Turn to the prophecy of Daniel, chapter seven. There we find a description of the coming of God's kingdom in the hands of one who is called the Son of man. He is Jesus Christ the Son of David, yes, the permanent heir of the everlasting kingdom promised to David's royal family. First the prophet Daniel is shown a symbolic picture of the world powers from the Babylonian World Power on down to the political system that includes the Anglo-American World Power of today.* In the vision Daniel sees, not the peaceful conversion of those world powers to the Son of man, but their violent destruction. After seeing this, the prophet Daniel goes on to say:

30 "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even

* The 1963 *National Catholic Almanac*, page 375, New York edition, gives the world total of Roman Catholics at 558,220,654.

† Dr. Gonzalo Castillo-Cardenas of Bogotá, Colombia, South America, speaking to the first conference of the Commission on World Mission and Evangelism, which Commission is a unit of the World Council of Churches.

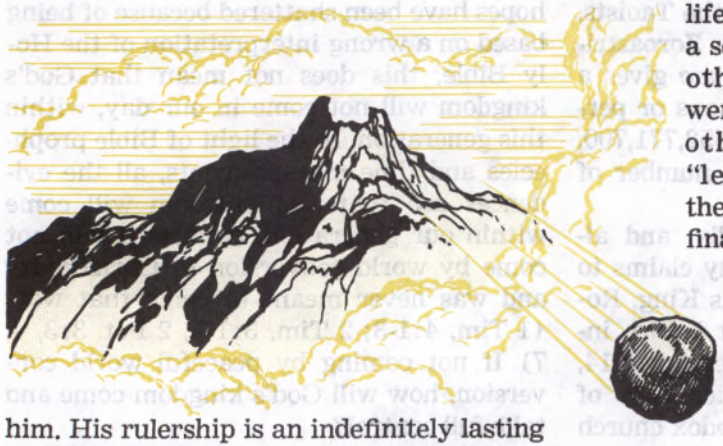
‡ See also the news item on page 242 of this magazine.

□ See *Awake!* as of October 22, 1963, page 30, column 1.

26. (a) How is Roman Catholicism faring in the face of international communism? (b) How did one clergyman recently point up this fact in regard to South America?
27. What kind of country religiously is the United States of North America today?
28. Despite the shattered hopes of Christendom, when will God's kingdom come, and why so?

* See the book *"Your Will Be Done on Earth,"* pages 166-187, English edition of 1958.

29, 30. (a) In the vision described in Daniel, chapter seven, what series of world powers is shown to the prophet? (b) In the vision, how is the coming of God's kingdom pictured?



him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

[31] Since Jesus the Son of David is there pictured as the "son of man," the kingdom given to this son of man by God, "the Ancient of Days," is the one for which Jesus taught his followers to pray.

[32] What, then, does the coming of his government into power mean for the political systems of this world? In the vision God's angel explains to Daniel the symbol of the fourth beast and its horns as the last of the political systems that God the Judge permits on earth; after which the angel describes the violent end of this worldly political system, saying: "And the Court itself proceeded to sit, and his own rulership they finally took away, in order to annihilate him and to destroy him totally." (Dan. 7:26) This explains the picture of this final beastly political system as given in verses eleven and twelve, which read: "I kept on beholding until the beast was killed and its body was destroyed and it was given to the burning fire. But as for the rest of the beasts, their rulerships were taken away, and there was a lengthening in life given to them for a time and a season." The rulerships of those other beastly political systems were taken away one after the other in times past; and the "lengthening in life given to them" is only till the fourth and final political system is violently destroyed by killing and burning, at which time they are destroyed also.

[33] That is what the coming of God's kingdom, as given to the Son of man and his faithful disciples, will mean to the political systems of this world. Hence Daniel 7:27, 28 finishes up the explanation, saying: " 'And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them.' Up to this point is the end of the matter."

[34] In this prophecy those who are spoken of as the "holy ones of the Supreme One" are the Lord Jesus Christ and all his faithful followers who inherit the heavenly kingdom with him. According to the last book of the Bible, Revelation, which makes many quotations from the book of Daniel, these followers who inherit the heavenly kingdom with the glorified Jesus Christ number only 144,000. (Rev. 7:4-8; 14:1-3) Today there are on earth only a remnant of these spiritual heirs of God's heavenly kingdom, less than 13,000, according to statistics. But these will engage in no violence against the political systems of this world. Jehovah God the Judge will see to

31. In the vision, which kingdom is it that is given to Jesus the Son of David?
32. (a) How is the end of the last political system that God the Judge permits pictured? (b) How were the rulerships of the other symbolic beasts taken away, and a lengthening in life given to them?
33. According to Daniel 7:27, 28, to whom is the rulership under all the heavens given, and for how long?
34. (a) Who are the ones spoken of as the "holy ones of the Supreme One," and how many of them are there? (b) Will the violent removal of the political systems of earth be accomplished with or without the aid of the spiritual remnant?

the removal of the political systems on earth by means of his heavenly Son, Jesus Christ the Son of David.

35 To so-called Christians who have entertained the sweet idea of peacefully converting the world to Christianity and setting up God's kingdom by themselves in that way, the violent destruction of earth's political institutions by violence from the God of heaven may come as a horrifying thought. Yet they should also be horrified at the failure of their world conversion program. Their failure only emphasizes the fact that, in order for God's kingdom by Christ to rule all the earth, the way must be cleared by violent means from heaven. Other Bible prophecies bear out that fact.

36 Turn back to Daniel's prophecy, chapter two. In that chapter Daniel sets forth the vision of the march of the world powers, all the way from the ancient Babylonian World Power, through the Roman World Power, and down to an outgrowth of that Roman World Power, the Anglo-American World Power of today, the political alliance of the British Empire and the United States of North America.*

37 This succession of world powers has been idolized, like an idolatrous image. According to God's decree set out in Daniel's prophecy, what is left today of this succession of political world powers will be destroyed by a violent act of God. It will be like when, in the vision, the stone cut out of God's mountain strikes the idolatrous image and crushes it, grinding it to powder for the violent winds to carry away beyond recovery.—Dan. 2:1-43.

38 Referring to that stone as symbolic of God's kingdom by Jesus the Messiah, the prophet Daniel explains: "And in the days of those kings [the present political rulers of this world] the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite." (Dan. 2:44) The coming of God's Messianic kingdom here symbolized by the stone means nothing less than the fighting of the final war foretold in the last book of the Bible, "the war of the great day of God the Almighty," commonly called the Battle of Armageddon.—Rev. 16:14-16.

39 Bible commentators of Christendom, like Dr. Adam Clarke of Britain in the nineteenth century, have interpreted Daniel 2:44 to mean that the stone cut out of the mountain was the Christian Gospel and that when it struck the nations it would convert them, and the rulers as well as the ruled people would become Christians until, in time, all the world of mankind would be Christian. It was thought that the great blow was

* See the book *"Your Will Be Done on Earth,"* chapter 5, entitled "The March of World Powers," pages 104-127 of the English edition of 1958.

35. Christendom's failure at world conversion emphasizes what fact about God's kingdom?

36. In Daniel, chapter two, whose march does the vision trace?

37. How will what is left of that succession of political world powers be destroyed, and how does the vision picture this?

38. What does the coming of the symbolic stone against the symbolic image mean in fact?

39. How has the stone's striking the image been interpreted by Christendom's commentators, and when was the great blow understood to be given?

given to the pagan Roman Empire when, in the year 312 C.E., Emperor Constantine the Great was converted and the Roman Catholic Church with its fusion religion came to be established.*

40 But here we are, more than sixty years into the twentieth century, and the striking power of the religions of Christendom is more and more losing its force. Political rulers are no more becoming Roman or Greek Catholics or Protestants and forcing their subjects to become such with them. As reported in the *Morning News* (and also the *Times Herald*) of Dallas, Texas, of June 22, 1963, a Presbyterian clergyman† said that, not only is the religion of Christendom on trial, but "the world is laughing at us. Here in the United States is the choicest mission field for the other religions of the world." He blamed this partly on the religious ignorance of the churchgoers of Christendom, and added: "We have relinquished many of our responsibilities to a pagan world." However, not only does the world laugh at the so-called Christians in their ignorance, but Christendom is staggering under the blows delivered upon it by international communism. Christendom does not want to be buried by Communism one of these days.

A WARNING ILLUSTRATION

41 Not only is the religious hope of peacefully converting the world to Christendom's religions unscriptural, but it is unrealistic today. Even in his parable or illustration of the minas (or, pounds), recorded in Luke's Gospel, chapter nineteen, the Lord Jesus Christ warned that the enemies of God's Messianic kingdom would be violently destroyed by action of the Messiah himself.

42 Luke 19:11 tells why Jesus gave this parable, saying: "While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly." To the contrary, Jesus pictured that God's kingdom was then a long way off. How? In that Jesus likened himself to a nobleman with wealth, who had to travel to a distant land in order to "secure kingly power for himself" and to return as king. Measured by the speed of the means of travel in Jesus' day, the journey to the distant land followed by the return journey with kingly power would take a long time. Hence Jesus was to be gone a long time.

43 However, there were opposers to the nobleman's getting such royal power. Luke 19:14 states: "But his citizens hated him and sent out a body of ambassadors after him, to say, 'We do not want this man to become king over us.' " The parable does not go into detail on how fully those citizens expressed their hatred or on how the nobleman got to the distant land to receive the kingly power. But in the parable's fulfillment most of the Jews said: 'We will not have this man Jesus Christ to rule as king over us.' In an attempt to prevent his becoming king over them, the Jews condemned him to death and handed him over to the Roman authorities of Jerusalem to be killed by slow death on a torture stake.

44 How, then, did Jesus get to the "dis-

* See *Clarke's Commentary*, Volume 4, edition of 1836, page 3210.

† Dr. William A. Benfield, Jr., pastor of the First Presbyterian Church of Charleston, West Virginia, speaking at the four-day Southern Presbyterian Men's Convention in Dallas.

40. But what can be said about the striking force of Christendom's religions today, and how is Christendom faring at the hands of international communism?

41. Is peaceful world conversion Scriptural, and, in his parable of the minas, what does Jesus Christ show about the enemies of God's kingdom?

42. Why did Jesus give the parable, and how did the parable measure the time for the coming of God's kingdom?

43. What did the citizens who hated the nobleman do, and how was such hatred expressed in the fulfillment of the parable?

44. How did Jesus get to the symbolic "distant land," and how did his own people continue showing hatred for him?

tant land," that is, to heaven, which Jesus said was God's throne? On the third day after his cruel death Almighty God Jehovah raised up his noble Son from the dead and called him up to heaven on the fortieth day after that and seated the resurrected Jesus Christ at his own right hand in heaven. (Acts 2:22-36; 3:13-21) Even after Jesus Christ ascended to the "distant land" of God's heavenly presence, his own earthly people, the Jews, continued to show their hatred of him by persecuting his faithful followers. Thus they further let God know that they did not want his noble Son to become king over them.

45 Nevertheless, there are not only Jewish enemies to God's kingdom under his Messiah, but also enemies in all other nations of the world of mankind. These also refuse the Kingdom message of Christ's followers and persecute them. They prefer the political rulerships by men of this world, including the United Nations organization of 113 member nations. What, then, will the coming of God's Messianic kingdom mean to such earthly enemies?

46 Jesus gave the answer in the conclusion of this parable of the minas. There he has the nobleman who secured the kingly power and came back to rule say: "Moreover, these enemies of mine that did not want me to become king over them bring here and slaughter them before me." (Luke 19:27) Certainly that does not spell any peaceful conversion of them to true Christianity. It means a violent destruction. There was a typical fulfillment of this in the year 70 C.E., when the unconverted Jews who had rebelled against the Roman Caesar were besieged in their capital city of Jerusalem and finally, after a horrible siege, the city was destroyed. It is reported that 1,100,000 rebellious Jews were made to perish, and 97,000 of the survivors were carried away to become slaves in various parts of the Roman Empire. —Luke 19:41-44; 21:20-24.

47 However, God's Messianic kingdom did not come in that year 70. Today true Christians are still praying the words of the Lord's Prayer to God: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." The Bible time schedule and the fulfillment of Bible prophecy in world conditions and events since 1914 give proof that the coming of God's kingdom as described in the above prophecies is near. The violent destruction that its coming will mean to its enemies on earth will be vaster and more terrible than the destruction of Jerusalem and the slaughter of the unconverted Jews by the Romans nineteen hundred years ago.

48 How little, therefore, the people of Christendom realize what they are praying for when they recite in their churches: "Thy kingdom come, thy will be done, on earth as it is in heaven"! Little do they appreciate that they are praying for something violent at God's hands, for the destruction of the present world system of things, yes, for the destruction even of Christendom, the chief backer of the United Nations organization and the possessor of vast stockpiles of atomic and hydrogen bombs and other weapons of mass slaughter. This is what the coming of God's Messianic kingdom will signify to its enemies both inside and outside of Christendom.

49 It was not without meaning that Jesus, in his prophecy on the end of this worldly system of things on earth, said:

45. Where, also, are other haters of God's kingdom found, and how do they show hatred?

46. In the parable, how did Jesus show how the kingdom's coming will affect its enemies, and what typical fulfillment of this was there?

47. Despite that event of 70 C.E., for what do Christians still pray, and what will fulfillment of the prayer mean in comparison with what happened in 70 C.E.?

48. What do the people of Christendom not appreciate as to the meaning of what they are praying for in the Lord's Prayer?

49. In his prophecy on the end of this worldly system, with whose days did he compare the days of the Son of man, and in what respects?

"Just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be. Keep on the watch, therefore, because you do not know on what day your Lord is coming."—Matt. 24:37-39, 42.

50 That flood of Noah's day was a violent operation of natural forces under God's control. It swept over the whole earth, destroying all the multitudes of people and animals outside the ark in which Noah and his family and many animal specimens survived. The human population of the earth today is over three thousand million, and so what a slaughter, what a destruction there will be when, in our day when God's kingdom comes, it will be as it was in Noah's day at the coming of the flood!

51 But does the coming of God's kingdom as the rightful government of all the earth mean only destruction? For the enemies of God's Messianic kingdom, yes! On the other hand, for the lovers of God's kingdom, who seek first God's kingdom and his righteousness, there will be happiness, blessing, deliverance, salvation. At the flood in Noah's day there was the preservation of him and his sons Japheth, Shem and Ham and the four wives, eight human souls in all. After a full solar year inside the ark they came out onto a purified earth and started anew their worship of Jehovah God. Their survival under God's care resulted in life for all of us today on earth. (Gen. 7:1 to 9:19) Since Jesus predicted that, as it was in Noah's days, so it will be in the days of the Messianic Son of man, there will be survivors of the violent destruction of this system of things, which system is the enemy of God's kingdom.

52 In his prophecy on the end of this system of things Jesus said that the tribulation would reach a grand climax of trouble surpassing anything that mankind had before experienced. He said: "Then there will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short." (Matt. 24:21, 22) Hence there will be survivors of the worldly system's end to correspond with Noah and his family.

FAITHFUL SERVANTS

53 Such survivors will include the ones whom Jesus called "the chosen ones," those who are pictured in his parable of the minas by the faithful slaves to whom the nobleman gave minas before leaving for the distant land to secure kingly power. One of the ten slaves mentioned did not obey the nobleman's orders: "Do business till I come." The nine other slaves did profitable business with their mina apiece; the one lazy, unfaithful slave did not. He kept his one mina laid away in a cloth. He earned no increase for his noble master. What would his master's return as king mean to this unprofitable slave, especially when he handed back just the sum of money that he had received—nothing lost, but nothing gained? Would it mean a blessing or a curse? His own course decided!

54 His noble master, now king, called him

50. What kind of happening was the flood of Noah's day, and what does this portend for earth's population of today?

51. What will the coming of God's kingdom mean for its lovers, and what does the likeness of the days of the Son of man to the days of Noah mean for them?

52. How did Jesus indicate this survival in his prophecy concerning the final tribulation?

53. (a) How were the "chosen ones" who survive pictured in the parable of the minas? (b) What questions arise as to the one slave who did not do business with his lord's mina?

54. In the parable, what did the king's coming mean for this unprofitable slave?

wicked. He ordered the mina to be taken away from him, for he had not worked for his master's kingdom. He was not for the king and so was classed with the citizens who hated and were against the king. He was punished along with those enemy citizens who were slaughtered at the king's command. (Luke 19:13, 20-27) In one of Jesus' other parables similar to this one, the good-for-nothing slave was thrown out of the master's house "into the darkness outside," there to weep and gnash his teeth along with all others out there. (Matt. 25:24-30) The king's coming meant no joy for him!

55 In the parable, the nine other slaves made a profit for the kingdom by doing business with their mina apiece. Their kingly master pronounced them good slaves and put them in charge of cities throughout his realm. They did not deserve to be slaughtered with the citizen enemies of the king. For them the king's coming meant blessing and life. (Luke 19:15-19, 24-26) Will the coming of God's Messianic kingdom mean something similar for us?

56 When Jesus Christ, as pictured by the man of noble birth, left this earth for the heavenly realm, he left behind him valuables in the hands of his followers pictured by the slaves who got a mina apiece with which to do business. These slaves pictured not just the twelve apostles of Jesus Christ nor just all his disciples of that time, but also his faithful followers of today, dedicated, baptized believers whom God has called to be joint heirs with the Messianic King in the heavenly kingdom.—Rom. 8:14-17.

57 A remnant of these joint heirs are still alive on earth, actively increasing the valuable things of God's Messianic kingdom by doing as Jesus said, at Matthew 24:14: "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." They have now been joined by hundreds of thousands of persons who have heard this good news of God's kingdom and who have forsaken the haters of God's kingdom. They have made proof of their love of God's kingdom by also taking up the preaching of it and the gathering of still other lovers of righteous government onto its side. As in the case of the remnant of Kingdom heirs, they will receive the king's approval. They will be ushered, not into the heavenly kingdom as joint heirs with Jesus the Messiah, but into a "new earth," an earth purified by the slaughter of all the enemies of God's kingdom. That is what the coming of God's kingdom will mean for them.—Rev. 14:1-5; 7:4-17; 21:1-5.

58 Now is the time for us to make a decision as we all unavoidably face the question, What will "God's kingdom come" mean to you? It has to mean one of two things, either slaughter with the enemies and ignorers of that righteous divine government or life, peace, happiness and increased privileges with that kingdom. The long time between when the Kingdom Heir Jesus Christ went away to the "distant land" nineteen centuries ago and the coming of God's kingdom with the Messiah on the throne is now far gone. Jesus foretold that the Kingdom would come suddenly for the executing of divine judgment toward friends and enemies of that heavenly government. So it is a dangerous time for us in which to be living! But if we sincerely desire God's kingdom come to mean blessing to us, now is also an opportune time of uncertain length for us to get out

55. For the slaves who did business with their mina apiece, what did the king's coming mean?

56. Whom do the slaves with whom the Lord left the minas picture?

57. (a) How many of those Kingdom joint heirs are still on earth, and what are they doing with the symbolic mina? (b) By whom have they been joined, and what will the coming of God's kingdom mean for these?

58. As regards the coming of God's kingdom, why is this a dangerous time in which to be living, but what opportunity does it also present us?

from among the foes of God's kingdom, so as not to perish with them.

59 The present is a time also of great privilege. On a scale grander than ever before Jesus' prophecy is being fulfilled, inasmuch as this good news of God's kingdom is now being preached all over the earth in at least 194 lands in 162 languages, to the inhabitants of the earth without regard for their race, color or present religion. (Matt. 24:14) Let us make the news of God's kingdom *good* news for ourselves by accepting the news as true and putting ourselves on the side of God's kingdom and then preaching the news to still others, that they may likewise make it good news for themselves. Let us thus help them also to survive the "day of vengeance on the part of our God." (Isa. 61:1, 2) God's kingdom in the hands of the Permanent Heir of King David is forever, and we can enjoy that princely rule of the Son of David forever by how we decide now.

60 "For," says the prophecy of Isaiah 9:6, 7 to the people of Jehovah God, "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."

61 Think of living on earth under the princely rule of this Son who was born nineteen centuries ago in Bethlehem of Judea. Glorified now in heaven, he will live up to the titles that Jehovah God confers upon him, namely, Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. His princely rule will have no end. His peace for his subjects will have no end. In fact, his government will be firmly established and sustained perpetually by justice and righteousness. Under his rule what a place this earth will be!

62 The coming of the kingdom that Jehovah God establishes with his Prince of Peace on the heavenly throne can mean eternal peace for you. The thing to do is to take the course now that gains for us the goodwill of Jehovah God. Then we can indeed feel and experience for ourselves the grand meaning of the chant of the host of angels at the human birth of the Son of God, "Glory in the heights above to God, and upon earth peace among men of good will." (Luke 2:13, 14; Isa. 61:1, 2) May you, our readers, make the coming of God's kingdom by Christ mean peace to you.

59. Why is the present a time of great privilege, and how can the Kingdom news be made good news for one?
60. How does Isaiah 9:6, 7 indicate that we can enjoy the princely rule of the Son of David forever?
61. How about the peace and the durability of his government?
62. By doing what can we feel and experience the grand meaning of the angelic chant of Luke 2:13, 14?

"A Decisive Hour"

● Reflecting the fact that the Roman Catholic Church is declining in influence in South America, rather than converting all the world of mankind to Christ, the New York *Times* of February 28, 1964, carried this news item from Rome: "Pope Paul VI has appealed for more priests for Latin America where the Roman Catholic Church is 'experiencing a decisive hour in its existence.'" Continuing with his remarks, the pope spoke of "the needs, the dangers" with which the church is confronted in South America and said that these are things with which the bishops whom he was addressing were well acquainted.

Impressed by What They Saw

◆ Recently a lady telephoned the receptionist at the Watch Tower Society's headquarters in Brooklyn, New York. She asked: "Would you please tell me something about Jehovah's witnesses and their beliefs. I am of the Jewish faith but I feel the need of spiritual strength. I have heard about your large assemblies and I notice how people are flocking to your organization. I would like to know what you have to attract so many people. I have lived in this neighborhood [a few blocks from the Society's headquarters] for twenty-two years, and I have watched you grow from nothing to a flourishing organization. Your people have called on me regularly as often as once a week, and my reply has always been 'I'm not interested.' Now I have come to the point in my life where I feel I want to know more about Jehovah's witnesses."

Since it was difficult to explain the teachings of Jehovah's witnesses with telephones ringing, the Bethel Home receptionist made arrangements to visit this lady the following Sunday. The woman told the Witness of how she had been attending various churches and always came away feeling weaker than before she went. When she asked one Protestant minister for help, his reply was, "Well, Mrs. P——, I can't come over and hold your hand, but if you really want something to do you can answer the church telephone for two hours a week." This was very disheartening to her, although she did say she never felt at home in church as she could not accept Jesus as Almighty God himself, and so much of "Christianity" had pagan background. Now her question was, "What must I do to become affiliated with you people?" Arrangements were made for a Bible study; she took the book *From Paradise Lost to Paradise Regained* and the *New World Translation of the Holy Scriptures* and attended the public talk at the Kingdom Hall that same Sunday. She is now attending the meetings regularly and enjoying a weekly Bible study. Her comment about the witnesses of Jehovah who study with her is: "They are truly shepherding me." This illustrates one of the rich rewards of diligently seeking to feed the "little sheep," though it may mean calling back year after year, even as often as once a week, to tell others about God's kingdom.—John 21:17.

◆ One of Jehovah's witnesses in New Jersey relates how she aided an interested woman who had taken the *New World Translation of the Holy Scriptures* and the book *From Paradise Lost to Paradise Regained:* "I invited her to a talk at the Kingdom Hall; she came and enjoyed it so much that she started attending all the meetings. I asked her if she would like to go along with me on the Bible studies I conducted; she agreed. She later asked me when she could start taking part in the door-to-door work. About two months after she first participated in the field ministry I invited her to visit the Watch Tower Society's factory in Brooklyn. She took a day off from work. I have a letter expressing what she thought about the visit. It says in part:

"'Today I have seen men and women working and living together in the harmony and peace of Paradise that is promised to us in the Scriptures. Can there be such a Paradise in this world as it is today? You may ask that question over and over, time and time again. But we in the New World society know the answer. I have seen it myself today for the first time. I was invited to visit the Watch Tower factory where the literature is printed to tell the people of Jehovah's teachings. What I have seen was something beyond my wildest dreams of what people can accomplish under Jehovah's guidance and blessings. A visitor such as I was would be amazed at the order and neatness of the place, and to think that each worker is a minister of Jehovah. Truly it is like the mighty hand of Jehovah writing His Word to nations all over the land. If I had any doubt in my mind about being a Witness, after what I have experienced today it has flown so fleetingly that I am eager more so now than ever to be dedicated to Jehovah so I can become a minister of his Word also.'"

In other places, too—in Europe, Africa, South America and the Orient—the Watch Tower Society has printing plants where Bible literature is published. The 1,461 ordained ministers who have volunteered to work in these plants and in the Society's branch offices around the world all count it a privilege to serve in this way to advance the interests of God's kingdom.

Worship THAT LEADS TO THE KINGDOM OF GOD

REGARDLESS of the direction in which you may travel—east, west, north or south—you will find people performing acts of worship to a higher power. Millions of persons living in widely separated places in the earth sincerely believe that their form of worship is good. They are confident that it will win the favor of their deity or deities, and eventually lead to eternal rewards.

So devout are many worshipers of Eastern lands they will interrupt important business sessions when their hour of prayer approaches. At appointed times each day they lay out their rug and prostrate themselves upon it in prayer toward their holy city of Mecca. However, despite their belief that Allah is the one true God, many persons in the same lands are just as devout in pursuing other forms of worship. Some, for example, never retire at night without saying prayers before an image of Buddha, which is prominently displayed in their home.

Worship in many African tribes is somewhat different, although with the similar end in view of obtaining the favor of powers higher than themselves. Religious ceremonies are centered around the witch doctor, who, it is hoped, can appease the invisible spirits, believed by the people to be the dead who have passed beyond.

In the Western lands of Christendom there is a marked similarity in the manner of worship. If you enter the great cathedrals in the larger cities of France, Italy or the United States, or visit the humbler places of worship in almost any part of Christendom, you will find people upon their knees worshiping before images, no, not of Buddha, but of Jesus, Mary, Joseph and innumerable "saints." These worshipers are likewise interested in pleasing God so as to merit his favor and the blessing of a future reward.

But to what is it that people throughout the world expect their various forms of worship to lead them? This varies a great deal, depending upon the religion practiced, and the locality and education of the people. Hindus and Buddhists hope to attain the goal referred to as nirvana, which, however, people understand differently. To some nirvana means a life of joy and happiness in another world, while others view it as a difficult-to-explain state beyond conscious existence.

Many Africans refer to the "other world" or "up yonder," where departed souls are believed to go. In their minds this evidently is not far away because they believe that the departed regularly return and exercise great influence over the living. On the other hand, Moslems generally envision "heaven" as a beautiful oasis or garden, with shady trees, running streams and all the facilities for rest, comfort and enjoyment. And many in Christendom entertain slightly different hopes of happiness in what they also refer to as heaven.

THE BOOK OF TRUE WORSHIP

However, regardless of what form of religion you now practice, you will want to know about the Kingdom hope that the Creator of mankind holds out to those that worship him in the way he approves. Yes, this Great Spirit *does* communicate with man today; no, not by means of a witch doctor or a religious clergyman, but through the pages of the oldest book in existence, a book that even records information about the first man and his creation by God. This is an Oriental book originating in and being written entirely by men from Eastern lands. This famous book, which contains the inspired writings of some forty Orientals, is generally called today the Holy Bible, or simply the Scriptures.

In addition to its great antiquity the Bible from earliest times has realized the greatest distribution of any writings in existence. During the past five hundred years billions of copies have been printed—far more than of any other book. Equally remarkable is the fact that the Bible has been translated into 1,202 different languages, so that it is available to more than 90 percent of earth's population in their own tongue. Is not such a large distribution and wide circulation what you would expect of the Book that is inspired by Almighty God?

But what particularly stamps this Book as being of Divine authorship are its prophecies that have consistently proved reliable. Humans are not always able to accurately foretell the weather twenty-four hours in advance, yet the Holy Bible foretold ever so many events centuries and even millenniums before they actually occurred. No other book claiming to be of Divine authorship has been able to do this, which is evidence that the Bible is the book that God is using to communicate with men today.

Why, consider for a moment how the Holy Bible recorded in advance the rise and fall of World Powers that have dominated earth's affairs. Under inspiration of God, the Hebrew prophet Isaiah foretold in the eighth century B.C.E. that Cyrus the Persian would serve as a liberator of the captive Israelites from Babylon. God even gave details of the conquest. Nearly two hundred years later Cyrus marched into Babylon, exactly as foretold. (Isa. 44:26–45:3) The prophet Daniel, writing under inspiration of God, also recorded in advance the rise of the Medo-Persian World Power. More than that, in unmistakable terms, he told about the coming to prominence of the next World Power, Greece, its conquest of Medo-Persia, and, in time, its dissolution into four smaller empires with the death of its conquering king, Alexander the Great.—Dan. 8:1-8, 20-22.

Perhaps even more amazing are the fulfillments of scores of prophecies relating to the promised Messiah, the one appointed by God as deliverer to all mankind. He was to be born of the Israelite tribe of Judah in Bethlehem. (Gen. 49:10; Mic. 5:2; Matt. 1:2-16; 2:1, 5, 6) He was to be despised and counted among transgressors. (Isa. 53:3, 12; Luke 22:63; 23:32, 33) At his death not a bone of his body was to be broken, and his executioners were to cast lots for his garments. (Ps. 34:20; 22:18; John 19:33, 36; Matt. 27:35) Every one of these prophecies and, some have calculated, at least three hundred more were remarkably fulfilled in Jesus Christ. Not only that, the Bible foretold the very things happening in our day. (2 Tim. 3:1-5) Yes, you certainly can trust in the reliability of the Holy Bible!

WORSHIP OF THE TRUE GOD

This Holy Book, the Bible, clearly describes the type of worship that is pleasing to Almighty God. By rendering this wor-

ship you will come in line for the everlasting blessings that God provides by means of his kingdom. For a limited number of 144,000, these blessings will be enjoyed in heaven as rulers with Jesus Christ, while for the vast majority of obedient mankind they will be enjoyed as subjects of that heavenly kingdom on an earth restored to paradise conditions.—Rev. 14:1-3; Ps. 37: 29, 34.

But in order to be led to this kingdom of God you must first of all recognize who the true God is. His own Book, the Bible, informs us: "You, whose name is Jehovah, you alone are the Most High over all the earth." "God is a Spirit, and those worshiping him must worship with spirit and truth." "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images."—Ps. 83:18; John 4:24; Isa. 42:8.

Yes, the name of the true God, the Most High One over all the earth, is JEHOVAH. This great God Jehovah is no lifeless image, but is a mighty invisible Spirit Person, and he does not approve of images even as visual aids in our worship. Therefore, to worship him acceptably you must not bow before unintelligent images of wood, stone or metal, but, rather, you must live your life in harmony with the truth set forth in His Word, the Bible.—Ex. 20:4, 5; Lev. 26:1; Isa. 44:14-20; 46:5-7.

If you will stop to reason on the matter, you will see how valueless material images are. Observe that they are powerless to walk about or give instruction. Take a supposedly holy image, throw it into a river or into a blazing fire. Is it able to swim about like a man, or does it leap out of the flames to save itself from being consumed? If this image cannot protect itself, how will it protect you when trouble arises?

Look at those images made by the hands of men. How lifeless they are! Note what the living God, Jehovah, says about them: "A mouth they have, but they cannot speak; eyes they have, but they cannot see; ears they have, but they cannot hear. A nose they have, but they cannot smell. Hands are theirs, but they cannot feel. Feet are theirs, but they cannot walk; they utter no sound with their throat." Therefore, how possibly could they be the true God? They cannot be, and, for that reason, God says: "Those making them will become just like them, all those who are trusting in them."—Ps. 115:4-8.

WHAT TRUE WORSHIP INCLUDES

Rather than including adoration to images, worship that leads to the kingdom of God must recognize Jesus the Messiah, the one Jehovah God sent to earth to open the way for us to gain eternal life and the one designated by God as king of his kingdom. The authoritative Bible says: "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:12; Matt. 20:28.

Worship that leads to the kingdom of God not only includes recognizing the true God Jehovah and accepting his Son Jesus Christ, but also involves practicing right works. Just possessing the Word of God is not enough. You must live by what it says. The nation of Israel provides an example. They had the inspired Scriptures, but when the promised Messiah came in the person of Jesus, that nation's religious leaders persecuted him and finally had him killed. Because of their failing to bring forth the fruits of righteousness, Jesus said to them: "This is why I say to you, The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matt. 21:42, 43.

Take notice of why the worship of those Jews did not lead to the kingdom of God. It was because they did not produce the righteous fruits qualifying them to live in

God's kingdom. Yes, in order to gain the blessings of that Kingdom rule one must practice right works.

When Jesus Christ was upon the earth he showed that this necessitated bringing forth the fruitage of love. Shortly before his betrayal and death he forcefully impressed this on his followers, saying: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves." Indeed, such love has become so rare that it is a distinguishing mark of true worshipers.—John 13:34, 35; 1 John 4:20; 3:15.

COMING IN THE NEXT ISSUE

- Fortify Yourselves for Future Activity.
- Building a Firm Foundation in Christ.
- Modesty Is for Everyone.
- The Bible—Is It a "White Man's Book"?
- The Beginning of a Bible Mystery.
- Use of One's Resources in a Godly Way.

The worship that leads to the kingdom of God also has other fruits. As shown by the Bible book of Galatians, it includes "joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." To be able to cultivate this fruitage of God's spirit one must put off the works of the flesh, which "are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." The Bible warns "that those who practice such things will not inherit God's kingdom."—Gal. 5:19-23.

Another thing that is distinctive about the worship that leads to the kingdom of God is that it focuses attention on that kingdom, rather than urging support of the present system of things with its politics and militarism. Yet today on every hand and in every land we see religious organizations making common cause with the governments of this world and blessing their use of military might. This is as true of Eastern religions as it is of professed Christianity of the Western world, generally known as Christendom.—John 15:19; Isa. 2:2-4.

Jesus Christ, however, while instructing his followers to be law-abiding, said of the heavenly government to which God had anointed him as king: "My kingdom is no part of this world." For that reason Jesus said that his disciples 'were no part of the world, just as he was no part of the world.' —John 18:36; 17:16; Matt. 22:21.

Jesus' first-century followers appreciated this fact. In evidence of this, the disciple James said that pure worship included keeping "oneself without spot from the world."—Jas. 1:27.

So, rather than accepting man's view that human government, particularly the world peace organization, the United Nations, is the 'best hope for peace,' worshipers of Jehovah accept God's view of matters and look to Jesus Christ as the Prince of Peace and the kingdom of God as man's only hope for lasting peace. They are outspoken advocates of that kingdom, preaching about it publicly and from house to house as Jesus himself did when he was on earth. This preaching activity is part of their worship—worship that leads to the kingdom of God.—Isa. 9:6; Matt. 4:17.

With a view to your eternal salvation, it is vital that you, too, regardless of the worship that you may have practiced up until now, listen to what the Creator of man says on this matter of worship. Conform your worship to his requirements. Live your life in harmony with his inspired Word. Put your faith in his kingdom, and make known that Kingdom good news to others. Only in this way will your worship lead to the kingdom of God.

WHAT HOLDS YOU BACK from TRUE WORSHIP?

DO YOU love God? 'Of course I do,' you may say. 'It is my desire to be pleasing to him.' That certainly is the proper attitude to have. But anyone can say with his lips that he loves God, yet does that alone prove he really does?

You know that it does not. Even the Son of God, Jesus Christ, said that people would 'draw near to God with their lips, although their hearts were far removed from him.' Love for God is not shown by words alone, but by actions in harmony with those words. It is just as one of Jesus' twelve apostles explained: "This is what the love of God means, that we observe his commandments."—Matt. 15:8; 1 John 5:3.

Thus true worship is the rendering of service to God according to the requirements that he sets down in his written Word, the Bible. This admittedly is not an easy thing to render in this present evil world where the majority of people are more concerned with pleasing themselves than God. In fact, circumstances of one nature or another hold back many persons who know what is right from rendering true worship to God. Are you such a person? If so, it would be wise for you to examine your claim that you love God. Certainly it would be displeasing in his sight if your expressions were mere lip service.

For some time now you may have been receiving this journal *The Watchtower,* and perhaps visiting ministers of Jehovah's witnesses have offered to study the Bible with you in your home. You know that they teach God's Word. But do you hold back from having a regular home Bible study with them because of fear? Are you afraid of what others might think?

In the first century there were those who held back from true worship because of fear of what others would think of them. Some of them believed that Jesus was the promised Messiah. They "actually put faith in him," the Bible says, "but because of the Pharisees they would not confess him." Yes, they were afraid of losing the favor of the influential religious Pharisees, "for they loved the glory of men more than even the glory of God." How unwise it is to be like those men and allow fear to hold you back from true worship!—John 12:42, 43.

When opposition arises, it tests your love. It shows whether you really do love God, or whether you will compromise to avoid ridicule. Jesus illustrated how some are affected by opposition. Bible truth sown upon their hearts, he said, is like seed sown on rocky soil that sprouts quickly, only to be scorched by the hot sun. "They believe for a season," he explained, "but in a season of testing they fall away." —Luke 8:13; Matt. 13:5, 6, 20, 21.

This testing can take various forms and come from different directions. Perhaps a

clergyman, neighbors or business associates learn that Jehovah's witnesses are calling to study the Bible with you in your home. How terrible they make that seem! They cannot prove from the Bible that what you are learning is wrong, so they resort to ridicule. But this is not surprising. The Bible itself informs us that when some men reported to the priests that they had never heard a man teach like Jesus, those priests 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?" These verbal intimidations were designed to cow the men to prevent them from investigating further. 'Those people that listen to Jesus do not know the Law. They are accursed, ignorant people,' the Pharisees claimed. (John 7:45-49) Will similar intimidation prevent you from continuing to examine Bible truths with Jehovah's witnesses?

It is obvious that Bible truth is not popular. The majority of people prefer to cling to their religious traditions, and are unwilling to examine them in the light of the Scriptures. Therefore, Jesus said that Bible truth would have the effect of a sword on many families, causing "division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law."—Matt. 10:35.

But in circumstances where parents forbid their children to study the Bible, or husbands demand that their wives cease attending Bible study meetings, what should one do? Are not children commanded to be obedient to their parents, and wives to be in subjection to their husbands? That is true, but observe that children are instructed to 'be obedient to their parents *in union with the Lord.*' Therefore, if the requirements of parents are in conflict with what the Lord requires, children are under obligation to obey God rather than their parents in those respects. The situation is similar with wives. The Bible says that one should "obey God as ruler rather than men," and that is true even if that man happens to be one's husband. —Eph. 6:1; Acts 5:29.

Jesus indicated that this was the proper course when he said: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." Who means more to you? whom will you obey? are the questions that Jesus raises. Are you holding back from studying the Bible because of fear of displeasing a father, a mother, wife or husband? Do you fear to displease them more than you desire the true worship of God? If so, your love for God is weak, and, for that reason, Jesus said, you are at present unworthy of him.—Matt. 10:37.

If you really feel that you love your family, yet fear of their disapproval holds you back from true worship, you need to be more honest with yourself. If a man was ruining his health because of drink, would it really be loving of his wife to indulge his weakness and even get drunk herself simply because he urged her to "have a good time" with him? Of course not! Then, if you know that the eternal salvation of your family depends on their coming to know and worship Jehovah God, are you showing real love for them by agreeing to abandon true worship yourself? Obviously not; because, while each one in the family must personally decide whether he is going to serve the true God, anyone has a better opportunity to make the right choice if someone living in the home is a faithful servant of God. Real love for the family is shown by being willing to put up with disapproval, or even abuse, so that those unbelieving family members may have the best possible opportunity to learn the truths from God's Word and come in line for the everlasting blessings that Jehovah

God holds out to those who serve him. —1 Pet. 3:1-6.

If you have real love for God, you will not be ashamed to study his Word and speak freely about it. If you love your family, you will not hold back from setting a right example for them out of fear of what they may say. Keep in mind what the apostle John said: "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." And if the going gets hard, remember what the faithful apostles Peter and John said when they were ordered to quit their service to God: "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."—1 John 4:18; Acts 4:19, 20.

CONQUERING FEAR WITH LOVE

By cultivating a genuine love for God you too can break the shackles of fear that hold so many persons back from true worship. The apostle John emphasized how all-important this love of God is in this strong language: "He that says: 'I have come to know him,' and yet is not observing his commandments, is a liar, and the truth is not in this person. But whoever does observe his word, truthfully in this person the love of God has been made perfect." —1 John 2:4, 5.

Do you claim to know and love God? If so, how important it is that you observe his commandments! Otherwise the Bible says you are a liar and the truth is not in you. The Scriptures give no extenuating circumstances that nullify this requirement to observe God's commands. True worship is the obeying of God's Word, whereas willful failure to obey leads to his disapproval. If you really love God you will endeavor to observe his commandments regardless of the consequences.

A person is not born with this love, neither does it come automatically with physical growth. It must be cultivated through acquaintance with God and the loving things he has done in behalf of mankind. This necessitates studying the Bible diligently. By doing so you will find what the apostle John said to be true, that "the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him." Do you *really* believe that God sent his dearly beloved Son to earth as a human creature to provide a ransom sacrifice for us? If so, you no doubt have already "come to know and have believed the love that God has in our case."—1 John 4:7-10, 14-16; John 3:16.

When you grow to appreciate this loving provision that God has made of his Son, opening to obedient mankind the door to everlasting life in a righteous new order, your love for him will become so strong that it will burst any barrier holding you back from true worship. This love can truly throw outside fear of clergymen, parents, husband, wife, friends, neighbors or whoever it may be that is trying to prevent you from taking in knowledge of and serving Jehovah God.

OVERCOMING HUMAN WEAKNESSES

This love for God can also prevent the weakness of your own flesh from holding you back from true worship. It will open your eyes to see the importance and the seriousness of learning about Jehovah's provisions for life and living in harmony with them. Just think of it! To those who will obey Him, God has opened the way to everlasting life! Does not appreciation for

that stir you to show your gratitude by doing what is pleasing in his sight?

Certainly you are not showing appreciation if you treat God's Word and his instructions indifferently. When your employer or some other person of authority speaks, you listen attentively, getting instructions straight so as to do what he wants. Is that not so? Well, then, how much more should you be interested in pleasing the Supreme Sovereign of the universe, Jehovah God! Do you think that he will be pleased with you if you indifferently put off studying his Word?

Perhaps you used to have a weekly Bible study in your home. What caused you to discontinue it? Are you too tired at night to listen to God's Word? Is it because watching television or doing something to please yourself is more important to you? Did you decide that serving God demanded too much, that giving up worldly habits and ways condemned by God's Word was too great a sacrifice?

But, honestly, would you not surmount these obstacles to please someone that you truly loved? Certainly you would! How tired would a young man have to be for that tiredness to prevent him from seeing the woman he loved? You can be sure that he would not even allow overtime work or a favorite television program to interfere with his spending some time with her.

Well, then, if you truly love God and his Son Jesus Christ, you will not allow such things to prevent you from studying the Bible and obeying the instructions therein. "If you love me," Jesus said, "you will observe my commandments."—John 14:15.

ASSUMING RESPONSIBILITIES

Observing the commandments of Jesus and his Father Jehovah means that you will assume responsibility as a mature Christian man or woman. You will not only listen to the Word of God, having a regular Bible study in your home, but you will also 'become a doer of the word.' (Jas. 1:22-25) The truth that you learn will have a beneficial effect on your life, motivating you to do good works that will be a praise to Almighty God.

Yet some hold back. Why? Because they want to avoid the responsibility. Is this true in your case? Do you study the Bible in your home with Jehovah's witnesses, but fail to put into practice what you hear? If so, stir yourself to activity. Do not remain babes spiritually who, the apostle Paul said, "need milk, not solid food." But, rather, 'through use train your perceptive powers to distinguish both right and wrong.' Yes, heed the apostolic encouragement to "press on to maturity, not laying a foundation again."—Heb. 5:12–6:3.

Is it not apparent that the true worship of God requires activity? So it should be evident, then, that a weekly Bible study in your home is not an end in itself. Rather, it is to equip you to serve God, enabling you to worship Him in the way he approves. This worship not only involves living a moral life, but it means taking an active part in sharing with yet other persons the life-giving information you have received. This requires effort, but, chief of all, it requires love. For remember: "This is what the love of God means, that we observe his commandments."—1 John 5:3.

"EVERY CHRISTIAN'S OBLIGATION"

A Handbook of Christian Theology observes concerning early Christians: "In the little company of Jesus and his friends there was no division into clergy and laity . . . the disciples, who might look from here like laymen, were really the preachers . . . There were leaders and teachers and special spokesmen, of course. But they did no more than show or set the direction of every Christian's obligation."

Proclaimers of GOD'S KINGDOM

IMMEDIATELY prior to his ascension into heaven Jesus Christ indelibly impressed upon the minds of his disciples their responsibility to bear witness to others. He made clear to them that preaching about God's kingdom was an all-essential part of true worship. "You will receive power when the holy spirit arrives upon you," he promised, "and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth."—Acts 1:8; Matt. 28:19, 20.

But to bear witness about God's kingdom in an enemy world would not be an easy task. Jesus knew this. He had warned his disciples that, "if they have persecuted me, they will persecute you also." (John 15:20) So how could his followers endure this worldwide opposition and still care properly for those sheeplike persons that responded favorably to their preaching? They could do so only if they had intense love for God and the one he appointed as master of the "sheep," Jesus Christ.

Notice how Jesus emphasized the part love plays in doing this preaching. The occasion was a morning following his resurrection. Seven of his disciples were gathered on the shore of the Sea of Galilee, where they had just finished breakfast. Just some days before, his apostle, Simon Peter, had denied Jesus during a moment of weakness. So before them all the resurrected Jesus asked: " 'Simon son of John, do you love me more than these?' He said to him: 'Yes, Lord, you know I have affection for you.' He said to him: 'Feed my lambs.' "—John 21:15.

Jesus realized that Peter was truly sorry, but he wanted to impress upon him and the other disciples the importance of preaching and caring for the sheeplike persons that listened. So he asked the second time: " 'Simon son of John, do you love me?' He said to him: 'Yes, Lord, *you know* I have affection for you.' He said to him: 'Shepherd my little sheep.' "—John 21:16.

How could Jesus have stressed more strongly that it was their responsibility to look after the spiritual interests of others? Actually Jesus was using Peter as a sounding board, to impress the importance of preaching, not only upon his disciples there present, but also upon all his followers living today. Do *you* love the master Jesus? If so, you must prove it by doing the will of his Father. "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens," Jesus said, "but the one *doing the will of my Father* who is in the heavens will."—Matt. 7:21.

Jesus left no doubt in the minds of those

disciples on the shore of Galilee that morning what the will of God was. It was for them to care for the "sheep"! This meant they must preach. So as to fix this in their minds Jesus asked Peter for the *third* time: "Do you have affection for me?" As you can well imagine, "Peter became grieved that he said to him the third time: 'Do you have affection for me?' So he said to him: 'Lord, you know all things; *you are aware* that I have affection for you.' Jesus said to him: 'Feed my little sheep.' " —John 21:17.

After reading this Bible account, is there any doubt in your mind that Jesus wanted Peter and all the disciples to continue the Kingdom preaching that he had started? Does it not also indicate that it is your Christian responsibility to assist sheeplike persons to learn about God's kingdom? Jesus said that, just prior to the end of this wicked system of things, "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matt. 24:14) Since the evidence points to the fact that we are now living in the time of the end, will you share in this proclamation of God's kingdom?

QUALIFYING TO SHARE

Perhaps your first reaction is that you are incapable of explaining to others about the "good news of the kingdom." If that is so, take courage! "Do not be afraid," Jehovah comforts, "for I am with you. . . . I will really help you." Time and time again God has fulfilled this promise and has helped his servants to carry out their assignments. He will help you too, but you must prove your desire to do the will of God by making an effort.—Isa. 41:10.

So if your problem is that you feel inadequate and ill-prepared to do this Kingdom preaching, you should ask for help. Turn to God in prayer and ask for knowledge and understanding. "Keep on asking," Jesus said, "and it will be given you." The inspired Bible writer said that 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."—Matt. 7:7; Prov. 2:4, 5.

This means that, in keeping with your prayers, you will make Bible study a habit, studying with the purpose in mind of helping others to learn about God's kingdom. Therefore, as you study you will ask yourself questions: When did God first make arrangements for a Kingdom? What type of government is it? Whom has God appointed as king of his kingdom? Is the Kingdom heavenly or earthly? Who will be its subjects? When will it cleanse the earth of all wickedness? What is required to gain life under that kingdom?

To become better acquainted with the answers to such questions, most persons find that they need a home Bible study with one familiar with the Scriptural teachings regarding the Kingdom. Do not hesitate to ask Jehovah's witnesses to study with you, for they are happy to help those who desire to become proclaimers of God's kingdom. They do not charge for this service. Jesus Christ recommended such Bible discussion when he said: "Where there are two or three gathered together in my name, there I am in their midst."—Matt. 18:20.

But perhaps you already have a weekly Bible study with Jehovah's witnesses, and still do not feel qualified to preach. Then the thing to do is to continue the Bible study in your home, because it is just one of the vital steps in equipping you in course of time to approach the people and speak with them as did Jesus and his apostles. The Bible informs us that Jesus also spent much time instructing his apostles on how to do the preaching, and that it was as a result of this extensive training program

that they became qualified to go "from house to house . . . declaring the good news."—Acts 5:42; 20:20; Matt. 10:5–11: 1; Luke 8:1.

In addition to instruction in a home Bible study, you can also receive training free of charge at the Service Meeting and Theocratic Ministry School conducted weekly, perhaps in your own community, at the Kingdom Hall of Jehovah's witnesses. The Service Meeting is designed to give instruction on how to introduce the Kingdom message to people, how to stimulate their interest in God's Word and how to make return visits and conduct Bible studies with them in their homes. At the Theocratic Ministry School practical training is received in public speaking. Over a period of weeks each student is given opportunity to give a prepared six- or seven-minute talk before the congregation, and then is given counsel for improvement by a qualified minister. If you regularly attend these meetings and take an active part in them, you will become well equipped to share in proclaiming God's kingdom to others. And when you are ready to start witnessing to others from house to house, a mature minister will work along with you to help you to get started.

However, the ability to explain Bible truths is not all that is necessary to qualify you to share in the Kingdom proclamation. You must also bring your life into conformity with Scriptural requirements relative to proper morals. The Bible is very explicit: "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." Neither are persons of such kind welcomed to serve as proclaimers of God's kingdom. To qualify, one must be living a morally clean life, in harmony with the requirements set down in the Bible.—1 Cor. 6:9, 10.

WHAT IS INVOLVED

Do not conclude that there is too much involved to become a proclaimer of God's kingdom. Even though you may be a mother with children to care for, or a family head with a household to support, you also can share in assisting sheeplike persons to learn about God's kingdom. First of all, there are the members of your own household to consider. (1 Tim. 5:8) You will want to make sure that these understand what the Scriptures teach relative to the Kingdom. It was due to the early instruction received from his grandmother Lois and his mother Eunice that the youngster Timothy, referred to in the Bible, grew up to be such a fine young man of faith. Your goal should be to train your own children as well as Timothy was trained.—2 Tim. 1:5; 3:14, 15.

Because of caring for your Scriptural responsibilities to provide for members of your own household, you may find that your time is limited to assist those outside your own household. This is understandable. However, Jehovah's witnesses who have family responsibilities try to spend at least ten hours each month speaking with others about God's kingdom, conducting Bible studies in their homes if possible. Of course, those who are in position to devote more time to the ministry do so, and some spend 100 to 150 hours a month directly in the ministry. Each one must examine his own circumstances and then arrange his affairs so as to render acceptable service to God.—Rom. 12:1.

While a life centered around the worship of God is a very active one, it is also a very rich and satisfying life if you have a proper motive in serving. You will not

be happy if your purpose is merely to put in so many hours to appear righteous before others. But if you are a proclaimer of God's kingdom because you love God and are sincerely interested in helping people to gain the knowledge that is necessary for their salvation, how happy you will be! —Matt. 22:37-39.

● In *The Watchtower* of September 1, 1963, page 540, "the Christ" or anointed one of Hebrews 11:26 is applied to Moses. How can this be when Moses was not anointed with an anointing oil as were the high priests and the kings of ancient Israel?—G. G., U.S.A.

Hebrews 11:26 reads: "He [Moses] esteemed the reproach of the Christ [anointed one] as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward." It is true that Moses was not anointed with any literal oil such as was used in anointing the high priest and the kings of Israel. (Ex. 30:22-30; Lev. 8:12; 1 Sam. 10:1; 16:13) However, an anointing is an appointing to office and so it may be said that one who had been chosen or appointed by God was anointed, even though he was not anointed with any literal anointing oil.

Further, neither Jesus nor his followers were or are anointed with any literal oil and yet the Scriptures speak of them as having been anointed: "Jesus who was from Nazareth, how God anointed him with holy spirit and power." "He who guarantees that you and we belong to Christ and he who has anointed us is God." These have been anointed with God's holy spirit.—Acts 10:38; 2 Cor. 1:21.

In this connection note what Jehovah caused to be written regarding the patriarchs Abraham, Isaac and Jacob: "He did not allow any human to defraud them, but on their account he reproved kings, saying: 'Do not you men touch my anointed ones, and to my prophets do nothing bad.'" Certainly neither Abraham, Isaac nor Jacob were anointed with literal anointing oil and yet they are here spoken of as Jehovah's anointed ones. They were, however, his chosen, appointed ones and they did have Jehovah's spirit upon them.—Ps. 105:14, 15.

Thus also we note that Jehovah told Elijah to anoint Elisha, Jehu and Hazael: "Go, return on your way to the wilderness of Damascus; and you must come in and anoint Hazael as king over Syria. And Jehu the grandson of Nimshi you should anoint as king over Israel; and Elisha the son of Shaphat from Abel-meholah you should anoint as prophet in place of you." (1 Ki. 19:15, 16) The Scriptural record goes on to show that one of the sons of the prophets associated with Elisha did anoint Jehu with literal oil to be king over Israel, the ten-tribe kingdom, but there is no record of Elijah, nor anyone else for that matter, as anointing either Elisha or Hazael. Their notification of their appointment or duties served in effect as an anointing.—2 Ki. 2:9-14; 8:13; 9:1-10.

So also with Moses. He may be said to have been Jehovah's anointed one or Christ from the time of his receiving his commission at the burning bush. This anointing or appointment he considered as greater riches than all the treasures of Egypt. It was not necessary for him to be anointed with literal oil to be Jehovah's anointed one.—Ex. 3:10–4:17.

● Who are those that "sit on thrones" as referred to at Luke 22:30, and who are represented by the "twelve tribes of Israel"?—J. G., West Germany.

Jesus Christ told his faithful apostles: "You are the ones that have stuck with me in my trials; and 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, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30) Jesus Christ was here speaking directly to his eleven faithful apostles; earlier he had spoken to his twelve apostles in a similar way. (Matt. 19:28) He could do this since, as it turned out, there were twelve faithful apostles; and these twelve naturally occupy twelve thrones in the kingdom of the heavens.

But now, in the final outworking of God's purpose, do only the twelve faithful apostles occupy thrones along with Jesus Christ? When

we examine Jesus' words elsewhere, when he is not speaking directly to his apostles, do we find evidence of a greater number who sit on thrones? According to Revelation 14:1 and 20:6, the final number of those who "will rule as kings with him [Jesus Christ] for the thousand years" is far more than twelve, namely, 144,000. Are the 143,988, aside from the twelve apostles of the Lamb, also to sit on thrones? Do not kings have thrones, and are not all the 144,000 kings? Yes, and Jesus promises to each of the faithful 144,000 the right of throneship: "To the one that conquers I will grant to sit down with me on my throne." (Rev. 3:21) So Luke 22:28-30 must be viewed in a larger sense, in the light of other scriptures, which lead to this conclusion: Those who sit on thrones to judge the "twelve tribes of Israel" include not just the twelve apostles but also all those taken into the covenant for the Kingdom that Jesus spoke of in Luke 22:28-30. Since all the 144,000 anointed Christians are taken into the covenant for the Kingdom, all of them are to sit on thrones to judge the "twelve tribes of Israel."

Then who are represented by the "twelve tribes of Israel" over whom Jesus Christ and his associate kings rule and whom they judge? Certainly it would not be limited to the literal twelve tribes of Israel who by now have lost all their tribal distinctions. According to the apostle Paul, the judging by those who receive the heavenly kingdom embraces a world of mankind: "Do you not know that the holy ones will judge the world?" (1 Cor. 6:2) Thus it is reasonable to conclude that the "twelve tribes of Israel," mentioned at Luke 22:30, refer to the world of mankind that will be judged by Jesus Christ and the members of his congregational body who will serve as kings and priests and judges with him. In harmony with this view, the book *You May Survive Armageddon into God's New World* pointed out, on page 39, that the twelve non-Levitic tribes of Israel on the annual day of atonement typified all the obedient ones of mankind who will gain everlasting life on earth. On the day of atonement two sacrifices were offered, one for Aaron and his tribe, picturing spiritual Israel, and the other for the twelve non-Levitic tribes of Israel, picturing all mankind who benefit from the ransom sacrifice of Jesus Christ with everlasting life on earth. This distinction, noted at Leviticus chapter 16, is also seen from the words of the apostle John regarding Jesus Christ: "He is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's."—1 John 2:2.

Those of the world of mankind who benefit from Christ's sacrifice include the "great crowd" of "other sheep" who will be survivors of God's war of Har-Magedon. But the "twelve tribes of Israel" of Luke 22:30 who are to be judged by those sitting on heavenly thrones will be made up of all those on earth in the post-Armageddon new system of things. The "twelve tribes of Israel," then, include not just the "great crowd" of today who will survive the war of Har-Magedon into God's righteous new order of things but also all resurrected mankind.

ANNOUNCEMENTS

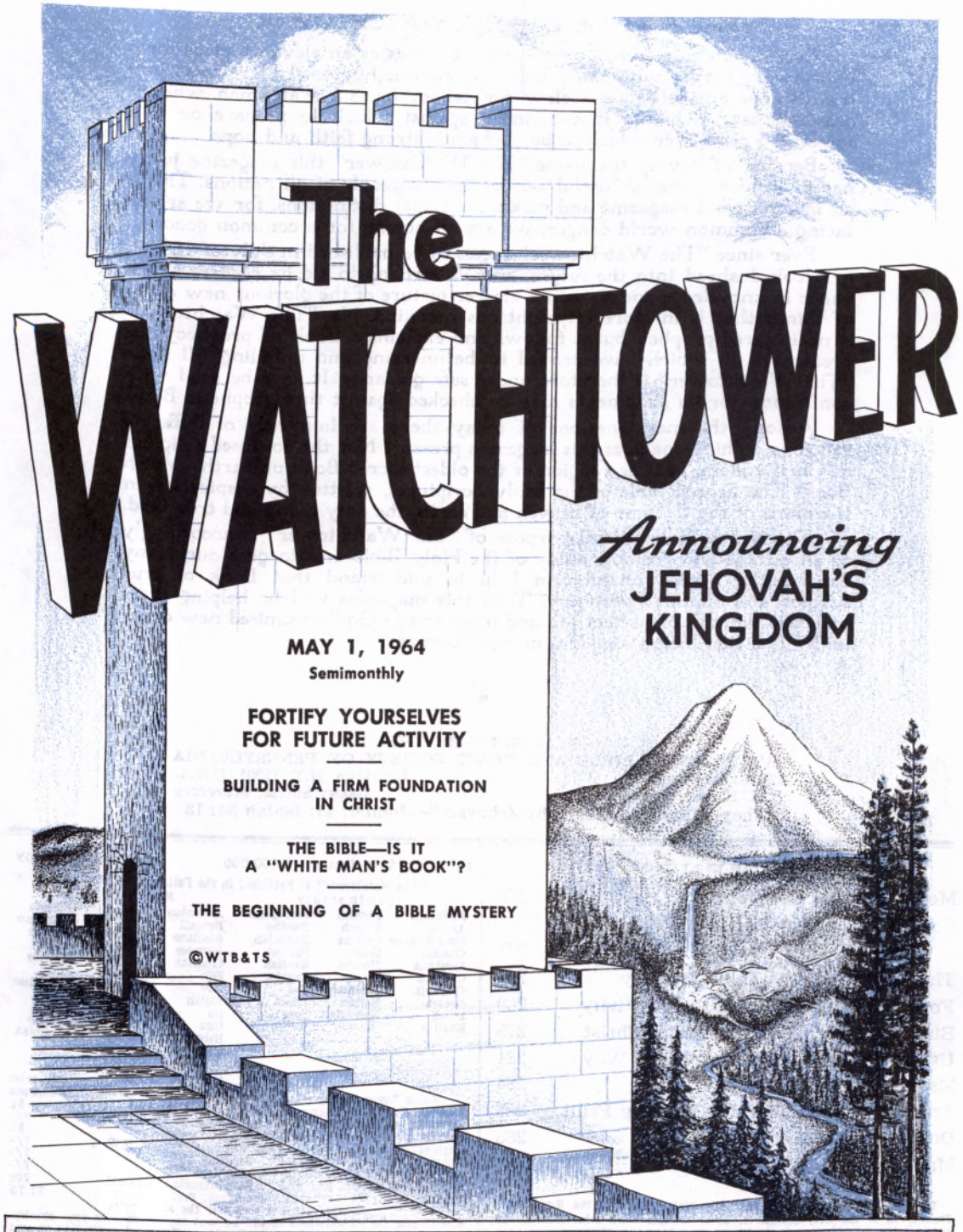
FIELD MINISTRY

By speaking the truth of God's Word, the Bible, Christians show themselves to be at unity, and at the same time they aid others to share the benefits of such unity. During April Jehovah's witnesses will continue to do this by offering to all persons a year's subscription for *The Watchtower* for $1, with three Bible-study booklets free for new subscribers.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 24: What Will "God's Kingdom Come" Mean to You?, ¶1-30. Page 229.

May 31: What Will "God's Kingdom Come" Mean to You?, ¶31-62. Page 236.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1964
Semimonthly

FORTIFY YOURSELVES FOR FUTURE ACTIVITY

BUILDING A FIRM FOUNDATION IN CHRIST

THE BIBLE—IS IT A "WHITE MAN'S BOOK"?

THE BEGINNING OF A BIBLE MYSTERY

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
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MODESTY Is For Everyone

WHO says modesty is for everyone? None other than God himself in his Word the Bible. Where? At Micah 6:8, where we read: "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?"

Modesty is not a popular quality; one seldom if ever reads anything about it, and the modern trend is to disparage it. That is a sad mistake. Modesty is important or Jehovah God would not command it. In fact, all the miseries of the world might be traced to a lack of it; that is how important modesty is. How so? In that Satan the Devil placed before Eve, the first woman, the prospect of becoming like her Maker, Jehovah God. Had Eve had any modesty, she would have exclaimed, "Why, that's unthinkable!" which it really was. But because of her lack of modesty she felt flattered and so yielded to temptation. Her husband deliberately chose to follow her example, and so sin and death came into the world.—Gen. 3:1-19; Rom. 5:12.

Of course, strictly speaking, there is more than one kind of modesty. There is the modesty that is associated with purity, with shame and the proper conduct between the sexes. There is also the use of the word "modest" meaning unpretentious, such as a modest income, a modest home or cottage, and so forth. However, here we are concerned with its original basic meaning, in which sense modesty is for everyone. The English word "modesty" comes from the Latin stem *modestus*, which means "keeping due measure." Accordingly, we find leading dictionaries of the English language giving among their definitions for "modest" and "modesty" the following: "Moderation, self-control. Having a moderate opinion of oneself; reserve springing from an unexaggerated estimate of one's qualities; freedom from ostentation, arrogance or impudence." "Awareness of one's limitations."

Modesty invariably implies measurement, comparison, with other persons or with what could be. Thus man is commanded to walk modestly with his God, for look how great God is compared with man. Yes, "God is in the heavens but you are on the earth. That is why your words should prove to be few." For that very reason modesty does not apply to God; he is incomparable and his qualities are infinite, limitless.—Eccl. 5:2.

That we should avoid having an exalted opinion of ourselves is apparent from the counsel of the apostle Paul at Romans 12:3: "Through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think; but to think so as to have a sound mind." It is necessary to think something of ourselves, but modesty does not cause one to think too much of oneself; neither does it cause one to think too little of oneself. It does not give one an inferiority complex.

It follows, then, that modesty on the part of young people shows that they are developing a balanced outlook, that they are thinking so as to have a sound mind. It will keep them from finding fault, from bragging, from swaggering, from acting impudently or calling undue attention to themselves. Modesty dictates that youth should not dominate the conversation when in the presence of elders; modesty does not allow for youth to insist on its own choice against that of its parents, as when, for example, it is a question as to which television program the family is to enjoy.

Likewise, modesty is becoming to womankind. We cannot escape the Scriptural dictum that 'the feminine vessel is the weaker one.' Her being willing to 'play second fiddle' will make for contentment and happiness in the home. But failing to admit this truth to herself can only result in frustration and unhappiness, to her spouse and to herself.—1 Pet. 3:7.

However, modesty is not only for women and children; it is for everyone, as Jesus Christ, the greatest man that ever walked the earth, showed both by example and by precept. He at all times recognized his inferior position and took no credit to himself. When a ruler once addressed him, "Good Teacher," Jesus replied: "Why do you call me good? Nobody is good, except one, God." And he taught his followers modesty when he told them: "So you, also, when you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.' "—Luke 18:18, 19; 17:10; John 5:19, 30; 14:28.

Yes, modesty is for everyone, for no one has any grounds for boasting: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" Surely modesty rules out all boasting because of skin color, wealth, mental or physical abilities or skills.—1 Cor. 4:7.

Modesty also is for everyone because it is the safe course. He who is modest does not take undue risks. He does not needlessly gamble with his life, neither his present one nor his eternal, future life, as does the Christian who toys with immorality. That is why Christians are commanded: "Keep working out your own salvation with fear and trembling." "Happy is the man that is feeling dread constantly." Taking due account of one's weaknesses, one's limitations, is modesty and a safeguard against temptation and flattery. Remember Eve! —Phil. 2:12; Prov. 28:14.

Further, modesty is for everyone in that it makes for good relations with others, even as it works for good relations with God. Modesty helps to prevent rivalry and contentiousness. Modesty keeps husbands and wives from making unreasonable demands of each other. It keeps children from expecting too much from their parents. Modesty is even fitting in our prayers—they should not betray greed or undue ambition. Modesty contributes to contentment, which, together with godliness, is great gain.—1 Tim. 6:6.

Truly, modesty is for everyone. Happy are the modest! How much better a place this world would be if more appreciated that fact!

The Bible—is it a "white man's book"?

Why do many feel the Bible is a "white man's book"? Whose book is it? For whom is it?

"A RELIGION organized and backed by the devils for the purpose of making slaves of black mankind." This is the way Christianity was described by the leader of a militant colored organization. The Bible? He called it a "poison book."

While many in the realm of Christendom may consider this an extremist viewpoint, the hard fact remains that a large number of colored peoples throughout all of Africa and Asia, as well as colored peoples in other parts of the world, feel similarly. They consider Christianity a "white man's religion" and the Bible a "white man's book."

Some would be quick to dismiss these conclusions of such colored peoples as prejudiced and without any basis. But are such viewpoints without basis? Why have many of the colored peoples of the world come to such a conclusion? And, of vital importance, is it true that the Bible, and hence Christianity, is for the white man principally?

BASIS FOR ILL FEELING

To appreciate adequately the sentiments of colored peoples who feel this way, we must do as one said: "Walk in my shoes first." If white persons put themselves in the position of these colored peoples, it will not be too difficult to see why many of them have concluded that the Bible is a "white man's book" and that the Christianity it teaches is principally for the white man.

For decades, sometimes centuries, most of the colored peoples of Asia and Africa have been dominated by colonial powers, usually European. These colonial powers make up the heart of Christendom, for they are all so-called Christian nations, and white. Those who were dominated by them would naturally feel that these nations of Christendom were representative of Christianity, believing Christendom and Christianity to be one and the same thing.

In many cases this colonial rule has been oppressive. It has kept subject peoples in ignorance through poor education. Local economies have suffered so the controlling power could benefit. Social conditions for colored peoples have been held much below the level of the colonial "Christian" nation in authority. In some cases colored men, women and children were caught like animals and sold as slaves to other "Christian" nations.

Even where this colonial domination has had its good features, the colored subject peoples have felt their pride stung to be controlled and dominated by foreign powers against their will. Also, the attitude of superiority frequently displayed by the white powers made the colored persons constantly feel like second-class citizens, often in their own land.

Adding to this has been the expression of some that the colored are an "inferior

race." One young colored boy noted this when observing a great painted diagram on the wall of a museum, a caption of which informed him that it was an explanation of the races of mankind. The chart had taken pains to show the colored "branch" somewhere only slightly above the apes and below the specimen who crowned the tree, which specimen had a noticeably uncolored skin.

Over the years resentment has been building up. One colored person attending a seminar on race relations in the United States said: "For generations we had been trained and counseled by our elders to conceal our resentments and hatred—because it would have been inadvisable to do otherwise. But in the last two years this hatred has become explosive and is being manifested in many different ways." When a white student claimed that many white people in the southern United States had formerly regarded their Negro servants with paternalistic and friendly consideration, a young colored girl replied: "Yes, they always regarded us as lap dogs and cannot understand why we refuse to be lap dogs." (New York *Times,* February 10, 1964, p. 16) This feeling is intensified in other countries where white colonial powers have dominated a colored majority for a long period of time.

Since many colored people, rightly or wrongly, feel that most of their lack of education, unequal social standing, lower standard of living and humiliation stems from their white colonial overlords, their displeasure spreads out to embrace all that those powers stand for. The consequence is that the religion of the colonial powers has come under suspicion.

The nations of Christendom claim to be Christian, the colored person reasons, yet they often oppress and humiliate the colored peoples. Their priests and missionaries are sent out to convert the local population to Christendom's brand of religion. But because of what many colored people see done in the name of Christianity they reason that Christianity is not for them. It does not raise them to a level equal to or acceptable to their white masters. It is then a simple matter for them to conclude that the white man's religion is just a tool to pacify the local population so their subjugation can continue. Christendom and Christianity are thus thought to be spearheads for colonialism. The next conclusion drawn is that the book Christendom uses must also be a white man's book, another tool to be used against colored people.

This is not to say that the claims of oppression are all right or are all wrong. Nor does this ignore the fact that there has been good done by many white persons who have been heads of colonial administrations. But the sad truth remains that there has been enough bad done to raise the feeling of resentment.

ATTITUDE TOWARD BIBLE CORRECT?

Anyone who studies the situation impartially can see why many colored peoples feel as they do, and why they have come to regard Christianity as a white man's religion and the Bible as a white man's book. But the question remains: Is it true that Christianity and the Bible are at fault and are mainly for the white man?

The Bible itself confronts us with a striking fact, one that all persons, white or colored, would do well to appreciate. Forcefully it brings to our attention that *the Christianity of the Bible is positively not the Christianity practiced by the nations of Christendom!*

The Bible shows that what Christendom practices is apostate religion. It is a religion that has taken the name of Christianity but that does not practice it in any true sense of the word. It is a religion so alien to Bible Christianity that the words

of Jesus Christ apply when he said: "You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines.' "—Matt. 15:7-9.

These words are very clear. Any who claim to be Christian yet do not live up to the standards of Christianity as found in the Bible are not Christian in actual fact. The religions of Christendom are not Christian. They have departed far from the Christianity found in the Bible. Their roots are in the perverted teachings and practices found in ancient Babylon dating back centuries before the time of Christ.

So any who feel resentment at Christendom and let that resentment fall on the Bible and Christianity should know that the Bible and true Christianity do not support what Christendom has done. The Bible plainly condemns their wars, their hatreds, their immorality, their religious rivalries and hypocrisy, their superior attitudes, their humiliating of other peoples. But know this as well: The Bible condemns these same things when they are practiced by people of any color!

THE BIBLE—FOR WHOM?

This brings our attention to a fundamental fact about the Bible: It is not just a "white man's book," nor is it just a "colored man's book." It is for peoples of all skin colors. It was not written by Europeans, but by Asiatics, Orientals. Yet, it was not to remain the private property of Orientals. Said a God-fearing man whose words are preserved in the Bible: "For a certainty I perceive that *God is not partial,* but in *every nation* the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35.

God is a God of love. He did not create man and then favor one above the other because of his skin color. All have the same ancestor if we look back far enough. As Acts 17:26 says: "[God] made out of one man every nation of men, to dwell upon the entire surface of the earth." All people have descended from the first human pair. Genesis 3:20 states: "After this Adam called his wife's name Eve, because she had to become the mother of everyone living."

No, the colored races are not "cursed," as some claim. This claim is a distortion of the account at Genesis 9:25, where a curse is pronounced on Canaan shortly after the global flood of Noah's day. But Canaan's offspring were not the colored peoples of Africa. Canaan's descendants were white. So if the argument is to hold, then it was a "white race" that was cursed! But this is not so, for the Bible clearly shows that no peoples are under a special curse related to their skin color.

It would be well for no one to get arrogant about his ancestry. We all trace ourselves back to the first man Adam. He rebelled against God. What is there to brag about in that? His course of action brought great difficulty to all his offspring, the entire human family. "Through one man sin entered into the world and death through sin, and thus death spread to all men." (Rom. 5:12) For this reason all need the redemption provided by Jesus Christ. He gave his life that those who serve Jehovah God from all nations might get everlasting life in God's new system of things. As the Bible puts it: "For just as through the disobedience of the one man [Adam] many were constituted sinners, likewise also through the obedience of the one person [Jesus Christ] many will be constituted righteous."—Rom. 5:19.

That God blesses those who humbly serve him, regardless of skin color, the Bible makes plain: "For there is *no distinc-*

tion between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him." (Rom. 10:12) As God told a faithful Oriental man of ancient times: "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. 22:18) Later Bible writers confirmed this by adding: "[God's] will is that *all sorts of men* should be saved and come to an accurate knowledge of truth." "I saw, and, look! a great crowd, which no man was able to number, *out of all nations and tribes and peoples and tongues,* standing before the throne and before the Lamb, . . . crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" Yes, God's blessings in his new order will extend earth wide and will encompass persons who have been faithful to him no matter what their national origin or skin color.—1 Tim. 2:4; Rev. 7:9, 10.

THE BIBLE TO ENDURE

The Bible will endure. How can we be so sure? Because its author is Almighty God himself. "All Scripture is inspired of God." (2 Tim. 3:16) How long will it endure? "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. 40:8) All the opposition, prejudice and misinformation leveled against God's Word will not prevail, for he is its author and preserver. The fact that it has lasted thousands of years despite repeated, frenzied attempts to destroy it is eloquent testimony that God has preserved his Word in the past and will do so in the future.

Do not be misled by propaganda hurled against the Bible. It originates from Satan the Devil and his demons. It is this one "called Devil and Satan, who is misleading the entire inhabited earth." (Rev. 12:9) He wants to discredit the Bible in order to turn people away from God. He does this through anti-God elements, as this article in the June 2, 1963, issue of the New York *Times* shows: "The chief organ of the Chinese Communist Party, Jenmin Jih Pao of Peking, appeared with a long editorial May 9 condemning the Bible and Christianity as tools used by the 'exploiting class' to undermine Marxism."

The Bible is not a book to exploit anyone. Just the opposite is true. It is a book of freedom, designed to liberate from enslavement. It is not designed to serve people of just one particular skin color. It is no *man's* book. It is *God's* book.

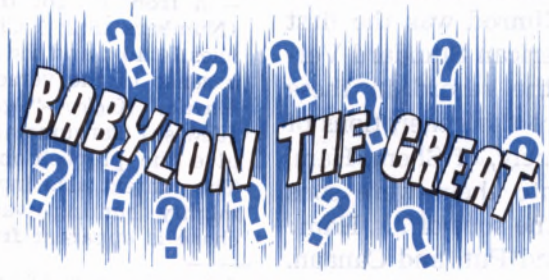
One should take care not to try to justify his own selfish course by downgrading the Bible. Its standards are high, and it exposes hypocrisy and wickedness whether it comes from one whose skin is white or from one whose skin is colored. Realize that the bad that anyone does is noted by God, for he sees all: "The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) He will hold bad ones accountable for their acts of injustice and he will bless those who love righteousness. His promise is: "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.

No, the Bible is not a "white man's book." Do not permit false accusations against it to turn you from it, for that will deprive you of the benefits it was designed to bring you. The Bible can teach you the way to liberty; it can free you from enslavement to this old system of things; it can put you on the path that leads to eternal life. But to obtain these benefits you must listen to what it says. It is God's book. It is for your benefit, no matter what your skin color is.

The Beginning of a BIBLE MYSTERY

JEHOVAH is a God of light. In working out his purposes he has sacred secrets, yet he does not forever keep them to himself, but fully reveals them in his due time. He is not a God of unexplainable mysteries, but the reader of his Book the Bible will find that, starting with its first book Genesis and ending with its last book Revelation, he unfolds, step by step, a great mystery, not of his making, but by his allowance. At the end of the Bible the solution is revealed as in the brilliance of daylight. If you follow the thread of this mystery through the Bible, you find God's revelation of it more absorbingly interesting than any fiction mystery and you become far more engrossed in it, for not only are the situations and personalities real, but your very own life hinges on your understanding of its solution. You cannot afford to leave out any of the clues presented, else you will get only a hazy understanding and will thus be unable to take the lifesaving course that God reveals as the mystery reaches its climax.

Just what is the theme of this mystery? It is the fall of "Babylon the Great." The reason why it is so vital to the reader is that this fall is closely linked with God's kingdom. In fact, its fall means that God's kingdom is ruling. It was to come with such shocking suddenness that the vast majority of mankind was to be surprised and caught in the worldwide consequences of it. The understanding of this mystery will enable the righteous-hearted person to join with others who have for centuries prayed for this event, knowing that it means liberation from an oppression that has lasted so long.



If Babylon is doomed, then we are confronted with a choice that we must face honestly and courageously. With God's Word the sacred Bible at hand we do not have to leave ourselves in ignorance over this choice. Through the pages of this Book we hear the rousing command to those who desire to be God's people to get out of Babylon. This indicates that all such are somehow in captivity as slaves of Babylon. We must know what Babylon the Great is and also what God's kingdom is, for the choice is: Stay in doomed Babylon and die or get out of her and put ourselves under the rule of God's kingdom for life.

To get a complete understanding of what Babylon the Great is, we must first consider Babylon of old, which had a history-making fall in the year 539 B.C.E. Much information concerning Babylon, both archaeologically and historically, is available, especially now that its impressive ruins have been uncovered since 1899 and since the Bible gives us much of the his-

tory of ancient Babylon. Why is there so much in the Bible about Babylon of old? Romans 15:4 tells us: "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." The mystery of Babylon the Great is now about finished. It is therefore important, yes, most urgent to understand ancient Babylon's history, its fall and final destruction, thereby getting light on its counterpart, Babylon the Great, which the book of Revelation mentions as exercising ruling authority long after the city of Babylon had lost its world political empire.

AN OPPOSER OF GOD BUILDS BABYLON

The very first mention of Babylon in the Bible is at Genesis chapter ten, verse ten, which states: "And the beginning of his kingdom came to be Babel." Babylon is the same as Babel, for the first written translation of the Hebrew Scriptures into a foreign language is the Greek *Septuagint,* and the Greek-speaking Hebrews doing the work translated the name Babel as Babylon. The Latin *Vulgate* version also uses the name Babylon, as do other translations. It is an interesting fact that the Bible is the only historical record that informs us about the origin and the founder of Babel or Babylon. It tells us that Babel's founder was a man named Nimrod, an offspring of Cush, the son of Ham. He was therefore a great-grandson of Noah. It informs us, too, that Nimrod was the first human king. The American Standard Version Bible presents the record in these words: "Now these are the generations of the sons of Noah, namely, of Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of . . . Ham: Cush, and Mizraim, and Put, and Canaan. . . . And Cush begat Nimrod: 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, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)."—Gen. 10:1-12.

Hunters of note, even today, are nicknamed Nimrod. But was this Nimrod merely a hunter of animals? Just what kind of hunter was he? *The Jewish Encyclopedia,* Volume 9, edition of 1909, page 309, says that Nimrod, in the writings of Jewish rabbis, "is the prototype of a rebellious people, his name being interpreted as 'he who made all the people rebellious against God.' "

Alexander Marlowe, in his work "The Book of Beginnings," renders Genesis 10: 8, 9 as follows: "And Cush begot Nimrod; he began to be a mighty tyrant in the land. He was a terrible subjugator, defiant before the face of Jehovah: wherefore it is said, even as Nimrod, the giant hunter, presumptuous in the place of Jehovah."*

The Hebrew preposition *liphnei'* is the word translated "before" in the expression "before Jehovah." M'Clintock and Strong's *Cyclopœdia,* Volume VII, edition of 1894, page 109, says:

> The preposition לִפְנֵי has often, as [Lexicographer] Gesenius admits, a hostile sense —in front of, for the purpose of opposing (Numbers 16:2; 1 Chronicles 14:8; 2 Chronicles 14:10); and the *Septuagint* gives it such a sense in the verse under consideration—ἐναντίον Κυρίου—"against the Lord." The [Jewish] Targums and [historian] Josephus give the preposition this hostile meaning. The context also inclines us to it. That the mighty hunting was not confined to the chase is apparent from its close connection

* Quoted from the 1938 edition, by Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, U.S.A.

with the building of eight cities. . . . What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated, . . . The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. . . . The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master; and all this in defiance of Jehovah, for it was the violent intrusion of Hamitic power into a Shemitic territory.

In harmony with this discernment of matters, the *New World Translation of the Holy Scriptures,* edition of 1961, translates Genesis 10:8-10 as follows: "And Cush 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."

MAN ACCOUNTABLE TO GOD FOR BLOOD SHED

When Noah and his family stepped out onto dry ground after one solar year in the ark, they had one spirit or mental inclination. Their first action, the record recounts, was their reestablishment of true worship on earth by building an altar and offering up to their Creator and Preserver pleasing, acceptable sacrifices of thanksgiving. In response God blessed Noah and his sons and stated the law that would now govern man's relationship to animal creation and to his fellowman. He gave permission to humans, for the first time, to eat the flesh of animals, birds and fish. But as the Creator and Owner of all things, including the lives of animals and men, God rightly expressed to Noah at this time the fact that life is sacred to him. This was 1,657 years after the creation of Adam (2369 B.C.E., calculated according to the Gregorian calendar).

Jehovah God here explained to Noah that the life, or soul, of the flesh is in the blood and that, while he was now giving man flesh of animals to eat to sustain his life, no one had the right to eat or drink the creature's blood, because this would mean taking to himself the creature's life, which life or soul belongs to the Life-giver. (Gen. 9:3, 4) What was the way this blood should be disposed of? It had to be drained when the animal was killed and poured out on the ground, "mother" earth. (Lev. 17:13; Deut. 12:16; 15:23; Acts 15:20) It was like giving the life back to God, but taking only the flesh as something graciously granted by him. The Bible, therefore, does not condemn the hunting of animals for food, clothing or protection, but it does condemn wanton killing for the sake of sport or pleasure, spilling blood or life to no useful or God-ordained purpose.

More important than the life of lower animal creatures is the life of man, because man was made in God's image. God emphasized how seriously he considers this when he said to Noah and his sons: "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. 9:5, 6.

So then, the blood or life of man was considered much more valuable than that of animals, and God said that he would demand an accounting from anyone who took human life. He would have to pay with his own life. All humankind, being descendants of Noah and his sons, are bound by this law of God.

GROSS VIOLATION OF GOD'S COMMAND ON BLOOD

But Nimrod manifested a different spirit from Noah and Shem. He exhibited the bad, selfish, ambitious, bloodthirsty spirit of the great opposer of God, Satan the Devil. Being the great-grandson of Noah, he was certainly bound by that law governing the use of blood. But his course showed he had complete disregard for the law of God, not only by hunting wild beasts in a wanton manner to make himself a hero, but by extending this hunting to conquest in battle and the killing of human creatures. *The Catholic Encyclopedia,* Volume 10, page 741, says, concerning Nimrod as "a mighty hunter before the Lord": "This last may be taken in the strict sense—hunter of wild beasts, for such we know the Babylonian princes to have been; or in the sense of warrior, the original word *gibbor* having the meaning 'hero.'" With this last suggestion *The Encyclopedia Americana,* Volume 20, edition of 1929, page 350, agrees, saying: "He is styled a 'mighty hunter before the Lord,' a somewhat vague expression, but evidently referring to battle and conquest as well as to the chase." The Bible says, at Genesis 10:11, 12: "Out of that land [of Shinar] 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."

By the time of Nimrod the population must have grown greatly in obedience to God's command to Noah and his sons Shem, Ham and Japheth to "be fruitful and become many, make the earth swarm with you and become many in it." (Gen. 9:1, 7) So there were people for Nimrod to set himself up over as king in the city of Babylon (Babel) in the land of Shinar.

Then, on extending his empire into Assyria from Babylon, he had to invade the territory of the son of Shem, because Assyria was the land of Asshur, son of Shem. (Gen. 10:22) This was aggressive action, and was undoubtedly attended by bloodshed, the killing of those whose territory he took in establishing Nineveh, the capital of Assyria. So Nimrod was a murderer, even to a greater extent than the first murderer, Cain. Nimrod's capital city Babel was responsible, because it was building up its empire in bloodshed. No wonder that the land of the aggressive Assyrian World Power is called, at Micah 5:5, 6, the "land of Nimrod." What a pattern Nimrod caused Babel to set for its counterpart, Babylon the Great, to follow!—Rev. 17:5, 6.

The Bible does not tell us how God required back from Nimrod all the blood that he had shed, but in the listing of the family lines from Noah's three sons, Nimrod is not mentioned as having any children. So the Bible cuts him off, taking no note of any children that he might have had. Legends and traditions recorded by pagan historians indicate that Nimrod met a violent death at the hands of executioners.

But Nimrod did not stop even at wars of aggression and murder in violation of God's law in his course of "opposition to Jehovah." As we shall see in the next issue of this magazine, he used his city, Babylon, to go farther, even to defy Jehovah God's universal sovereignty, thus providing another clue in the mystery of Babylon the Great.

COMING IN THE NEXT ISSUE

- The Unity of God's Family.
- Maintaining Unity in Difficult Times.
- Should You Change Your Religion?
- United Rebellion Against God Breaks Down.

Fortify Yourselves FOR Future Activity

"Having this advance knowledge, be on your guard that you may not be led away."—2 Pet. 3:17.

MOST persons who will read these words live in a country where meeting together for worship is the accepted thing. So much so that it is often taken for granted and treated lightly as a Christian responsibility. Most persons, though, will readily agree that whatever spirituality they have is due to their association with others of their own faith. But suppose you were suddenly cut off from any congregational association. Suppose that it was forbidden by law for more than two or three persons to meet together without a special police permit and that all assemblies to worship God were proscribed. Suppose you were denied the right to talk about God or to express to someone else your faith in God and his promises to mankind. Then what would you do?

[2] Suppose, under such conditions, that it was possible for true Christians to meet together only in secret, by two's and three's and that they knew one another only by number, so that if one was arrested by the secret police he could not be trapped or tortured into betraying his brothers. Suppose that from time to time some of those meeting this way were arrested and thrown into prison or concentration camps. Suppose, too, that rumors began to circulate that one of those brothers who had been prominent in the faith had "sold out" to the secret police and was being used as an informer. Suppose, then, that one day you saw this brother walking down the street in company with the secret police, not handcuffed but with the police treating him like one of themselves. What would you do? Would you continue to hold fast to your faith? How long would you continue to speak to others about your hope as opportunities presented themselves? How long would you go out of your way to *make* opportunities to exalt God's name and to help your neighbors shake off the spiritual shackles imposed on them by a godless government? What would you do under these different circumstances?

[3] The conditions named here are not just supposition or imagination. These things have happened and are happening to Jehovah's witnesses in many lands today. Many faithful servants of God have been subjected to Nazi and Fascist torture in an effort to break their integrity. Now, in

1. What differing views are there as to meeting together for worship?
2. What conditions might cause one to weaken in faith, and what questions should we consider seriously?
3. To what have Jehovah's witnesses been subjected in an effort to break down their faith, and what protection can we receive through God's spirit?

addition, many of these same Christians are suffering a vicious Communist attack on their minds and faith. Only the spirit of the Devil himself could prompt such deceitful tactics as described above, the circulating of rumors that someone well known in the organization has recanted and turned traitor and the forcing of that one to walk down the street with members of the secret police as though he were really in league with them, thus endeavoring to make some believe that the rumors were true. But even if such were not a ruse of the secret police, even if a former brother became a Judas, why should your faith be shaken? If you were separated from the congregation because of persecution, why should you feel all alone? God's spirit will never forsake you if you have given it a firm and abiding place in your heart. Neither will Jehovah leave you unattended, since thousands of angels are at his command to watch over his people and uphold and protect them. But your relationship with God must be firmly established for it to continue while you are separated from the congregation. You know that God's spirit is there when you attend, and you attend in order to be helped to keep God's spirit. You want to make sure that you are properly fortified even away from the meeting for whatever the future may hold in the way of trials, or service activity.

DANGERS OF FOLLOWING MEN

[4] Many times failure to receive God's spirit is caused by relying on men rather than God. Even in the days of the apostles there were some who were inclined to look more to the individual than to God or Christ. This is a form of creature worship and contrary to the principle stated at 2 Corinthians 5:7: "For we are walking by faith, not by sight." Looking so closely at an individual obscures the vision of the eyes of faith and one sees only the shadow cast by the imperfect man. The pattern of Christ is lost to faith's eyes, and works of faith independent of other men become impossible. The creature worshiper is unable to exercise the mind of Christ because his mind is not free and he must lean entirely upon the imperfect object of his worship for all decisions as to his course of action. He is unable to "carry his own load" of responsibility.—Gal. 6:5.

4. What results from creature worship?

[5] Another danger in following men is its threat to the unity of the organization. Paul recognized this danger in the immaturity of the Corinthian congregation and found it necessary to write them: "And so, 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? For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men? What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one."—1 Cor. 3:1-5.

[6] Paul had no desire to build up a following of his own. He knew that for him to do so would only give rise to factions in the organization and would be a sure cause for stumbling. He said that neither he nor Apollos were the ones to follow. They were only ministers of that One. Paul's one desire was to present the Christian congregation "in marriage to one husband . . . as

5. How does following men pose a threat to the unity of the organization, and what does it indicate on the part of the disciple?

6. How did Paul show that he had no desire to build up a following of his own?

a chaste virgin to the Christ." As he wrote in his second letter to the Corinthians: "I am jealous over you with a godly jealousy, for I personally promised" this relationship through the good news preached in Corinth. Paul could not therefore draw away followers to himself, nor could he allow anyone else to do so. "But," he wrote, "I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up with him."—2 Cor. 11:2-4.

7 This possibility of falling away that Paul recognized is a third danger of following men rather than Christ. Because if you follow a man, how can you be a disciple of Christ? Jesus himself foretold this danger when he warned his disciples: "It is unavoidable that causes for stumbling should come." But he added: "Nevertheless, woe to the one through whom they come!" (Luke 17:1) You may be inclined to look to a man for your spiritual guidance, perhaps the one who helped you to come to a knowledge of God's purposes. But do you recognize the danger of what might result if you continue to rely on that person for all your spiritual strength, to depend upon that one to make all your decisions in regard to your relationship with God? You may feel that this individual is certainly the one to be trusted when important matters weigh upon your mind. Perhaps he is. But have you ever considered the disastrous results to you if he were not? True, his responsibility may be greater, but Jesus said a blind leader and his followers end up in the same pit. (Matt. 15:14) That is why Paul spoke of the Corinthians as being immature. They were unable to distinguish right from wrong because they looked to men rather than weighing the words of the man against the true Word of God. As the apostle John put it many years later: "Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world."—1 John 4:1.

7. (a) What danger did Jesus foretell in this regard, and how might some easily be inclined to fall into it? (b) Why did Paul call such ones immature, and what counsel did John give as a protection?

PROTECTION AGAINST WRONGDOERS

8 This does not mean that none who take the lead in spiritual matters can be trusted or sought out for assistance. On the contrary. (1 Tim. 5:17; 1 Pet. 5:2-4) But it was foretold that some would fail to maintain their own spiritual insight and, in turning aside, would take others with them. Peter warned the early congregation, and us too: "There also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct." (2 Pet. 2:1, 2) What is your protection then? If you have had good cause to rely on the instruction in God's Word that you have received through some individual, how can you know when it is no longer safe to heed counsel from that one? If you have studied properly, with a right end in view, you will be equipped, in some measure at least, to "test the inspired expressions to see whether they originate with God." Thus you will be fortified for your future activity.

8. Is it wrong to seek counsel from someone taking the lead in spiritual matters, and how can we know when it is not safe?

[9] But Jehovah God has given you a further protection in the organization he has built up for his name. Through this organization of faithful servants he has determined to maintain a standard for all those who will represent him. Anyone who fails to maintain this standard or who begins to draw away disciples to himself must be exposed for the benefit of all those who may be inclined to follow him. This precedent was established in God's congregation of Israel at his own direction. (Deut. 17:7) Among such ones in the Christian congregation whose names are specifically recorded in the Permanent Record are Hymenaeus, Alexander, Hermogenes, Demas and Diotrephes. (1 Tim. 1:20; 2 Tim. 1:15; 2:17, 18; 4:10; 3 John 9, 10) These, like those guilty of immoral conduct, were expelled or disfellowshiped from the congregation, Paul even admonishing the congregation to "quit mixing in company" with such ones, "not even eating with such a man."—1 Cor. 5:5, 11, 13.

[10] If this warning is of value to learners, how much more vital is it to those who would be teachers? (Jas. 3:1) Are you busy in the work of teaching God's Word to others? Then you have not only a joyful privilege but a serious responsibility. Remember constantly that you are dealing with the lives of people. What they learn may determine between life and death. If they become God's "sheep" they will be on the way to everlasting life. Are you directing them in this way? You will be if you warn them against leaning upon men. Consciously and untiringly work to prevent them from following *you*. Patiently and kindly teach them, in making their decisions, to rely more and more upon themselves because of their study in God's Word. This you can do by training them to think on the scriptures read. Their applying a text to the paragraph in the publication you are studying with them can well be a first step toward their applying these scriptures to the problems they encounter in their lives. This should be a part of the lesson they learn, because God's Word was not given to us simply to acquaint us with God's purpose or to give us a knowledge of what God requires. The Bible should become the moving force in our lives as God's spirit enters our hearts and minds and directs us to a wise use of God's Word. You, as a teacher of the Bible, can be an instrument of God's spirit, cultivating in the learner the desire to know and to be moved himself by God's spirit, led according to the example of Christ and not men. In this way those whom you teach will know what is required and expected in high moral principles and they will be stirred to follow Christ. They will be fortified for any activity that may be ahead of them to which the spirit of God will lead them. Being forewarned, they can be forearmed as Peter pointed out: "You, therefore, beloved ones, 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. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:17, 18.

9. (a) What protection against wrongdoers has God given through his organization? (b) Who stand out as examples in the early Christian congregation, and of what was each guilty?

10. (a) Why do teachers have a heavier responsibility? (b) Why and how should those being trained learn to depend upon themselves? (c) What did Peter say is our advantage in being forewarned?

IMITATORS OF PAUL

[11] Perhaps you are wondering, in view of this, why Paul told the Christians at Philippi: "Unitedly become imitators of me, brothers." (Phil. 3:17) Certainly the apostle was not inviting Christians to be his followers. This we have already seen.

11. What did Paul mean when he wrote the Philippians: "Become imitators of me," and what other writings of his clarify the point?

In fact, in all his fourteen letters you read nothing of any "disciples" of Paul. In his letter to the Corinthians he left no doubt on this point when he wrote: "Does the Christ exist divided? Paul was not impaled for you, was he? Or were you baptized in the name of Paul?" (1 Cor. 1:13) How, then, can we become "imitators" of Paul? And what are we to "imitate"? Certainly not the man. God wishes every Christian to "be an imitator, not of what is bad, but of what is good." (3 John 11) Paul himself told the Ephesians: "Therefore, become imitators of God, as beloved children." (Eph. 5:1) Furthermore, he admonished the Jewish Christians: "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) In this same letter he enlarged on the point when he said: "Be imitators of those who through faith and patience inherit the promises." "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. 6:12; 13:7) Imitate what? Their faith, their patience, their conduct, just so long as it is in accord with the principles of God's Word and the perfect example Jesus set. (Ps. 119:105) That is what Paul invites us to do. But if a Christian loses his faith, fails to endure and misbehaves, what is there left about him to imitate? Nothing.

[12] This is the faithful course being taken by Christians in God's organization. They can not and will not condone wrongdoing; otherwise they would become a party to it. (1 Cor. 5:6, 7) If, then, someone to whom you have looked in times past does lose his faith and is disfellowshiped, why follow him into a course of rebellion? You may feel that the action taken is unjust, too severe. But is that cause to forsake God's congregation? Even if you think this particular action is wrong, what about all the good that you have accepted from members of the congregation? Would you leave all the good done to you for what you may feel is a little bad? What do you expect to find back in the old system of things again? Is there anything there that God will preserve alive? Certainly we will not imitate those who turn aside to destruction.

12. Why is it foolish to follow a disfellowshiped person into a course of rebellion?

FORTIFYING YOUR CHILDREN

[13] You who are parents, are you fortifying your children for their future activity? How much faith do they have? Do you *know?* How do they really view the study of God's Word? Are they eager, taking the lead, urging you to share these good things you know with them? Or must they constantly be urged to go with you when you associate with others at the Kingdom Hall? When your children are attending meetings, do they really listen? Can they relate to you afterward at least one thing they have learned from each meeting? Have you seriously encouraged them to pay attention and make use of knowledge gained by careful observation? Do you set them an active example by your expressions in the meetings, one that they can see and hear as a work of faith, and imitate? Do your children imitate your faith? Or do they imitate their playmates? Do they repeat the things you tell them from God's Word or are they always chattering about other activities, the latest movie or television program they have seen or the latest song hit or dance craze? Whom do your children really follow? Are they imitators of Christ, as you are, or do they follow someone who is not on the road to life?

13. How can parents observe the extent of faith of their children, and how can they set them a right example?

[14] The lives of your children are in your hands. You are with them constantly, or are you? True, your children must develop their own life pattern, they must go to school and be thrown into association with others of their own age who have a strong pull on them. But these hours they are required to spend away from you are less than the number of hours they have available to spend with you. Use those other hours wisely. Remember God's admonition to his people Israel: "And 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." (Deut. 6:6, 7) It is not enough, then, to demand that your children stay home with you all the time. If you do not fill that time with rewarding activity they will not respond. They may even begin to resent your demands on them. But if they begin to receive the joy and blessings that come with faithful service to God, God's spirit will fill their little minds and hearts and your faith will become theirs by their own right. If you want your children to be truly fortified so that they will "not be led away . . . by the error of the law-defying people and fall" from the steadfastness you have inculcated in them, then they too must be seriously taught "this advance knowledge" so that they may be on guard.—2 Pet. 3:17, 18.

[15] Christians are different. If your child is a Christian and is to maintain his position, he must know that he will be different from those with whom he must associate. But he must know why he is different and be given a full appreciation of the benefits he has in being different. He must know that if he is like the world he will be treated like the world. (Gen. 34:1, 2) He will suffer their evils, their heartaches, their disappointments, their loss of eternal life. On the other hand, as a Christian he can have a mind free of uncertainty as to his future, his vocation, his eventual success in life. He will already be a success and an example to his associates. Children can have a strong influence for good or bad on one another. If your child is studying with you now, have him read this scripture himself: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:21) Do you children know what that means? You can "put up a hard fight for the faith," not as "the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul." And not your soul alone, but the life, too, of those who follow your example and imitate your faith.—Jude 3; Heb. 10:39; 1 Tim. 4:16.

[16] Children and adults alike, as Christians we have a twofold responsibility. To be fortified for whatever trials or service privileges that lie ahead not only must we strengthen our own faith but we must also be able to build a strong faith in others. We must neither follow men nor seek men to follow us. Our works must be works of faith, worthy of imitation and not a cause for stumbling. We must become good examples "in speaking, in conduct, in love, in faith, in chasteness." (1 Tim. 4:12) With Jesus Christ as our guide and pattern we can respond wholeheartedly to Paul's counsel to the Colossians: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men . . . Slave for the Master, Christ."—Col. 3:23, 24.

14. How can parents counteract the influences to which their children are necessarily exposed during the hours that they are in company with worldly associates, and why is this so vital?

15. What advantage is there to a child to know that he will be different as a Christian, and what admonition of Paul to the Romans should he keep in mind?

16. What twofold responsibility do all true Christians have?

Building A Firm Foundation In Christ

IT IS not made difficult by the Leader of Christianity for anyone to be a Christian. Jesus Christ said: "My yoke is kindly and my load is light." Why is it, then, that so many fail? Jesus was not a murderer, a thief or an extortioner. Yet the prisons are full of men and women who profess some form of religion called "Christian." What happened to their kind of "Christianity"? Neither was Jesus a drunkard, an adulterer nor a backbiter. Yet churches from the most fashionable to the most humble can number many of such persons among their congregation. What do they lack that prevents them from following in Christ's steps? Jesus devoted his entire effort in adult life to teaching others about God and His kingdom. But, today, among the millions who consider themselves Christ's followers only a comparatively few thousands can be found who are willing to spend even a few hours a month preaching Christ's message to those they did not know before. Why?—Matt. 11:30; 1 Pet. 4:15; 1 Cor. 6:9, 10; Acts 10:42.

CHOOSING THE RIGHT FOUNDATION

[2] Jesus himself gave the answer as the conclusion of one of his most famous sermons, his "sermon on the mount." Few persons who profess Christianity have not heard portions of this sermon many times, but how many remember the lessons Jesus was teaching with these famous words? As a climax to everything he said on that occasion he emphasized their importance by saying: "Therefore 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) We must conclude from this illustration that the foundation on which we build should be our first concern. That is obedience to the words and will of God as revealed by his Son.—John 17:3.

[3] If our foundation is to be on the rock-

1. In what ways have some professed Christians failed to follow Jesus?
2. What did Jesus emphasize in the conclusion to his "sermon on the mount"?
3. Why do the majority of those who profess Christianity fail, and how did Paul make this point clear and show its results?

mass of Jesus' words we must be acquainted with those words. And it is here that the majority of those who profess Christianity fail. They do not even make a beginning to know because they do not have a real desire to know God. Paul, an outstanding apostle of Jesus, made this point clear and showed the results, saying: "And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters . . . Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also approve those practicing them." (Rom. 1:28-32) People today are building on the shifting moral standards of this old world that is certain to perish when God's wrath is expressed. "But according to your hardness and unrepentant heart you are storing up wrath for yourself on the day of wrath and of the revealing of God's righteous judgment. And he will render to each one according to his works."—Rom. 2:5, 6.

A HEALTHFUL PATTERN OF TEACHING

[4] Not only must we choose the right foundation on which to build, but the building itself should be of vital concern. "According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ. Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is." (1 Cor. 3:10-13) Christ is our foundation and his words are the words of life, but if we are to receive life through them we must make them a pattern of healthful teaching, fashioning our lives accordingly. It is not enough to know that God's Word is true and associate ourselves with the organization that God has built upon the Rock-mass, Jesus Christ. (Rom. 2:13) We too must build diligently to fashion our thinking and our course of action to conform to the pattern we have received from God. "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."—Rom. 12:2.

[5] Today thousands of persons from all over the world are beginning to see the need to turn to Jehovah God and his Son, Jesus Christ. They sincerely desire to build on the firm foundation of Christ, but many are at a loss as to where to begin. The immediate concern and the urgent work of Jehovah's witnesses is finding and feeding these sheeplike ones. The result is a great influx of persons associating with the congregation God has built up for this purpose. It means expanding congregations of Jehovah's witnesses, with a corresponding demand for trained and qualified servants to direct the activity of these newcomers. The need for bringing these newly associated ones on to maturity is evident, for if they are not helped to build a firm foundation in Christ, in some congregations those newly interested ones who try following the ways of this old system of things as well will soon outnumber those

4. What should be of concern in addition to choosing the right foundation, and how do we make a beginning in this direction?

5. What is the immediate concern of Jehovah's witnesses, and what further responsibility comes as a result?

who have trained their thinking abilities in accord with the new system of things and they will eventually degenerate into ways of the old system again. It is obvious, therefore, that a vital phase of the work ahead in maintaining a healthy organization is a healthful program of teaching. Are you taking full advantage of this teaching program?

6 Such a healthful pattern in the early congregation was set by Paul and urged on young Timothy: "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." (2 Tim. 2:1, 2) Not only does this course lay a firm foundation for strong, healthful Christians, but it provides qualified men for the expansion of healthful Christian teaching. This course involves not only our individual study and training but also our application of that training in practical experience. The Watch Tower Society has provided many helps for Jehovah's witnesses; but if we are to survive as individual Christians and fulfill the commission that comes upon all Christians through dedication, we must individually be equipped to speak from the heart and mind in our use of the Bible. We cannot rely indefinitely on printed books to speak for us when we take up the ministry as footstep followers of Jesus.

BUILDING THROUGH UNDERSTANDING

7 Paul emphasized the strength to be derived through a proper understanding of God's Word when he wrote: "That he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit, to have the Christ dwell through your faith in your hearts with love; that you may be rooted and established on the foundation, in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth." (Eph. 3:16-18) Such depth of understanding comes through God's spirit upon his organization and we individually benefit by it as we equip and fortify ourselves with the same kind of knowledge. God has provided his Word the Bible for us that we might know his will and be prepared for his service. But do you read the Bible regularly? How, otherwise, can we know God's mind and build on the foundation a Christian life pattern that will withstand the fiery trials that test a Christian's faith?

8 God's Word is the basis of our faith. As we pore over its pages our mind is communing with God's. Our faith is established and strengthened. We are "always ready to make a defense" by offering "a reason for the hope" that we hold, and we are thereby equipped to teach others the way of life. (1 Pet. 3:15; 2 Tim. 2:2) Why, though, is such emphasis placed on "accurate" knowledge? Why should such care be exercised in our study of the columns of *The Watchtower,* and of our application of the Scripture texts to the material under consideration? It is through the columns of *The Watchtower* that Jehovah provides direction and constant Scriptural counsel to his people, and it requires careful study and attention to details in order to apply this information, to get a full understanding of the principles involved, and to assure ourselves of right thinking on these matters. It is in this way that we

6. What benefit does the organization receive from a healthful program of teaching, and what individual responsibility does it bring?

7. What is the first step in acquiring depth of understanding, and why is it important?

8. Why is emphasis placed on accurate knowledge, how do we get it, and in what does it result?

"are thoroughly able to grasp mentally with all the holy ones" the fullness of our commission and of the preaching responsibility that Jehovah has placed on all Christians as footstep followers of his Son. Any other course would produce independent thinking and cause division. "Now 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) If all who are associated in the Christian organization have the mind of God and of Christ there will be unity and all will be built up in maturity of understanding.

BUILDING THROUGH SERVICE ACTIVITY

[9] While knowledge of God's purposes and an accurate understanding of his requirements build us up, activity in God's service is also necessary to provide a real source of strength. We are fortified by each experience and trained for new and advanced opportunities in God's service. In pushing forward the true worship of God throughout the ages, Jehovah's servants have not been hindered by threats of opposition from the enemy, because theirs is not merely a defensive warfare but an offensive one as well. In the days of the return of ancient Israel from Babylonish captivity, opposition of the enemy threatened for a time to halt the reconstruction of Jehovah's temple of worship. But temple rebuilding was not permitted to remain idle, because God himself, through his prophet, fortified his servants for the work ahead. " 'Be strong, all you people of the land,' is the utterance of Jehovah, 'and work. For I am with you people.' "—Hag. 2:4.

9. How does activity in God's service provide a source of strength?

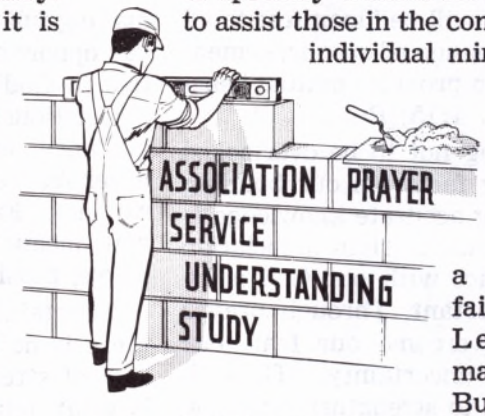
[10] Today Jehovah's witnesses are a strong organization of workers. Throughout their modern history Jehovah's servants have been zealous for the works of God, but their training and their efficiency in the field have been developed over the years, and many of them were difficult years indeed. God's faithful and discreet slave class are now energetically pushing forward in their temple service. They being freed from captivity in 1919, the forward movement of Christian activity has never slackened to date. The harvest ingathering of the anointed footstep followers of Jesus Christ was brought to a completion. Now, with the gathering of the great crowd of "other sheep," the Kingdom witness has expanded to the farthest corners of the earth, and, since that eventful year 1919, great changes have taken place in the nature of the work.

[11] Like Jehovah's faithful witnesses of old (Hebrews 11), those today in God's service follow closely Jehovah's leadings and have been greatly blessed. Those keeping pace with God's organization have gone forward from one new method of service to another, recognizing that each change has been an advancement and each method of work designed to accomplish a particular purpose. The blessing on such faithful efforts is evidence of God's favor and approval. And those who have been active through this "time of the end" have been receiving the full benefits of that blessing and of the advanced preaching method now enjoyed. What has enabled them to move forward from one feature of activity to another? Seeking to know the mind of God through his Word, they have been led on by God's holy spirit to see the work God is doing and to recognize God's purpose in their service. This has enabled them to

10. What has brought changes in the nature of our work?

11. What attitude is taken by those keeping pace with God's organization? In what has it resulted?

build surely and squarely on the foundation of Christ Jesus. Now Jehovah's people are receiving one of the most intensified training programs ever given to God's servants. As a result, hundreds of thousands of qualified ministers confidently approach the doors of the people. They preach brief, enlightening sermons from God's Word, efficiently flipping the pages of the Bible from text to text to establish firmly the truth of the message they carry. What a faith-building work it is that has been accomplished! And how faith-building it is to God's people to see such an expanding army daily carrying the offensive of true worship to the rescue of those bound in slavery to the false standards of this present system of things.



[12] How thankful we can be that at no time have God's instructions been inadequate for the work at hand. Never have Jehovah's servants been long in doubt as to what they were to do. (Ps. 25:9; Amos 3:7) Noah was given a pattern of the ark. Moses was given a vision of the tabernacle, and David of the temple. (Gen. 6:14-16; Ex. 25:40; 1 Chron. 28:11, 12) God's prophets of old were told what to say, and where and when to say it. The only initiative required on their part was to be obedient. Jonah tried to avoid the commission he received from Jehovah, but God's will was done regardless of his personal preference as a lesson to us.—Jonah 1:1-3, 17; 3:1-3.

[13] Many provisions are now available for us to know God's will and his way to do it. The *Kingdom Ministry* is provided by way of service instructions. Service centers have been established throughout the congregations' territory, not only for Bible study, but to assist all in the neighborhood to share in active field service. The training program has been instituted to assist new ministers in preparing to carry out their Christian responsibility of preaching to others. Sermons have been prepared for use at the door. Reports of activity are presented in the *Yearbook*. Regular visits of specially trained servants are arranged to assist those in the congregations in their individual ministry. How grateful we can be to Jehovah through the Society for supplying us so many helpful ways of building a strong Christian faith, founded in our Leader and Commander, Jesus Christ! But are you really building on this foundation? Do you "keep watching" how you are building on it?

12. What examples do we have showing that God gives proper instructions to his servants?
13. What provisions are now available for us to know God's will and his way of doing it?

BUILDING THROUGH ASSOCIATION AND PRAYER

[14] Evidences continue to mount that by far the majority of those associating with Jehovah's witnesses take their ministry seriously. This is because they recognize that God is with his people on whom he has put his name and they want to share in God's purpose for them. (Isa. 2:2, 3) This third source of strong building material, right association, is everyone's need. But as we need the right kind of association, so we should make ourselves the right kind to be associated with, in order that we may give the fullest benefit to others, especially to new ones. To "consider one another to incite to love and fine

14. How does right association provide strong building material, and why need not new ones feel left out of following Paul's counsel at Hebrews 10:24?

works" means that those giving such aid and encouragement must themselves be strong, able and equipped to give of themselves. (Heb. 10:24) New ones need not be discouraged by this admonition of the apostle though, nor should they feel they are thereby eliminated from such counsel. You can and must give of what you have. It may be a little at first, but as you help to fortify others, you too are being fortified and are building on a firm foundation. Your advancement will be "manifest to all persons." This exchange of encouragement by all in association provides mutual benefit for all.—1 Tim. 4:15; Rom. 1:12.

[15] One more thing not to be overlooked as a strengthening factor in our building program of gaining accurate knowledge is prayer. In our pursuit of right association our personal contact with our God is by far the most important. Through prayer we are able to overcome our fear, our doubt and our uncertainty. Through prayer we are able to strengthen our view of God's Word and be drawn closer to its application in our own lives. Through prayer we are able to make our spiritual wants known and our need for our daily bread, and by such expression, we can see more clearly the hand of God working in our behalf, in fulfilling our needs. What an encouragement it must have been for the Philippians to read Paul's words: "Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus"! (Phil. 4:6, 7) Jesus gave us a fine prayer to follow. Do you follow the Lord's prayer? Jesus said: "You must pray, then, this way."—See Matthew 6: 9-13.

15. How does prayer build us up?

[16] Jehovah wants full-grown men and women in his service. As Paul wrote to the Corinthians: "Stay awake, stand firm in the faith, carry on as men, grow mighty." (1 Cor. 16:13) Our concern should be to follow Jehovah's organization closely. Do all work honestly, not justifying failures to keep pace. There is generally a reason if we fail, and seldom is it a lack of ability. Jehovah knows our shortcomings and will compensate if we are making full use of our talents, our abilities, our opportunities. If we study, remain active in God's service, persist in our right associations and always seek Jehovah's guidance when facing a responsibility, never fear, Jehovah will make up for what we lack. Failure in facing opportunities now means loss of privileges later, and worse, possible failure as a Christian.

[17] Certainly in this "time of the end" there is no cause for fear, uncertainty or lack of strength for future service. "This is what Jehovah of armies has said, 'Let the hands of you people be strong, you who are hearing in these days these words from the mouth of the prophets . . . For there will be the seed of peace; the vine itself will give its fruitage, and the earth itself will give its yield, and the heavens themselves will give their dew; and I shall certainly cause the remaining ones of this people to inherit all these things. And it must occur that just as you became a malediction among the nations, O house of Judah and house of Israel, so I shall save you, and you must become a blessing. Do not be afraid. May your hands be strong.' " —Zech. 8:9-13.

[18] Our hands must be strong to work under all circumstances and in whatever

16. Why should our shortcomings not give us undue concern?

17. Why need we have no fear, though in the "time of the end"?

18, 19. What will make us "open to no accusation in the day of the Lord"?

position Jehovah sees fit to place us. "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. If anyone speaks, let him speak as it were the sacred pronouncements of God; if anyone ministers, let him minister as dependent upon the strength that God supplies; so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen."—1 Pet. 4: 7, 8, 11.

19 Our future is in the hands of God. Follow his leadings closely. Prepare now for what lies ahead. Lay a firm foundation in Christ Jesus for the grand finale and the many glorious treasures of service still future, and God "will also make you firm to the end, that you may be open to no accusation in the day of our Lord Jesus Christ." (1 Cor. 1:8) Now is the time to study God's Word in association with Jehovah's witnesses, building a firm foundation in Christ, and then, "having this advance knowledge, be on your guard that you may not be led away."—2 Pet. 3:17.

Use of One's Resources in a GODLY WAY

"HONOR Jehovah with your valuable things," says Jehovah's inspired Word, the Holy Bible. These valuable things or resources are referred to in a song sung by the Christian witnesses of Jehovah. Called "Dedication," the song, which appears in the booklet *Songs to Jehovah's Praise,* says, in part: "Take my moments and my days, let them flow in constant praise; take my silver and my gold; nothing, Lord, would I withhold."—Prov. 3:9.

Those words well express the Christian's attitude toward his resources from the time that he makes a dedication to Jehovah God; indeed, from that time onward he is accountable to Jehovah for the use of his valuable things in a godly way.

USING TIME IN A GODLY WAY

Time is one of our valuable things for which God holds the dedicated Christian accountable. His time, yes, his very life, belongs to Jehovah God, for Christians are told they have been "bought with a price. By all means, glorify God in the body of you people." Having been bought with the precious blood of Jesus Christ, the Christian is not at liberty to use time in ungodly ways. "The time that has passed by," wrote an apostle of Jesus Christ, "is sufficient for you to have worked out the will of the nations."—1 Cor. 6:20; 1 Pet. 4:3.

Time formerly spent in selfish pleasures now is gladly used for honoring God, especially by helping others learn of God's kingdom and how it will bring an end to this wicked system of things. "Because

the days are wicked," the inspired Scriptures warn, "keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves." (Eph. 5:15, 16) The dedicated Christian "buys out" time by taking advantage of all his Christian privileges—personally studying the Word of God, attending meetings of the Christian congregation, sharing the good news, and so on—at the expense of less important things. He uses his time in a godly way.

USE OF ONE'S STRENGTH AND ENERGY

Another valuable resource that dedicated Christians possess is their strength. True, some are advanced in years and are limited in energy, but what they have they use to God's glory. When you expend energy in God's service and tire out, it is not a frustrating feeling but genuinely satisfying, for "your labor is not in vain in connection with the Lord." (1 Cor. 15:58) We thus want to imitate the Son of God, Jesus Christ, who gave so unstintingly of his energy in God's service. On one occasion Jesus came to the Samaritan city of Sychar, and the Bible account says: "Now Jesus, tired out from the journey, was sitting at the fountain just as he was." He was tired out from traveling in God's ministry and so he was resting there, his disciples having been sent on ahead to buy foodstuffs. Yet when an opportunity opened up to honor God by using his mental and physical resources, Jesus, though weary, seized it to preach to the Samaritan woman who came to Jacob's well. Many became believers as a result—because Jesus used his energy, though he was tired out, to honor God and do His will.—John 4:6-42.

On another occasion Jesus fell asleep during the daytime because of having given so wholeheartedly of his strength and energy in a godly way. Jesus and his disciples had boarded a boat to cross to the other side of the lake. "So they set sail. But as they were sailing he fell asleep." Because he needed to renew his energy after spending so much in God's service, Jesus fell asleep and slept so soundly that his disciples had to rouse him when a storm broke out, the strong wind and heavy waves not even waking him.—Luke 8:22-24; Matt. 8:24, 25.

What an example the Christian has in Jesus Christ, "the Chief Agent and Perfecter of our faith"! We should look intently at him, to imitate him in wise expenditure of energy, never squandering it on what is useless. Instead of dissipating energy on habits injurious to health, overindulging in hobbies and sports, keeping overly late hours or socializing excessively, he realizes his accountability to God for the way he uses his energy, so he expends it in a godly way.—Heb. 12:2.

USE OF FINANCIAL RESOURCES

The wealthy would be at an advantage if one could enrich God by his financial resources. But as David said in prayer: "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. 29:11) Since everything is Jehovah's, we cannot enrich him; but we can use our financial resources to honor and glorify him. This does not mean that all one's money must be spent in the direct preaching of God's kingdom or every penny put into a contribution box at the Kingdom Hall. No, some financial resources must be used to care properly for one's personal needs and one's family. This is using resources in a godly way, since "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."—1 Tim. 5:8.

Nor does using one's financial resources in a godly way require austere living; it does not require the Christian to forego everything that he could get along without. For instance, if one has the means, it would not be squandering his finances for him to buy a good rug for his home or a picture for the wall. True, one could get by without these things, but in most cases it would not be a misuse of one's resources. What determines whether one is squandering his money or not? The circumstances, such as one's income, one's needs and the use an item is to serve. But if a Christian spends his money on things he would never use and that do not enrich his life, he is not using his resources in a godly way. Since circumstances vary, a purchase by one person could be proper use of funds, whereas another person making the identical purchase might be indulging in extravagance.

However, some uses of funds are wrong regardless of one's circumstances. For example, one might say, 'I have more money than I need and can afford to gamble.' But gambling itself is wrong. So a Christian would never use his money in such a way. He is answerable to Jehovah God for the use of all his resources, not just a portion. It is never right to squander our resources.

Of course, whether one has little or much, as a dedicated Christian he has the privilege of using some of his funds to further the preaching of the good news of God's kingdom, which is being done under the direction of the Watch Tower Bible and Tract Society. He does this in various ways. For example, he personally cares for the expenses incurred in taking the Kingdom message to the people in his own territory. This may involve obtaining equipment with which to work, carfare, and so forth. Additionally, he has the privilege of contributing, as he is able, to help cover the expenses involved in maintaining a Kingdom Hall in which the congregation can meet, since these expenses are all cared for by the local congregations.

Besides these opportunities, those who are able to do so may send contributions directly to the Watch Tower Bible and Tract Society of Pennsylvania. Now, how will those funds be used? In a godly way. The Society uses funds, for instance, to operate printeries in Canada, Britain, France, Denmark, West Germany, Greece, India, Japan, the Philippines, Australia, South Africa, the United States of America and in still other countries, to provide Bibles and Bible-study aids. Members of the headquarters and branch office staffs, all of whom are ministers, receive an allowance of just $14 monthly. From the president of the Society and all the members of the board of directors down to the most recent addition to the family membership, all the family members receive the same allowance. They are devoting their lives to the advancement of the interests of the Kingdom of God, and their allowance simply helps them to care for personal needs and to defray expenses incurred in personally ministering to people in their territory.

The Society also maintains the Watchtower Bible School of Gilead in Brooklyn, New York, to which students are brought free of charge from all parts of the world, housed and fed, and given an allowance and free education for ten months. Then they are sent out into foreign assignments in every quarter of the earth, to work closely with fellow Christians in preaching the vital Kingdom message.

There are also the preachers of God's kingdom known as missionaries and special pioneers, who are provided direct financial assistance by the Society so they will be able to spend all their time in the actual preaching work. Last year the Society spent $2,808,000 to enable them to

preach the good news in all the inhabited earth. An additional $495,000 was spent by the Society to help the circuit and district servants, to the number of 1,983, to carry on in their full-time service, visiting and spiritually strengthening congregations and arranging for Christian assemblies. These full-time proclaimers of the Kingdom, along with other full-time workers such as regular and vacation pioneers, all receive, at less than cost of production, Bible literature that they place, in order to enable them to meet their expenses more easily. In such ways the Society puts into active use the funds that it receives in order that the urgent preaching work foretold at Matthew 24:14 may be realized by the Christian witnesses of Jehovah. Thus the Society uses all its resources in a godly way.

To help the Society to direct and expand the Kingdom preaching, congregations of Jehovah's witnesses throughout the world, as they are able, send contributions directly to the Watch Tower Society to support the worldwide preaching work. Jehovah's witnesses as individuals as well as other persons who desire to aid in the advancement of this work of education in the Word of God have the same privilege. These contributions are sent to the *Watch* Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, New York 11201. Those living in other lands send their contributions to the nearest branch office.

The Society appreciates it when individuals who do contribute send a note to the Society or any of its branch offices about this time of year stating that during the year to come they hope to be able to contribute a certain amount directly to the Society for furtherance of the good news. The Society does not view this as a pledge, but, rather, as an estimate of what each one will give of his financial resources if Jehovah prospers him accordingly. This is a great help to the Society in planning its work.

Whatever his circumstances, the dedicated Christian honors Jehovah with his valuable things. And we all have a certain amount of time, energy and financial resources with which to honor God. Thus when Jehovah's witnesses sing the song "Dedication," at their Kingdom Halls, they really mean it. They use all their resources in a godly way.

Mathematics and Creation

◆ One of the strong evidences pointing to intelligent creation of the material universe is that a knowledge of higher mathematics is necessary to achieve an understanding of it. Chance action by blind forces is not the creator of mathematical order and laws. Remarking on the role of mathematics in nature, P. A. M. Dirac states in *Scientific American* of May 1963: "It seems to be one of the fundamental features of nature that fundamental physical laws are described in terms of a mathematical theory of great beauty and power, needing quite a high standard of mathematics for one to understand it. You may wonder: Why is nature constructed along these lines? One can only answer that our present knowledge seems to show that nature is so constructed. We simply have to accept it. One could perhaps describe the situation by saying that God is a mathematician of a very high order, and he used very advanced mathematics in constructing the universe. Our feeble attempts at mathematics enable us to understand a bit of the universe, and as we proceed to develop higher and higher mathematics we can hope to understand the universe better."

TRAINED BY DISCIPLINE FOR YIELDING FRUIT

THE Christian minister might be likened to a farmer that has two kinds of crops to grow. One of these is the fruitage of the spirit, mentioned at Galatians 5:22, 23, and the other is Kingdom fruitage, referred to by our Lord Jesus in his parable of the sower, as recorded at Matthew 13:18-23.

Because of this he should be interested in discipline, for without discipline he cannot bear these fruits. As we read: "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. 12:11.*

What is discipline? Many think of discipline only in terms of punishment, but this is not necessarily so. Discipline may or may not involve punishment, even as punishment may or may not be discipline. For example: The Scriptures tell us that all the wicked Jehovah will destroy. That is punishment, but it is not discipline.—Ps. 145:20.

The basic thought of discipline is education, training, instruction. It means control, for it involves rules and regulations, and the enforcing of obedience so as to realize the objective of the discipline. Discipline can be relatively mild or relatively severe. Discipline in school is relatively mild for the studious, well-behaved child, who, nevertheless, is under discipline. But it is comparatively severe for the lazy and self-willed child. To 'train up a boy in the way for him' means to discipline him.—Prov. 22:6.

Discipline comes to us in various ways. The Word of God is "beneficial . . . for disciplining in righteousness." If we read it carefully and with understanding and make a diligent effort to apply it to our lives, then it will indeed discipline us. The same is true of the literature that helps us to understand the Bible and how to apply its principles in our lives in these modern times.—2 Tim. 3:16, 17.

Self-discipline not only aids us in bearing fruit but also results in giving us self-respect. Self-indulgence, however, results not only in the loss of self-respect but also in frustration, for the more one indulges himself the more he wants to indulge, and in the end he pays for it in misery and death.

Certain ones, such as schoolteachers, have the obligation to discipline others. Parents, and fathers in particular, are required to discipline their children, to "go on bringing them up in the discipline and authoritative advice of Jehovah." Christian overseers in the congregation have the responsibility to discipline its members, to "reprove, reprimand, exhort, with all long-suffering and art of teaching." —Eph. 6:4; 2 Tim. 4:2.

Discipline can also come from a kind remark of a fellow Christian, made either casually or purposefully: "Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring heart," that is, good motive. And especially does discipline come from "the faithful and discreet slave," which is directing the earthly interests of God's kingdom. Readily and voluntarily responding to discipline is a splendid form of self-discipline and results in self-respect. —Prov. 15:32; Matt. 24:45-47.

Among the ways we can respond voluntarily to such discipline is by attending the five "disciplinary," instructive or educational meetings that are provided for dedicated ministers and then engaging in the Christian ministry to the extent that our time permits. Could you, by practicing a little more self-discipline, enjoy the full-time preaching work? If so, then by all means exercise that needed self-discipline.

In considering discipline coming from others we never want to overlook the fact that discipline is an expression of love and affection, even as it is on the part of Jehovah God and Jesus Christ: "Whom Jehovah loves he disciplines; in fact, he scourges every one whom he receives as a son." "All those for whom I [Jesus Christ] have affection I reprove and discipline."—Heb. 12:6; Rev. 3:19.

If we permit ourselves to be trained by discipline we will be able to produce the fruitage of the spirit, namely, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Thereby we will be advancing toward maturity. Then we will also be able to bear more Kingdom fruitage, 'thirty-, sixty- and a hundredfold,' because training by discipline improves our knowledge and ability to preach. Happy, therefore, are all those trained by discipline for bearing fruit!—Gal. 5:22, 23; Matt. 13:23.

* For details see *The Watchtower*, May 15, 1963.

DO YOU REMEMBER

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

● What is the first essential if we would please God?

Accurate knowledge of who he is, what his purposes are and what his will for us is.—P. 5.*

● How did the Greek government in 1963 show itself to be like Pontius Pilate?

In that it let religious pressure influence it to commit a gross injustice against God's servants.—P. 12.

● What was outstanding about the testimony the apostles gave when haled into court?

Their outspokenness. (Acts 4:13)—Pp. 11-15.

● In how many lands and islands of the sea did Jehovah's witnesses preach in 1963, and in how many languages did they distribute Bible-study aids?

In 194 lands and in 162 languages.—Pp. 23, 27.

● What two basic meanings has the Greek word *aión?*

(1) Time period, age, or epoch, and this time period can go on forever. (2) The state or "system of things," characteristic of a certain time period.—Pp. 44, 45.

● In what three ways is *kósmos* used in the Scriptures?

(1) The framework of things that surrounds humankind. (2) All those humans opposed to God. (3) All mankind, apart from their moral condition. People as a whole.—Pp. 49-51.

● What should a woman do when threatened with rape, and to what extent should she resist?

She should scream and resist even though her life is threatened.—Pp. 63, 64.

● What factors are essential to understanding Bible prophecy?

God's due time, his holy spirit, his visible organization or earthly channel of communication, a right heart condition.—Pp. 67, 68.

● What three fulfillments did Isaiah 52 have?

In 537 B.C.E. when the Jews returned from Babylon; in the days of the apostles; in our day, since 1919.—Pp. 75, 79, 82.

● What scripture shows that Christians are not to expect to be able to speak in tongues today?

1 Corinthians 13:8: "Whether there are tongues, they will cease."—P. 90.

● Why is sincerity of belief not sufficient if we would please God?

Because one could sincerely believe pagan falsehoods, which certainly would not please God.—Pp. 101-103.

● What test of Godship is proposed at Isaiah 43, and whom does it prove to be the true God?

Being able to predict the future and make one's predictions come true. Jehovah.—Pp. 111, 112.

● What folly of idol worshipers does the prophet Isaiah expose?

Worshiping an idol made from a part of the same tree that one uses to feed a fire for cooking a meal.—Pp. 116, 117.

● When should child training begin?

In early infancy.—P. 139.

● What is an especially fine way in which fathers can prove their love for their children?

Giving them of their time, their companionship.—P. 141.

● What are some forms of toying with immorality that are to be avoided?

Flirting by a married person with one of the opposite sex who is not his mate, close dancing with one of the opposite sex not one's mate, telling obscene jokes, viewing sexy entertainment, perusing sexy literature.—P. 154.

● How do most persons view service to God, but how should it be viewed?

As something from which they can get something instead of something to which they can contribute.—Pp. 165-167.

● Why should the principle of headship not seem disparaging to womankind?

Because it also applies to men and even to Jesus Christ.—P. 173.

● On what kind of adornment should Christian women place the emphasis?

On the secret person of the heart, a mild and quiet spirit.—P. 174.

● Who only may properly partake of the Lord's evening meal?

Only spirit-begotten and anointed Christians who have been brought into the covenant for the Kingdom with Christ Jesus, who have the witness of spirit sonship and who are living up to their vows.—P. 170.

● Under what three conditions should a Christian woman wear a head covering?

When teaching or praying in the presence of her husband; when teaching a group that

* Page numbers refer to *The Watchtower* for 1964.

includes a dedicated Christian male; when, because of the absence of a suitable Christian male, she presides or prays at a congregational meeting.—P. 201.

● Why do the words "For thine is the kingdom, and the power, and the glory, for ever. Amen," not appear in many modern Bible translations as part of the Lord's Prayer?

Because they are no part of the inspired Gospel account.—Pp. 231, 232.

Make Assembly Plans Now

Have you decided definitely which one of the assemblies being sponsored by the Watch Tower Society you will attend this summer? If not, now is the time to do so. A grand spiritual feast awaits you at these four-day "Fruitage of the Spirit" Assemblies of Jehovah's Witnesses.

At each assembly the program will begin on Thursday afternoon and conclude on Sunday at about 6 p.m. Plan to be on hand right from the start.

The assembly locations for the United States and Canada are listed below, along with the rooming headquarters address for each city. Five weeks before the opening day of the assembly you plan to attend you may write to the Watch Tower Convention at the rooming address given for the assembly city, and they will be glad to help you to obtain rooming accommodations.

JUNE 25-28: **Atlantic City, N.J.**, Convention Hall, Georgia Ave. & Boardwalk. Rooming: 3317 Atlantic Ave., Atlantic City, N.J. 08401.

JULY 2-5: **Alberni, B.C.**, Alberni Athletic Hall, Beaver Creek Rd. Rooming: 602 Beale St., Alberni, B.C. **Camrose, Alta.**, Camrose Fairgrounds, 53d St. & 44th Ave. Rooming: 4708 56th St., Camrose, Alta. **Owensboro, Ky.**, Owensboro Sportscenter, Hickman Ave. Rooming: 2820 W. Fourth St., Owensboro, Ky. 42302. **Portage la Prairie, Man.**, Arena Skating Rink, 2d St., NW. Rooming: 1116 Crescent Rd., W., Portage la Prairie, Man. **Texarkana, Tex.**, Texarkana College Auditorium, 2624 N. Robinson Rd. Rooming: 123 East 33d St., Texarkana, Tex. 75501. **Val d'Or, Que.** (French), Val d'Or Arena, 7th St. Rooming: 1236, 5e rue, Val d'Or, Que.

JULY 9-12: **Cicero, Ill.**, Hawthorne Race Course, 2500 S. Laramie Ave. Rooming: 6119 West 35th St., Cicero, Ill. 60650. **Dawson Creek, B.C.**, Dawson Creek Memorial Arena, 11th St. & 106th Ave. Rooming: 9725 9th St., Dawson Creek, B.C. **Jacksonville, Fla.**, Jacksonville Coliseum, 1145 E. Adams St. Rooming: 125 East 17th St., Jacksonville, Fla. 32206. **Richmond, Va.**, Parker Field, 3001 North Boulevard. Rooming: 3913 Brook Rd., Richmond, Va. 23227. **St. Catharines, Ont.**, Garden City Arena, 16 Division St. Rooming: 134 Louth St., St. Catharines, Ont. **Salem, Oreg.**, Fairgrounds Grandstand, North 18th St. Entrance. Rooming: 3391 N. River Rd., Salem, Oreg. 97303.

JULY 16-19: **Cloverdale, B.C.**, Main Grandstand, Surrey Fairgrounds. Rooming: 5988 184th St., Cloverdale, B.C. **Cornwall, Ont.**, Cornwall Community Arena, 229 Water St., E. Rooming: 305 13th St., W., Cornwall, Ont. **El Paso, Tex.**, Sunland Park Racetrack. Rooming: 1175 N. Cotton St., El Paso, Tex. 79902. **Fort William, Ont.**, Fort William Gardens, Myles St. Rooming: 327 Fredericka St. W., Fort William, Ont. **Indianapolis, Ind.**, Indiana State Fairgrounds Grandstands. Rooming: 2764 East 55th Pl., Indianapolis, Ind. 46220. **Lihue, Kauai**, Elsie H. Wilcox Elementary School, Lihue. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Long Beach, Calif.**, Long Beach Municipal Auditorium Arena and Stadium, 270 E. Seaside Boulevard. Rooming: 1608 Pacific Ave., Long Beach, Calif. 90813. **Pocatello, Idaho**, Pocatello High School Auditorium, 246 N. Garfield Ave. Rooming: 196 Park Ave., Pocatello, Idaho 83202. **St. Cloud, Minn.**, Municipal Stadium, W. Division St. & Highway 152. Rooming: 1012 Division St., NE., St. Cloud, Minn. 56301. **Swift Current, Sask.**, "The Stockade" Bldg., Exhibition Grounds. Rooming: 475 9th Ave., NW., Swift Current, Sask. **Syracuse, N.Y.**, Coliseum, New York State Exposition Grounds. Rooming: 135 Walter Dr., Syracuse, N.Y. 13206. **Wilkes-Barre, Pa.**, Pennsylvania National Guard Armory, 280 Market St., Kingston, Wilkes-Barre. Rooming: 72 W. North St., Wilkes-Barre, Pa. 18702.

JULY 23-26: **Austin, Tex.** (English and Spanish) English: Municipal Auditorium and Convention Center, S. First & Riverside Dr. Rooming: 1800 Fortview Rd., Austin, Tex. 78704. Spanish: Disch Field, Barton Springs & Dawson Rd. Rooming: 1800 Fortview Rd., Austin, Tex. 78704. **Bismark, N. Dak.**, World War Memorial Building, 215 North 6th St. Rooming: 1731 North 13th St., Bismark, N. Dak. 58501. **Charleston, S.C.**, County Hall, 1000 King St. Rooming: Orange Grove Rd., Box 3302, Charleston, S.C. 29407. **Davenport, Iowa**, New Masonic Temple, 115 West 7th St. Rooming: 1808 Judson St., Davenport, Iowa 52803. **Detroit, Mich.**, Grandstand, Michigan State Fairgrounds, Woodward & State Fair. Rooming: 17950 Charest, Detroit, Mich. 48212. **Granby, Que.** (French) (Tentative) **Guelph, Ont.**, Guelph Memorial Gardens, Carden St. Rooming: 14 Edinburgh Rd., S., Guelph, Ont. **New Glasgow, N.S.**, New Glasgow Stadium, Washington St. Rooming: 387 Stellarton Rd., New Glasgow, N.S. **San Bernardino, Calif.** (English and Spanish) English: Swing Auditorium, Mill & E Sts. Rooming: 1541 W. Baseline St., San Bernardino, Calif. 92410. Spanish: Citrus Building, Mill & E Sts. Rooming: 1541 W. Baseline St., San Bernardino, Calif. 92410. **San Jose, Calif.**, Santa Clara County Fairgrounds, 344 Tully Rd. Rooming: 2691 Almaden Rd., San Jose, Calif. 95125. **Selkirk, Man.**, Selkirk Arena, Christie Ave. & Jemima St. Rooming: 318 Clandeboye Ave., Selkirk, Man. **Wailuku, Maui**, Maui War Memorial Center, Wailuku. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **West Springfield, Mass.**, Eastern States Exposition Grounds, 1305 Memorial Ave. Rooming: 1984 Westfield St., West Springfield, Mass. 01089.

JULY 30–AUGUST 2: **Anchorage, Alaska**, Sidney Laurance Auditorium, 6th & F. Rooming: 1438 Medfra St., Anchorage, Alaska. **Chilliwack, B.C.**, Chilliwack Arena, Fairgrounds, Corbould St. Rooming: 46956 Yale Rd., E., Chilliwack, B.C. **Columbus, Ohio**, Jet Stadium, W. Mound St. Rooming: 1190 E. Hudson St., Columbus, Ohio 43211. **Lindsay, Ont.**, Lindsay Central Exhibition, Colborne St., W. Rooming: 72 Lindsay St., Lindsay, Ont. **North Battleford, Sask.**, North Battleford Civic Centre, 19th Ave. & 104th St. Rooming: 1492 105th St., North Battleford, Sask. **Topeka, Kans.**, Mid-America Fairgrounds Grandstand, 18th & Topeka Ave. (Tower Gate En-

trance). Rooming: 2041 Fillmore, Topeka, Kans. 66604. **Ventura, Calif.,** Fairgrounds, S. Figueroa & E. Front Sts. Rooming: 276 Cedar St., Ventura, Calif. 93001.

AUGUST 6-9: **Brewer, Maine,** Brewer Municipal Auditorium, State St. Rooming: 450 Essex St., Bangor, Maine 04401. **Bridgewater, N.S.,** Bridgewater Memorial Arena, 123 Empire St. Rooming: 11 St. Andrews St., Bridgewater, N.S. **Chatham, Ont.,** Chatham Memorial Arena, 100 Tweedsmuir Ave., W. Rooming: 235 Joseph St., Chatham, Ont. **Grand Rapids, Mich.,** Civic Auditorium, 227 Lyon NW. Rooming: 1301 Burton SE., Grand Rapids, Mich. 49507. **Greenville, S.C.,** Greenville Memorial Auditorium, E. North St. Rooming: 1000 Rutherford Rd., Greenville, S.C. 29609. **Santa Rosa, Calif.,** Sanoma County Fairgrounds, Brookwood & Bennett Aves. Rooming: 1233 Rutledge Ave., Santa Rosa, Calif. 95404. **Trail, B.C.,** Trail Memorial Centre, 1051 Victoria St. Rooming: 3375 Laburnum Dr., Trail, B.C. **Yorkton, Sask.,** Yorkton Fairgrounds, Highway #10. Rooming: 17 Laurier Ave., Yorkton, Sask.

AUGUST 13-16: **Duluth, Minn.,** The National Guard Armory, 13th Ave. East & London Rd. Rooming: 2121 West First St., Duluth, Minn. 55806. **Great Falls, Mont.,** State Fairgrounds, 300 NW. Third. Rooming: 215 Tenth St. South, Great Falls, Mont. 59401. **Montgomery, Ala.,** Garrett Coliseum, Federal Dr. Rooming: 2061 Rigby St., Montgomery, Ala. 36110. **Prince George, B.C.,** Civic Centre, 1295 7th Ave. Rooming: 1338 Clark St., South Fort George, Prince George, B.C. **Red Deer, Alta.,** Red Deer Arena, Fairgrounds, 48th Ave. & 43d St. Rooming: 6726 59th Ave., Red Deer, Alta. **Tacoma, Wash.,** College of Pudget Sound (Memorial Field House), North 11th & Warner. Rooming: 804 N. State St., Tacoma, Wash. 98406. **Trenton, Ont.,** Trenton Community Gardens, Bay St. Rooming: 86 Wragg St., Trenton, Ont.

AUGUST 20-23: **Fredericton, N.B.,** Lady Beaverbrook Rink, University Ave. Rooming: 138 Neil St., Fredericton, N.B. **Philadelphia, Pa.** (Spanish) The Blue Horizon, 1314 N. Broad St. Rooming: 1407 North 15th St., Philadelphia, Pa. 19121. **Yuba City, Calif.,** Yuba-Sutter Fairgrounds, 442 Franklin Ave. Rooming: 728 Forbes Ave., Yuba City, Calif. 95991.

AUGUST 27-30: **Cheyenne, Wyo.,** Frontier Park Arena, 8th Ave. & Carey. Rooming: 4202 Ridge Rd., Cheyenne, Wyo. 82001. **New Westminster, B.C.,** Coquitlam Sports Centre, 633 Poirier St., Coquitlam. Rooming: 699 Blue Mountain St., New Westminster, B.C.

BRITISH ISLES

JUNE 11-14: **Luton, Bedfordshire,** Luton Town Football Stadium. Rooming: Kingdom Hall, Old Bedford Rd., Luton, Bedfordshire.

JUNE 18-21: **Bristol, Gloucestershire,** Bristol City Football Stadium. Rooming: Kingdom Hall, Gatton Rd., Bristol 2, Gloucestershire. **Leeds, Yorkshire,** Queens Hall, Sovereign St., Leeds. Rooming: Kingdom Hall, Stocks St., Town St., Bramley, Leeds, Yorkshire. **Portsmouth, Hampshire,** Portsmouth Football Stadium. Rooming: Kingdom Hall, Raglan St., Portsmouth, Hampshire.

JUNE 25-28: **London, Wembley,** The Empire Pool, Wembley. Rooming: Kingdom Hall, Oakington Manor Rd., Wembley, Middlesex. **Preston, Lancashire,** The Public Hall, Preston. Rooming: Kingdom Hall, 225 North Rd., Preston, Lancashire.

JULY 2-5: **Birmingham, Warwickshire,** The Bingley Hall, King Alfred's Pl., Birmingham 1. Rooming: Kingdom Hall, 59 Priestley Rd., Birmingham 11, Warwickshire. **Leicester, Leicestershire,** The Granby Halls, Aylestone Rd., Leicester. Rooming: Kingdom Hall, Checketts Rd., Leicester, Leicestershire. **Scunthorpe, Lincolnshire,** Scunthorpe United Football Stadium. Rooming: Kingdom Hall, Manley St., Scunthorpe, Lincolnshire.

JULY 9-12: **Barry, Glamorganshire,** The Barry Memorial Hall, Barry. Rooming: Kingdom Hall, Lewis St., Barry, Glamorganshire, Wales. **London, Wimbledon,** Wimbledon Football Stadium. Rooming: Kingdom Hall, 24 Gladstone Rd., Wimbledon, London S.W. 19. **Plymouth, Devon,** The Guild Hall, Plymouth. Rooming: Kingdom Hall, 15 Gordon Terr., Mutley, Plymouth, Devon.

JULY 16-19: **Edinburgh, Scotland,** The Leith Town Hall, Ferry Rd., Leith. Rooming: Kingdom Hall, 10 Pennywell Rd., Edinburgh 4, Scotland.

JULY 23-26: **Belfast, Northern Ireland,** The Ulster Hall, Bedford St., Belfast. Rooming: Kingdom Hall, Magdala St., Belfast 7, Northern Ireland.

JULY 30–AUGUST 2: **Ayr, Scotland,** Dam Park Hall, Craigie Park, Ayr. Rooming: Kingdom Hall, 49 Wallace St., Ayr, Scotland. **Southport, Lancashire,** Southport Football Stadium. Rooming: (Not yet available)

AUGUST 6-9: **Stoke on Trent, Staffordshire,** The King's Hall, Kingsway, Stoke on Trent. Rooming: Kingdom Hall, Garden St., Newcastle under Lyme, Staffordshire.

ANNOUNCEMENTS

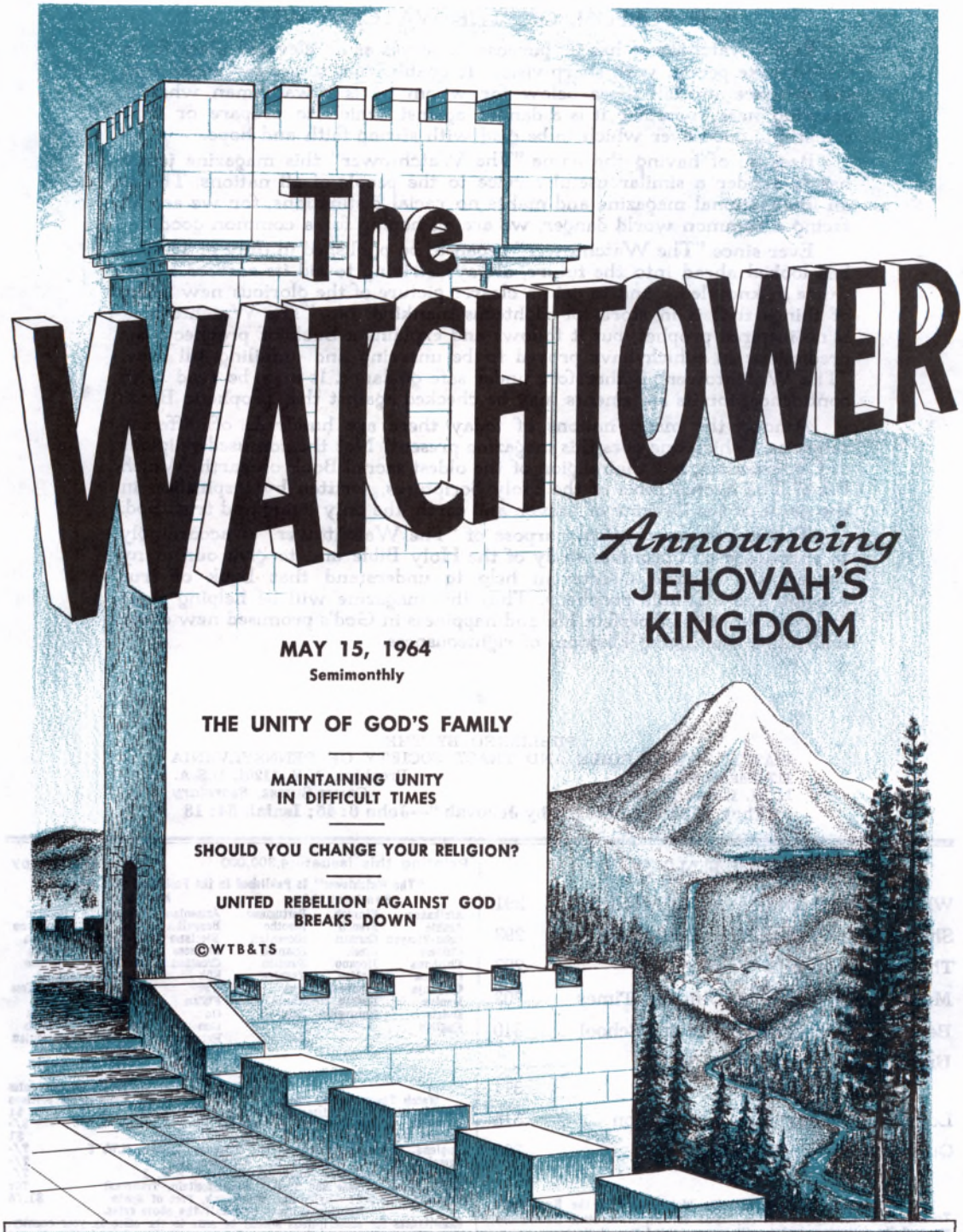
FIELD MINISTRY

Righteousness, which is a peaceable fruit that results from accepting godly discipline, leads one to fruitful activity. During May Jehovah's witnesses will share in such fruitful activity by directing all persons to Jehovah's Word and helping them to appreciate his righteous ways. They will do this by giving Bible sermons and by offering the new book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, together with a Bible-study booklet, on a contribution of 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 7: Fortify Yourselves for Future Activity. Page 269.

June 14: Building a Firm Foundation in Christ. Page 275.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 15, 1964
Semimonthly

THE UNITY OF GOD'S FAMILY

MAINTAINING UNITY IN DIFFICULT TIMES

SHOULD YOU CHANGE YOUR RELIGION?

UNITED REBELLION AGAINST GOD BREAKS DOWN

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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
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Why Make MOUNTAINS Out Of MOLEHILLS?

HAVE you ever seen that mouselike creature, the mole? Perhaps not, for he spends most of his life underground. A small burrowing mammal, the mole in many places averages only some six inches in length. Because of his burrowing and insect-eating habits and his fur he is held to be quite a valuable creature.

By reason of his burrowing habits the mole often mars lawns and gardens. However, his hills can be considered as little more than nuisances, since they average but two to four inches in height.

Because a molehill is so small it has become proverbial. A figurative molehill, therefore, is something that might be a nuisance but certainly would present no serious problem over which to get greatly disturbed. Then why do persons at times make mountains out of molehills? For any number of reasons, some of which they themselves might not be aware of because, as the Bible tells us, "the heart is more treacherous than anything else."—Jer. 17:9.

Some make mountains out of molehills due to youth, a lack of knowledge and experience. To a little child even a tiny problem may seem like a mountain. A pair of newlyweds may suddenly discover that their hearts do not always beat as one, nor do their minds always hold but a single thought. Their differences may be very minor, actually molehills, but because of their lack of knowledge and experience they may make mountains out of them.

Still others make mountains out of molehills because of having petty spirits. To an ant a molehill does look like a mountain, and to those who dwell on petty things any trifling thoughtlessness or injudicious word or act becomes a crime.

Religious, racial, national or family clannishness or prejudice often causes persons to make mountains out of molehills. Any nuisance or *faux pas* committed by their own group is overlooked but when made by one of another race or religion it is exaggerated and made an excuse for unloving, unreasonable words and actions. Thus also mothers-in-law may overlook the failings of their own brood but make mountains out of the failings of their sons-in-law or daughters-in-law.

Then again, there are those who make mountains out of molehills because they are on the defensive, being sensitive in a certain respect. If a man is sensitive about his color or his religion, or a woman about

her age or weight, he will be quick to take offense at any oversight or slight remark that touches this tender spot, and so makes a mountain out of a molehill.

Still others make mountains out of molehills because of bearing a grudge or cherishing resentment against another. They have been hurt by that one and so seek to retaliate. Because of this wrong heart condition anything and everything that the other person may do that is the least bit irregular or that may be annoying becomes an excuse for expressing annoyance, displeasure or indignation, although it would be overlooked if anyone else did it.

At times there is a partnership in business, religious activity, in marriage or an engagement to get married that becomes burdensome to one or the other. The one who wants to dissolve the partnership often seeks to find an occasion in the conduct of the other to justify his course of action. To accomplish this purpose he too will make mountains out of molehills. Thus we find at times that a person who has made a dedication to do Jehovah God's will and becomes weary in doing it will look for some excuse to change his course, to quit. And usually, sooner or later, someone will say or do something, or something will be published, that will furnish him with the needed excuse. Invariably it is a molehill that is made into a mountain, and a mountain represents an insurmountable obstacle to such a person.

But making mountains out of molehills is unwise, unfair, unloving and at times betrays a lack of faith. It is unwise because it makes no one happy but only adds to the miseries of life. We are told that "the insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression." Wisdom knows that nothing good is accomplished by making issues out of trifles, by exaggerating slights or offenses.—Prov. 19:11.

The "golden rule" that Jesus Christ gave, "just as you want men to do to you, do the same way to them," also rules out making mountains out of molehills. It allows for no clannishness or prejudice because of race, religion, nationality or family relationship.—Luke 6:31.

In particular, making major issues of others' minor failings is unloving. "Love covers a multitude of sins," rather than exaggerating them and giving them undue attention. Yes, love "does not keep account of the injury. It bears all things, believes all things, hopes all things, endures all things." It is ready to forgive, not only seven times, but seventy-seven times. —1 Pet. 4:8; 1 Cor. 13:5, 7; Matt. 18:22.

And finally there is the matter of faith and trust in God and in his Word, the Bible. It will not only keep you from making mountains out of molehills but will help you to make molehills, as it were, out of mountainlike situations or problems. As Jesus said: "If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you." The apostle Paul had such faith. That is why he could confess: "For all things I have the strength by virtue of him who imparts power to me."—Matt. 17:20; Phil. 4:13.

So guard against making mountains out of molehills by guarding your heart, and let wisdom, love and faith aid you in your efforts.

Blessed be Jehovah, who daily carries the load for us, the true God of our salvation.—Ps. 68:19.

Should You Change YOUR RELIGION?

Is it right to change to another religion? Why do many make such a change?

WHEN a princess, second in line for the throne of the Netherlands, recently announced her conversion from Protestantism to Catholicism in order to marry a Spanish prince, it provoked a storm of controversy. Many in that land resented the fact that she had changed her religion.

While this particular instance received more notoriety because of the prominence of those involved, still it is not uncommon for persons to change to another religion. Many do so, and for a variety of reasons. However, is it right in the sight of God to change one's religion? Also of vital interest to you is the question: Should *you* change your religion?

WHY MANY CHANGE

In the case of the Netherlands princess there was a romantic interest that was the basis for the change. This desire to marry a person of a different religion is a common reason for changing to that one's religion. It is felt that by doing so there will be more harmony in the home. At times the change occurs because one party requires the other to join his religion if the marriage is to take place at all. Rather than give up the marriage, the other party changes his religion.

Another reason some change is that they can no longer conform to the requirements of their religion. They then seek another, with requirements that suit their desires. Related to this is changing to another religion because the individual no longer looks at life the way he used to and feels that he wants to belong to a religion that more closely represents the views he has come to acquire.

Frequently the reason for changing to another religion is convenience, as one husband stated when explaining why he went to another church even though he was raised a Methodist and had at one time been a Congregationalist. He said: "The church at the end of the street happens to be Presbyterian. My wife belongs to the guild. We both like the preacher. It is convenient."

Some change because they want the benefits that can come from belonging to another religion, such as the prestige that may be acquired by joining a more prominent church. Others desire to enhance their social standing, business prospects, or perhaps even their political future.

ACCEPTABLE TO GOD?

In analyzing these reasons for changing religions, it becomes apparent that the change does not at all mean a change in the individual's understanding of God's purposes and requirements. To change one's religion for personal, social, political, romantic, business or other similar reasons really has nothing to do with one's fundamental convictions concerning God and his truths. It is more like putting on a different garment that changes the

external appearance, but does not change the mental, spiritual or moral fiber.

Jesus Christ showed us what to look for in a religion. He said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24) When a person changes his religion for personal advantage and not because of an intelligent conviction based on a study of God's Word, nor for the sake of His truths, then such change is not being made for the purpose of wanting to worship with "spirit and truth."

It is not the mere formality of worship that God wants. First of all, he wants individuals to take in accurate knowledge of his Word. Note how the Bible expresses this thought: "For in loving-kindness I have taken delight, and not in sacrifice; and in the knowledge of God rather than in whole burnt offerings." (Hos. 6:6) Added to this knowledge of God must be obedience to his will: "To obey is better than a sacrifice, to pay attention than the fat of rams . . . Since you have rejected the word of Jehovah, he accordingly rejects you." (1 Sam. 15:22, 23) So even if a person strictly adhered to the precepts of a new religion, if his worship was not based on an accurate "knowledge of God" it would not be acceptable to God. What is acceptable is the taking in of knowledge of His Word and will and then obeying the requirements that God has outlined in that Word.

Thus, when a love and search for the knowledge of God's truths are missing, when obedience to God from the heart is not the motive, then one who changes to another religion is not doing it to please God. It is not done in God's interests, but only to please the individual.

WHAT ABOUT YOUR RELIGION?

From the foregoing you might conclude that it would be better not to consider changing your religion, since you may not be certain that a new one would be pleasing to God. Yet you must also consider this: How do you know that your present religion is pleasing to God? How do you know that it meets God's requirements for true worship?

If you have not proved for yourself, from God's Word the Bible, that the religion you belong to teaches the truth and meets God's requirements, then there is the strong probability that your religion does not please God. Why can this be said? Because the right religion would have a permanent program for teaching and equipping you to be able to prove your faith from God's Word, the Bible. As the apostle Peter said, you would be "always ready to make a defense before everyone that demands of you a reason for the hope in you."—1 Pet. 3:15.

This is not the only requirement for true worship, of course, but it is one of the more fundamental. So if your religion is failing to equip you to make the defense of your faith that Peter speaks of, then you have compelling reason to consider changing your religion.

ADMISSION OF FAILURE

Many religious leaders openly admit that their church organizations are failing to provide their members with what they need to meet God's requirements, and admit they themselves are not meeting these requirements.

Why should this admission of failure concern you? Because Jesus said: "Every tree not producing fine fruit gets cut down and thrown into the fire." (Matt. 7:19) Any religion that does not produce the kind of Christians God requires will come to eventual destruction. Individuals who do not meet God's requirements will meet with similar disaster, for Jesus added: "Not everyone saying to me, 'Lord, Lord,'

will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21.

Note some of these admissions that should alert you to the possibility that your own religion is failing. Archbishop Coggan of England admitted: "The tragedy within the Church today, all too often, is that the Gospel that is preached is but a section, a fragment, of the Gospel as it is given to us in the New Testament."

The Italian magazine *Europeo* contained this comment in regard to church failure in Italy: " 'The progressive support given to Marxism in Italy,' sustained the President General of Catholic Action during his press conference, 'can be considered an aspect of the phenomenon in the decline of spiritual and religious values, and the cause must be attributed to the loss of the Christian mentality, of the Christian manner of judging, of the Christian conception of existence.' " But why did this decline and loss come about? The article adds: "Catholic morals and conduct fall to pieces by themselves at the first contact with the new ideology because for centuries they had lost their substance and their truth, they had been reduced to rites, to practices, to folklore."

In Australia, the president of the South Australian Methodist Conference stated: "The church has become a club to be enjoyed by those within its membership, and it forgets the purpose of its existence." A Baptist clergyman there declared: "We have lost our grip, our way, our faith. We are filled with foreboding and fear, worried about nuclear weapons." How could these religions represent true worship when the Bible plainly says that those persons having the right religion would not fear because they would know for a certainty what the future holds for this earth, yes, for this very generation, and that they would be bearing witness of this in all parts of the earth?—Luke 21:28; Matt. 24:14.

In this regard astounding are the words of the late Archbishop Yngve Brilioth of Sweden, who said: "Whether mankind will ever get peace, is a question the answering of which would require a prophetic endowment that I have not got." If what this clergyman had was the right religion, he would clearly know that peace will come to this earth, and how it will come, since the Bible pointedly answers these questions.

A prominent American bishop, James A. Pike, admitted: "The story of Christianity's retreat is more than one of numbers. It is a story of a Church that has become largely complacent and irrelevant. The Christian community seems incapable of heeding the religious admonition to 'love thy neighbour' at a time when the need for such love was never more apparent." But this could not be true if he represented true religion, whose adherents have always practiced such love and do so at the present time. In fact, it is a prominent feature that distinguishes them from those who have the wrong religion.—John 13:34, 35.

Related to this are the words of the late Pope John XXIII, who, when speaking of boxing, said: "It is barbaric to put brother against brother." Yet, it is far more barbaric to witness millions belonging to the same religion slaughtering one another on the battlefield in time of war, each side supported by their respective clergy who are also of the same religion! What a fantastic failure of these religions when we consider the words of 1 John 3:10-12: "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, neither does he who does not love his brother. . . . we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother"!

If you face things honestly, the way they really are, you will find the words of the German Lutheran church paper *Amtsblatt der bekennenden Kirche* (Official Journal of the Witnessing Church) accurate when it said: "In this period at the end of the modern world, we theologians and clergymen, due to our false course, belong to the same class as the Pharisees and Sadducees spoken of in Matthew 16: 1-4. We, too, fail to understand the signs of the times."

WHAT SHOULD YOU DO?

In view of all these admissions of failure, you must consider it mandatory, if you love what is right, to check and see if what your religion teaches and practices squares with the Bible. "Make sure of all things; hold fast to what is fine," God's Word counsels truth seekers.—1 Thess. 5:21.

Do as some in the city of Beroea did in the first century, after they listened to the apostle Paul. The Bible tells us that these people "were more noble-minded than those in Thessalonica, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so." (Acts 17:11) Yes, they checked on what they heard from Paul to see if it matched what their Scriptures said. They were commended for doing so.

What if the things they heard and checked in their Scriptures were different from what their religion was teaching and practicing? Then it meant they must change their religion if they were to meet God's approval! Did they? The account relates: "Therefore many of them became believers, and so did not a few of the reputable Greek women and of the men." (Acts 17:12) Yes, they abandoned their former religion and accepted true religion. Even the apostle Paul himself was an outstanding example of this, for he was one who had changed his religion. And he had been a very prominent religious leader at one time!

However, none of such people who changed their religion did so for romantic, social, political, business or other selfish reasons. They did so because they wanted to worship God the way God wanted them to worship. They wanted to adopt true religion so they could gain God's approval and blessing, knowing that any who clung to false religion would be rejected by God as he would reject the false religion itself.

See the need, then, for the same kind of examination and change that these Bible Christians demonstrated and that is being demonstrated by hundreds of thousands who seek true religion in our time. Get out of false religion, as the Bible commands: "Get out from among them, and separate yourselves." (2 Cor. 6:17) And what if you need to change your religion but do not do so? It would mean identifying yourself with a religion that has passed under God's adverse judgment and is reserved for destruction soon. As God's Word warns concerning Babylon the Great, the world empire of false religion: "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 . . . in one day her plagues will come, . . . and she will be completely burned with fire, because Jehovah God, who judged her, is strong."—Rev. 18:4, 5, 8.

So search the Scriptures. Put your religion to the test. Abandon false religion for true religion. Yes, look for those who take the Bible seriously and live by it, all of it. Join them in true worship. If you do this, you will be doing God's will, and "he that does the will of God remains forever."—1 John 2:17.

The UNITY of God's Family

"Look! How good and how pleasant it is for brothers to dwell together in unity!" —Ps. 133:1.

WE ARE living in a divided world. Its disunity can be seen everywhere. It manifests itself sharply in international relations, the world being divided into different blocs, such as the Eastern, Western and Neutralist blocs of nations. But tension and disunity exist even within these groups of nations, and within every nation itself. Disunity is also found in each state, province and community. This same tension and disunity are to be found in countless families, the basic cell of human society. They exist, not only between parents, but also between parents and children. How true Jesus' words: "Brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death." —Mark 13:12.

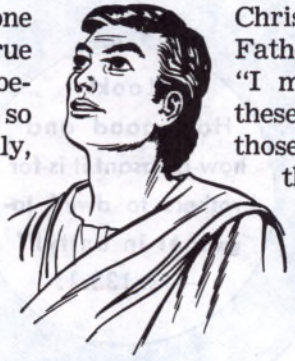
[2] As never before, our age is indeed the age of disunity and lack of peace. Peace has been taken away from the earth, as the last book of the Bible, the Revelation, foretold: "And another came forth, a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him." (Rev. 6:4) In fulfillment of this, World Wars I and II were waged in our age, the greatest wars in human history. Not enough, the nations feverishly arm for a third world war.

[3] This horrifying picture of disunity in the whole world certainly must destroy every illusion honest men might have that the many religions and churches might form a unifying bond strong enough to bring and hold together in unity all the peoples. Also, the so-called Christian churches have thoroughly failed in bringing about this unity. Even the ecumenical efforts, welcomed by many, which aim at the unity of the many diverging religious denominations, will not be able to bring about unity and peace. At the conclusion of the assembly of the World Council of Churches, held in Amsterdam, Netherlands, in 1948, the plenary assembly published a statement clearly admitting how disunited the churches are among themselves. The statement said, in part: "We are separated from each other, not only in matters of doctrine, organization and tradition, but also due to our sinful pride: national pride, class-pride, racial

1. Where is disunity manifest?
2. Why is this time referred to as an age of disunity?
3. (a) Has worldly religion been able to provide a bond of unity? (b) What have the clergy had to admit?

pride. Therefore we are unable to bring about the unity of the church by ourselves." (*National-Zeitung*, Basel, No. 425, of September 14, 1948) This is a confession by the churches themselves as to their disunity. Indeed, the so-called Christian churches not only have failed to be a unifying bond for the peoples, but have actually, through their taking part in politics and wars, proved to be a divisive force. Is this compatible with the true congregation of God? No. The apostle Paul asked the question: "Does the Christ exist divided?" (1 Cor. 1:13) It certainly is not difficult to see that all these worldly churches do not make up the true congregation of God. A church paper admitted: "The prince of this world [Satan] has succeeded in bringing the church into a voluntary captivity." —*Johannes und Markus-Gemeindeblatt*, Berne, Switzerland, July 4, 1959.

[4] Seeing the world situation, one may be tempted to ask: Is true Christian unity merely an ideal beyond reach in our world, which is so divided politically and ideologically, with such contrasts socially and with centuries-old schisms and dissensions in the religious field? To many observers it may seem so. But true Christian unity is not merely an ideal, a dream, but a reality. True, it is not to be found in this world and its worldly religions and churches, but only in that group of men who, although they are in this world, are no part of it. This group is known as the New World Society of Jehovah's witnesses. They are forming an oasis of peace and unity amidst the desertlike condition of this disunited world. How has this become possible? What has brought about this unity?



'I make request, that they may be one just as we are one.'

4. What evidence do we have that true Christian unity is possible?

THE SPIRITUAL BASIS OF CHRISTIAN UNITY

[5] The unity among true Christians is not to be credited to any man. Just as the deliverance of the ancient people of Israel from the Egyptian slavery was not because of a man, so the deliverance of the Christian witnesses of God from the world, symbolically likened to Egypt, is not because of imperfect men. (Rev. 11:8) The basis for this deliverance was laid by Jehovah God, by sending his Son Jesus Christ into this world so that he should preach the truth and die a sacrificial death, be resurrected and glorified and pour out God's spirit upon his followers. By this the door to the formation of the Christian congregation and Christian unity was opened. —John 18:37; Matt. 20:28; John 10:7.

[6] There was to be a real unity among the true congregation of God. This is evident by the prayer that Jesus Christ addressed to his heavenly Father shortly before his death: "I make request, not concerning these only, but also concerning those putting faith in me through their word; in order 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. I in union with them and you in union with me, in order that they may be perfected into one." —John 17:20-23.

[7] The least that we can learn from this prayer is that the true followers of Christ

5. On what is Christian unity based?
6. To what union did Jesus refer?
7. How does knowing the truth affect unity, and how are some hindered from coming to unity?

are to attain a unity that is compared with the unity existing between Jehovah and his Son Jesus Christ. This is no doubt God's will for all his creatures to whom eternal life is promised, and this perfect unity between God and his only-begotten Son is the high standard of unity for them. Unity is possible only where there is agreement in thoughts and in action. The solid basis on which such unity can be built is the properly understood Word of God, the Bible. It is this truth that makes men free and unified. "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) The disciples of Jesus agreed with his teachings and his actions. They became one with him. This brought about a change in their lives and they followed their Master. On the other hand, the Pharisees disagreed with Jesus' teachings and deeds. Their pride and the wrong interpretation of the Scriptures hindered them from coming into unity with him. So it is today.

[8] The revealed truth of God's Word, however, cannot be grasped unless God's holy spirit guides honest and truth-loving men to and into this truth. This holy spirit then brings forth in such persons the wonderful fruits of the spirit and purifies them from the works of the flesh, which fleshly works have a disintegrating effect on human relations, and which are mentioned in Galatians 5:19-21. Among such works are hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, all things that separate people and cause smaller or greater disunity. Such negative traits, however, are removed through the influence of God's spirit. This does not happen overnight, at once, but is a process, like the growth of fruits that need time to develop and ripen. Men who are impregnated with God's spirit or active force become lovable, friendly, peaceful, patient, good, mild and forbearing with one another. (Gal. 5:22, 23) God's spirit is therefore an essential and forceful factor toward real Christian unity. Without God's Word and without God's spirit Christian unity is unthinkable.

8. In what ways does the spirit of God help a sincere Christian?

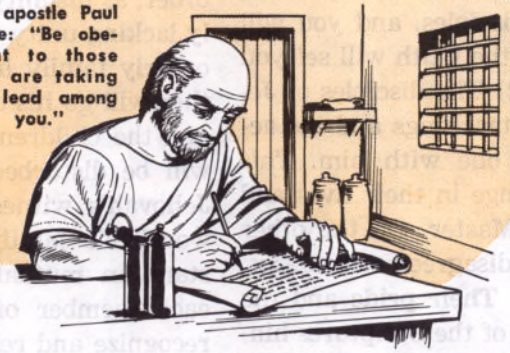
NECESSITY OF ORDER

[9] But unity is also closely connected with order, as disunity is with disorder. A family lacking unity will also lack harmonious, orderly family life. Most probably the father will go his own way, the mother hers and the children theirs. The family order will be disturbed. The Christian body of Jehovah's witnesses can be likened to a worldwide family. Since unity and order stand in mutual relation to each other, each member of this great family must recognize and respect the order governing this "household of faith." God is a God of order. "For God is a God, not of disorder, but of peace." (1 Cor. 14:33) He himself is the center and top of this wonderful order or arrangement. Therefore all the members of his great family bow before Him in love of God. They all recognize that Jehovah has appointed his Son Jesus Christ the heir of all things and delegated to him all authority in heaven and on earth. (Matt. 28:18; Heb. 1:2) Due to this, Jesus Christ takes second place in this divine arrangement of things and has to be recognized by all those in God's family. Anyone who does not recognize the Son will not be recognized in God's family and has no place in it. "He that exercises faith in the Son has everlasting life; he that disobeys the Son

9. What facts do Jehovah's people recognize as a world family of Christians?

will not see life, but the wrath of God remains upon him."—John 3:36.

[10] The order in God's family also finds its visible expression here on earth. Order is connected with organization. Many men are of the opinion that the true church is not identical with an organized body of people, but, rather, is composed of many individuals scattered in all the denominations of the so-called Christian religion. For them this is the only logical explanation, because they have in their view the confusion and contradictory variety of the many churches. But this idea or belief is not Scriptural. Doubtless there are many sincere persons in all these different churches that are part of Babylon the Great. But the Bible shows that they are being called out of this Babylon, the world empire of false religion, and that they have to come out if they want to be accepted by God. Says the apostle Paul: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, *and separate yourselves,*' says Jehovah, 'and quit touching the unclean thing'; 'and I will take you in.' 'And I shall be a father to you, and you will be sons and daughters to me,' says Jehovah the Almighty." (2 Cor. 6:14-18) John also wrote: "Babylon the great has fallen, . . . Get out of her, my people, if you do not want to share with her in her sins, and . . . receive part of her plagues."—Rev. 18:2, 4.



The apostle Paul wrote: "Be obedient to those who are taking the lead among you."

[11] If the true congregation of God were composed of persons scattered throughout all the church systems of Christendom, where would be the unity in thought and action? Where would be the unity that governed the early church and that is so emphatically described in the letter to the Ephesians, chapter 4: "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all"? (Verses 4-6) In order that the early Christians might attain this unity, they all left their former religion and were united in the Christian congregation. The Jewish disciples of Jesus left Judaism and its sects, the Greek disciples turned away from the philosophic systems of their day and from idol worship and so did the Roman Christians. Regardless of the extent to which they were connected with those systems, they left them, got out of that Babylonish false religion, and came to the one visible body of the Christian congregation.

[12] This visible body of people had its order or organization. There was a governing or leading part, made up of the apostles and other mature men. The local congregations had their overseers and ministerial servants. (1 Tim. 3:1-9) All congregations received their teaching and instruc-

10. What idea do some have concerning the true church, but how do scriptures show it is not true?

11. How did early Christians show they recognized there was only one true faith?

12. What orderly arrangement existed in the early congregations?

tion on the same basis, the inspired Word of God. The congregations were admonished to recognize the local overseers as well as the governing body. One of the mainly responsible brothers, the apostle Paul, wrote them: "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) By the congregations' recognizing the brothers in charge of the work, locally and in general, the unity was preserved. This recognition was necessary; even though all these overseers and responsible brothers were imperfect men, subject to making mistakes. These overseers had God's spirit.

[13] The overseers were not at liberty to preach and teach the congregations anything they wanted to, or to accept only certain portions of the Word of God. The same was true concerning each member of the congregation who was told to preach. They were not free to preach just anything. They were all called to preach the truth. Logically, then, they were bound to preach the same message, whether this was in Jerusalem, Rome or Corinth. "Now I exhort you, brothers, . . . 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) There was no place for contradictory movements, as is the case today, where in one and the same church there is a "positive" group and then there is the "liberal" one that does not even recognize the sacrificial death of Jesus and his resurrection. The apostle Paul wrote to an overseer, Titus, that he should 'show uncorruptness in his teaching,' and "wholesome speech which cannot be condemned." (Titus 2:7, 8) This certainly was written not only for the benefit of Titus and his congregation, but for all Christian overseers of all times.

[14] So that unity may be preserved and sects and separations may be avoided, the apostle Paul, a man of the governing body of that early time, wrote in his letter to the Thessalonians: "But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed." (2 Thess. 3:14) Such a person who was unwilling to accept the apostle's inspired teaching was not safe company in the congregation. He was not allowed on the platform so that he could present his own opinions, contrary to what the apostle had written and spoken. No, he was to be ignored, so that such a person would see the unreasonableness of his attitude and through admonition could eventually be helped to obedience. By doing this the congregation maintained unity in their ranks and in their relation to the other congregations and the leading brothers.

[15] Today we find the same order and the same principles in the restored Christian congregations of Jehovah's witnesses. In the past few decades hundreds of thousands of men of goodwill have left their churches of Babylonish religion, into which most of them had come through birth. They have accepted the wholesome message of God's kingdom, made a dedication to Jehovah and joined the organized congregations of Jehovah's witnesses. Whether they were formerly Catholics, Protestants, Jews, Buddhists, Moslems, adherents of any other faith or even atheists, they now meet on the common denominator of the Biblical truth, in the big family of God under God's kingdom. They

13. What counsel did Paul give for unity?

14. How should persons promoting sects be dealt with?
15. What basis for unity do those leaving Babylonish religion enjoy?

have found a unity they had not known before.

NO DICTATORSHIP

[16] Some people who observe the worldwide close unity of God's people have asked whether Jehovah's witnesses are living under a dictatorship, seeing that all are subject to certain principles. By "dictatorship" one usually understands today the form of government that assumes absolute authority and rules by force and coercion. Millions of people today live under such a dictatorship, and usually these systems of government find good support from the churches. But how many of those living under a dictatorship are pleased with such a government and content with it? How many suffer unjustly under a dictatorship? How many long for deliverance from it? Most of the people living under such a form of government have not desired this way of life. It was imposed on them. But they have no other choice than to accept it.

[17] God's kingdom, however, is not a dictatorship and the New World Society of Jehovah's witnesses is none either. The dictator rules by compulsion; Jehovah God appeals to the free and good will of honest persons. God does not force anyone to serve him. "Choose for yourselves today whom you will serve." (Josh. 24:15) That has always been Jehovah's principle, and it is the same today. No one is forced to accept the theocratic organization operating in God's family today. It is a matter of free choice. Jehovah wins his subjects by showing them love. And he expects his subjects to love him unreservedly. (Matt. 22:37, 38) God's rule is based upon love, from top to bottom. This cannot be found in any dictatorship. God's rule is further based upon perfect justice, wisdom and power. This cannot be found either, in any dictatorial rule. Since Jehovah is the Creator of all things, he has an absolute and indisputable right to the perfect obedience and devotion of all his creatures. No dictatorship can claim such rights.

16. What is a dictatorship, and what questions have been asked about it?

17. What contrast is there between God's rule and a dictatorship?

COMING IN THE NEXT ISSUE

- Using Life to Serve Jehovah.
- Right Motive in Serving God.
- Why Do Men Die?
- I Wanted to 'Walk with God.'
- Showing Christian Love at Assemblies.

[18] The love a Christian has for God and His kingdom under Christ is expressed in the obedience he shows to God's commandments: "For this is what the love of God means, that we observe his commandments." (1 John 5:3) Our obedience toward God is not forced, but is a voluntary and joyful one. It is not a burden under which we sigh and suffer. Said the King of God's kingdom: "My yoke is kindly and my load is light." (Matt. 11:30) There is happiness in doing the will of God, as was expressed by the psalmist in the words: "Happy is the man in fear of Jehovah, in whose commandments he has taken very much delight."—Ps. 112:1.

[19] So there is a tremendous difference between a dictatorship and Jehovah's organization. Countless people would escape from the dictatorial rulerships if they could do so. On the other hand, we see that tens of thousands of honest persons flee every year to God's kingdom, because here they have the promise of everlasting life and happiness. They are taken up into the unity of God's family. "Look! How good and how pleasant it is for brothers to dwell together in unity!"—Ps. 133:1.

18, 19. (a) What does God desire of us? (b) What should be our attitude as a part of God's family?

MAINTAINING UNITY in Difficult Times

THERE is no doubt of it, we are living in difficult times! They have been foretold and they are upon us. (2 Tim. 3:1) In this turbulent "time of the end" with its stormy waves of unrest in human society, there stand out in sharp contrast the tranquillity and unity of Jehovah's witnesses. But this harmonious condition is not something that came about by itself, automatically, without any effort, merely because there are congregations of such people everywhere. The foregoing article has shown some of the spiritual foundations upon which this unity rests. Although this unity is not to be credited to men, each one belonging to this great family of God is called upon to do his best in maintaining and perfecting this unity.

"That you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents."—Phil. 1:27, 28.

[2] Just as there are many factors that contribute to this unity, there are many factors working toward disunity and troubles. The watchful servant of God will know and see these dangers and avoid them. These dangers to unity are coming from God's enemy, Satan, who long ago was successful in breaking up the unity of God's family. These dangers come also from his world, and last, but not least, they are to be found in fallen man himself.—1 John 5:19; Gal. 5:19-21.

[3] In his time the apostle Paul had good reasons to admonish the Christians in Corinth to be at unity. He had got to know that there were some *dissensions* among them. "For the disclosure was made to me about you, my brothers, . . . that dissensions exist among you." (1 Cor. 1:11) This also may happen once in a while here and there among God's people today. Oftentimes these difficulties are more of a personal nature, but sometimes they also have their effects upon a congregation as a whole. Whatever may be the situation, these difficulties should be avoided and each one concerned do his very best to remove the trouble as quickly as possible. "Let the sun not set with you in a provoked state, neither allow place for the Devil."—Eph. 4:26, 27.

1. In what way is there a contrast between Jehovah's witnesses and the world?

2, 3. (a) What are some pitfalls to unity? (b) How can they be avoided?

GUARDING THE TONGUE, READINESS TO FORGIVE

[4] One factor that very quickly can lead to tension is the wrong use of our tongue. The Bible shows us that this small member of our body can cause great damage. A match—how insignificant and small it is—and yet it can set a forest afire, causing millions of dollars of damage. "So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire!" (Jas. 3:5) If untruths and slander are spoken about a person, this does not create a friendly feeling, but, rather, a reserved feeling, and it carries with it the germ of division and disunity. Of course, because of such personal division or difficulty a Christian congregation does not fall apart, but nonetheless it may have its effects one day, namely, when sympathy and antipathy stream in and begin to divide the congregation members somehow. The congregation still meets together and still carries out its mission of preaching the gospel, but there may be a shadow over it and a quenching of joy.

[5] The tongue must therefore be bridled. (Jas. 3:10-18) If hard, uncontrolled, offensive or untrue words have caused a tension between you and your brother, you should not hesitate to apologize. Yes, this may require humility, but it is this humility that in so many ways makes for peace and unity. Humility means lowliness of mind. It is not weakness; to the contrary, it is a state of mind pleasing to Jehovah. "But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (1 Pet. 5:5) Humility will make it easy for us to admit a mistake and to present our apology, regardless of what position of responsibility we have in God's organization. Humility will make it easy for us to adapt ourselves to the order existing in God's family. Humility will also help us to keep jealousy out of our hearts if other brothers get service positions we do not have ourselves. It will help us always to see ourselves as puny men in proper relationship and proportion to our heavenly Father, to our fellow brothers and to the theocratic organization. Humility guards us from considering ourselves too important or taking ourselves too seriously.

[6] Have you ever met people who did not forgive one another? Their personal relations are broken or reduced to a very minimum. But where would we be if our heavenly Father would not forgive us? The readiness to forgive is therefore a very important factor in maintaining Christian unity. How often should we be ready to forgive? That question was answered for Peter. "Jesus said to him: 'I say to you, not, Up to seven times, but, Up to seventy-seven times.' " (Matt. 18:22) A person who is not prepared to forgive works against his own interest. Why? Not only because animosity and grudges are detrimental to our peace of mind and physical health, but because such a person runs the risk that one day God will not forgive his sins anymore. That is what the Scriptures say: "For 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.

[7] How often offenses are only of a small nature, and are solely due to thoughtlessness, a lack of tact or upbringing or a momentary excitement, and are without evil intent! Therefore, we should not be small-minded when it comes to forgiving one another, but, rather, be broad-minded

4. Why must we guard our speech?
5. How does humility help maintain unity?
6. Why should we be willing to forgive?
7. What attitude should we have toward personal offenses? Why?

and forget the offense. Thus the oncoming dark clouds in our personal relations will be quickly dispersed and the sun will shine again. No one of us is perfect. We all have our imperfections and we are all thankful if others forgive us. But it is a fact that we usually see the imperfections in the other fellow much quicker than in ourselves.

AVOIDING DISUNITY IN DOCTRINAL MATTERS

[8] Disunity may also come about over doctrinal matters. How can that be avoided? It is good in such moments to recall the text in John 6:45, where it says: "They will all be taught by Jehovah." Jehovah's witnesses in all the world receive their teaching based upon the Bible. The Bible explanations are given out by the Watch Tower Bible and Tract Society, representing the "faithful and discreet slave" as mentioned in Matthew 24:45. This centralized and uniform teaching has very much contributed toward the unity among Jehovah's witnesses throughout the earth. If, now, a member of a congregation meets difficulties in understanding or accepting a certain point, he has the possibility to discuss the matter with brothers who have a mature knowledge. If the point still cannot be understood, then it may be best to let the matter rest. Perhaps the Society will publish more about the matter at a later date, and then the understanding will be broadened. In prayer we can ask Jehovah for a better understanding of the matter. "So, if any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him." (Jas. 1:5) It would be wrong, however, to try to put your own divergent opinion concerning a certain doctrinal matter across to as many in the congregation as possible. This does not work for the preservation of unity, but, rather, may sow discord and distrust. Usually these points of dispute are of a minor nature. But they can be made so big that they overshadow the big truth of God's kingdom, and one may even stop preaching that good news.

[9] The truth about Jehovah's revealed purpose can be likened to a wonderful painting. This painting conveys to us the hope and prospect of living forever in a new order. But we may say that this painting has not yet received its last touch. We do not yet understand everything. And as time goes by we may understand some things better. Because we do not see all the details as yet, should this become a reason for us to lose our joy and try to find fault with the whole Word of God and his organization? No. Look at how much truth you have received through the Watch Tower Society, which Jehovah is using. Then you will be thankful. Look at how safely Jehovah has led his people by means of his organization. Then you will be confident. While we did not always have the same degree of understanding, we have not been starving or thirsting spiritually, nor have we been lacking His love. Thankfully we can therefore say, as David did: "Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes." —Ps. 23:1-3.

UNITY UNDER PERSECUTION

[10] In fulfillment of Jesus' prophecy in Matthew chapter 24, much persecution has befallen Jehovah's witnesses in this "time of the end," so much so that it has not gone unnoticed by the world. Today it is particularly difficult for Jehovah's witness-

8. (a) Why do Jehovah's witnesses enjoy doctrinal unity? (b) What suggestions are given to help understand difficult points and to maintain unity?

9. What viewpoint should we hold when something is not clearly understood as yet?

10, 11. What Scriptural course do Jehovah's people follow under persecution?

es to do their Christian work in totalitarian states, which bring pressure and persecution upon them. By God's strength, they endure it. They do not rebel against the political authority, they do not retaliate, because they are faithful Christians and not revolutionaries or counter-revolutionaries. They do not expect salvation from any political system, whatever it may be, including democracy, but exclusively from God's kingdom. God's kingdom alone will make all things new.—Rev. 21:5.

[11] If it is important for Jehovah's witnesses to do their best at all times in maintaining their unity in general, it is even more so in times of special stress and persecution, when the work has to be done underground. Why is this so?

[12] If the work is banned in a country, such as in Romania, Hungary or Russia, this has an immediate effect on the correspondence with the head office in Brooklyn. It may be that no letters can be exchanged for months. In the dictator country itself practically all correspondence between the congregations and the responsible brothers ceases too. No postman comes to the door to bring the Society's magazines or its letters of instruction and information. The spiritual food, which under normal circumstances reaches the congregations and individuals so abundantly, all of a sudden becomes scarce. Much of it probably was confiscated by the police. The Kingdom Halls are closed and very likely there is no extensive library of Watch Tower publications anywhere that can easily be consulted.

[13] But this is not all. It may well be that the overseer of the congregation and the responsible brothers from the branch office are deprived of their liberty and sit somewhere in prison. Other brothers have to take their places who may perhaps not be known to all the brothers personally. There are no more meetings on a large scale, but only in small underground groups. It goes without saying that all this exposes the unity of God's people to great stress, and the necessity of doing everything possible to maintain unity cannot be overemphasized.

[14] A Latin saying goes *divide et impera* and it means "divide and rule." This principle oftentimes is followed in totalitarian states, where the government has tried to smash the organization of Jehovah's witnesses. Because they were not able to destroy the organization by a frontal attack, they tried to break it up from within by employing all kinds of cunning so as to split up the unity into parts.

[15] For example, some persons in such totalitarian lands have tried to win different brothers with flattery, by telling them how great an advantage it would be for them to cooperate with the government and forget their Christian principles, instead of being so "extreme," dogmatic and stubborn and therefore suffering punishment by the government. Brothers have been offered a responsible position by the government in the organization of Jehovah's witnesses, and, if accepted, all would be in perfect order, so the government said. But the brothers refused to accept such an untheocratic offer. One answered: "I am not for sale." They knew that an appointment to service in the theocratic organization could not come from any worldly government, but only through the organization itself. They withstood flattery. —Ps. 12:2.

[16] In a Communist country, the state secret police mimeographed circular letters that were sent to different brothers, in which heavy attacks were launched against different responsible persons in the organi-

12. What may happen when the work comes under ban?
13, 14. What effort may be made to stop the ministry, and therefore what is essential?
15. How have some Witnesses resisted temptation?
16. What schemes have been tried to cause confusion among the Witnesses?

zation of Jehovah's witnesses. These responsible persons were accused of being drunkards, adulterers and traitors. The purpose of these machinations is very clear: these letters were written to create confusion and to undermine their trust in the brothers in charge. Of course, these letters did not say that the secret police wrote and sent them. The envelopes showed, rather, addresses of faithful brothers as the senders, to give the impression that the letters were written by brothers. In another country the secret police even produced falsified copies of a *Watchtower* magazine, with the same purpose of confusing the brothers. In drawing up this counterfeit issue of *The Watchtower,* articles from the genuine *Watchtower* magazine were taken and then twisted so as to serve the enemy's purpose. But the brothers got to see the difference, and this scheme failed.

[17] Another means to "divide and rule" in countries where the work is banned consists in playing off one person against the other. An examining judge may collect facts about the underground work, present these to brothers whom he questions and say: "Your Brother N. has told me all this. You see, he is prepared to cooperate. Why don't you come now and be cooperative?" By this the judge gives the impression that they have become victims of treason. Brothers coming into such situations have demanded that they be confronted with the person or persons who were supposed to have told such things to the police. Usually this is not granted and so the brothers know the statements are not true. Under no circumstances should one be impressed by such maneuvers and lying. But what if it becomes a certainty that a brother has capitulated and turned against his brothers? That is no reason for anyone else to follow his example. You are not responsible for what he did. You are responsible for your own actions and for protecting your faithful brothers. Remember that our examples to follow are the faithful ones and we have many such, in present and olden times, as recorded in Hebrews chapter 11.

[18] The Scriptures do not recommend the appointing of newly converted men to offices in the Christian congregation. "Not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil." (1 Tim. 3:6) Especially in times of persecution this principle may not be ignored. Newly converted men may be zealous in the service for the Kingdom, but they may lack maturity. Under normal conditions such persons can better be watched and helped. In the underground work of preaching God's kingdom this is more difficult. A newly converted man can cause dissensions if he starts to act independently. He may not yet have learned to trust in the lead of the trustworthy "faithful and discreet slave." He trusts too much in himself. He has his own ideas instead of God's. He does not see that his action may bring about undesirable consequences for himself and others. He may be ready to compromise or have extreme views and be inclined to be fanatical. If he were an overseer in a congregation, he could be a cause of disunity. Therefore in the underground work careful attention has to be paid that well-proved and reliable persons are appointed to service positions. "Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation." (1 Tim. 3:10) This is true in all cases of overseers, especially of circuit and district servants, who maintain the connections with the congregations in a land.

17. For what are we responsible? Illustrate.

18. Why do the Scriptures counsel against appointing a newly converted man to a position of responsibility?

[19] If it should ever happen that disunity crops up, the brothers involved should not hesitate to accept the directives of those brothers responsible for the work in the country, because their advice would be based on God's Word. It may even be that the head office of the Society would write a letter if the circumstances demand it, which letter would contain admonition or decisions. In the early church we have an example where a difference of opinion was settled through a letter of the governing body. The issue at that time was the question of circumcision. Some persons spread the idea that circumcision was a necessity for salvation. This view was wrong. (Acts 15:1) It caused no little dissension. After the responsible brothers in Jerusalem had clarified the issue, the proper answer, that circumcision was no more necessary, was communicated to the congregations by letter. We can read the interesting contents of this letter even today, in Acts 15:23-29. The letter by the governing body was an encouragement and real help to the brothers: "After reading it, they rejoiced over the encouragement."—Acts 15:31.

[20] To mature Christians, the question of what attitude should be taken in the matter of political elections presents no issue. In totalitarian countries oftentimes people are forced by law to go to the election polls and sometimes persons are even picked up at home and brought to the polls. Even in certain democracies the law makes it compulsory for the citizens to go to the election places. In no country do Jehovah's witnesses take part in politics. They are not of this world. (John 17:14) Therefore they do not take part in voting at elections. They do not compromise their neutral standing in matters of politics, however, if they go to the polls and make the ballot void in some manner, either by crossing it out or by putting down, for example, the words "For God's Kingdom." That is telling what he is for. By doing this their ballot will become void; it will not count in the election of a man. They have complied with the law and gone to the polls and likely avoided punishment. Remember Jesus' counsel: "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16) No one should be condemned for acting so. "But why do you judge your brother? Or why do you also look down on your brother? For we shall all stand before the judgment seat of God."—Rom. 14:10.

[21] But what about situations coming up that one has never met before, perhaps never discussed before, situations that demand decisions? Perhaps there is no one around whom you could ask. If we know the principles of God's Word in the Bible it will not be so difficult for a dedicated person to make right decisions. We know what we owe to men, but, primarily, we know what we owe to Jehovah. We must love him and obey him above everything else. (Matt. 22:36-40) We are in the world, but no part of it. Therefore we are neutral regarding politics and wars. We know the proper relation toward persons of the opposite sex. We are informed about the improper use of blood. We know the Scriptural order in the family and in the Christian congregation, the proper attitude toward our employer and the government. If our conscience is enlightened by the light of Bible principles, then we shall be able to make right decisions. If we are in doubt as to what is the right decision in a matter, then we act wisely if we decide in a way that leaves our conscience unbothered. If we meet situations that de-

19. How might disunity be settled according to Scriptural precedent?

20. What problem to Christian neutrality is encountered, and how might it be overcome?

21. How can we be wisely guided if in doubt?

mand decisions from us, we do well to ask Jehovah's guidance in the matter through prayer. "For the sake of your name you will lead me and conduct me."—Ps. 31:3.

22 The thought of unity and the closest cooperation is very fittingly illustrated in the Bible. Read First Corinthians chapter 12. The human body is here used as an illustration. Really, the human body is a unity and at unity, something complete. It functions harmoniously and to the well-being of the whole organism. If an organ does not function properly anymore, then disturbances and diseases are usually the result. The New World Society of Jehovah's witnesses, although scattered in all the world, may be likened to such a human body. Fittingly, the organization in any one country can be likened to a human body. Not all its members perform the same function. "If they were all one member, where would the body be? But now they are many members, yet one body. The eye cannot say to the hand: 'I have no need of you'; or, again, the head cannot say to the feet: 'I have no need of you.'" —1 Cor. 12:19-21.

23 In the underground work this principle cannot be ignored. Also, under such circumstances the work is directed from only one central and responsible place in a country, which may be likened to the head of the body. It not only receives the spiritual food so that it may be distributed throughout the whole country, but it receives the necessary instructions and counsel. Remember, God's Word is always our true guide. If we are living a Christian life as Jesus set the example and, in addition, preach the good news of God's kingdom, we will be doing the right thing. By following this course, unity will be maintained even under pressure and persecution. We will want to keep in touch with the responsible agency in our country too, if at all possible. We should know our faithful brothers. If we do, we shall not make the mistake some of the Corinthian brothers made: "What I mean is this, that each one of you says: 'I belong to Paul,' 'But I to Apollos,' 'But I to Cephas,' 'But I to Christ.' Does the Christ exist divided?" (1 Cor. 1:12, 13) The answer, of course, is No! So no matter where Jehovah's witnesses are, stay close with *all* your faithful brothers.

24 Jehovah has called his people out of the confusion of this world. (1 Pet. 2:9) He has called all his people to unity, to unity with himself and to unity with their brothers. The new system of things, which is coming closer day by day, will know only this unity. For all of us living in these troublesome days it is the order of the day to live in unity now, every day and under all circumstances, whether in freedom or under persecution, to work for unity and to keep united in Jehovah's organization. The perfect bond for it has been given us: Love! "But, besides all these things, clothe yourselves with love, for it is a perfect bond of union." (Col. 3:14) The love for Jehovah and our neighbor can be extremely strong, yes, an untearable bond. It binds us all together, whether we live in the North or South, East or West. It unites us, whether we can preach the gospel freely and meet freely or we have to do it underground, secretly. Love will prevent us from wrongly using our tongue and hurting our brother. Love will make it easy for us to recognize the theocratic order in God's family at all times. Love will guard us from acting presumptuously and independently. It will guard us from becoming selfish, pleasing ourselves in extreme views or going in the

22. How is the human body a fine illustration of organizational unity?

23. How can unity be maintained under outside pressure, and what mistake must be avoided?

24. How strong is the bond of love, and what can it do for us?

way of least resistance. It will also prevent us from maneuvering ourselves into positions of responsibility to which we were not appointed. It will teach us to wait on Jehovah.

[25] Let us therefore cultivate this wonderful attribute, love, all the more as we approach the downfall of this old system of things and the test this will bring upon Jehovah's chosen people. In heart-stirring words the apostle Paul admonishes us to unity, when he says: "Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent, I may hear about the things which concern you, that you are standing firm in one spirit, with one soul fighting side by side for the faith of the good news, and in no respect being frightened by your opponents. This very thing is a proof of destruction for them, but of salvation for you; and this indication is from God."—Phil. 1:27, 28.

25. What fine counsel did Paul give to help us maintain unity in difficult times?

BENEFITS OF THEOCRATIC MINISTRY SCHOOL

EXPRESSING ONE'S FAITH

● During a Bible lesson at school in the Netherlands a girl asked the teacher, "Sir, will you tell us something about Jehovah's witnesses?" The teacher knew that one of his pupils was one of Jehovah's witnesses and he said that she could explain it better than he. The teacher gave the Witness fifteen minutes, and all listened attentively. Some days later the teacher asked her to speak about this subject more extensively, and the young Witness eagerly agreed. Thirty minutes was allowed for the talk and fifty minutes for a question-and-answer discussion. The Witness said, "In spite of the short time for preparation, I took my Bible and told about the significance of the name 'Jehovah's witnesses,' what they are preaching and the basis for man's hope in a new order of righteousness. The teacher and my classmates took notes and, afterward, I answered many questions. One girl told her mother about all that happened. Now I go there every week for Bible discussions. How glad I was that I had attended the Theocratic Ministry School regularly, because there I learned how to express my faith before others."

"A LOT TO LEARN"

● A youthful witness of Jehovah in Oklahoma states: "When I first began to attend the meetings of Jehovah's witnesses I did not fully appreciate the Theocratic Ministry School. I was active in debating and public speaking through high school, so I was no stranger to public speaking. However, the first time I stood before a group to speak on God's Word, I found that I had a lot to learn. Speaking on Bible subjects with sincerity and conviction is not the same as elocution or debating, I discovered. I often obscured or hid the point I was trying to impress on my listener. Regular assignments for four years have helped overcome this. Because of concentrating on stress, I neglected another point, and have now been held over for the third time on this on my speech counsel slip. I therefore find that I have much to work on and realize that during this system of things I will never be able to say, 'I don't need the Theocratic Ministry School.'"

CONFIDENCE AND POISE

● A school-age Witness who enrolled in the Theocratic Ministry School at the age of nine relates this experience: "In English class one day the teacher assigned us the task of telling about the plans we had for the Thanksgiving holiday. I was planning to take part in the special Magazine Day activity, and told the class just how we went about bringing praise to Jehovah and showing love to our neighbors by taking part in the house-to-house ministry. In this way a good witness was given to the entire class, and later the teacher privately asked many questions about my faith. She said that my assignment was the best of all her classes; that my presentation was given well, showing confidence and poise. I feel that the training I had in the Theocratic Ministry School can be credited for the good grade I received in this assignment."

United REBELLION AGAINST GOD BREAKS DOWN

WITH the precarious world situation facing them, the stated purpose of world leaders is to have a united world government. But there are many obstacles, among them the more than two thousand seven hundred different languages spoken by the peoples of the world. They help to create national barriers and divisions so that anything approaching complete unity has been impossible to attain. However, there was a time when all people on earth, except for a small minority, trusted in an effort at united world government. They gave it full support, mentally and actively. Two powerful factors not now present existed, with the aid of which they could actually have accomplished their purpose to hold mankind together under the rule of one human king. These factors were their near kinship and particularly their one common language.

Nevertheless, such a united effort did not succeed. Why not? Was not this plan commendable? Would not the ideas and principles upon which it was based bring success and result to the benefit of all supporting such a government? What was it that interfered to cause its failure? By examining the aims, purposes and principles underlying this united effort we can see why it failed utterly. Because of the efforts today being similar in many ways it will be of tremendous profit to us to investigate and to find just why this plan failed.

It is an interesting fact that this united attempt to govern mankind was the first human kingdom of which history provides a record. At this time Noah was still living. The offspring of his sons had grown greatly in numbers, comprising the human race at that time. Was Noah the one who would be king of this government? No. As a matter of fact he and his son Shem in particular were opposed to such a thing. Noah was the one most eminently in a position to be king. But Noah was a worshiper of God as King. It is certain that God did not appoint Noah to be king over any part of the human family. For this reason Noah refused to take the course that would have meant to be ambitious, greedy for power, and to rebel against the sovereignty of Jehovah God the Creator. Nor would he approve of any of his sons' or grandsons' being king. Even so, it was not the opposition of Noah and Shem that brought about the failure of the scheme.—Gen. 6:9, 10; 10:32.

THE LEADER OF THE REBELLION

The one who was king in this united effort was a man named Nimrod. He was a great-grandson of Noah, and a son of Cush. This plan of Nimrod was in defiance of God. It was actually a rebellion against the universal sovereignty of God. Nimrod had not stopped with local kingship at Babylon. He enlarged this rebellion with plans for world rulership, invading the territory of Shem, extending his kingdom from Babylon into Assyria.—Gen. 10:8-11.

Some scholars understand the name Nimrod to be drawn from the Hebrew word *marád*. The name would be the first

person, plural number, of the verb *marád,* in the jussive mood, and would mean "We *will* rebel!" or, "Let us rebel!" The Jerusalem Targum, a Jewish interpretative translation of the Bible, says of Nimrod: "He was powerful in hunting and in wickedness before the Lord, for he was a hunter of the sons of men, and he said to them, 'Depart from the judgment of the Lord, and adhere to the judgment of Nimrod!' " Both the Targum of Jonathan and the historian Flavius Josephus agree with this, Josephus saying: "He persuaded them not to ascribe it to God, . . . but to believe that it was their own courage that procured their happiness. He also gradually changed the government into tyranny, . . . Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower."—*Antiquities of the Jews,* Book 1, chapter 4, paragraphs 2, 3, translation by Wm. Whiston, 1737 C.E., revised by Dr. Sam. Burder.

BABYLON SET AGAINST GOD FROM THE START

This name Nimrod, if it has the above-mentioned meaning, must have been given to him after he started his rebellious course and not at the time of his birth. His capital, Babylon, was the seat of a kingdom in rebellion against the universal sovereignty of God. Throughout the entire history of Babylon, even later, when the city was under the control of a different branch of the human family, it was always unalterably opposed to God. Some sixteen hundred years later God through his prophet Jeremiah said of Babylon: "Against Jehovah . . . she has sinned. . . . For it is against Jehovah that she has acted presumptuously." Addressing Babylon, he said: "It was against Jehovah that you excited yourself." Then he added: " 'Look! I am against you, O Presumptuousness,' is the utterance of the Sovereign Lord, Jehovah of armies, 'for your day must come, the time that I must give you attention. And Presumptuousness will certainly stumble and fall, and it will have no one to cause it to rise up.' "—Jer. 50: 14, 29, 24, 31, 32.

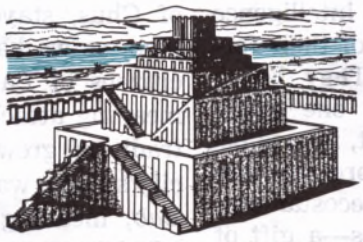
Babylon was situated on the plain between two rivers, the Euphrates and the Tigris, northwest of Ur on the tip of the Persian Gulf. This plain is about two hundred and fifty miles long and is a hundred miles across at its widest place. It came to be called Mesopotamia, which means "the land between the rivers." It was a place rich in bitumen, which could be used for mortar, and had plenty of clay for making bricks. The settlers coming here to this plain were well aware of the mandate to Noah and his family to multiply and fill the earth. They knew that they were to divide up and to overspread the earth in obedience to the command of Jehovah and to make his name known to their children so that the fame of Jehovah God and his worship would be made known throughout the entire earth. There was no overcrowded situation existing, no need for conquest for more living room, to take away territory occupied by another. Neither was it the time for people to hole themselves up in cities and to develop a materialistic, militaristic way of life and show indifference to God's mandate.—Gen. 9:1.

Were these people interested in carrying out God's command? No. They said, under the direction of Nimrod, who would be their king: "Come on! Let us make bricks and bake them with a burning process. . . . Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth." So instead of making a name for God they would make a name for themselves, con-

sidering themselves to be honored in being known as citizens of this city. They would make a name for men and would have heroes, notably Nimrod, whose name they would exalt.—Gen. 11:3, 4.

GOD ACTS IN JUDGMENT

What was the real purpose of building this tower? There was certainly no need for a deluge refuge, for God had promised to Noah and his sons: "No more will the waters become a deluge to bring all flesh to ruin." (Gen. 9:15) Besides, on the low plain of Shinar they could not hope to build a tower high enough to escape such a flood as had covered to a depth of twenty-two feet the highest mountains then existing. No, the purpose of this tower was something else. It would be a tower of religious worship, a ziggurat. Archaeological evidence indicates that it was not to be a circular tower with a spiral staircase, but, rather, a square or rectangular pyramidal tower with a series of terraces. Because of its great height the tower would dominate the city and would give the utmost prominence to religion. It would call attention to the chief god of the city. It would be a religious city.



RECONSTRUCTION OF THE TOWER OF BABEL

What was God the Creator's viewpoint and attitude toward this scheme? The Scriptures go on to say: "And Jehovah proceeded to go down to see the city and the tower that the sons of men had built. After that Jehovah said: 'Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be unattainable for them.'" God had not authorized the building of a city to become the seat of an earthly ruler. Neither did he take this united effort lightly, or as an unimportant thing that they were building a tower for false worship. This was rebellion, a treasonous act against his universal sovereignty, an apostasy, a falling away from the worship of the God of Noah. It was disobedience also to the divine mandate for filling the earth with worshipers of Jehovah as God. It was a bad work. —Gen. 11:5, 6.

To what length would they carry their organized efforts in this bad work? It would be only a start. They would ambitiously have one thing after another come to mind that would be attainable in a wrong way, in a wrong direction, by unified, organized effort. In Jehovah's statement regarding this we can appreciate how correctly he spoke in his ability to foresee the future. Right now, with the two great world blocs aligned against each other, the arms race between them has been carried up far higher than the temple tower there on the banks of the Euphrates, far higher than the water level of the deluge of Noah's day, yes, even into the higher altitudes of outer space, with the explosion of a thermonuclear device 250 miles above the surface of the earth, without regard to the effect it might have on the health and welfare of all mankind. So we can see that the ambitious organized start in a selfish way at the original Babylon was of no small consequence. Back there, Jehovah God, man's Creator, well knew it.

On what principles were Babylon and its tower built? These rebels purposed to establish a false religion united with a government denying God's kingship. It was

also to block Jehovah's command to fill the earth and to make his name known throughout the earth. It was to make a name for men, based upon the unrighteous principles of ambition, selfishness and disobedience to their Creator. They had reckoned on their own, without Jehovah's authorization and, in fact, against his command. Now they had to reckon with him. He took quick action, saying: " 'Come now! Let us go down and there confuse their language that they may not listen to one another's language.' Accordingly Jehovah scattered them from there over all the surface of the earth, and they gradually left off building the city. That is why its name was called Babel, because there Jehovah had confused the language of all the earth."—Gen. 11:7-9.

The very thing against which they were trying to build, Jehovah brought about, namely, the scattering of them. He caused some change in their mental intelligence that blanked out the memory of their former one original language. They began talking brand-new languages, one group this language and another that, no one being gifted with ability to interpret one language into another. No Pentecostal outpouring of holy spirit was this—a gift of tongues with blessing of God. No, God did give them new tongues, but certainly not in a way of blessing their wrong efforts. It did result, however, in good to humankind because it thwarted their ungodly purposes and forced the carrying out of his purpose. No longer understanding their co-workers on the tower project, they found it perplexing to try to work together. Gradually they left off building the city. They scattered, each one to his own language group. Their unity in rebellion against God broke down.

BABYLON—A NAME OF INFAMY

The city now received a name that has become famous down to the present day. It is not the name by which the first builders wanted to make a name for themselves as citizens. The language of Noah and his faithful son Shem was not confused. They still spoke the language originally spoken by Adam, which came later to be known as Hebrew. The name they called the city bespeaks God's execution of judgment on it. The name is drawn from the verb *balál,* which means "to mingle, mix, confuse, confound." The name was shortened from *Balbél* to *Babél,* which means "Confusion."

Josephus describes the breakdown of the rebellion. He says: "After this they were dispersed abroad on account of the difference of their languages, and went out by colonies every where; and each colony took possession of that land into which God led them, so that the whole continent was filled with them, both the inland and maritime countries. . . . But Nimrod, the son of Chus, stayed and tyrannized at Babylon, as we have already observed."* The citizens of Babylon did not like the true meaning attached to this name, so a local tradition grew up that claimed that the city's name was taken from the two words *Bab,* meaning "Gate," and *El,* meaning "God," to make it a holy name. In ancient times judicial court used to be held at the spacious city gate. Therefore *Bab,* meaning "Gate," is the designation given in the Near East to a seat of government. To its citizens, therefore, Babylon was called God's seat of government, not meaning, of course, Jehovah's seat.

From this example of the Tower of Babel we can see the fallacy of trusting in human kingdoms. Those who trust in human efforts toward a united world are led into the snare of looking to men as heroes. They actually enter into a Babel-like re-

* *Antiquities of the Jews,* Book 1, chapter 5, paragraph 1; and chapter 6, paragraph 3.

bellion against God and certainly will not receive his blessing. This true historical example sets for us a standard of guidance. It helps us to see that the way of peace, not only with our fellowman but, more importantly, with our Creator, who has a specific design and purpose for our earth, is not through our following the schemes of men for world domination, but through the kingdom of God. His Word the Bible gives ample information, pointing out the course to take now to support his kingdom under Christ.

The united rebellion against God's sovereignty broke down and Babylon failed at that time to become a world power. Not only is it a historical example of a bad effort, but its effects linger today in a very bad way, which we shall discuss in the next issue of *The Watchtower*.

LOYALTY to Jehovah's Organization

AS TOLD BY S. A. LIWAG

"ONE thing I have asked from Jehovah—it is what I shall look for, that I may dwell in the house of Jehovah all the days of my life, to behold the pleasantness of Jehovah and to look with appreciation upon his temple."—Ps. 27:4.

That scripture expresses exactly what I have desired since I came to know Jehovah, and that desire has grown stronger through the years. I have seen how Jehovah always richly blesses those who loyally back up his organization in its endeavors. Also, such loyal service results in great personal satisfaction and results in many others being helped to enjoy the unspeakable privilege of serving Jehovah in his visible organization.

LOYALTY TESTED EARLY

My loyalty to Jehovah and his organization was tested early and often. I was born in a Roman Catholic family, but I was always interested in knowing what the truth really is. Because of this I did extensive research in religion when I was teaching school in Cabanatuan City in the early nineteen thirties. I found no real satisfaction in the literature of the various religions I studied, but then I came across the publications of the Watch Tower Society. After studying these, I knew that what they said was the truth. Since it was the truth it deserved to be told to others. So it was that in 1933 I dedicated my life to Jehovah.

As I grew in knowledge I more clearly understood the position of a Christian in this system of things. The booklet *The Kingdom, the Hope of the World* drove home to me the paramount truth that God's kingdom is man's only hope, the only remedy for all the ills of the world. I reasoned that if I voted for any government of men, for any candidate or political party, then I would not be neutral like

Christ Jesus in regard to the affairs of this world. (John 17:16) I would, in essence, be disloyal to Jehovah's own government and would be denying the great truth that God's kingdom is man's only hope. That I could not and would not do. However, turning my back on worldly politics created a crisis in our family that resulted in my being disowned and driven away from home.

Since I was the only one of Jehovah's witnesses in the community, I found the privilege of prayer a great source of strength and comfort. The knowledge that I was doing God's will and was suffering for righteousness' sake was another source of strength and comfort. I felt Jehovah God so close as I made my own expressions like that recorded at Psalm 27:10: "In case my own father . . . did leave me, even Jehovah himself would take me up." And my loyal God and heavenly Father has done just that.—Prov. 18:10.

Under the direction of the Society's office in Manila I learned to do the preaching work more effectively. From house to house I went with a case full of Bible literature, first introducing the message with a testimony card and then enlarging on the message and presenting the Bible-study aids.

As I continued this way month after month I did not realize I had become a spectacle to the community, especially to my fellow teachers. Then another crisis came, this time in connection with my teaching profession. I was called to the office of the division superintendent of schools and was told I could not continue to preach from house to house on weekends and still be permitted to teach school. I explained that everyone, including public schoolteachers, had the right to practice their religion in their own way. It was to no avail. I was asked to resign. However, I told the superintendent I was not resigning. He could do what he pleased and take the responsibility before Almighty God.

BLESSED BY FOLLOWING SOCIETY'S ADVICE

I wrote to the president of the Society at that time, J. F. Rutherford, informing him of what was happening to me. He very kindly answered me, advising me to go into the pioneer work if I was fired from teaching school. This I did, and since then I have enjoyed immensely full-time preaching and teaching, whether it was aboveground or underground. The ministry has proved immeasurably more joyful and satisfying than teaching school, or doing any other work for that matter.

After I symbolized my dedication to Jehovah God by water baptism on October 1, 1934, I was assigned with another pioneer to cover the Tagalog area in central Luzon. Although pioneering in those days was not carried on in just the same way as it is now, it was no less thrilling and enjoyable. It called for much faith then as it does today.

All territories at that time were virgin and we had to learn new dialects so we could speak to the people in each region we went to. When we reached a new town we first looked for a place to stay. Failing at times to find one right away, we asked permission to lodge in the town hall, if only in an unoccupied prison cell. As we went from house to house we kept a lookout for accommodations and moved in when we found room.

Usually we preached in the government offices, schools and the town itself first. Then we preached in the rural territory as far as we could reach. We filled our book bags and carried extra bundles of literature under our arms. We crossed rivers and climbed mountains, eating what food we could obtain on the way and sleeping where we found ourselves when night

came, until our supply of literature was exhausted. Whenever we found a place to sleep, we repaid the householders' hospitality by making known to them Jehovah God and his kingdom. Often we talked deep into the night. Then before we left the next morning we would present to them a few booklets as a gift if they had not already got some previously.

We used the barter system extensively, especially in the rurals, receiving rice, eggs, chickens, sugar and other staples in exchange for Bible literature. We experienced the literal fulfillment of Jesus' words at Matthew 6:33, when he said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."

In February 1936 I was called to Bethel service at the branch office in Manila. From there my former pioneer partner and I were sent to spearhead the work in the Visayas and Mindanao. We left for Cebu City, the second-largest city in the Philippines, from where we worked our way out in various directions.

As favorably disposed persons accepted the truth and dedicated themselves to Jehovah and joined us in the work, the group grew larger and larger. This made it necessary to divide the group. My faithful pioneer partner led one group eastward to the island provinces of Bohol, Leyte and Masbate. I led the other group westward to Negros, Panay and then southward to Mindanao.

Everywhere Catholic priests and Protestant missionaries of all denominations fought our preaching work tooth and nail. They attacked us from their pulpits and in their publications. But people who loved Jehovah and his kingdom continued to manifest themselves, not infrequently as a direct result of this violent opposition against us.

UNDERGROUND DURING JAPANESE OCCUPATION

Early in 1939 I was called back to Manila, where we had our first convention in the Philippines, at the Manila Grand Opera House. It was highlighted by Brother Rutherford's recorded talk entitled "Government and Peace." Almost all 300 of us advertised the public talk in the business sections of Manila. It was interesting to observe the varied reactions of the onlookers—admiration, amusement, jeers, hatred. One bystander commented: "I did not know there were so many of Jehovah's witnesses. Why, they are like locusts in number!"

In 1940 I was sent north, with six pioneers, to open up the work in the Ilocos region and the Cagayan valley. Once we spent more than a month in jail because of our preaching, but after being released we returned to where we left off and continued to cover our territory to the Cagayan valley.

Early in 1941 I was again called back to Manila. I was then assigned to serve different groups in the Visayas and Mindanao in the south. By the end of November of that year I had accomplished my mission in the south and was scheduled to take a boat to Manila on December 8.

I did not make it. I had just finished serving a pioneer group at Toril, Davao City, when Japanese air and naval forces struck in a simultaneous *blitzkrieg* attack.

Loading ourselves with all the literature we could possibly carry, we took to the hills, with Japanese soldiers just behind us. At times they got to key points ahead of us so we had to detour and travel mostly by night through leech-infested jungles and over pathless mountainsides. We went on to as yet unoccupied territory, individually and in groups.

We studied God's Word as much as possible, ceaselessly praying for divine guid-

ance, strength and protection. We did not wait for opportunities to come to us before we preached, but we created opportunities to pass the Word of comfort and life to others. As our supply of literature got low, we just loaned booklets to interested persons and made return visits to establish Bible studies. In time we became a traveling congregation of about two hundred persons, about half Visayans and half Ilocanos, whose dialects we learned to speak to good advantage.

Time and again we were caught in the cross fire between the Japanese forces and the local guerrillas or fell into the hands of roving armed bandits. In all this our wonderful God Jehovah delivered us, so that the only lives lost were those who died of malaria or some other disease or due to sheer exhaustion from almost four years of these raw experiences.

It was very surprising to observe that when we encamped at a certain place, so long as we had not covered all accessible territory from that particular point, we did not succeed in moving to another place. However, when we settled in one place and felt like staying longer, something invariably happened when all accessible territory had been covered, and we felt forced to move on. Was it the hand of Jehovah that was guiding us? We had no doubt about it.

As the situation got tighter, with no communication whatsoever from brothers in other parts of the Philippines, we were forced farther and farther into the heart of the virgin jungles of Mindanao. A price was set on my head by the Japanese, dead or alive.

For two more years we had to live in the jungle as a separate community, without contact with the outside world except when we preached. We made clearings, subsisted on roots and wild fruits and on wild pig and monkey meat until our harvest of rice, corn and sweet potatoes. The different family groups were organized to discuss the daily text, usually in the evening when surprise raids by the Japanese or the native guerrillas were more unlikely. Both resented very much our not taking their respective sides. Once a week we had a congregation study in Cebu-Visayan and in Ilocano.

The time came when most of our literature was either lost or worn out. We had only a few copies of the Bible left. How was the preaching work done then? Well, we divided the brothers into groups of six to eight. Half the groups worked for the community's material food for one week while the other half went out preaching. The next week the process was reversed. In each group there was one or two mature brothers who could deliver an hour testimony on the Kingdom. Each group had one or two children who were trained to give a five-minute résumé of the same subject. Each group had one copy of the Bible. When a group came to a house or hut, one of the group gave the greetings and explained the purpose of the visit, introducing the speaker and his subject. After the one-hour informal talk, the "chairman" suggested having a résumé of the talk, which the child minister delivered. The résumé given, the chairman invited questions from the householders. If they had none or were too shy to ask, others of the group asked questions prepared beforehand for the benefit of the householders. Different members of the group shared in answering questions. In that way all shared in the testimony.

Toward the close of this underground ministerial activity, I fell into the hands of a Japanese patrol during a raid on our jungle hideout. I was marched like a dangerous criminal through the jungle and into town to the Japanese headquarters.

I was happy when I found out that I had my small pocket Bible, the only thing I was able to carry with me. At the camp I was grilled by the Japanese commanding officer through an interpreter. From the Bible I explained the neutral stand of Jehovah's witnesses and how as dedicated ministers of God our loyalty was to Jehovah's heavenly kingdom government. After hours of grilling that extended deep into the night, to my great surprise I was released! I quickly returned to the dearly beloved ones in our jungle home, where fervent prayers and sorrow turned into cries of joy and tears of gratitude to Jehovah for his wonderful acts of loving-kindness.

POSTWAR ACTIVITY

In 1945 the American liberation forces came and the brothers returned to their respective towns. Everywhere they went they carried on the new way of life they had learned with others of Jehovah's people during the war. That was how, after the Japanese occupation of the Philippines, congregations of Jehovah's witnesses mushroomed here and there. The 373 Witnesses before the war became more than 2,000 after the war.

I tore myself away from the dear brothers in Mindanao so I could contact other brothers and also report to the branch office in Manila, reaching there late in 1945. In 1946 I served in the district work. In 1947 the president of the Society, N. H. Knorr, and his secretary, M. G. Henschel, visited the Philippines. That memorable visit proved to be a milestone for the Kingdom work in the Philippines, for soon afterward, Gilead-trained missionaries were assigned to the country. This marked the beginning of the rapid increase that saw 33,737 publishers active in December 1963!

With two other brothers from the Philippines I was invited to Gilead School in 1949 and graduated at the Theocracy's Increase Assembly in Yankee Stadium, New York City, in 1950. I was then assigned back to the Philippines. The next year, through the help of the Society and other loving brothers, I was able to attend the Clean Worship Assemblies in London and Paris. In 1955 I had the rare privilege of attending the Triumphant Kingdom Assemblies at Los Angeles, New York, London, Paris, Nuremberg, Berlin and The Hague, visiting other brothers in Madrid, Rome, Beirut, Bangkok and Hong Kong on the way home.

We were favored with another visit by Brother Knorr in 1956, and in 1957 by the vice-president of the Society, F. W. Franz. Then in 1958 I was one of the eighty-one delegates from the Philippines to that unforgettable Divine Will International Assembly at Yankee Stadium and the Polo Grounds in New York City. In 1963 we were thrilled to have Manila serve as one of the cities in the grand Around-the-World Assembly of Jehovah's Witnesses. How grateful we were to see 37,806 in attendance at the public talk, far exceeding our expectations! Since that time, by Jehovah's undeserved kindness, I have continued to enjoy many precious treasures of service at the branch office in Quezon City.

Yes, life in Jehovah's organization is rich beyond compare! All the many blessings I have enjoyed I owe to our wonderful God, Jehovah, and his loyal organization that so richly deserves our love and loyalty in return.

If it were possible to return to my early youth, I would want to make the same decision that I made thirty-one years ago, only with even greater determination—to serve Jehovah loyally full time with his marvelous organization.

● What does Daniel 12:4 mean when it says, "Many will rove about"? Does this mean Jehovah's witnesses will rove about the earth, preaching and teaching the knowledge of God's truth, or does it mean roving about in the Scriptures?—C. F., England.

This verse, spoken by God's angel to Daniel, reads: "As for you, O Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant." The critical Hebrew word here, *shūt*, in itself does not have the meaning of "to examine or to scrutinize," as consultation of several Hebrew-English dictionaries will disclose. The basic meaning of the verb is "to move about." The *Lexicon for the Old Testament Books* by L. Koehler and W. Baumgartner shows the Hebrew verb to mean "rove about," and this is the way it is rendered in the *New World Translation* in Job 1:7; 2:2; Jeremiah 5:1; 49:3; Amos 8:12; Zechariah 4:10 and 2 Chronicles 16:9. Gesenius' *Hebrew and Chaldee Lexicon of the Old Testament Scriptures*, in its 1859 edition published in London, defines the word to mean "to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars)." Regarding the Pilel form of the verb, this *Lexicon* says that the verb means, metaphorically, "to run through a book, that is, to examine thoroughly, Daniel 12:4."

Thus the *New World Translation* is consistent with itself in rendering Daniel 12:4, "Many will rove about, and the true knowledge will become abundant." *The Septuagint Bible*, translated by Charles Thomson, revised by C. A. Muses, reads: "As for thee, Daniel, shut up these words and seal the book till the time of accomplishment; until many be taught and knowledge abound." Some, however, take the roving about in a bad sense, and thus *An American Translation* reads: "For many shall prove disloyal, and troubles shall be many."

However, the verse refers to a good work. In harmony with the facts of the day, the verse appears to indicate that Jehovah's faith-acquiring people would dig for the truth by carefully examining the Scriptures, and He would reward them with an abundance of true knowledge, which, of course, they would share with others.

ANNOUNCEMENTS

FIELD MINISTRY

Righteousness, which is a peaceable fruit that results from accepting godly discipline, leads one to fruitful activity. During May Jehovah's witnesses will share in such fruitful activity by directing all persons to Jehovah's Word and helping them to appreciate his righteous ways. They will do this by giving Bible sermons and by offering the new book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, together with a Bible-study booklet, on a contribution of 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 21: The Unity of God's Family, and Maintaining Unity in Difficult Times, ¶1-3. Page 297.

June 28: Maintaining Unity in Difficult Times, ¶4-25. Page 304.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 1, 1964
Semimonthly

USING LIFE TO SERVE JEHOVAH

RIGHT MOTIVE IN SERVING GOD

WHY DO MEN DIE?

SHOWING CHRISTIAN LOVE AT ASSEMBLIES

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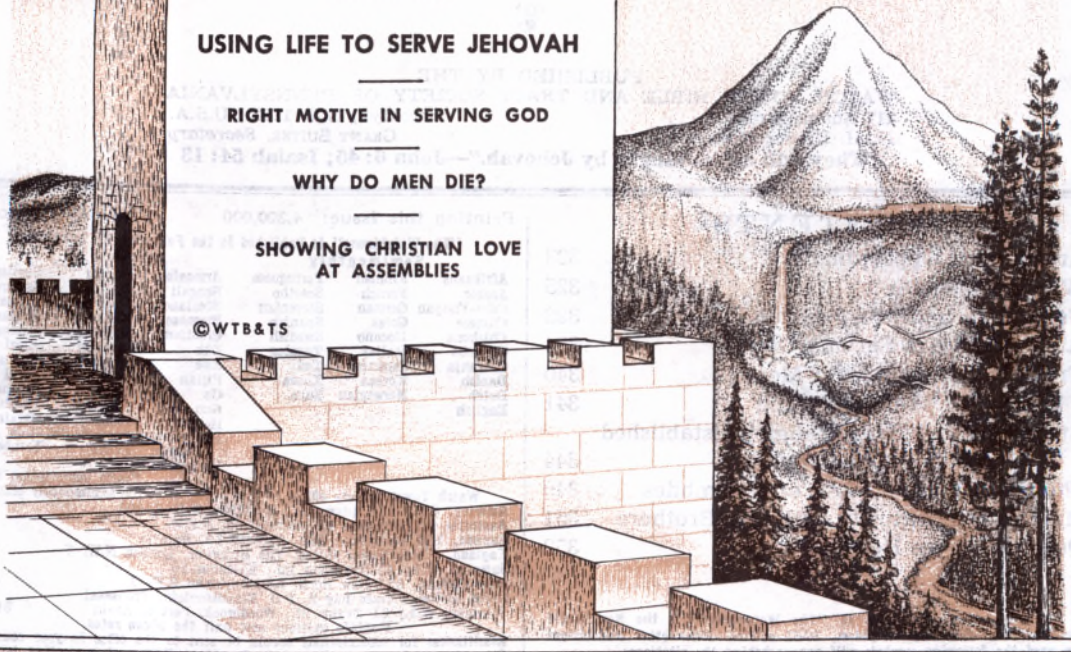

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
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ARE YOU AN OPPORTUNIST?

DO YOU take advantage of opportunities? Or are you an opportunist? At first there may seem to be little difference between the two. But on closer examination one will be found good, the other bad; so bad, in fact, that it is even condemned by God.

Taking advantage of opportunities is proper when we understand the word "opportunity" to mean "a combination of circumstances, time, and place suitable or favorable for a particular activity or action," as a dictionary defines it. For example, in connection with taking every opportunity we can to serve God, the Bible states: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15, 16) Yes, even if we borrow time from other pursuits, making opportunities to serve God is proper.

In the Christian congregation, taking advantage of opportunities to serve God in a greater capacity, such as that of an overseer, is commended: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) Even when counseling slaves, the apostle Paul said: "Were you called when a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity." (1 Cor. 7:21) In these instances, there was no violation of right principle, therefore the opportunities could be seized.

How different it is with opportunism! Opportunism is defined in this way: "The art, policy, or practice of taking advantage of opportunities or circumstances, especially with *little regard for principles or ultimate consequences.*"

An opportunist, therefore, is one who is selfish, unconcerned with the feelings of God or man, always looking out for his own interests even if it is at the expense of others. It does not matter to the opportunist whether the opportunity he takes advantage of runs contrary to right principle.

Opportunists are plentiful in this world, which is why dishonest dealings, lying, cheating and immorality are so prevalent in high and low places. How often governments sign peace treaties only to break them and invade and plunder the territory of a neighbor without regard for principle or for the consequences to those vanquished! A tragic example of governmen-

tal opportunism occurred recently when the United States dishonored a treaty that had given a tribe of Seneca Indians land for a reservation. Authorities wanted to build a dam that would flood the reservation and cause the Indians to lose their homes, property and heritage. The treaty guaranteeing their rights was signed in 1794 by President George Washington. Ordinarily treaties have the force of law to back them up, but not even the Supreme Court would uphold the treaty rights of the Indians. Because of commercial and political opportunism, Indian treaties have been dishonored for decades.

While you may not have the chance to break a national treaty, you do have occasions in everyday life to demonstrate whether you are an opportunist. For instance, if you were invited to eat at the home of persons who could not afford anything fancy, would you break the engagement if later someone else offered to take you to a very expensive restaurant and a theater that same evening? If you did, you would be an opportunist, since it was not ill health, an accident, or some such circumstance that caused you to make the change, but your desire for a "better deal."

When making out your income-tax return, do you deduct more in contributions to charities than you have actually paid? When driving, do you run through stop signs or red lights in isolated areas where you feel nobody is watching? When shopping, do you pick up items without paying for them when no one looks? Do you play up to someone in authority just for your own personal advantage? If you do such things, you are an opportunist!

While you may feel such things are innocent, especially 'since everybody does them,' you must appreciate that persons who stand up for right principles do not do them. They know that opportunists are disgusting to God. As Psalm 119:158 states: "I have seen those who are treacherous in dealing, and I do feel a loathing, because they have not kept [God's] saying."

However, does this mean that all who break agreements are opportunists? No. If a man agrees to rob a bank, but then is stricken by conscience and breaks the agreement, he is hardly an opportunist. The agreement he broke was wrong to begin with. He broke it because of right principle, not in spite of it.

This also applies where one marriage partner has agreed to accept the religion of his mate, or has agreed to raise his children in a certain religion, but then learns of true religion. He changes his former religion, adopts true religion and begins to instruct his children in his new faith. Is this opportunism? No, because it is done for the sake of truth, for God's righteous laws. Actually, he would displease God if he did not take advantage of the opportunity to practice true religion. Continuing in a false religion is wrong. Abandoning it is not only right, but mandatory, even if it means breaking a previous agreement to do so.

Take advantage of proper opportunities to serve God and man. Build a personality based on the righteous principles of honesty, integrity, fair dealing, and consideration for others. Do as the psalmist, who said: "I have made a sworn statement, and I will carry it out, to keep your righteous judicial decisions." (Ps. 119:106) Follow the example of Jesus Christ when he said: "Just let your word *Yes* mean Yes, your *No,* No," and do not be an opportunist! —Matt. 5:37.

WHY DO MEN DIE?

MEN do not want to die. They desire to live and enjoy life. For that reason every effort is made to stamp out sickness and disease, and to extend life. Yet, despite all efforts, throughout the world an estimated 142,000 people die every day, an average of nearly two persons a second. In 1962 a total of 608,082 people died of heart disease in the United States alone, and another 278,562 were cancer victims. But the mere fact that death is such a common experience is little comfort to one that is grieving over the loss of a loved one.

At such times death becomes more than just a cold statistic. It is a ruthless, unmerciful enemy, and O how utterly helpless one feels in the face of it! Almost involuntarily the words spring to the lips, WHY? Why did it have to happen? Why was it that my loved one had to die?

Men have various opinions. But what answer does God's Word give?

DIFFERENT OPINIONS

Often, when death strikes, people wonder whether it is God's will that men die. Strangely enough, the teachings promulgated by most religious organizations of the world have led many to believe that it is God's will. For example, in December of 1962 the Roman Catholic cardinal, Richard Cushing, commented on why the attractive young girl, Margaret Cadigan, died at the hands of her brother. "I think she received the answer, and the only answer she could receive from Almighty God," Cushing said. And what was that? " 'Because I love you and I want you home.' "

But is that the reason Thomas Cadigan choked his sister to death? Did God put it into his heart to kill his sister because God wanted her in heaven with Him? Is that really the reason why Margaret Cadigan died a violent death, and why thousands of other persons die a similar death every year? Is that also why people grow old and die? Thoughtful persons are interested in obtaining an authoritative answer.

Science claims to have such an answer, at least insofar as death due to aging is concerned. "When we are young we have far more cells than we really need," explained Dr. Alastair Ward, science correspondent for Glasgow's *Evening Citizen*. "But as we grow older and we steadily lose more and more cells, we eventually reach a point where there just aren't enough cells in a particular organ or group of organs." So, in time, he said: "We are rapidly caught up in a runaway process and the vast complex organisation of the human body dissolves in death."

It is interesting that scientists do not view aging and death as inevitable, but rather as a disease they hope to cure. "I can see no reason," said biochemist William Beck, "why death, in the nature of things, need be inevitable." World-famous medical scientist Hans Selye pointed out that "aging can be regarded as a disease," and that, "like any other disease, it is probably preventable or curable." According to Nobel Prize winner Dr. Linus Pauling: "Theoretically man is quite immortal.

His bodily tissues replace themselves. He is a self-repairing machine." Yet, despite the potential of endless life, men continue to die. Why?

Is it because death is a springboard to heavenly life, and the time has arrived when God wants that person in heaven? Or is it merely because, as man grows older, chemical poisons in the body kill off more cells than are replaced? Is this the answer, or is there a more basic reason why men die? It is only reasonable that we should want to find out what the One who made man has to say on the matter.

THE BIBLE ANSWER

There can be no question that the marvelously designed human organism is the product of a Great Creator who is interested in man's welfare and happiness. Consider the remarkable functions of the body, especially its ability to multiply one infinitesimally small cell, according to a master plan, until it emerges from its mother's womb as a multibillion cell, newborn baby. It is absurd for anyone to believe that bodily functions such as this one of reproduction are the result of millions of years of blind, purposeless evolutionary development. Man is not an accident; he is the creation of an intelligent Master Workman.

In harmony with this reasonable conclusion are the teachings of the oldest book on earth, the one that preserves the authentic record of the first man and his creation by God. This famous book, generally known today as the Holy Bible, or simply as the Scriptures, testifies that God created man perfect, capable of living forever. In its first part, called Genesis, it explains: "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." Man was, therefore, created perfect, because the Bible says of God's creation: "Perfect is his activity."—Gen. 2:7; Deut. 32:4.

This meant that the opportunity of endless life in an earthly paradise lay before the perfect man and his wife. As long as they continued obedient to their heavenly Father, He would see to it that their bodies functioned properly, as they were designed to. Perfect adjustment would be maintained, so that bodily cells would be continually replaced and poisons thrown off. This would mean vibrant health and vitality for them, with never a day marred by sickness. But obviously something happened to change all this. What was it that caused men to become sick and die?

The answer cannot be found by white-robed scientists searching in their laboratory test tubes. Neither is the truth found in the philosophical teachings of eminent religious leaders, who endeavor to tickle the ears of mourning ones with unscriptural pleasantries. No, but the Bible, God's Word, gives us the factual information on the matter. It informs us that man's continued life as a part of God's great family, which already included countless millions of spirit creatures, was conditioned on obedience to Him as the family head. Willful disobedience would be penalized by death.

Jehovah God instructed the first human pair about this soon after their creation. Among other things, he told the man: "From every tree of the garden you may eat to satisfaction. But as for the tree of the knowledge of good and bad you must not eat from it, *for in the day you eat from it you will positively die.*" This is plain, understandable language. If man disobeyed he would die.—Gen. 2:16, 17.

Man was so created by God that he not only needed air to breathe, water to drink

and food to eat, but also needed to maintain proper relations with his Creator. Failure to do so would have the same detrimental effect as failure to satisfy the body's need for food and drink. It would eventually lead to death. And so it did. When the first human pair, Adam and Eve, willfully disobeyed and ate the forbidden food, God dismissed them from the paradise garden, sentencing them to a dying existence in the earth outside.

But death did not follow immediately. Since God had created them perfect, their bodies still retained tremendous vitality. Now, however, they were imperfect. God had withdrawn his blessing, and, in time, imperfection manifested itself in their growing old and getting sick. As a precision piece of machinery will develop flaws and deteriorate if it is not operated according to the manufacturer's specifications, so, because of breaking the laws of their Maker, the first human pair became imperfect, developed flaws in their organism, and began to deteriorate. Sickness and disease set in, and eventually death followed. After using up the tremendous vitality of his once-perfect body, Adam died at the age of 930 years, within the thousand-year-day limit God had set.

Sickness and death are therefore the result of our first parents' disobedience and dismissal from God's family. Just as a perfect piece of machinery cannot be produced from an imperfect mold, so Adam and Eve in their imperfection could not produce perfect children free from the inclination toward sin. Therefore, all of their offspring became infected with their liabilities of sickness and death.—Job 14:4.

Yes, this inclination toward sin is what is responsible for the violence that exists, as in the case of the young boy who killed his sister. It is also responsible for the breaking down of the human organism, which eventually leads to death due to aging and sickness. It is just as the Christian apostle Paul explained: "That is why, just as through one man [Adam] sin entered into the world and death through sin, and *thus death spread to all men because they had all sinned.*" This is the authoritative Bible answer as to why men today grow old and die.—Rom. 5:12.

HOPE FOR THE UNCONSCIOUS DEAD

So rather than God's being responsible for the violence that separates loved ones from their families, as many clergymen claim, it is man himself that is to blame. God arranged for man to live and enjoy life, but it was the first human pair that rebelled and brought the condemnation of death upon themselves and all their offspring. This did not mean a one-way ticket to heaven for them, but, according to the Bible, at death man's active life force goes out, "he goes back to his ground; in that day his thoughts do perish."—Ps. 146:4.

It is therefore a deception and a lie for clergymen to say death is merely a transition, a releasing of the soul to enjoy life in some other state of existence. Man *is* a soul; he *"came to be a living soul."* (Gen. 2:7; 1 Cor. 15:45) And repeatedly the Bible speaks of the soul as being subject to death. For instance, at Ezekiel 18:4, where it says: "The soul that is sinning—it itself will die."

While it is true that when men die, they are unconscious and cannot experience any sensation, the Scriptures offer the grand hope of a resurrection from death. "Do not marvel at this," Jesus Christ said, "because the hour is coming in which all those in the memorial tombs will hear his voice and come out." Although death is a terrible enemy, how comforting it is to know of God's wonderful promise of a resurrection to life!—John 5:28, 29.

USING LIFE to Serve Jehovah

"'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. 3:17, 18.

WHAT better way to use one's life could there be than to serve Jehovah? That is the way the psalmist felt when he said: "Serve Jehovah with rejoicing. Come in before him with a joyful cry. Know that Jehovah is God. It is he that has made us, and not we ourselves." The psalmist invites us: "Come into his gates with thanksgiving, into his courtyards with praise. Give thanks to him, bless his name." Why this desire to serve Jehovah? "For Jehovah is good; his loving-kindness is to time indefinite, and his faithfulness to generation after generation." —Ps. 100:2-5.

[2] No sincere worshiper wants to come under a condemnation such as God spoke against Israel through Malachi in the fifth century before Christ. The people as a nation were dedicated to God, yet they had 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?" (Mal. 3:14) Instead of serving Jehovah with rejoicing, they rejected the opportunity as of no value. But since life is from Jehovah, the person who uses it as he directs is wise. We have good reason to serve Jehovah for his loving-kindness and faithfulness. He is the great Life-giver. Not only did Jehovah make life possible for mankind, giving to Adam in the beginning the breath of life with privileges of service, but he has also made provision so that men of faith can serve him now and gain the prospect of everlasting life. Certainly a life career serving Jehovah God is the highest possible achievement man can enjoy.

[3] When one comes to a knowledge of Jehovah's Word and accepts the provision for life through Christ's ransom and dedicates his life to Jehovah's service, then he comes to be in a cleansed position in Jehovah's sight. This was well pictured by the ten lepers cured by Jesus. According to the account at Luke 17:12-19: "One of them, when he saw he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at Jesus' feet, thanking him; furthermore, he was a Samaritan. In reply Jesus said: 'The ten were cleansed, were they not? Where, then, are the other nine? Were none found that turned back to give glory to God but this man of another nation?' "

[4] Just as those lepers were cleansed of their loathsome disease, so many today

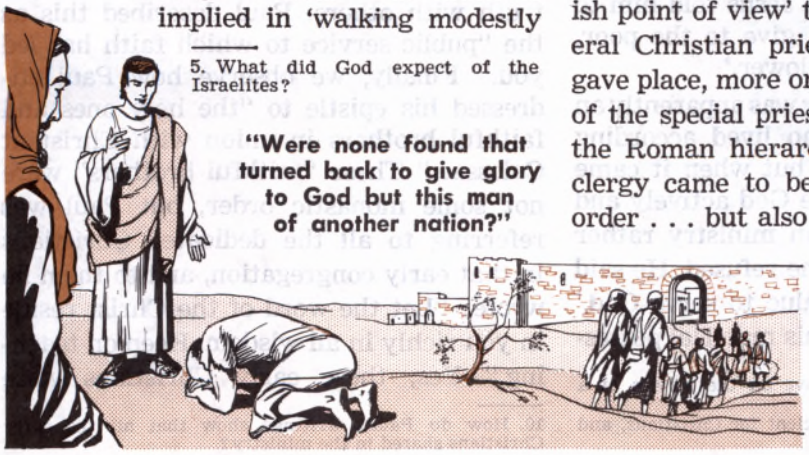
1. How should we serve Jehovah, and why?
2. How have some felt about God's service? What is the wise course?
3, 4. What steps lead to service? What can we learn from Luke 17:12-19?

have been putting themselves in a position to be cleansed from the effects of inherited sin by accepting the provision for life from Jehovah; yet some, like nine of the cleansed lepers, fail to carry out the opportunity of using their lives to praise God. Others may be content to try leading a morally upright and good life, letting their course of action be a silent witness to their faith. But how much better to show real appreciation, "glorifying God with a loud voice"! Certainly the dead cannot praise Jehovah; so now is the time for those appreciating the opportunity to use their strength and vigor to serve Jehovah, rather than waiting until their life-force wanes to consider their obligation to the Creator.—Ps. 115:17, 18.

WHAT DOES GOD REQUIRE?

[5] Many today are of the opinion that all God requires of them is to lead a proper, *honest*, moral and upright life. Is this all we can give to God, simply restraining ourselves from wickedness? Many without faith in God do what is proper and morally right. From the account at Micah 6:8 it may seem that this is all that Jehovah requires: "to exercise justice and to love kindness and to be modest in walking with your God." But much is implied in 'walking modestly with God.' Remember, too, that this direction was given to the nation of Israel, and the whole nation were considered as servants of God, even though one tribe, the Levite tribe, was set aside for special service. Besides leading a life in accord with the commandments, there were many things Jehovah expected of them, including three trips to national religious festivals each year and offering sacrifices at prescribed times for the forgiveness of their sins. Each father also had the obligation, under God's law, to give personal religious instruction to his children in the morning, at noon and at night.

5. What did God expect of the Israelites?



[6] M'Clintock and Strong's *Cyclopœdia*, edition of 1882, Volume II, page 386, contrasts the arrangement in Israel by which one tribe was set aside for special priestly service with the early Christian practice of having all take an active part in the ministry. It states: "In the apostolical church no abstract distinction of clergy and laity, as to privilege or sanctity, was known; all believers were called to the prophetic, priestly and kingly offices in Christ (1 Pet. v,3). The Jewish antithesis of clergy and laity was at first unknown among Christians; and it was 'only as men fell back from the evangelical to the Jewish point of view' that the idea of the general Christian priesthood of all believers gave place, more or less completely, to that of the special priesthood or clergy . . . As the Roman hierarchy was developed, the clergy came to be not merely a distinct order . . . but also to be recognized as the only priesthood, and the essential means of communication between man and God."

6. Did the early Christians restrict the ministry to a clergy class?

7 In Israel, while one family was assigned to the priesthood, the entirety of the nation was considered by God a holy nation, with responsibilities of service. The early Christians accepted this viewpoint that none are exempt from their primary purpose in life of serving Jehovah, and so Peter comments to them: "But you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession.'" And what was the object of this priestly nation? "'That you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." This was the service that Jehovah desired of the early Christians.—1 Pet. 2:9, 10.

IS A GOOD LIFE ENOUGH?

8 The Scriptures clearly show that there is more to being a Christian than simply leading a good life. In his interview with a young ruler Jesus contrasted the importance of just a mere passive doing of good throughout life with the importance of an active service of God for Christians. Having been asked, "Teacher, what good must I do in order to get everlasting life?" Jesus advised this young Jew to keep the commandments, not murdering, not committing adultery, not stealing, not bearing false witness, and so on. When the young man assured him that he kept all these, leading a good life, then Jesus told him to 'sell his belongings and give to the poor, and come and be my follower.'

9 This rich young ruler was apparently an upright person, one who lived according to the commandments; but when it came to using his life to serve God actively and to advance the Christian ministry rather than his own interests, he refused. He said in effect, 'It is of no value to serve God,' apparently considering his material possessions of more importance. (Matt. 19:16-22) The early Christians did not feel that way, however, as many accepted the invitation of Jesus to be his followers and become active in the ministry. They did not think this was a special privilege granted only to Jesus and the apostles, but recognized that all Christians had the grand honor of serving their Creator in a very definite way.

10 In this connection note that Paul's first letter to the Thessalonians was addressed "to the congregation of the Thessalonians," not just to ministers or overseers of the congregation. Paul commended the congregation for its ministry. "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." Yes, it was those of the congregation who were spreading the faith abroad. In like manner Paul's comments to the Philippians were addressed to the entire group of dedicated Christians at Philippi: "to all the holy ones in union with Christ Jesus who are in Philippi, along with overseers and ministerial servants." So it was the entire congregation that Paul encouraged to be "shining as illuminators in the world," and this they could do as they shared the light of truth with others. Paul described this as the "public service to which faith has led you." Finally, we observe how Paul addressed his epistle to "the holy ones and faithful brothers in union with Christ at Colossae." These "faithful brothers" were not some monastic order, but Paul was referring to all the dedicated Christians in that early congregation, and to them he wrote: "Let the word of the Christ reside in you richly in all wisdom. Keep on teaching." Yes, these early Christians were

7. What comment did Peter give on the service of a Christian?

8, 9. Is leading a good life sufficient for Christians, and how do we know?

10. How do Paul's writings show that all the early Christians shared in the ministry?

teachers and preachers of the word of God. —1 Thess. 1:1, 8; Phil. 1:1; 2:15, 17; Col. 1:2; 3:16.

IMPORTANCE OF THE MINISTRY

[11] Many persons say they would like to serve God but they do not know what to do or how to go about it. They may believe that the scholastic requirements for a theological education or the funds required put it out of their reach. Or they may prefer to channel their energies to other services such as hospital work, teaching, medicine or sociology; and while these endeavors are very commendable, we ask, Is it what Jesus recommended for a person who desires to use his life to serve God? Is it what he taught his disciples? It is true the apostles had authority to cure the sick, but this gift of the spirit was secondary to their service as ambassadors of the Kingdom and proclaimers of the truth. Apparently this special gift of the spirit was given them to establish the fact that Christianity is of God.—Matt. 10:7, 8.

[12] Jesus not only organized and sent the disciples out to preach, but he took the lead in this activity himself. This assigned work for Christians has not changed since Jesus' time. His final instructions to the early Christian congregation, which continue applicable to this day, were: "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." Why did Jesus particularly stress the ministry? Because physical cures could not give eternal life. They might extend it for a sufferer five or ten years, but of what comparison is that with the prospect of everlasting life which the truth could give? So certainly the preaching of the word of God takes precedence. It is a wonderful prospect for one to be able to use his life to serve Jehovah. This invitation to serve is not restricted because of age, race, sex or education, but the invitation is: "Let anyone hearing say: 'Come!' "—Matt. 28: 19, 20; Rev. 22:17; John 17:3.

[13] Jesus gave a number of illustrations showing the importance of such service. He told of a man who had two children. "To the first, he said, 'Child, go work today in the vineyard.' In answer this one said, 'I will, sir,' but did not go out. Approaching the second, he said the same. In reply this one said, 'I will not.' Afterwards he felt regret and went out." Jesus asked: "Which of the two did the will of his father?" Then, pointedly speaking to the chief priests and older men of influence who were supposedly serving God, he stated: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God." These were the ones who were willing to change their lives and take up the privilege of service that Jesus held out.—Matt. 21:28-31.

[14] Jesus clearly showed that just because one is engaged in religious service of some type it does not necessarily mean that his course of life is pleasing to God. For example, the apostle John spoke of being "fellow workers in the truth." (3 John 7, 8) But is that by community drives or church socials or bingo games or even welfare work? We can find our answer by asking, Is that the work to which Jesus devoted himself? Again Jesus stressed the need for more to use their lives in the ministry, saying: "For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard." Jesus said that the field is the world, and many workers are needed

11. What did Jesus recommend as a life career?
12. How do the Scriptures emphasize the ministry, and why?
13. How can one do the will of the Father?
14. For what service are workers needed?

to complete the harvest. As he said, "the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." But should we beg for additional help in the harvest work and then not go ourselves? —Matt. 20:1; 9:37, 38.

PUBLIC DECLARATION FOR SALVATION

15 Today the harvesting work is carried out in 194 countries by 1,040,836 persons doing Christian work. They remember that Paul told the members of the congregation of Ephesus: "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." Following this early Christian example, Jehovah's witnesses share the truths they have learned from God's Word publicly and from house to house. Are your faith and love for Jehovah strong enough for you to do this? As Paul pointed out, we need not only to have faith but to exercise it if we hope to gain righteousness. It is not just a matter of knowing the truth, or simply having faith, but sharing it that counts in God's eyes. So Paul stated: " 'The word is near you, in your own mouth and in your own heart'; that is, the 'word' of faith, which we are preaching. For if you publicly declare that 'word in your own mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Acts 20:20; Rom. 10:4, 8-10.

16 Many persons sincerely desire to know the truth and rejoice when it is called to their attention; so Paul also emphasized the need for more workers. "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?" The early Christians recognized and accepted the responsibility to preach as the work Jehovah had given them. In fact, Paul felt so strongly about it that he wrote: "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!" As a Christian with a knowledge of Jehovah's purposes, Paul knew that this was an obligation, a stewardship that had been entrusted to him.—Rom. 10:13, 14; 1 Cor. 9:16.

TRAINED FOR SERVICE

17 Perhaps you say, 'Well, that was all right for Jesus and the apostles, but I am not trained or qualified for the ministry.' In this connection it is interesting to note that *The Encyclopædia Britannica,* edition of 1907, under "Corruptions of Christianity" stated: "The people were often disposed to fancy that the priests could serve God in their stead, and that there were mysteries in religion which the priests understood, but which the laity need not know anything of and ought not inquire into. Hence they were ready to follow blindly the guidance of the priests in religious matters, just as a man trusts his legal concerns to his lawyer, doing what he directs and not considering it necessary himself to study law." While this is a prevalent opinion today, remember, this was one of the corruptions of Christianity.

18 God is not hiding his purposes or his truth from people who sincerely desire to know it, while he is revealing it to a certain elite group who may profit by preach-

15. What does the exercise of faith include?
16. Why are Christians required to declare the good news?
17. How do some argue against sharing in the ministry? Is the argument valid?
18. How are Jehovah's people taught and trained?

ing it. In fact, Jesus stated at Matthew 11:25: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes." Yes, even youngsters can gain an accurate understanding of Scriptural truths by family and congregational study and with the guidance of God's spirit. Then the next step for one who desires to please Jehovah is to put this knowledge to use. Just as Jesus sent the early Christians out by twos for their training and encouragement after giving them instructions, so Jehovah's witnesses today follow a similar pattern of training based on the apostolic example. At Ephesians 4:12 Paul mentions the "training of the holy ones" by qualified men. This training is still going on today.

[19] Furthermore, the qualifications for this service are not from men, but, rather, from God and through his Word, as the apostle Paul said: "Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant." (2 Cor. 3:5, 6) You, too, can be trained for such service and to use your life to serve Jehovah. Regular meetings of Jehovah's witnesses throughout the world are provided for the purpose of training men and women who are desirous of serving their Creator and who want to have a share in carrying out Jesus' instructions to preach the good news of the Kingdom. There is work for everyone. This activity of teaching the people the truths of God's Word is going on day and night worldwide. —Rev. 7:15.

[20] The greatest happiness in life comes from teaching the truth to others. After studying to learn the truth about Jehovah's purposes as set out in the Scriptures, then we are in position to teach others. (Rom. 2:21) The Samaritan woman whom Jesus spoke to by the well did not hold back until she felt she knew everything before hurrying to tell the townspeople: "Come here, see a man that told me all the things I did. This is not perhaps the Christ, is it?" She knew enough to direct the people to the source of information. Then after the Samaritans came and listened to Jesus they said to her: "We do not believe any longer on account of your talk; for we have heard for ourselves and we know that this man is for a certainty the savior of the world."—John 4:29, 42.

[21] So there is no need to wait. The fishermen disciples in the days of Jesus did not wait, but followed him into the ministry. Paul did not wait when he got the invitation to the ministry and received instructions from Ananias, but the Scriptures point out that, after just a few days with the disciples in Damascus, "immediately in the synagogues he began to preach Jesus." (Acts 9:19, 20) Now the ministry is even more urgent because of the times in which we live, and the reason for serving God is even stronger: "The world is passing away and so is its desire, but he that does the will of God remains forever." So now is the time to use life to serve Jehovah. —1 John 2:17.

[22] Do not say as the Israelites did when they brought lame and crippled sacrifices: "It is of no value to serve God." They took the attitude that "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." Instead, remember that this is the time when 'those in fear of Jehovah speak with one another, each one with his companion, and Jehovah

19. How can one become qualified for the ministry?
20, 21. Must one wait a long time before he shares the truth with others? Why is it urgent now?
22. Why is it wise to use our life to serve Jehovah?

keeps paying attention and listening.' And what is the result of using our life in Jehovah's service? He assures us, "a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name." So if you want to be one of the happy ones who will be remembered by Jehovah for life in his righteous new system of things, then use your life to serve him now by proclaiming the good news of Jehovah's established kingdom.—Mal. 3:15, 16.

RIGHT MOTIVE IN SERVING GOD

ONE who chooses the ministry as his life's work is sure to have his friends ask, Why be a minister? Is it because he really feels that is what God wants, or what is his reason for making this choice? One who goes into the legal or medical fields may feel he has a special talent for such work or that it will give him a good income or position in the community. Another may become a teacher because of the opportunity it gives him to mold the lives of his students. But the individual who enters a life career with truly selfless motives is rare. Yet this was the case of the early disciples of Jesus, just as it is with true Christians today.

[2] Why did Jesus give up the carpentry instead of devoting his talents to that and gaining renown as a craftsman? Why did Luke the physician discontinue his lucrative profession to devote his life to the ministry? Why did the apostles give up their commercial fishing activities? Certainly these men were not looking for self-interests or a high position in the community when they associated with one who was described as 'despised and avoided by men.' (Isa. 53:3) They worked with Jesus in the ministry because they knew he had the truth. When a number of disciples were stumbled due to a difficult teaching, Jesus said to the twelve: "You do not want to go also, do you?" Then Peter replied: "Lord, whom shall we go away to? You have sayings of everlasting life." They knew that learning the truth and then serving God would bring them everlasting life; so they willingly changed their whole way of life to share in the ministry.—John 6:67, 68.

[3] Just as there was a great contrast between the pompous, self-seeking clergy of Jesus' day and the apostles who associated with him for the love of the truth, so today there is a great difference between the paid clergy of Christendom and those who voluntarily teach and preach as Jehovah's witnesses. (Matt. 23:5-8; Mic. 3:11) Illustrating this is the comment of a former minister as reported in the *Saturday Evening Post*, November 17, 1962: "We were not troubled by just this incident, or just our church, but by what the ministry in general had come to mean. We thought of my fellow ministers in our area. All considered themselves Christians. Yet we seemed to be competitors—for the largest membership increase, the most impressive building, the most prominent prospective members . . . Some politicked shamelessly

1. How does the Christian motive for service compare with worldly reasons?
2. What attitude did the disciples have toward the ministry?
3. Why did one clergyman give up his position?

for the friendship of others who might assist in their promotion to more prominent churches. Certainly we never discussed theological questions or how to meet better the spiritual needs of our communities. At ministerial meetings the talk was mostly about buildings, salaries or membership-campaign gimmicks . . . This was not the ministry to which I had felt a call." Although he still believed in Jesus Christ, he quit the ministry because he felt his life would be wasted as a recreation director or on what seemed to him to be little more than a Sunday-morning, mutual-admiration society.

4 Surely just having a large increase in members or having a financially affluent congregation or the largest church was not what interested Christ or those who served with him. Jesus was interested in finding those who would worship God in spirit and in truth, rather than in having large crowds come to hear him preach soothing sermons. In fact, he pointed out that the road that would lead to destruction would be the broad one, but the road to life would be narrow and straight and difficult to follow. Even so, the apostle Paul recognized that there were some who served God with the wrong motive. As he said, "some are preaching the Christ through envy and rivalry." That seems to be the case now when modern-day ministers compete for large buildings or large church attendances. However, Paul went on to say, "but others also through good will. The latter are publicizing the Christ out of love . . . but the former do it out of contentiousness, not with a pure motive."—Phil. 1:15-17.

5 Jehovah does not only look on the service a person renders or his position, but he looks on the heart to determine the motive of those serving him. So it is up to each Christian to consider his personal motive for serving God, whether it is for personal reasons or out of rivalry or a spirit of competition, or out of love and with goodwill and a pure motive. Do not let your "service" be that of a formal worshiper content as long as nothing is required of him. Such ones even begrudge taking the time to discuss their faith. As the former clergyman referred to previously complained, "The people would rather hear about *their* idea of Christianity than Christ's . . . Not only didn't they want to hear about it; they didn't want to talk about it." He found that those teaching Sunday-school classes balked at further instruction, and when he tried to develop a church-wide program of small discussion groups in members' homes to develop them spiritually, no more than ten persons ever attended, and within two months the program was dead. This certainly is a far cry from the Christianity Jesus taught when he said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." Jesus set the lead by showing that true worship is demonstrated by service.—Matt. 22:37.

4. What was Jesus interested in? What did Paul have to say about the right motive for service?
5. How should real interest in true worship be shown?

WILLING SERVICE OF JEHOVAH

6 Just as the psalmist long ago foretold, there are men on the earth today who desire to serve Jehovah whole-souled. David prophesied: "Your people will offer themselves willingly on the day of your military force." (Ps. 110:3) They show a keen interest in learning and studying God's Word. They are happy to talk about the Scriptures and are moved by a heartfelt desire to serve Jehovah. As a result they dedicate their lives to Jehovah and symbolize it by public baptism. This was the simple, early Christian form of becoming a disciple, and

6. What attitude do thousands of Christians show today?

it is the same method that is practiced by Jehovah's witnesses today. It is wonderful to see thousands taking this step each year. In fact, during 1963, 62,798 individuals worldwide were baptized in symbol of their dedication of their lives to Jehovah to share in the ministry. They are not serving for financial advantage anymore than the early apostles were. Nor are they deterred by the lack of interest shown by the people generally, but they serve for the joy of representing Jehovah and advancing Kingdom interests. They serve for love of God and love of neighbor. They recognize the truthfulness of Jesus' words, "You cannot slave for God and for Riches," and so they put the Kingdom interests and the ministry first in their lives.—Matt. 6:24; 1 Cor. 9:18.

[7] From the time of Job it has been Satan's contention that men serve God for selfish reasons: "Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed . . . But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face." (Job 1:9-11) But Job was not serving God for what he might receive in the way of material comforts or a prosperous way of life. Even when he lost all his possessions, including his sons and daughters, in a series of calamities, still Job said simply: "Jehovah himself has given, and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed." (Job 1:21) So Job did not serve Jehovah for material benefits, and neither do Jehovah's people at this time. They feel as the apostle Paul did regarding his service to God, when he said: "We are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking."—2 Cor. 2:17.

[8] It may be quite startling to many to realize that in the 22,761 congregations of Jehovah's witnesses worldwide, neither the presiding minister nor his ministerial assistants are serving because they receive a salary or a parish home or retirement benefits or anything like that. Rather, they support themselves as the early Christians did and accept the ministry as a trust from God. In this they follow the example of the apostle Paul. To be no burden on the Christians he served, he worked at his trade as a tentmaker. Therefore he could state: "I have coveted no man's silver or gold or apparel. You yourselves know that these hands have attended to the needs of me and of those with me." Paul also emphasized the right motive for sharing in the ministry when he stated: "By thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' " So Paul was not in the ministry for some personal advantage, but, rather, for the joy that he gained in helping others and sharing the truth with them.—Acts 18:3; 20:33-35.

REWARDS AND TRIALS OF SERVICE

[9] Nevertheless, the Scriptures show that Jehovah holds out many spiritual blessings and also the reward of everlasting life to those who serve him. This is not a selfish inducement to service, but, rather, an encouragement to faith and perseverance and an evidence of Jehovah's love. The Scriptures tell how men of faith in ancient times had confidence in the promises Jehovah gave and were encouraged despite fierce

7. Why was Satan's accusation false?

8. How do Jehovah's witnesses follow the example of Paul?

9. What should our faith include? Give examples of men of faith and what they looked forward to.

opposition. Thus Hebrews 11:6 states: "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." We are told that Abraham looked forward to God's kingdom arrangement, "awaiting the city having real foundations, the builder and creator of which city is God." Of Moses it is stated: "He esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward."—Heb. 11:10, 26.

10 Paul also mentioned the Christian hope in the future as a reason for serving when he wrote the Colossians: "We heard of your faith in connection with Christ Jesus and the love you have for all the holy ones because of the hope that is being reserved for you in the heavens. This hope you heard of before by the telling of the truth of that good news." Even of Jesus it was said: "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." So it is not selfish or wrong to believe that God becomes the rewarder of those earnestly seeking him, nor can it be said that our motive in serving is wrong because we have such a hope.—Col. 1:4, 5; Heb. 12:2; Rom. 12:12.

11 It is this prospect of life in the new system of things with all its wonderful blessings that often moves new students of the Scriptures to share the truth with others, and as they progress to maturity it is the conviction of what they have learned that keeps them faithful even after years of service. It gives them a firm determination to meet the divine requirements for life, and they have confidence that God will reward those faithfully serving him, even though they may be faced with death due to their faithful worship, just as Jesus was. Jesus foreknew that in the time of the end, in which we are now living, there would be many men and women earnestly serving God, and so he prophesied: "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.

12 Being a house-to-house preacher of the good news is perhaps the most difficult of all jobs. It is not going to bring one a life of popularity or flattering titles or a comfortable income or powerful connections in government anymore than it did for Jesus. The fact that the ministers of Christendom generally do have public esteem and a respected social position, salary inducements, and so forth, tends to classify them as friends of the world, like the scribes and Pharisees of Jesus' day who were not the true proclaimers of the good news but actually opposers of it. Those who work to gain the approval of the present world system have their reward now, but those who serve to advance the Kingdom interests look forward to the reward of life in the new order of righteousness. They find that with a knowledge of God's Word comes the obligation to use it, and they are happy to have such a privilege. Actually every Christian is obliged to serve as a minister of God; otherwise he cannot truly say he is a Christian or follower of Christ. Despite the hardships, the ministry is the greatest privilege a man can enjoy, an opportunity that cannot be bought with money, being granted by God.—Matt. 23:8-10; Jas. 4:4; John 17:14.

13 Jehovah's witnesses expect that sharing in the ministry will bring opposition,

10. How do we know it is not wrong to look forward to the promise of a reward?
11. How does the prospect of future blessings help one?
12. Why should we continue in the house-to-house ministry despite the opposition encountered?
13. How and why have Christians shown their devotion to Jehovah regardless of persecution?

even from those who also profess to be Christians. They have often been falsely accused of being spies, Zionists, seditionists, just as Paul was accused in his day of being 'a pestilent fellow, stirring up seditions among the Jews, and a spearhead of the sect of the Nazarenes.' During war years Witnesses were given the choice of renouncing their faith or dying. In some countries they endured long years in prison because of refusing to forsake their neutral position as ministers of Jehovah, and some still suffer imprisonment. Why do they consider the service of God so important that they even give their lives for it? Because they believe the truth of God's Word and have the hope of gaining the reward of everlasting life. As Paul explained, "Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." Paul was so convinced of God's faithfulness that he declared: "Neither death nor life nor angels nor governments nor things now here nor things to come . . . will be able to separate us from God's love." Paul showed his appreciation for God's love by his service. —Acts 24:5; Gal. 1:10; Rom. 8:38, 39.

[14] Jesus likewise, even knowing the portion that was in store for him, persisted in his faithful service of Jehovah. He had come to do his Father's will and resolved to carry it out even though it meant his death. His steadfast course and his desire to be faithful under all circumstances were also based on love, as he said: "in order for the world to know that I love the Father." Such love today helps us to witness to all we meet with perfect freedom of speech, not holding back from explaining the truth to others. As the apostle John said: "There is no fear in love." And why do Christians have this unwavering love? 'Because God first loved us.'—John 14:31; 1 John 4:17-19.

14. What does love have to do with service?

SERVING FOR LOVE OF GOD

[15] If someone asked you why a Christian should serve God, how would you answer? One young publisher of the good news who offered some Bible literature to a householder was asked what she would get for her work. She answered, "Everlasting life!" She had faith in Jehovah's promise. What reason would you give for serving God that might help encourage someone else to serve? We might ask, Why did Jesus serve Jehovah? Because his love for the Father moved him to do his Father's will and witness to the truth. (John 18:37) Why did Paul serve God? Because he knew it meant life for him and for those who listened to the message. That was why he served as an ambassador of the good news, carrying on the work Christ started. —2 Cor. 5:20.

[16] So we can say that our service is based on love for God and neighbor, that it is according to Jesus' own instructions, and that it means salvation to carry it out. (Matt. 22:37-39; 28:19; 1 Tim. 4:16) Serving God gives a real reason for living, not just for personal survival, but to contribute something upbuilding to others, giving them hope of life according to God's purpose.—Rom. 8:28.

[17] It may be that some start in the house-to-house ministry, particularly children, because of being influenced by family or friends. They associate with the local congregation and share in the service without putting their heart in it. Others may feel that this is the best religion they have found and yet they have never studied deeply enough to have an impelling desire to share what they have learned. A few may enjoy the good association with up-

15. Why did Jesus and the apostles serve God?
16. What are some strong reasons for serving?
17. On what should our service be based, and why?

right people and feel it is worth the effort to cultivate, while others may even associate for selfish reasons to corrupt or destroy the faith of those they meet. But whatever the reason, Jehovah knows the heart, and those serving for the wrong motive will never receive his blessing or the reward of life. So our service should not be based on fear of consequences due to failure to serve, nor for selfish personal reasons, but, rather, on a true and heartfelt love for our Creator.—2 Cor. 6:1, 2; Jer. 20:9.

18 There is a need for each one to build up and strengthen his faith, his love and appreciation of the truth, and then practice diligently the righteousness of God that makes our service acceptable to him. One who shares in the ministry should be deeply concerned about those to whom he ministers and bend every effort to improve his presentation and effectiveness so that he will be able to aid them. This is the attitude that Jehovah himself expressed at Ezekiel 33:11: "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. Turn back, turn back from your bad ways, for why is it that you should die?" Our service now may well mean life for ourselves as well as for others.

19 If some serve to please relatives or loved ones, what will happen when this old system nears its end and Gog of Magog attacks Jehovah's people? If our reason for serving God is actually to please men, we will not be pleasing to God nor will we hold up under the pressure of this all-out attack. (Ezek. 38:11, 16) Those who serve for wrong reasons or for personal interests will be weeded out after a while. Not only will they have opposition from worldly friends or even from their own family as in Job's case, but they will wither under the false charges often leveled against Christians. If those who serve for false motives do not drop out in time by themselves because of lack of faith, Jehovah himself by means of the angels will cull out those who are undeserving of life and will consign them to destruction at the coming battle of Armageddon. (Matt. 24:12; 13:20, 21, 38-41) It is clear that those who may serve temporarily for selfish reasons only fool themselves. Jesus emphasized this when he said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21-23.

20 If we hope to be among the multitude of true praisers of Jehovah who will receive a crown of life, then we must not be swayed by any opposition that may come against us. Instead, like the discreet man of Jesus' illustration, we will build our house upon the rock-mass of obedience to Christ Jesus, establishing our faith in him and working to deepen, enlarge and strengthen our knowledge of the truth, living up to it and aiding others also to gain a similarly solid foundation of obedience that will mean life. Then when the storms of opposition that the Scriptures foretell sweep down on Jehovah's people in trouble such as will never be seen again, our faithful obedience will not be swept away, but will stand up under all battering opposition and aid us in standing firm for right worship. (Matt. 7:24-27) There is nothing that we can give to God to show our love for him and our appreciation for life and the future blessings that he holds out for us except our worship and service; so we should give this wholeheartedly.—Heb. 13:15.

18. What attitude should we have toward those we serve?
19. What will happen to those serving for selfish motives?
20. How can we strengthen our position in Jehovah's favor?

[21] Knowing and serving Jehovah bring blessings even now. We do not have cause to fret due to the unsettled conditions in the world, but, rather, have peace of mind and confidence because of our knowledge of the Scriptures. While we may lose the friendship of worldly acquaintances or even our own family, we receive brothers and sisters, fathers and mothers and homes a hundredfold from Jehovah's family, and, in addition, the promise of everlasting life. We can be confident of this, "for God is not unrighteous so as to forget your work and the love you showed for his name." To gain this Paul counsels: "But we desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." —Heb. 6:10-12; Rom. 8:6; Mark 10:30.

[22] Thus while the majority may choose a career because of personal desires for prestige or a good financial return, these are not what win God's favor. But one's serving for the Scriptural motives of love for God and neighbor and with appreciation for the blessings and hope Jehovah holds out does result in right standing with God. Just as there is much to be done now in the work of Jehovah and in sharing the truth with men seeking God, so there will be much to be accomplished in beautifying and populating the earth during the thousand-year reign of Christ. The motive for serving then will continue to be our love for Jehovah. If you desire to live in that happy time, then show it by faithful service. Remember that Jehovah's book of remembrance is being written now. As his Word records, "'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. 3:17, 18.

21. What blessings does Jehovah give his servants now, and what is required of us?
22. What results in right standing with Jehovah? What is the advantage for the one serving God?

Truth Not Bought with Money

IN ISRAEL a Jewish person became interested in the work of Jehovah's witnesses, resulting in the following experience: "One day someone knocked at my door. A man entered from the rabbinate and told me that the rabbinate had heard that I had changed my religion. The committee of the rabbinate met to discuss the matter, and said that they are ready to help me out financially if I would return to the Jewish religion, for they thought that I had been converted to another religion because of financial reasons. I answered him saying that there are some things that cannot be bought nor sold with money, and truth of God's Word, the Bible, was one of them. This truth I have found with the aid of Jehovah's witnesses. The representative from the rabbinate then asked, 'Who is Jehovah?' I answered, 'It is a shame for a Jew not to know the name Jehovah!' I took a Bible and showed him scriptures and evidence, and asked him if he agreed to all the evidence. He began to mumble, obviously embarrassed, 'It has been a long time since I have held a Bible in my hand, so that I cannot answer from it.' Then I said to him, 'If you do not know the name of God and you do not know his written Word, the Bible, why and to whom do you pray in the synagogue?' The man did not know what to answer. He said, 'Shall I tell you a secret? I don't believe in anything. I just continue the tradition of my ancestors. The main thing is that I have a certain job at the rabbinate for which I receive a salary.' After witnessing to him, I gave him some Bible literature, and told him to thank the rabbis for their offer of financial aid, but I did not need it, as I put my trust in the living God, Jehovah."

I WANTED TO 'Walk With God'

AS TOLD BY ENOK ÖMAN

I WAS born in northern Sweden, near the Finnish border, eighty-four years ago. The past sixty years I have lived as a dedicated Christian, and now as a white-haired man I am happy to look back upon fifty-three years of full-time service in the ministry of Jehovah God.

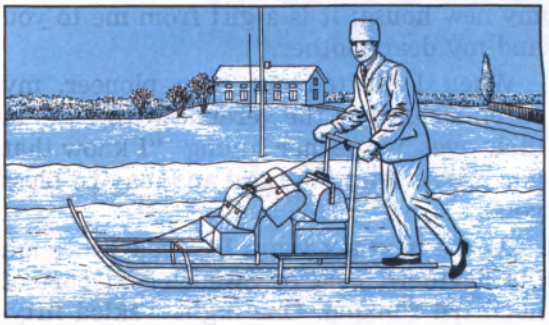
I still remember how I used to sit on my mother's lap while she taught me about God and his power. When I was thirteen years of age my thirst for knowledge was awakened, and I began reading a great deal. The pleasures of the world seemed empty to me. As a young man it made a deep impression on me when I read in the Bible that "Enoch walked with God." I wanted to do the same thing.

Thus it was that when I was twenty-two years old I stood outside our home on a starry night and looked up at the Milky Way, and that night I dedicated myself to the Maker of this wonderful, awe-inspiring universe. But it was a few years before I really learned how to 'walk with God.'

When I was twenty-four I studied at a high school in the northern part of Sweden. In the same locality there was an agricultural school, and its director was head of both schools. When, in 1905, I became an agronomist, the director said to me: "I want to go back to southern Sweden. For several years I have hoped to find a pupil that I could help in further studies and then turn over to him my position as director for these two schools. I have now found that pupil. It is you, Öman. I will give you some time to think about this matter, and then I will be glad to have your answer."

I thought seriously about the matter, since I had made up my mind to 'walk with God.' I prayed to God for guidance. After thinking about the matter for three days, the decision was clear in my mind. I told the director that I wanted to go back to my home as a farmer. He bowed his head in disappointment but said: "Öman, you have my fullest respect, and I believe I understand your fine motive. I wish you the greatest blessings."

Since I wanted a home of my own, I constructed a farmhouse near my father's farmhouse. It took me six years, because I did the work myself. But during those years I did not neglect the Bible. I often studied God's Word, as well as religious books, in the hope of finding the truth on the proper way to 'walk with God.' The doctrine of eternal torment had caused me great sorrow. When I asked the religious leaders about it, they gave me no satisfactory answers. They said: "Enok, you are young, you should not think about such things."



I LEARN HOW TO 'WALK WITH GOD'

In 1911, a young pioneer or full-time preacher of Jehovah's witnesses, August Abrahamson, brought me the message of God's truth, and I obtained from him the first volume of the *Studies in the Scriptures,* "The Divine Plan of the Ages." I read the book and understood that the time spoken of by the prophet Daniel had come. The book helped me to see the falsehood of the doctrine of eternal torment. After I had studied this first volume, I determined to 'walk with God' by spending all my time bringing people the knowledge of God and his kingdom; I would be a pioneer.

From the Swedish branch office of the Watch Tower Bible and Tract Society, then in Örebro, I obtained the other five volumes and subscribed for *The Watchtower* in Swedish. I also obtained the address of Brother Abrahamson. I traveled by bicycle about seventy-five miles to get to his home. His wife and four other friends were present at my baptism in the river Lule in September, 1911.

I talked to my parents about this glorious light of truth that I had found. Both my father and my mother were very glad to hear about it, and my father said: "It must be as you say; such must a God of love be." I said to him: "From now on, I will give all my time to 'walk with God' as a pioneer for his kingdom. You can sell your farmhouse and from now on live in my new house; it is a gift from me to you and my dear mother."

When I started out as a pioneer, my parents stood on the veranda with tears in their eyes, my father saying: "I know that you are serving the Lord and may he bless you."

So the next six years I traveled through the northern part of Sweden and part of northern Finland. One night I skied fifty-three miles, and another time by kick-sleigh (*sparkstötting*) I went fifty-four miles in one day. In the summertime I traveled by bicycle. In the wintertime I skied with my bag filled with Bible literature to the isolated families who lived behind the mountains. As a rule I did not know where I would sleep when night came, but it never happened that I was without a bed. I placed much Bible literature with the people. All the kind and hospitable people I met and the many experiences I had are very treasured and joyful memories in my life.

At one time, about 1915, I came to a place called Bergsjö. I wanted to get a room for the night. There were many houses, but somehow I picked a certain house. When I told the lady of the house something about my ministerial work, she at once answered: "My husband and I are in the truth, and we are very glad to see you; you are welcome to stay with us as long as you are here." These two friends, Brother and Sister Brodin, were happy that I placed eight books and some booklets in the neighborhood. Indeed, the time I stayed in their home was a blessed time. Many years later, at the convention in Stockholm, in 1955, a brother came to me and said: "I am an adopted son of your old friends Brodin. I was four years old when you worked in Bergsjö, and I remember when you told me that I should be a witness for God's truth. Your words I have never forgotten."

During 1914-1915 I spent some time at the Swedish branch office of the Watch Tower Society. In September, 1914, we started showing in Sweden the "Photo-Drama of Creation," a motion picture depicting God's purpose for the earth and mankind. From then on to May, 1915, many thousands of persons saw it free. It stirred up great interest in the Bible and in the work of Jehovah's witnesses.

TO NORWAY

During the winter of 1916-1917, I spent some time at the Society's office in Örebro and from there I came to Oslo to serve as branch servant. It was the seventh of February, 1917, and I thought: "I know other brothers who are more capable than I." But Hebrews 10:38 helped me: "If he shrinks back, my soul has no pleasure in him."

For several years the Swedish branch office had oversight of the work in Norway, but in 1921 I received a letter from the Society's president, Brother Rutherford, in which he told me that I should work directly under the guidance of the president's office.

In 1922 I became a Norwegian citizen and that year Sister Maria Dreyer became my wife. Maria learned the truth in 1911, the same year I did. She died in 1944, seventy-one years old, having the hope "for the prize of the upward call of God by means of Christ Jesus."—Phil. 3:14.

THE NAZIS BAN THE WORK

The Kingdom work increased in Norway; and in 1940 there were seven of us working at the branch office. A few days after the Germans had occupied Norway, they imprisoned me. After spending some time in prison I got permission to go home, but often I was taken back and had to answer their many questions. On July 8, 1941, the Nazis put a ban on our work, confiscating all the Society's property. Only my wife and I were allowed to stay in the house; the other five had to leave. We lived in the house under very difficult conditions. After a while the Norwegian Nazis also visited the house, and I underwent more interrogations. During the five years of occupation, the Germans and the Norwegian Nazis took me to their office more than a hundred times. Every time I took my documents and left the house both my wife and I felt it might be the last time, since thousands of Norwegians were taken to concentration camps in Germany or were killed in Norway.

During the war we worked "underground." In many marvelous ways *The Watchtower* was sent to us from Denmark and Sweden, and the Witnesses in Norway made copies so that many could have the spiritual food. All the time I had contact with the brothers; they wrote me indirectly, since the Gestapo had me under constant observation.

The experiences of the war years had taken much of my physical strength, and I thought that it was better for the Kingdom work that a younger brother take my position. When the Society's president, N. H. Knorr, visited us in Oslo in the last days of 1945, he told me that I could stay here at Bethel as long as I wanted. Another brother was appointed branch servant.

During the war years a Sister Haldis came to Bethel to help my wife and me. She was a very good helper and took care of the Bethel home and also my sick wife until her death. Years later, in 1953, I asked Sister Haldis if she would be my wife, and we married, moving to a private home and carrying on our work for God's kingdom. I became a pioneer and Haldis worked as a nurse and also very much in the Kingdom ministry.

I am still a pioneer. It is a very precious privilege to be in the pioneer work. It also brings me great joy to be at the meetings in the congregation, and I feel it is a great loss when it is not possible for me to be there. It was really a grand privilege for me to attend the "Everlasting Good News" Assembly of Jehovah's Witnesses at Stockholm, in 1963. At eighty-four years of age, I can look back with joy and thankfulness and see the fulfillment of my earnest desire to 'walk with God,' serving the interests of his glorious kingdom.

STRONGHOLDS OF FALSE RELIGION ESTABLISHED WORLDWIDE from BABYLON

THE TIME: somewhat more than a hundred years after the Flood. THE PLACE: somewhere in Mesopotamia. A large crowd of people stand, as it were, at the threshold of a vast unpopulated earth. A marvelous opportunity is open before them. Their forefathers, under the leadership of Noah, who is still with them, had been brought by Jehovah God safely through the destruction of a "world of ungodly people" into a cleansed earth. All false worship had been destroyed. True, clean worship had been reestablished by Noah and the other seven Flood survivors as they offered up sacrifices of thanksgiving to Jehovah for his marvelous deliverance.—Gen. 8:20, 21; 9:28.

Chief among this now-expanded population are seventy family heads who have enjoyed the opportunity of living and growing up under the direction of God's servant and prophet Noah. They have had the opportunity of becoming well acquainted with the righteous God-ordained laws and precedents that Noah has established to govern human society and with the outcome of the disobedience of the pre-Flood world. They are equipped to maintain clean worship in the earth.

Now Noah informs them it is time to carry out an important command of God. They are not to stay in the one vicinity, but must spread out over the earth, people it with righteous worshipers of Jehovah God and establish his worship earthwide. If these seventy family heads act in obedience, they can establish strongholds of true worship all over the earth. Such must serve as centers for the dispensing of knowledge of God and of the requirements of true religion to all the yet-unborn nations. What a fine legacy for their children! These strongholds must stand firm against Satan the Devil, who would, if possible, reintroduce false religion. How wisely Jehovah provided for their protection from the repetition of the pre-Flood condition in which a world was enslaved in false religion and ignorance of the great Creator and Life-giver!—Gen. 4:26; 6:5, 13.

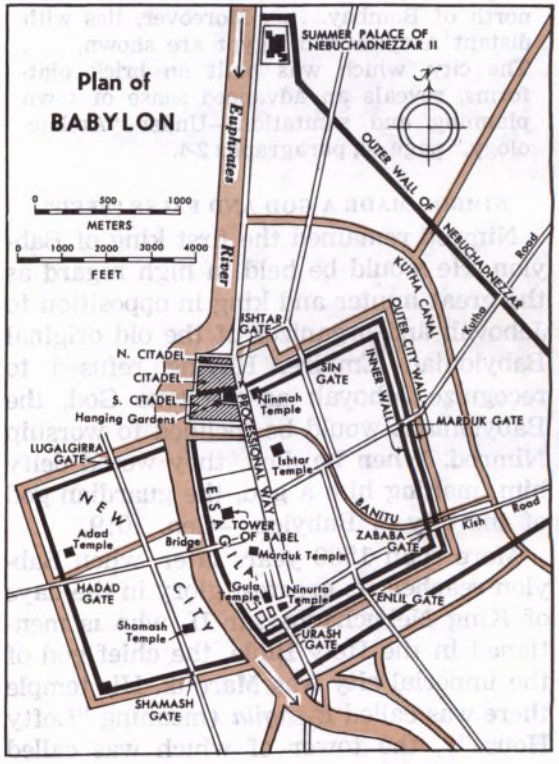
Persons familiar with the Bible account know that the majority of these seventy family heads and leaders lacked faith in God. They did not have God's name and worship uppermost in their hearts. They did not have in mind the welfare of the children of future generations. They let fear and selfishness lead to opposition to God and to a defeat of the carrying out of their commission. Instead, they had to be forcibly scattered, by a language change, to many parts of the earth. There they established strongholds of false religion through which the nations of earth have been directed away from the true God, bringing great sorrow and distress to mankind.

BABYLON THE CENTRAL STRONGHOLD

As we examine the Bible account, the evidence reveals the adversary of God, the Great Serpent, Satan the Devil, lurking unseen for a chance to instill his spirit into mankind as he had done with Adam and Eve originally. He knew that if he could control this concentrated nucleus of the human race at this point by bringing in false religion he would go far in his effort to control later generations earthwide. He played upon their fear and reluctance to go as pioneers for God's worship into the vast unpopulated areas of the earth. Moreover, he appealed to their selfishness, inducing in them a desire to make a name for themselves. Nimrod had just the right spirit to be used as Satan's tool to encourage them in this direction. Under him as self-constituted king they began to make great boasts in their opposition to God and his faithful servants Noah and Shem. They were led to believe that one great stronghold, the city of Babel with its tower, would empower them to break the restraints imposed on their selfish activities by God's laws and free them from his judgments. They thought that they could, by this united effort, blot out true worship from the earth, along with those who stood for God's worship.—Gen. 11:2-4; 10:8-10.

Did God command Noah and Shem to engage in warfare and destroy their tower and city? No. As God said, the builders would have been able to do what they had in mind to do, unless he himself took action. Jehovah himself, by confusing their languages, forcibly scattered them in various directions. The language of Noah and Shem, who stood firm for true worship of Jehovah, was not confused and their households were not scattered. Shem's descendants, for the most part, settled in the general area of Mesopotamia, but the sons of Japheth and Ham moved into other parts of the earth.—Gen. 11:5-9.

Consequently, we find that true religion was practiced by Shem and a faithful line of descendants such as Abraham in the Mesopotamian area, despite much opposition from the Babylonians and others who settled in that vicinity, while false religion was spread to all parts of the earth. So these scattered ones, instead of going out and establishing strongholds of true religion in the earth, from which their descendants would have had great blessings, carried with them the false religion of Babylon (Babel). Although they expressed their thoughts in different languages, they had the same Babylonish ideas, thereby establishing strongholds of false religion wherever they settled. This was the beginning of the worldwide empire of false religion. And while later on it developed



variations, yet it was actually one religion in opposition to Jehovah God and under the control of his adversary Satan the Devil.—Gen. 10:32.

As evidence of this spread of false religion into a worldwide empire, exercising tremendous influence on every phase of the lives of the people under it, we quote from *The Americana Annual 1962:*

> The noted Assyriologist, Prof. Samuel N. Kramer of the University of Pennsylvania, suggests that the Indus River civilization of 2500 to 1500 B.C. originated from a more ancient Mesopotamian (pre-Sumerian) civilization which had fled to the Indus Valley when the Sumerians went to Mesopotamia in strength. He suspects that the Indus civilizations were established by the people sometimes referred to as Ubaidians, after Al Ubaid, a site in southern Mesopotamia (Iraq) to which their culture has been traced.
>
> In India, government archaeologists have been excavating the 3d millennium B.C. seaport city of Lothai, on the west coast north of Bombay. . . . Moreover, ties with distant Assyria and Egypt are shown, . . . The city, which was built on brick platforms, reveals an advanced sense of town planning and sanitation.—Under "Archaeology," page 44, paragraphs 2-4.

NIMROD MADE A GOD AND FALSE "SEED"

Nimrod remained the first king of Babylon. He would be held in high regard as the great hunter and king in opposition to Jehovah and organizer of the old original Babylonian Empire. Having refused to recognize Jehovah as the true God, the Babylonians would be inclined to worship Nimrod. When he died, they would deify him, making him a god, the guardian god of the city of Babylon.—Gen. 10:9.

More than 1500 years later, when Babylon reached its greatest glory in the days of King Nebuchadnezzar II, who is mentioned in the Holy Bible, the chief god of the imperial city was Marduk. His temple there was called *E-sagila* (meaning "Lofty House"), the tower of which was called *E-teme-nanki* (meaning "House of the Foundation of Heaven and Earth"). In connection with the god Marduk, who is called Merodach in the Bible (Jer. 50:1, 2), it is interesting to read the following comments:

> Nimrod has been identified with Merodach, the god of Babylon . . . He has been identified with Gilgamesh, the hero of the epic which contains the Babylonian Deluge story . . . with various historical kings of Babylonia, . . . —*The Encyclopædia Britannica,* Volume 19, edition of 1911, page 703.
>
> Two theories are now held in regard to Nimrod's identity: . . . Those who identify Nimrod with Marduk, however, [say] that . . . the [cuneiform] signs which constitute the name of Marduk, who also is represented as a hunter, are read phonetically "Amar Ud"; and ideographically they may be read "Namr Ud"—in Hebrew "Nimrod." —*The Jewish Encyclopedia,* Volume 9, page 309.

Alexander Hislop, author of *The Two Babylons,* although deriving the name Nimrod from *Nimr,* a "leopard," and *rada* or *rad,* "to subdue," does identify Nimrod as the god Merodach. "There is no doubt," says he, "that Nimrod was a rebel, and that his rebellion was celebrated in ancient myths; but his name in that character was not Nimrod, but Merodach, or, as among the Romans, Mars, 'the rebel;' or among the Oscans of Italy, Mamers . . . , 'The causer of rebellion.' "—Page 44, footnote, of *The Two Babylons.*

In man's original garden of Eden God made a promise. This promise is found at Genesis 3:15, where God sentenced to death the Great Serpent, Satan the Devil, for inducing the perfect human couple, Adam and Eve, to join him in rebellion against their Creator. He said: "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." Unlike men of today who claim that the garden of Eden account

is only a myth, men back there in the days of Nimrod were well acquainted with this event of history and knew full well that God did make that promise. Therefore, rather than saying that no such promise was ever made, they had to twist the meaning of the promise and apply it to themselves wrongfully. When Nimrod became "a mighty one in the earth," displaying himself as a mighty hunter and setting himself up as the first king of Babylon, it became easy for the Babylonians to seize upon this circumstance to run ahead of the Edenic prophecy's actual fulfillment. In harmony with their selfish desire to make a name for themselves, it became patriotic, yes, nationalistic, for them to apply the prophecy concerning the woman's seed to Nimrod. Such a view would naturally be encouraged by Nimrod, because it would bind the people more firmly to him and his successors in office. Noah's blessing had shown that the seed would come through the line of Shem and not through the line of Ham, the grandfather of Nimrod. So the application of the prophecy at Genesis 3:15 by the Babylonians to Nimrod would be saying, falsely, that the woman's seed would be Hamitic, a Cushite. Also, if legends are correct about Nimrod's meeting a violent death, this would be explained by the Babylonians as the foretold act of the Great Serpent in bruising the heel of the woman's seed.—Gen. 9:18, 24-27.

"MOTHER AND SON" WORSHIP ORIGINATES

It would follow that Nimrod's mother would be looked upon as the "woman," the mother of the seed that was to bruise the Great Serpent in the head, though the Bible does not even mention her. She would thereby share the glory of her son, Nimrod. Almost certainly she would be revered and possibly exalted to a goddess. This would lead to the worship of the mother and son. It may be for this reason that Cush's wife came to be called Semiramis, or Z'emir-amit. The name means "The Branch Bearer." The symbolic branch would be Nimrod as the one to bring peace and to make the world calamity pass away.

In regard to this, *The Two Babylons,* pages 20, 21, says:

> The Babylonians, in their *popular religion,* supremely worshipped a Goddess Mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms . . . From Babylon, this worship of the Mother and the Child spread to the ends of the earth. In Egypt, the Mother and the Child were worshipped under the names of Isis and Osiris. In India, even to this day, as Isi and Iswara; in Asia as Cybele and Deõius; in Pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres, the Great Mother, with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Thibet, in China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a *glory* around her, exactly as if a Roman Catholic artist had been employed to set her up.
>
> The original of that mother, so widely worshipped, there is reason to believe, was Semiramis, already referred to, who, it is well known, was worshipped by the Babylonians, and other eastern nations, and that under the name of Rhea, the great Goddess "Mother."

Nimrod's mother, being the wife of Cush, was a granddaughter of Noah's wife, who survived the great flood, the same as the fishes. Note how the Babylonish pagan religion made use of this fact in deifying Semiramis:

> Of this we already have evidence in [the ancient Greek historian] Herodotus, who ascribes to her the banks that confined the Euphrates (i. 184) and knows her name as borne by a gate of Babylon (iii. 155). . . . according to the legends, in her birth as well

as in her disappearance from earth, Semiramis appears as a goddess, the daughter of the fish-goddess Atargatis, and herself connected with the doves of Ishtar or Astartē.—*The Encyclopædia Britannica*, Volume 24, edition of 1911, page 617.

It is easy to see how false religion further developed and built upon the original Babylonish ideas doctrines that are found in all the religions of the world today. We find an outstanding example of this in the doctrine of the trinity, later made a pillar of the false-religious stronghold of Christendom. Nimrod, as the first mortal man after the Flood to be deified, would become "the father of the gods" in the Babylonian system of false worship. Likewise, the so-called Semiramis would become "the mother of god," or "the mother of the gods." So, in the religion of Cush and his wife and Nimrod, more glory and prominence would be given to the son Nimrod, just as in the trinity doctrine of "God the Father, God the Son and God the Holy Ghost," Christendom gives more attention to the Son than to the Father. But in some sections of Christendom more honor and adoration are given to the Virgin Mother than to the Son or the Father; and it is taught that the Mother is the one who will actually bruise the Great Serpent in the head, and she is exalted as the Mother of God.—Gen. 3:15, *Douay*.

What a bad start was given to the nations! Instead of an inheritance of truth from strongholds of true worship, they inherited falsehood and ungodly practices from false-religious centers, due to the selfish, faithless disobedience of their forefathers. Did this outcome of events thwart Jehovah God in his purpose? Would there be a way by which Jehovah would cope with these false-religious strongholds and eventually deliver righteously disposed persons from their grip? Would he carry out his purpose as originally stated to have his name made great and his worship established throughout the earth without a rival? Listen to what he says: "For just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater, so my word that goes forth from my mouth will prove to be. It 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." —Isa. 55:10, 11.

COMING IN THE NEXT ISSUE

- Jehovah, the God of Progressive Revelation.
- Keeping Abreast with Revealed Truth.
- To Whom Do You Belong?
- Babylon Lays Religious Foundations for World Deception.
- Youths, Keep Your Integrity While at School.

It is most important, since all nations have been greatly affected, to see what steps God has taken to break the power of these strongholds of false religion and to liberate people right out of the midst of them. We shall observe, in succeeding issues of this magazine, the progress of his purposes side by side with the development of false religion.

Showing CHRISTIAN LOVE at ASSEMBLIES

"BY THIS all will know that you are my disciples, if you have love among yourselves." (John 13:35) Yes, so important is Christian love that Jesus told his followers it would distinguish them as having the true faith. Christians, therefore, want to follow the example Jesus laid down by diligently cultivating this outstanding quality, love.

Love expresses itself in action, by what it does. It goes much beyond expressions made with the mouth. It backs up this oral profession with activity rooted in unselfish consideration for one's fellowman. Especially is this unselfish activity prominent among those in the Christian faith.

A grand occasion for displaying sincere Christian love is when God's people gather together each year at large assemblies. Here, dedicated servants of God, together with many newly interested persons, come together to be taught from God's Word. They are instructed in Christian doctrine and practice, all of which aids them in their advancement toward Christian maturity. Such gatherings are particularly essential in our time, the last days of this wicked system of things. The apostle Paul counseled: "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.

One of the most important ways to show love at such assemblies is to concentrate on the instruction being given from the platform. This shows love for Jehovah, his organization, and also for other persons in attendance, as they will not be distracted from listening by unnecessary activity. Of course, a few persons may be carrying on essential assembly work, but this too is kept to the absolute minimum. The main purpose of the assembly must be kept in mind at all times and nothing should detract us from it. Note how the Bible shows what this purpose is: "Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, *in order that they may listen and in order that they may learn,* as they must fear Jehovah your God and take care to carry out all the words of this law." (Deut. 31:12) When God's law is being expounded, this is no time to be walking around or visiting. The program deserves our total attention.

Another practical way to show love at assemblies is for us to be considerate regarding the seating arrangement. Seats should be used the same way they are in any Kingdom Hall of Jehovah's witnesses. As we would not put songbooks, newspapers or umbrellas on seats to "reserve" them, so we should not make a practice of that at larger assemblies. As you come in, take the seats that are available or those to which the attendants direct you. A considerate person will not reserve seats and so keep others from using them if he is not yet ready to be seated. Of course, parents should sit with their children, and if one of the family is delayed for a short time caring for responsibilities before an assembly session, it is only natural that the other members of the family would want to find a place for him to sit with the rest of them. But that is quite differ-

ent from having one person go ahead to reserve seats for a group of friends who are not yet ready to be seated themselves.

When a person leaves his seat after a session, it is also showing consideration if he takes his things with him instead of leaving them on the seat to hold it for later in the day. Of course, if an emergency arises and it is necessary for one to leave for a few moments during a session, but that one will be returning right away, this is a different situation. Then, too, at times some seats are roped off to accommodate assembly workers who have duties that keep them until the last minute, and no one minds this; they appreciate the service these brothers are rendering.

Displaying proper conduct at assemblies also involves other matters. How disrespectful it would be to engage in frivolous activities during the sessions when God's Word is being expounded! A mature Christian is careful not to engage in conduct that detracts from the dignity of the occasion or that distracts others seated about him. In this connection young persons especially should exercise care that they do not become more interested in associating with one another than in what is being said and done on the platform. Showy public displays of affection, persistent talking, laughing or milling about during sessions, and unnecessarily walking in front of others to get in and out of seats manifest a lack of Christian love. "Love . . . does not behave indecently, does not look for its own interests."—1 Cor. 13:4, 5.

Here parents have a heavy responsibility to maintain proper discipline of their young. They should know where their children are at all times, and during sessions the children should be seated with their parents. If other young ones want to come and sit with your family, then this should be properly arranged with the heads of both families. So seating for minor children, including teen-agers, should not be left up to the discretion of the young, nor should they be left alone without adequate supervision, for "foolishness is tied up with the heart of a boy."—Prov. 22:15.

Christian love is also shown by being considerate and patient when in line for food and literature, or at other times. It is loving, too, to be considerate of those in whose homes we stay. Since they have extended hospitality, we lovingly respond by being careful to set a good example, by not staying up long after we return to our rooms, talking loudly or in any other way disturbing the householder.

Appreciate, too, that not all in attendance have the same degree of maturity. Some are there for the first time, others are young or inexperienced. Therefore, the Christian does not expect the same from all and is generous in overlooking the mistakes of others, for "love is long-suffering." —1 Cor. 13:4.

By showing a keen desire to put into practical use the love we have been cultivating in the local Christian congregation, we will be doing what the apostle John counseled when he said: "Let us love, neither in word nor with the tongue, but in deed and truth." (1 John 3:18) And how often others notice this love! Note what a New Zealand newspaper, the *Challenge* of August 30, 1961, stated when reporting on a large assembly of Jehovah's witnesses: "National newsmen noticed it, landladies noticed it, coach drivers noticed it, and I have noticed it—the high standard of conduct among Witnesses."

Yes, show Christian love at assemblies, thereby bringing happiness to yourself and others in attendance, and, above all, bringing honor to God's name!

Maintaining Maturity with Our Brothers

MATURITY is defined as ripeness, full development, fullness of growth. Basically it means perfection or completeness. There are various kinds of maturity: physical, mental, emotional and spiritual. As Christian ministers we are particularly interested in spiritual maturity.

Spiritual maturity is not something that is naturally inherited, as some special talent often is, nor does it come naturally with the years as does physical maturity. It is something that has to be worked at, regularly and with diligence. But it is worth the effort, for the spiritually mature person manifests the fruitage of the spirit. He is able to resist temptations, is not easily offended but slow to wrath, patient, long-suffering.—Gal. 5:22, 23.

More than that, the spiritually mature person has a good knowledge of God's Word, of His purposes and of His will for him. He is able to instruct and train others in the ministry; in fact, he is very much concerned with helping others and he himself is fruitful in the ministry. And, most important of all, he gains God's approval, for he brings honor to God's name. How fitting, therefore, the counsel found at Hebrews 6:1, 12: "Press on to maturity, . . . in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises"!*

How can we attain to such maturity? First of all, by daily diligent study of God's Word, even as God commanded Joshua. (Josh. 1:8) To progress to maturity we also need the help of the Christian congregation and therefore must heed the admonition not to forsake the assembling of ourselves together. (Heb. 10:24, 25) After taking in knowledge we need to receive training in the ministry, even as the graduate of a medical school must first serve as an intern before he is licensed to practice on his own. Regularly sharing in the preaching of the good news of God's kingdom will also help us to advance to maturity. Nor may we overlook prayer but must "persevere in prayer." (Rom. 12:12) In coming to God in prayer we want to come with due respect, recognizing Jehovah God's greatness and our insignificance. And in our prayers we do not want to think only of ourselves but of others also.—Eph. 1:16-18.

In striving for maturity we must keep in mind also that maturity requires different things of different persons. It requires certain things of parents, of children, of husbands, of wives, of overseers, and so forth. It might be said that each such state puts a premium on certain qualities. Thus leadership, initiative and organizational ability are required of husbands and overseers more than of wives and children.

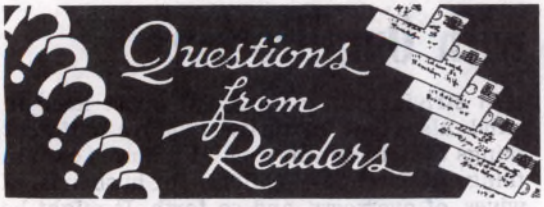
In striving for maturity we must guard against looking to men, for that will retard our progress. Why look to men when we have such a perfect example before us as Jesus Christ? What maturity he displayed in his intense love for righteousness, his complete hatred for what was bad! He was loyal to God and truth and showed it by his words and actions. He was unselfish and at all times obedient to his heavenly Father.

Having once attained to maturity, may we relax, fold our hands and think that the race is won, as it were? By no means! Maturity is easily lost unless we keep working at it regularly. Even as the same essentials of wholesome food, fresh air, sunshine, bodily exercise and enough rest and sleep that helped the youth to become a man are needed to maintain health and strength as a man, so with our spiritual lives. All that helped us to attain to maturity we must work at to maintain maturity with our brothers.

That maturity can be lost the Scriptures clearly show. There was King Solomon; he certainly was mature at one time but he lost it and died out of favor with God. There was Judas, who was chosen as one of the apostles, and Demas, the co-worker of the apostle Paul; but Judas and Demas lost their maturity.

How fitting, therefore, the counsel contained in our theme for the month of June, that we be concerned with "maintaining maturity with our brothers"! To maintain that maturity we must keep working at it, even as we had to work at attaining to it in the first place. And note that the emphasis is on maintaining maturity with our brothers. That will contribute to peace, harmony, building one another up and spiritual prosperity. And let us never overlook the chief objective of our maintaining maturity, which is that we might praise and bring honor to Jehovah God both by word and by deed.

* For details see *The Watchtower*, July 1, 1963.



● Did the serpent lose legs or feet as means of movement as a result of the divine curse recorded at Genesis 3:14?

At Genesis 3:14 we are told: "And Jehovah God proceeded to say to the serpent: 'Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life.'" This is the only place in the Bible where any indication is given that the serpent did not at one time travel on its belly.

What is said here is, of course, directed principally to the invisible spirit creature who used the literal serpent as his mouthpiece. It foretells his debasement. But for the symbolic application of this judgment upon the wicked spirit creature who became Satan to have any force there must be a fulfillment of it in the literal serpent, which has come to symbolize Satan. It, therefore, is reasonable to conclude that before God cursed it the serpent possessed legs that elevated it above the ground. As he had the power to create the serpent in the first place, God had the power to transform its body so that it ceased to have legs and was able to move about on its belly.

ANNOUNCEMENTS

CONVENTION INFORMATION

The "Fruitage of the Spirit" Assembly of Jehovah's Witnesses scheduled for Anchorage, Alaska, July 30–August 2, will be held at the Wendler Junior High, Lake Otis Road at Northern Lights, instead of at the Sydney Laurence Auditorium. An assembly will also be held August 27-30 at Humber Gardens in Corner Brook, Newfoundland; and rooming accommodations will be handled at the Kingdom Hall, Wellington Street, Corner Brook. The rooming address for the assembly in Southport, Lancashire, England, is now available; it is 83 Hart Street, Southport. For the assembly at Prince George, B.C., Canada, August 13-16, the rooming address has been changed to 663 Douglas St., Prince George, B.C. The French assembly at Granby, Quebec, Canada, July 23-26, will be at the Municipal Stadium, St. Marc St.; rooming: Tinning Corners, R.R. 1, Granby, Quebec.

For complete information concerning assembly dates and locations for the United States, Canada and the British Isles, see the May 1 issue of *The Watchtower*.

FIELD MINISTRY

During June Jehovah's witnesses will continue to share unitedly in the ministry, so cooperating together to maintain their spiritual maturity. As they do so they will be aiding others to acquire the Scriptural knowledge they need in order to serve God. This they will do by offering the modern-English *New World Translation of the Holy Scriptures*, with a free Bible-study booklet, on a contribution of $1. To those who read Dutch, French, German, Italian, Portuguese or Spanish, they will offer the *New World Translation of the Christian Greek Scriptures* for just 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 5: Using Life to Serve Jehovah. Page 328.
July 12: Right Motive in Serving God. Page 334.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JUNE 15, 1964
Semimonthly

JEHOVAH, THE GOD OF PROGRESSIVE REVELATION

KEEPING ABREAST WITH REVEALED TRUTH

TO WHOM DO YOU BELONG?

YOUTHS, KEEP YOUR INTEGRITY WHILE AT SCHOOL

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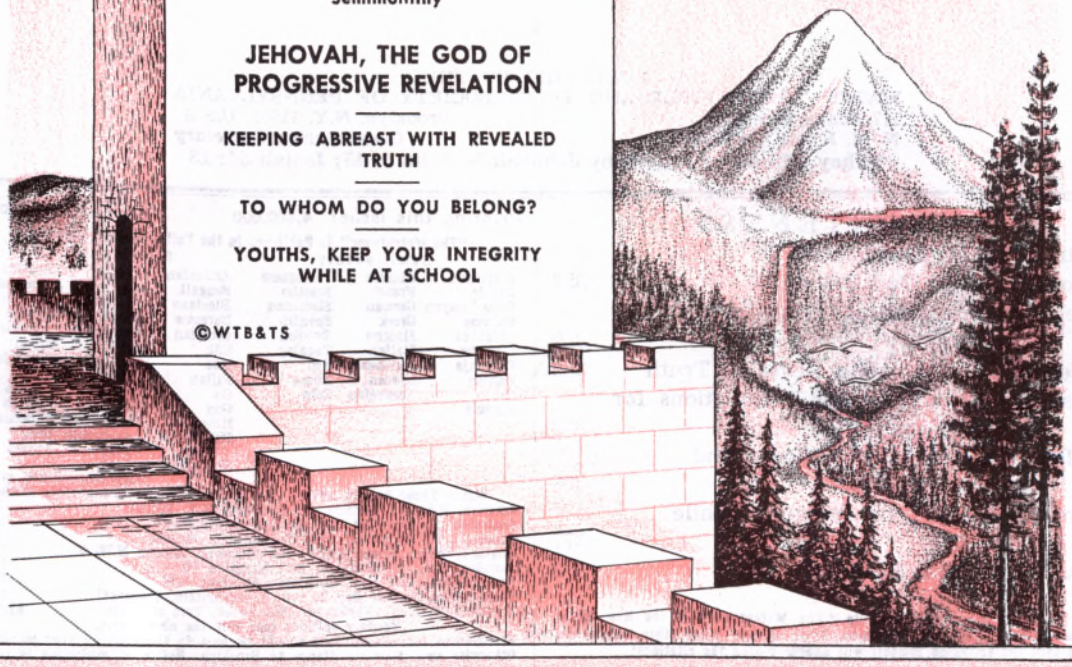

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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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Strive to be CONSISTENT

"CONSISTENCY, you are a jewel!" That is an expression frequently heard when someone manifests inconsistency. And since we all are imperfect, we are all likely at times to be inconsistent.

But that does not mean that we should not aim for consistency. We should, for consistency means "harmony of conduct or practice with profession; persistent adherence to moral or ethical standards in thought and action." In other words, we should practice what we preach and should not be tempted from a course of right conduct. The Creator, Jehovah God, and his Son, Jesus Christ, are consistent and we should be imitators of them in this.—Matt. 5:48; Heb. 6:18; 13:8.

Inconsistency being a common human failing, it is not surprising to find that those who write on the subject frequently speak disparagingly of consistency. "Don't be 'consistent,' but be simply true," once said a noted American jurist. But did he have a point? Not according to the dictionary. And said another writer on the subject: "Consistency is the quality of a stagnant mind," as if consistency ruled out progress. It does not. And wrote a popular American essayist years ago: "With consistency a great soul has simply nothing to do." But are not the laws of nature consistent? They are, and they are the product of the greatest Soul in the universe.—Jer. 51:14.

It may well be that some disparage consistency because they do not want to submit to its demands. Thus one historian tells that Thomas Jefferson, who by many Americans is considered to be the democratic man, the lover of freedom *par excellence,* apparently saw nothing inconsistent between his severe denunciations of slavery and his owning many slaves himself. Then again, although he preached that 'error need not be feared so long as reason is free to combat it,' yet he sought, inconsistently, to make the University of Virginia a stronghold of his Unitarian religious ideas and of his Republican political philosophy.—*Annals of the American Academy of Political and Social Science,* May 1963.

The Bible, man's only sure guide, does not gloss over inconsistency; it does not wink at it or condone it. Rather, throughout its pages it strongly condemns inconsistency. How bluntly Jesus, the Son of God, exposed the inconsistency of the religious leaders of his day! They claimed to be the children of Abraham but they were

not doing the works of Abraham. They claimed to believe in Moses; but if they had, they would have believed also in Jesus, for Moses wrote of Jesus.—John 5: 44-47; 8:39, 40.

Those men had seated themselves in Moses' seat, teaching his law, but did they practice what they preached? No, they were inconsistent. "They say but do not perform," Jesus declared. Further highlighting their inconsistency, Jesus said that they were straining out gnats while swallowing camels.—Matt. 23:2, 3, 24.

The apostle Paul, though a learned man, did not disparage consistency as modern learned men are prone to do. In imitation of Jesus he lashed out strongly at Jews who were guilty of inconsistency: "Do you, however, the one teaching someone else, not teach yourself? You, the one preaching 'Do not steal,' do you steal? You, the one saying 'Do not commit adultery,' do you commit adultery?"—Rom. 2:17, 21, 22.

Today, especially in the pulpits, there is much inconsistency. Men claim to be Christian ministers and yet they pour ridicule on the Bible accounts of creation, the flood of Noah's day, and so forth, incidents to which Jesus Christ referred as historical. Besides, did not Jesus say, "Your word is truth"? And as far as Jesus was concerned, God's written Word at that time consisted of the Hebrew Scriptures.—John 17:17; Matt. 19:3-6; 24:37-39.

Not that the requirement of consistency is flouted only by the clergy. There are ever so many people who loudly boast of their patriotism, making a show of it by waving and saluting flags, singing the national anthem and celebrating national holidays. However, their true colors are betrayed by their eagerness to cheat their country in the matter of paying taxes.

Then again, parents often come short in the matter of consistency in dealing with their children. They warn their children that they will be punished if they do this or that, and then the children go ahead and do it anyhow and the parent ignores the disobedience. Or a parent may punish a child for doing a certain thing one day and on another day let the child get away with it. And, most serious of all, inconsistency is shown when a parent tells a child not to lie, steal, gossip, and so forth, and then the child sees and hears the parent doing those very things.

What causes people to be inconsistent? It could be simply carelessness, or it could be selfishness—most likely it is in many cases. However, it also could be due to not having or not recognizing any firm and sound standard by which to guide oneself.

The Creator of man, Jehovah God, has provided man with a sure guide, his Word, the Bible. It was given to serve as 'a lamp to our feet and a light to our roadway.' It is filled with sound counsel that covers all of life's situations and relationships. On the one hand, it shows that 'it is Jehovah God alone to whom we must render worship,' and, on the other hand, that 'all the things that we want others to do to us we should do to them.'—Ps. 119:105; Matt. 22:37-39; 4:10; 7:12.

More than that, the Bible also supplies the motivation for a consistent righteous course of action. This it does by inculcating the fear of Jehovah, which means hating what is bad and which is the beginning of wisdom. To follow the course of consistency means good relations both with one's Maker, Jehovah God, and with one's fellowman. It brings peace of mind and happiness now and will lead to endless life in the perfect new system of things so near at hand. The requirement of consistency presents a challenge, but to the extent we meet that challenge we will be happy.

To Whom Do You Belong?

What choice is there? What will yours be?

WOULD you not be angry if another man demanded that your wife totally submit to him? Would you not be incensed if he demanded that your wife give her devotion and loyalty to him instead of to you, her husband?

A man would be outraged at this invasion of his husbandly rights. A wife belongs to her husband. No other person has the right to disrupt the marriage bond. Jesus Christ gave emphasis to this when he said: "Therefore, what God has yoked together let no man put apart."—Matt. 19:6.

GOD AND THE STATE

There is a situation similar to this today. It is in connection with the demands that the political state makes on the lives of its subjects. In many countries military dictators or iron-fisted politicians rule, demanding total loyalty from the people. Communist governments that control about a third of the world's population are among those that demand such total subjection. More and more, powerful governments seek to regulate and regiment the lives of their subjects wholly. They feel that the people belong to them and must do all that the rulers ask.

Yet, God is spoken of as a husband to his people who are in covenant relationship with him. The Bible puts it this way: "I [God] myself had husbandly ownership of them." (Jer. 31:32; Isa. 54:5) Because of this relationship God has the right to require his people to observe certain things that pertain only to this close, intimate arrangement. But where the political state does not recognize this relationship, then a conflict can ensue when the State demands absolute submission of all people, including God's servants.

Many of the demands of civil authorities are right and proper. After all, Jesus Christ himself said that each person should "pay back . . . Caesar's things to Caesar." (Matt. 22:21) It is mandatory, therefore, for citizens to obey all the legitimate demands placed upon them by the government under which they live. This is also in harmony with the apostle Paul's words when he said: "Let every soul be in subjection to the superior authorities," meaning the political state, or the civil authorities. —Rom. 13:1.

Indeed, God's laws require that his people be model citizens in whatever land they live, not cheating, lying, stealing, committing immorality, never resorting to violence against another, and obeying all the various rules and regulations that the government places on them that do not conflict with God's laws. Their upright, honorable and decent course of action is an asset to any nation in which they live. No civil authority need be concerned about antisocial behavior, delinquency, or criminal activity of such people.

However, does this mean that the individual, especially one who is keenly interested in doing God's will, belongs to the State in a total or complete sense? Must his subjection be rendered even at the expense of his intimate relationship with God, who says that He is as a husband to

his people? No. While Jesus urged men to pay back to Caesar what belonged to Caesar, he also said that men should pay back "God's things to God."—Matt. 22:21.

So while certain duties must be rendered to the State because they rightly belong within its jurisdiction, there are other duties that must be rendered only to Almighty God because they belong only within his jurisdiction. They cannot be rendered to anyone else. Hence, the subjection of God-fearing persons to the political state is *relative, not total,* because no man or organization of men can rightfully demand what belongs to God.

The illustration of a husband and a wife can again be applied to this situation. A wife might rightfully go to work for another man at his place of business. But if her employer required that she submit totally to him, in all areas, including the intimate details pertaining to married life, then his demands would be out of order and could not be complied with. The employer would be demanding what the wife could rightly give only to her husband. Any pressure to get her to switch her loyalty and devotion from her husband would be wrong. The employer could rightly require only that she fulfill the obligations of her secular employment. He could not rightfully go beyond that, invading the area that belongs to her husband, and expect her to comply. As a devoted wife she could not do so.

This same principle applies to man's relationship with God. God is the Creator. He gave man life and provided him with the things necessary to sustain life. He rightfully can require something in return, as a husband who provides for his wife requires certain things of her. While God permits human governments to exercise a measure of control over individuals, as an employer might over a man's wife, He does not give such governments of men the right of absolute control, requiring submission even in those areas that belong only to Him.

Those in covenant relationship with God have an intimate relationship with him. All who are dedicated to him must fulfill their obligations toward him. They appreciate that their loyalty, their integrity, their devotion and worship belong to God. So do their lives. They cannot sacrifice them for another cause. They appreciate that they must give *total* submission to God, while giving *relative* submission to organizations of men, including political governments. They cannot give their lives, loyalty and worship to another, when these belong only to God. To transfer to the political state such intimate aspects of one's relationship to God would be a violation of this relationship. It would be like a wife's agreeing to have intimate relations with another man not her husband. That would be adultery. For one of God's servants to give total loyalty and worship to the political state would likewise be adultery, spiritual adultery. It is as God himself explains in his Word: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—Jas. 4:4.

Men in positions of political control would do well to consider this: Just as a husband is angered by one who demands that his wife violate her marriage obligations, so God is angered at any who demand that his servants violate their obligations to him. When such persons go to the point of persecuting those who want to do God's will, what then? The Bible answers: "Indeed God himself will break the head of his enemies in pieces." (Ps. 68:21) God assures us that he will 'avenge the blood of his slaves.' (Rev. 19:2) "Jehovah is guarding all those loving him, but

all the wicked ones he will annihilate." —Ps. 145:20.

TO WHOM DO YOU BELONG?

When a person gives to the civil authority what belongs to it, and at the same time gives to God what belongs to God, then he is really God's slave, or servant. He belongs to God because he is maintaining the proper balance between the requirements of God and those of the State. But when a person gives to the civil authorities what belongs to them and at the same time also gives to those authorities what should be given only to God, then he is in fact the slave of the political authority. He belongs, not to God, but to that worldly authority.

It is not whom we *think* we are serving that matters. What matters is whom we are serving in actual fact. Jesus said: "No one can slave for two masters." (Matt. 6:24) The apostle Paul added: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him?" (Rom. 6:16) So while some may feel that they are not in servitude toward God and hence belong to themselves, they in reality belong to the political state, since they obey it even when it demands activity that violates God's law. It is as the Bible says: "For whoever is overcome by another is enslaved by this one."—2 Pet. 2:19.

No one who wants to do what is right in God's sight can disregard this vital issue of belonging to one or the other. By his actions a person shows he belongs either to God or to the State. All who want God's blessings will be concerned about determining where they stand. Where do you stand?

Paul warned: "You were bought with a price; stop becoming slaves of men." (1 Cor. 7:23) Yes, God gave his Son Jesus Christ to ransom mankind from sin and death. Therefore, whether you have the hope of heavenly life or want to live forever on the paradise earth God promises obedient ones, you should heed Paul's counsel to "stop becoming slaves of men." You will want to be like a faithful wife who loyally sticks to her husband and who does not break her marriage vows when illegal demands are made on her.

Make sure of your position before God. Apply yourself to a diligent study of his Word, the Bible. In this way you will be able to ascertain clearly what your responsibilities are toward God and toward man. Sincerely apply yourself to living the way God wants you to live. Give to Caesar what belongs to Caesar, but make certain that you do something much more important, that is, give to God what belongs to him. Have the same mental attitude the apostle Paul had when he said: "For both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah." —Rom. 14:8.

If you want God's blessings, you must belong to him. You must maintain the proper balance in your relationships between God and the civil authorities. Then you can look to God for his benefits. You can say as the psalmist, who exclaimed: "O do guard my soul, for I am loyal. Save your servant—you are my God—that is trusting in you. Show me favor, O Jehovah, for to you I keep calling all day long." —Ps. 86:2, 3.

This is what the true God, Jehovah, has said, the Creator of the heavens and the grand One stretching them out; the One laying out the earth and its produce, the One giving breath to the people on it, and spirit to those walking in it: "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. 42:5, 8.

THE GOD OF PROGRESSIVE REVELATION

JEHOVAH created man to be dependent on his Maker. While man possessed the great gift of free moral agency, he was not to be independent of Jehovah, but would need to rely on him for further instruction and guidance. Man could not successfully govern or be governed without the assistance and information that come from Jehovah. He must have God in his life in order to be truly happy and to be a blessing to others. Because man was created dependent on Jehovah, it meant that the invisible Jehovah would reveal himself to man to keep him continually informed concerning His purposes and requirements. That Jehovah does reveal himself the prophet Amos made clear when he said: "For the Lord Jehovah will not do a thing unless he has revealed his confidential matter to his servants the prophets." (Amos 3:7) His servant Daniel told King Nebuchadnezzar similarly: "However, there exists a God in the heavens who is a Revealer of secrets."—Dan. 2:28.

[2] This revealing of Jehovah's purposes comes in his own due time. He does not reveal his will all at once, but reveals it progressively down the stream of time, as it is needed by those affected. As Proverbs 4:18 says: "But the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."

[3] Jehovah made man's mind. Since he designed it, he knows what is best for it far better than the possessor of the mind, man. Jehovah therefore recognizes man's capacity and limitation to absorb new things. Psalm 103:14 informs us: "For he himself well knows the formation of us, remembering that we are dust." Because of such limitations, including the added burden of human imperfection due to the rebellion in the garden of Eden, Jehovah provides spiritual truths as man is able to absorb them. Are we not thankful for the progressing of the seasons gradually so that our bodies are not shocked by sudden changes in temperature? Jehovah has wisely governed these seasons for man's benefit. He has made the passing of them gradual so man's body is able to adapt itself to the change. Man's mind also needs gradual feeding and changing, as too little will keep it weak spiritually, but too much will not be absorbed and can be shocking. It is like the watering of a tender plant. Too little water will not sustain it, and the plant will gradually wither away and die. Too much water will be beyond the ability of the plant to absorb, and might even hinder its growth.

1. What should man's relationship to Jehovah be, and what does Jehovah provide for this?
2, 3. How much does Jehovah reveal to man concerning his purposes? Why?

[4] Since Jehovah knows we cannot grasp too much at one time, he does not reveal too much at one time, but reveals what is needed. In the days of Jesus the disciples learned that Jehovah would not give them what they could not absorb at their stage of maturity. Just before his death Jesus told his disciples: "I have many things yet to say to you, but you are not able to bear them at present." The disciples were not yet ready for the many strong truths they were to learn later. When they were ready, then Jehovah would reveal these truths to them. As Jesus promised: "However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming."—John 16:12, 13.

[5] That the disciples had much to learn is evident from their question to Jesus after his resurrection. They asked him: "Lord, are you restoring the kingdom to Israel at this time?" (Acts 1:6) It was not until later that they fully realized there was not to be a fleshly kingdom in which they would participate. The Kingdom was to be a heavenly arrangement. We can appreciate Jehovah's loving-kindness in giving the disciples these truths gradually, since the belief of a literal king's coming to throw off the Roman yoke and set up an earthly kingdom was a deep-seated hope of the Jews at that time. Had this truth of the Kingdom's being in heaven and not on earth been revealed at the time Jesus first called out his disciples, they might not have had the maturity to understand, appreciate, and continue following him. Strong truths given too quickly may be indigestible to the novice. The beginner, as the baby, needs milk, not strong meat. Paul later said: "I fed you milk, not something to eat, for you were not yet strong enough." —1 Cor. 3:2.

"You stop calling defiled the things God has cleansed."

PETER'S EXPERIENCE

[6] An example of how Jehovah reveals truths progressively and conditions the minds of his people for them was the preparation of Peter's mind for the work that he was to do later. In Acts, chapter ten, we find the interesting account of the trance into which Peter fell. Verses 10 to 16 relate the experience: "But he became very hungry and wanted to eat. While they were preparing, he fell into a trance and beheld heaven opened and some sort of vessel descending like a great linen sheet being let down by its four extremities upon the earth; and in it there were all sorts of four-footed creatures and creeping things of the earth and birds of heaven. And a voice came to him: 'Rise, Peter, slaughter and eat!' "

[7] We can imagine Peter's feelings, since the Jews were forbidden by the Mosaic law

4. What did Jesus tell his disciples, to confirm this?
5. How was Jehovah's loving-kindness demonstrated in connection with knowledge of the kingdom of heaven?
6, 7. (a) Describe what Peter saw when he fell into a trance. (b) What did he already know about the things he saw?

to eat some of those things. No doubt he remembered the principles laid down in the Law, such as those of Leviticus 11: 41-43: "And every swarming creature that swarms upon the earth is a loathsome thing. It must not be eaten. As for any creature that goes upon the belly and any creature that goes on all fours or any great number of feet of all the swarming creatures that swarm upon the earth, you must not eat them, because they are a loathsome thing. Do not make your souls loathsome with any swarming creature that swarms, and you must not make yourselves unclean by them and actually get unclean by them."

8 What was Peter to do? Here was something new he could not quite understand. In astonishment, he replied: "Not at all, Lord, because never have I eaten anything defiled and unclean." At this point the spirit supplied the answer: "And the voice spoke again to him, the second time: 'You stop calling defiled the things God has cleansed.' This occurred a third time, and immediately the vessel was taken up into heaven." Yes, here was something new to Peter. God can command that such things no longer be called unclean if that is his will.

9 Peter's learning this new thought was to be of immediate use to him, for at this very moment he received visitors. These were men that had been dispatched by Cornelius, the Roman army officer. The spirit told Peter: "However, rise, go downstairs and be on your way with them, not doubting at all, because I have dispatched them." (Acts 10:20) The men told of the request Cornelius was making for Peter to come into the house of this Gentile army officer. He wanted to hear the things Peter had to say.

8. (a) What was Peter's reaction? (b) How was he corrected?

9-11. (a) What new dilemma faced Peter? (b) Why was he better prepared to absorb this new requirement?

10 Again we can imagine the perplexity of Peter about going into the house of a Gentile. Had he not expressed horror at being asked to eat unclean things? Now he was being asked to go into the home of one considered unclean! However, Peter was better prepared now. The request to come into the Gentile's home was not as shocking as it may have been without the preparing of Peter's mind by the vision Jehovah gave him while he was in the trance. Peter later recognized that this vision had prepared him for the more important truth to come. He admitted to Cornelius and his household: "You well know how unlawful it is for a Jew to join himself to or approach a man of another race; and yet God has shown me I should call no man defiled or unclean. Hence I came, really without objection, when I was sent for." —Acts 10:28, 29.

11 Peter had learned and accepted that new truth. Jehovah supplied new information and new understanding on a matter previously accepted for centuries. Peter got the point that, while he was learning something new in connection with what could be called clean among animals and creeping things, he was actually being prepared for a far more important truth regarding peoples previously considered unclean but whom Jehovah now pronounced clean. Yes, Peter was ready to use the second key and unlock the secrets concerning Jehovah's kingdom arrangement to these men of the nations. How timely was Jehovah's preparing of Peter's mind so that he could absorb these new truths!

PROGRESSIVE FROM THE BEGINNING

12 Since the time of Adam Jehovah has revealed his truths, especially of the Kingdom, progressively to the human family.

12. Why is the 'book of divine creation' not enough in understanding God's purposes?

To some extent he has used the 'book of divine creation' to do so. As Romans 1:20 states: "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." However, Jehovah did not deem sufficient this means of revealing himself. As we can observe in places where men are surrounded by natural marvels, such as in the jungles of Africa and South America or in the mountainous regions of Asia, the worship of false gods is still prevalent.

13 So while the 'book of divine creation' is an aid to understanding Jehovah, much more important are the supernatural revelations that come from Jehovah through his "only-begotten Son," the Logos, and through the angels, all by means of his holy spirit. It is in this way that Jehovah progressively reveals the truth. The ones receiving these truths, men faithful to Jehovah's requirements, then dispense them to others of mankind. Some of these human agents have been privileged to record their inspired expressions in the Bible. But whether recorded or not, these communications from Jehovah have been received supernaturally in the form of visions, dreams, word-for-word inspiration, or by the regulation of one's thoughts. Some of those with whom Jehovah communicated to enlarge the information on his purposes were Adam (Gen. 2:16), Enoch (Gen. 5:24; Jude 14, 15), Noah (Gen. 6:9, 13), Abraham (Gen. 12:1-3), Moses (Ex. 31:18; 34:28), and the various prophets (Amos 3:7).

14 With the coming of the Messiah in 29 C.E., many new truths were revealed to mankind, especially concerning the Kingdom. Now Jehovah was speaking to man through his Son on earth, the King-Designate. "God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, 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. 1:1, 2) On Pentecost the holy spirit was poured out on the new Christian congregation. This was now the agency on earth used to dispense the progressive truths of Jehovah's purposes to the human family. Paul showed that this was the case when he wrote: "Now we speak wisdom among those who are mature, but not the wisdom of this system of things nor that of the rulers of this system of things, who are to come to nothing. But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord. But just as it is written: 'Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him.' For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."—1 Cor. 2:6-10.

15 Many were the new truths Jehovah revealed to the first-century Christian congregation. For example, at Pentecost Peter explained the fulfillment of Joel 2:28, 29. (Acts 2:14-21) Later, he revealed that salvation was possible only through the name of Jesus. (Acts 3:13–4:12) Only a few days thence Peter and John passed on to the brothers the revelation that Christians must obey God rather than man and would receive holy spirit if they did so. (Acts

13. To understand Jehovah's purposes, what is much more important?

14, 15. (a) What new arrangements came into effect for dispensing truths in the first century? (b) What were some of these new truths?

5:29-32) Some time after that Stephen revealed, under inspiration, that he saw Jesus standing at God's right hand as proof that Jesus had indeed returned to heaven. —Acts 7:56.

16 Further clarification on the status of Gentiles was forthcoming even after Jehovah's revelation to Peter about the calling of the Gentiles into the Christian congregation. In 49 C. E., at an assembly in Jerusalem, the matter of circumcision for Gentile converts was discussed. The decision on this question was directed by Jehovah and was tied in with previously revealed truths. Here we can see the step-by-step process that Jehovah took to build up the disciples' appreciation of how to handle Gentile converts. On that occasion Peter related what had happened years earlier (36 C.E.) when he took the truth to the Gentile Cornelius. Peter said: "Brothers, you well know that from early days God made the choice among you that through my mouth people of the nations should hear the word of the good news and believe; and God, who knows the heart, bore witness by giving them the holy spirit, just as he did to us also. And he made no distinction at all between us and them, but purified their hearts by faith." (Acts 15:7-9) Then James, who was presiding, concluded the decision of the assembly by saying: "Brothers, hear me. Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. And with this the words of the Prophets agree, just as it is written."—Acts 15:13-15.

17 It was not just a matter of the apostles and older men deciding by a vote what should be done. It was their examining how Jehovah had been dealing with them and also their examining the testimony of the Scriptures. So from the appeal of Peter's experience when he witnessed the spirit of Jehovah being poured out on Cornelius and his household even before their baptism, and from the appeal of the experiences of Barnabas and Paul among the Gentiles and also of the Scriptures, it was apparent that Jehovah was revealing to them the new truth that the Gentiles did not have to be circumcised. That decision was agreed upon and passed on to the congregations.

18 Then in 56-61 C.E. the apostle Paul wrote further on the matter of the Gentiles not being subject to the law of Moses. From the Scriptures he showed that God had nailed the law covenant to the torture stake of Jesus. (Rom. 6:14; 15:7-13; Col. 2:13, 14) Such revelations aided those who had formerly been of the Jewish religion to realize that Jehovah was telling them that now the Gentiles could also be called to become members of the bride of Christ without having to submit themselves to previous Jewish arrangements. In 60-61 C.E. Paul wrote to the Ephesians and said: "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." (Eph. 3:5, 6) Gradually, then, over the course of years, the attitude of former Jews to these Gentile believers was transformed. How shocking it would all have been had it come the first day Jesus began his ministry!

19 Later, in 96 C.E., the apostle John was used in a marvelous way to inform the early Christians concerning the revelation of things that would shortly take place.

16, 17. In what way was the new truth relative to circumcision ascertained?

18. What else did Paul write in regard to Gentiles?

19. How was John used in Jehovah's progressive revelation?

Writing under inspiration he revealed such new information as the number making up the Kingdom class, the number of world powers yet to come, the length of time Satan was to be abyssed, and other outstanding truths. Progressively Jehovah revealed amazing new truths to sheeplike ones. It happened just as Jesus had said earlier: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to babes."—Matt. 11:25.

THE KINGDOM'S ESTABLISHMENT

[20] Bible prophecies such as Matthew chapter 24, Mark chapter 13, Luke chapter 21 and others definitely point to the fact that God's kingdom by Christ has been established in the heavens since the year 1914. Since Jehovah revealed many truths in previous generations to aid in understanding his purpose through this kingdom, are we to expect any less revealing of truths with that kingdom fully established and his King-Son Jesus Christ installed in power? Surely not! The Kingdom's establishment was the signal for a tremendous increase of revealed truth to be dispensed to Jehovah's people on earth. With the King's enthronement came the issuing of a continuous flow of instructions to obedient subjects of that kingdom in order to clarify their understanding on doctrine and procedure. A constant supply of progressively unsealed truths was assured. This is pictured at Revelation 5:1 to 8:1.

[21] Centuries earlier Isaiah had foretold this flow of truth: "And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many peoples. . . . O men of the house of Jacob, come and let us walk in the light of Jehovah."—Isa. 2:3-5.

[22] As Jehovah revealed his truths by means of the first-century Christian congregation so he does today by means of the present-day Christian congregation. Through this agency he is having carried out prophesying on an intensified and unparalleled scale. All this activity is not an accident. Jehovah is the one behind all of it. The abundance of spiritual food and the amazing details of Jehovah's purposes that have been revealed to Jehovah's anointed witnesses are clear evidence that they are the ones mentioned by Jesus when he foretold a "faithful and discreet slave" class that would be used to dispense God's progressive revelations in these last days. Of this class Jesus said: "Truly I say to you, He will appoint him over all his belongings."—Matt. 24:47.

[23] The holy spirit of Jehovah is working mightily today! How thankful we should be for the provision God has made of this slave class, the modern spiritual remnant, as they faithfully dispense the revealed truths of Jehovah! With these rich truths to light the way, Christians do not grope in this dark, jungle-like world as do the masses of people in Christendom and heathendom alike. To the contrary, Jehovah's faithful witnesses have been progressively brought to an understanding of Jehovah's purposes, which are clearer now than ever before in history. Their organization, being patterned after the first-century Christian congregation, is blessed by Jehovah. He has prospered their work of preaching "this

20. Concerning revealed truth, what was to be expected with the Kingdom's establishment?
21. What had Isaiah prophesied about this?
22. Through what earthly agency does Jehovah dispense revealed truth in these last days?
23. What evidence do we have that this is so?

good news of the kingdom" in 194 different lands to date. Each year they gather into the organization tens of thousands of new ministers, clearly a product of Jehovah's spirit operating through his invisible King-Son and his angelic representatives, then through his faithful slave class on earth today.—Matt. 24:14.

KEEPING ABREAST WITH REVEALED TRUTH

MOST people keep abreast with clothing styles through the years. They take in knowledge of changes and make the required adjustments so as not to be considered out of date with their fellowman. Yet all this adds nothing to their life-span. How much more important it is to keep abreast with Jehovah and his progressively revealed truths! Here it is not just a matter of being out of date with one's fellowman, but it is a matter of being out of date with the Supreme Sovereign of the entire universe! Keeping abreast with Jehovah can add eternity to our life-span!

[2] To please Jehovah we must do his will. To do Jehovah's will we must know what it is. Paul admonished: "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) To the Colossians Paul showed what was needed: "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."—Col. 1:9, 10.

[3] Since Jehovah's truths are revealed progressively, we must be progressive in taking them in. Falling behind by neglecting the knowledge Jehovah provides to keep abreast, or pushing ahead with speculations and philosophies beyond what Jehovah has provided puts our lives in jeopardy. Paul cautioned: "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) John warned: "Look out for yourselves, that you do not lose the things we have worked to produce, but that you may obtain a full reward. 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."—2 John 8, 9.

[4] The Bible gives us ample evidence of the need to keep abreast with revealed truth. In the days of Israelite bondage in Egypt Jehovah revealed new truths about their deliverance. After Moses had deliv-

1, 2. Why should we keep abreast with revealed truth?

3. What dangerous courses must we avoid?

4, 5. How was life involved in keeping abreast with the new Passover truths?

ered the warning of the last plague to Pharaoh, Jehovah issued through Moses new instructions to the Israelites, among which was the following: "Draw out and take for yourselves small cattle according to your families, and slaughter the passover victim. And you must take a bunch of hyssop and dip it into the blood in a basin and strike upon the upper part of the doorway and upon the two doorposts some of the blood that is in the basin; and none of you should go out of the entrance of his house until morning. Then when Jehovah does pass through to plague the Egyptians and does see the blood upon the upper part of the doorway and upon the two doorposts, Jehovah will certainly pass over the entrance, and he will not allow the ruination to enter into your houses to plague you."—Ex. 12:21-23.

5 What would you have done if you had been an Israelite at that time? Would you have missed the meetings held to discuss these instructions? Would you have ignored the injunction to slaughter the Passover victim and sprinkle the blood upon the upper part of the doorway and upon the two doorposts? Of course not! If you had, the life of your firstborn would have been forfeited! The record tells us that the Israelites appreciated this: "Subsequently the sons of Israel went and did just as Jehovah had commanded Moses and Aaron. They did just so." (Ex. 12:28) How vital it was to keep abreast with those new Passover truths!

6 In later times the lives of those in Judah depended on keeping up with a new truth revealed through the prophet Jeremiah. It was at the time when the Babylonians threatened Judah. Jeremiah related Jehovah's message: "Even to Zedekiah the king of Judah I spoke according to all these words, saying: 'Bring your necks under the yoke of the king of Babylon and serve him and his people and keep on living.'" (Jer. 27:12) That was something new! Would the Jews submit to King Nebuchadnezzar in peace? The inspired history tells us they did not. They refused to keep abreast with this newly revealed truth. As a result Nebuchadnezzar besieged Jerusalem. Many were slain by the sword. Others died of famine and pestilence. Those remaining came under the yoke of Babylon anyway.

7 In the first century the lives of Christians depended on their keeping abreast with a new truth revealed by Jesus when he said: "Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her." (Luke 21:20, 21) In 66 C.E. Roman armies came down against Jerusalem, but then withdrew. That was the signal! The Christians who had kept abreast with revealed truth fled across the Jordan River, clearing out of Judean territory, and preserved their lives. Jews who did not keep abreast with this new requirement perished or were enslaved when Jerusalem and Judea were devastated by the returning Roman legions under General Titus in 70 C.E.

8 It is likewise urgent to keep up with the flow of truths that have been revealed in our days. Soon after the Kingdom's establishment in 1914 it became evident that a great work had to be done before the end of this system of things came. In 1922 Jehovah revealed through his visible organi-

6. What new truth was revealed through Jeremiah about Babylon, and what happened when it was neglected?

7. How did life depend on the new truth Jesus revealed about Jerusalem?

8, 9. (a) What are some of the truths revealed in our time that are essential for worship? (b) How has the flow of truth improved the quality of our ministerial activity?

zation that now was the time to "advertise, advertise, advertise, the King and his kingdom." Were the lives of life seekers involved in obeying this new truth? Yes! Paul showed at Romans 10:10 that "with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." If God's servants did not bear testimony their salvation would be put in jeopardy! History shows that Jehovah's faithful servants have kept abreast with that revealed truth. In 1939 the new truth of the neutrality issue was clearly revealed. Just what Jehovah's servants needed! Just in time to help them to meet that issue and maintain integrity during the turbulent worldwide conflict that began the same year! From the year 1945 especially, truths concerning blood began to be revealed and since then have served as a guide for all who have respect for God's law on the sanctity of blood. Obedience to these and many more such progressively revealed truths has enabled God's servants to worship him properly and meet his requirements for life.

[9] Observe too how the flow of truth from Jehovah has enabled his witnesses to improve the quality of their ministerial activity. At one time they called on people in their homes with their testimony printed on a small card for the householder to read. Also, phonographs were used to give the witness. From these methods Jehovah's witnesses have advanced to the point where they now deliver excellent Bible sermons with their own mouths. Constant progress has also been made in the various meetings. Theocratic ministry schools, Kingdom Ministry Schools, Gilead School, public meetings and home Bible studies are just a few of the many progressive steps taken under Jehovah's guidance to advance the work of bearing witness before the end comes.

[10] Now, in 1964, we are living in the fiftieth year of Kingdom rule. The assault of Gog of Magog, Satan the Devil, against all Christians is approaching rapidly. Has Jehovah left us unprepared? No! Ten years ago Jehovah's people were warned of this coming assault. Since that time excellent progress has been made in building the maturity of new and old alike, so when the assault comes God's servants will be able to stand firm and maintain integrity under test. That preparation continues! We need to keep on building up our faith for the difficult days ahead. This will serve as a large shield with which to quench the wicked one's burning missiles.—Ezek. 38: 14-23; Eph. 6:10-18.

[11] Just beyond Gog's assault lie the battle of Armageddon, the abyssing of Satan and his demons and Jehovah's new order, so this is no time to relax our efforts. Paul said: "And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ." (Phil. 1:9, 10) "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16) Yes, life is involved! But an even more important and compelling reason to keep abreast with revealed truth is the fact that Jehovah's name must be magnified and sanctified. That is what Jesus put first when he gave his disciples a model prayer: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

[12] To bring honor to Jehovah's name and to continue delivering his messages against Satan's world we must keep up to date. Many more hard-hitting truths will yet be

10. What timely information was received relative to Gog of Magog?
11, 12. Why should we not relax our efforts now?

delivered to Jehovah's enemies in the near future. In order to be alert to these and to work in harmony with the visible arrangement of Jehovah, we must continually prepare ourselves. We might compare this preparation to that of a doctor. Would you trust your life in a serious operation to a doctor who had never studied surgery? No, you would want one who possessed the utmost knowledge and skill. We too must progress in knowledge and become skilled in doing Jehovah's will so we can 'fully accomplish our ministry.' —2 Tim. 4:5.

HOW TO KEEP ABREAST

[13] God's Word the Bible is an inexhaustible source of nourishment. It never grows out of date. Critics may say it is out of date, but that is like saying eating is out of date. We have been eating for thousands of years and it is still very much in style! We would not give it up as old-fashioned and no longer beneficial. The Bible, with its supply of rich spiritual food, is even more necessary and is even more up to date. It sustains us with spiritual food vital for our everlasting welfare.

[14] However, we must take in this spiritual food to have it benefit us. We must plan and set time aside for our spiritual activity as we would for our meals. In this regard, a personal schedule for the week is invaluable. Leaving things for when we have the time usually means that we will never have the time, since the old world makes many demands on us. Time needs to be scheduled and used to keep up with the truth. In planning our schedule for the week, there are three types of activity to take into consideration: (1) The things one *must* do, (2) the things one *would like to* do, and (3) the things one will do only *if time permits*. In the first category, the wise person puts matters pertaining to his spiritual life. Time is life! Those who do not use it wisely now will not have it at all later.

[15] What are some of the vital things we should schedule during the week? A fundamental activity of the Christian is his private study of the Bible and Bible helps. With time scheduled and used for this, perhaps during the evening or in the early morning, we will be doing something that deserves what Jehovah promised at 1 Chronicles 28:9: "If you search for him, he will let himself be found by you." In our private study, we should not be satisfied with a superficial reading of the material. Learn to analyze not only *what*, but *how*, *why* and *when*. Build on what you already know. Visualize the setting and details of what you are studying. Make these truths your own to use in the ministry. This will fulfill a basic purpose of study, which is to set the mind upon a subject systematically to learn about it for future use. Diligently search for truth and Jehovah will reward your efforts. "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.

[16] We can build on this good foundation of private study with regular group study. "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." (Prov. 1:5) Listening intently to comments given at the five weekly meetings of Jehovah's witnesses gives us an opportunity to compare what we hear with the information learned from our private study. We will hear discussions of points new to us and will get answers to questions that

13, 14. (a) Why is the Bible not out of date? (b) What must we do to benefit from the spiritual food contained in it?

15. How should we view private study?

16. What additional benefits are provided by the weekly meetings?

we have had difficulty with. At these meetings Jehovah's holy spirit operates as a remarkable organizational agency, helping the congregation as a whole and each of us as individuals. (Matt. 18:20) At meetings we should "hold fast the public declaration of our hope." (Heb. 10:23) Making public declaration by participating stimulates the mind much more than passive listening. Become involved by commenting when invited, taking notes on paper or in the margins of your study aids, looking up scriptures mentioned and following along in the publications being discussed. The more of our senses we use the more alert we will be and the more likely we are to retain what we learn.

[17] A third way to keep abreast is suggested at Proverbs 13:20: "He that is walking with wise persons will become wise." Discussions with mature brothers after meetings or at other gatherings will add to the wisdom that comes from above. Do not isolate yourself after meetings or hurry out when they are dismissed. Remember the proverb: "One isolating himself will seek his own selfish longing; against all practical wisdom he will break forth." (Prov. 18:1) By conversing with our brothers we have further opportunity to learn and to be corrected. Also, direct conversation involves us actively and the truths we are discussing will be more deeply impressed on our minds.

[18] A fourth way to keep abreast is to observe the faithful course of the brothers who are taking the lead in the ministry and to imitate it. Paul encouraged: "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.

[19] A very important way to keep abreast is by constantly using what we have learned. If a doctor studied medicine but never practiced it, would you feel confident to have him operate on you? Would you feel encouraged if he said: 'I've never operated before but I'd like to try on you'? Here again you no doubt would want someone who was skilled as a result of constant practice. We too will enlarge our perceptive powers by repeating what we have learned. This is where regular participation in the field ministry proves invaluable in impressing knowledge on our minds. The average person remembers more of what he does than what he hears or sees. Paul emphasized the value of using what we learn: "But solid food belongs to mature people, to those who *through use* have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:14.

[20] Praying for assistance by the holy spirit is vital, as it helps us to keep abreast with the truth. "The eyes of Jehovah are toward the righteous ones, and his ears are toward their cry for help." (Ps. 34:15) Jesus said: "Therefore, 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) We are far from being perfect and need help constantly. We should daily petition Jehovah in prayer for wisdom, for understanding and for the spiritual strength necessary to continue in the ministry. James 1:5 promises: "So, if any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all."

OVERCOMING OBSTACLES

[21] What should we do if certain obstacles arise to hinder our schedule for study and service? Because Satan will see to it that

17, 18. How can we learn from mature brothers?
19. How does using what we learn help us to keep abreast?
20. Why pray for holy spirit?
21. What is the first step we can take to overcome obstacles?

such do arise, we must discipline our minds and bodies to stick to our schedule. Imitate Paul when he said: "The way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave." (1 Cor. 9:26, 27) Let us make up our minds *in advance* that we will overcome these obstacles.

[22] Sometimes as we prepare to go to meetings, unexpected guests drop in. If we stay at home and entertain them we will miss the meetings where Jehovah's spirit is. We can, instead, explain that we are occupied that evening. Invite the callers to go to the meeting with you, explaining that it is part of your regular worship. If they do not wish to accompany you, you can ask them to wait until you return, or if this is not practical, you can invite them to return another time. Let them know your schedule so that in the future they can adjust to it. Do not be held back easily because of unscheduled visits by relatives or acquaintances. Those of honest heart will have a high regard for you and for the worship you take so seriously, as shown by your determination to put first things first.

[23] Another problem for many is being tired after a hard day's work. How nice it would be to relax! For some this tiredness can be dispelled by a short 20- or 30-minute nap before the evening meal. For others this would be disastrous as it would mean falling into such a sound sleep that they could not recover in time to keep their schedule. If we are of the latter disposition it would be better to become absorbed in something else, such as preparing for the meeting. This will keep us alert and we will not be overcome by sleep.

[24] Does bad weather hinder you from keeping your schedule? Since bad weather does not usually interfere with going to secular work, should it interfere with doing Jehovah's work? Mail deliverers go out in all types of weather to deliver messages of much lesser importance than the message of life with which Jehovah's witnesses are entrusted. Bad weather can be countered by determining ahead of time not to let it hinder us and then by dressing properly for it.

[25] At times parents hesitate to bring children to meetings during the week because of their homework. Many have solved this by scheduling homework right after school. Meeting and learning with Jehovah's people is in the field of highest education, leading to life. An additional benefit is that the training and instruction in the ministry enable the child to be a better student and to make faster progress in schoolwork. It develops good thinking and study habits. As one author said: "The more a man thinks, the better adapted he becomes to thinking, and education is nothing if it is not the methodical creation of the habit of thinking."

[26] Does your secular work interfere with your ministerial schedule? If it does, then your spiritual health may be endangered. Perhaps you can speak to your employer about it. Many have arranged to get time off from secular work in order to attend meetings and participate in the ministry. Or have you considered changing your job? If your secular work were a hazard to your physical health and life and your doctor ordered you to make a change or else you might die, would you not respond? Jesus promised that Jehovah would take care of our needs if we do our part. Go to God in prayer and sincerely ask him to provide work that will enable you to pursue the ministry.—Matt. 6:33.

22. How could we cope with unexpected visitors?
23. How can we combat fatigue after work?
24. Should bad weather interfere with our schedule?
25. What should be the attitude of parents in regard to scheduling Christian activities for their children?
26. What can we do if secular work interferes?

[27] True, all of these things require effort, but the benefits are manifold. There is great happiness in keeping abreast with revealed truth. It cultivates in us the right mental attitude, which enables us to respond more quickly to future revelations of Jehovah's will. This also increases the flow of God's holy spirit to us and its fruitage through us. The more we learn and train now, the more useful we will be in God's new order of righteousness. There will be much to do at that time. In addition to global reconstruction work, those who keep up with the truth will have the privilege of training not only the Armageddon survivors, but the resurrected multitudes as well. What a great educational work that will be! What a joy and great privilege it is to prepare now for that wonderful work just ahead! Yes, keep abreast with Jehovah's revealed truths progressively dispensed through his "faithful and discreet slave" class, because "happy is the man that has found wisdom, and the man that gets discernment, . . . those keeping fast hold of it are to be called happy." —Prov. 3:13, 18.

27. How will keeping abreast with revealed truth now help us in the future?

BABYLON Lays Religious Foundations for WORLD DECEPTION

WHEN a person or a nation turns away from God and true worship as outlined in his Word the Bible, such ones inescapably turn to the worship of something else. Due to man's inborn nature he will worship or look up to something else as superior. It may be the worship of a national leader or of the State; it may be the debasing worship of animals or inanimate things. History has shown that this gives rise to a multitude of gods, some nations today having gods almost as numerous as the population.

Along with the increase in gods a multiplication of false doctrines sets in, poisoning the minds of men more and more and binding them more tightly in fear and in slavery to their false religion. Increased wickedness and degradation are the result. The apostle Paul describes their condition: "And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, filled as they were with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife." —Rom. 1:28-32.

Since idol gods are inanimate and know nothing and the greatest of men are only flesh-and-blood mortals like their worshipers, to whom is such worship really directed? It is directed to and received by the great adversary of God, Satan the Devil. Those

who render such worship actually become servants of the Devil. Paul wrote: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view?" They become more and more like the god they worship. In fact, they can even be called children of the Devil. Jesus expressed this rule of spiritual relationships when he spoke to certain religious persons who were boasting of their descent from the patriarch Abraham. He said: "You are from your father the Devil, and you wish to do the desires of your father." The apostle John later 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."—Rom. 6:16; John 8:38-44; 1 John 3:10; Ps. 96:5; 1 Cor. 10:20.

Babylon is an example of this course of action. More than that, she was the earthly source of such things, like a foundation on which a great false religious structure is to be built. The inhabitants of Babylon, not wanting to worship Jehovah God, turned to the worship of Nimrod. Nimrod had the spirit of that great first rebel against Jehovah God, the spirit of the Devil. He was in reality a worshiper and imitator of the Devil, who started rebellion in heaven and then spread rebellion in the earth, even in the garden of Eden. That is why the Babylonians used the name Merodach (Marduk), meaning "rebel," rather than Nimrod as the founder of their city. Nimrod can thus be identified as one of the seed of the Devil that God spoke of at Genesis 3:15. He was a false seed, a false Messiah. After Nimrod's death he was deified by the Babylonians. His followers, therefore, in directing their worship toward Nimrod, were unknowingly worshiping the Devil and became his "seed," carrying out his work in opposition to God. When the famous Hammurabi became king and made Babylon the chief city of all Babylonia, Merodach as the city god increased in importance. His proper name was later replaced by the title Belu ("Lord"). Finally he was commonly called Bel and his wife Belit ("Lady").

TRIADS OR TRINITIES OF GODS BEGIN

From that start in the worship of Nimrod the gods of that first Babylonian Empire began to multiply. Among these were a number of triads of gods or deities. In Babylon the temple erected to the god Belus is reported as having been surmounted by three statues, namely, that of Bel (or Bel-Merodach), his mother Rhea (Semiramis), and Bel-Merodach's wife, Juno or Beltis (Zer-panîtu)—this according to the ancient Greek historian Ctesias. According to the later Greek historian Diodorus Siculus, at one period in Babylon the religious triad consisted of two goddesses and the son, namely, Hera (the Roman Juno), Rhea (or Semiramis) and Zeus (= Merodach, Nimrod).

Regarding the religion of Babylon and its triadic worship we read: "In the late Babylonian period the worship seems chiefly devoted to Marduk, Nabu [Nebo, meaning Speaker or Announcer], Sin, Shamash and Ishtar. . . . The Babylonians, with all their wonderful gifts, were never able to conceive of one god, of one god alone, of one god whose very existence makes logically impossible the existence of any other deity. Monotheism transcends the spiritual grasp of the Babylonian mind. . . . neither the Babylonians nor the Assyrians arose to any such heights as distinguish the Hebrew book of Psalms."—*The International Standard Bible Encyclopaedia,* edition of 1955, Volume 1, page 370.

Another triad was that of Sin (the moon-god) and Shamash (the sun-god) and Ishtar—the rulers of the zodiac. From Babylon triads of deities spread throughout the earth, even into the time of the Christian Era.

Belief in a triad or trinity defies the sovereignty, even the supremacy, of the one true Almighty God. Fittingly serving the Devil's purpose, it is a potent poison that has contaminated Christendom's religions to the extent that the trinity, which it is claimed consists of three persons in one god, is called today "the central doctrine of the Christian religion."

DEMONISM, MAGIC ROOTED IN BABYLON

What effect does such doctrine have on its worshipers? It weakens their faith in God. It lessens their feeling of responsibility to God to obey him implicitly and give him exclusive devotion. It puts them off balance, confuses their vision, makes them drugged religiously. It puts them in fear and makes it easy for them to begin to accept many gods whom they must appease or please or to whom they must address petitions, for example, so-called "saints." It is a short step from this to the fear of demons, so that among some people this has led to a miserable existence—a life of fear for followers of that kind of religion. Babylon's worshipers were poisoned spiritually in this way. Sir E. A. Wallis Budge, in *Babylonian Life and History,* says:

> The demons and devils that made the Babylonian's life a misery to him were many, but the forms of most of them and their evil powers were well known. Most of all he feared the Seven Evil Spirits, who were the creators of all evil. . . . As there were triads of gods, so there were triads of devils, for example, Labartu, Labasu and Akhkhazu. The first harmed little children, the second caused the quaking sickness, and the third turned the face of a man yellow and black. Another triad comprised Lîlû, Lîlîtu and Ardat Lîlî. . . . The Babylonians . . . went to the priest, who often assumed the character of a god, and who exorcised the devils by reciting incantations, . . .—Pages 146, 147 (1925 edition). See also *The International Standard Bible Encyclopaedia,* edition of 1955, Volume 1, page 373.

Magic, sorcery and astrology were developed and indulged in by all, from the king down to his lowest subject. They even believed in a witch who was believed to "possess the power of flying through the air on a stick."—*Ancient History, Part I*—P. V. N. Myers, page 72.

The Bible speaks of the idol images of Bel and Merodach and calls them "dungy idols," that is, filthy idols. (Jer. 50:1, 2) Addressing Babylon as a woman, the prophecy of Isaiah 47:12, 13 says: "Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth [as a city]; . . . 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."

Magical arts were invented by the Chaldeans of Babylonia. How strong the hold of magic and sorcery was upon Babylon may be seen when, centuries after Nimrod, King Nebuchadnezzar is reported as turning to it to determine whether to attack Jerusalem. Here is what Jehovah God said to Ezekiel about this:

"The king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to divination. He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem, to set battering-rams, to open one's mouth for a slaying, to raise the sound in an alarm signal, to set battering-rams against gates, to throw up a siege rampart, to build a siege wall."—Ezek. 21: 20-22.

With King Nebuchadnezzar II the city of Babylon reached the peak of its glory and set itself in the position of the Third World Power of Bible history. So its greatest height was reached shortly before its fall. Because even her greatest king clung to magical arts, Jehovah's prophet Isaiah could, when foretelling her doom, tell her to resort to her magical arts and her stargazers, sorcerers and monthly forecasters to try to save her from disaster if they could. But it would be in vain, for Jehovah had doomed her.

BABYLON'S RELIGIOUS TOWER

Babylon's false religion, which first revealed itself historically in her original Tower of Babel, doomed her from the start for eventual destruction. In the days of her most glorious king, Nebuchadnezzar II, she had her tower of religion, built doubtless on the foundations of the very tower where Jehovah God confused the language of the builders. It was situated in the southern part of the city, not far from the eastern or right bank of the Euphrates River. By King Nebuchadnezzar and his royal father it was called *Ziqqurat Bâbîli,* that is, "The Tower of Babylon." It was dedicated to Babylon's chief god, Merodach, and his wife Zēr-panîtum.

The tower had a great foundation upon which as a platform were built six square stages and it had a sanctuary at the top, this being dedicated to the god Bel-Merodach, whom the evidence indicates to have been the mighty hunter Nimrod deified. Around the base of the tower were small temples or chapels dedicated to various other gods of the Babylonians.

BABYLON'S TEACHING ON SOUL SICKENS THE NATIONS

Another outstanding feature about the religion of Babylon is that it taught the immortality of the human soul. Of course, when Babylon deified the first king, Nimrod, at his death, which is not described in the Bible, it had to attribute immortality of soul to Nimrod, or Merodach. In the Babylonian myth about Gilgamesh, whom some investigators try to identify with Nimrod, this half-man and half-god Gilgamesh sought immortality of his human body, in other words, indestructible life on earth. In the twelfth book of the epic of Gilgamesh he is granted an interview with his dead one-time companion, who "describes the gloomy abode of the afterworld, and tells of the various futures that await the dead, according to the manner of their ends."—*The Encyclopedia Americana,* edition of 1929, Volume 12, page 654.

In the Babylonian religion Nergal was the god of the underworld and his wife Eresh-kigal was the sovereign lady thereof. Showing that the Babylonians did not believe in the immortality of the human body but did believe in the immortality of what the Greeks called a *psykhé* or "soul," we read the following concerning "the last things" as understood by the Babylonians:

> After death the souls of men were supposed to continue in existence. It can hardly be called life. The place to which they have gone is called the "land of no return." There they lived in dark rooms amid the dust and the bats covered with a garment of feathers, and under the dominion of Nergal and Eresh-kigal. When the soul arrived among the dead he had to pass judgment before the judges of the dead, the Annunaki, but little has been preserved for us concerning the manner of this judgment. There seems to have been at times an idea that it might be possible for the dead to return again to life, for in this underworld there was the water of life, which was used when the god Tammuz returned again to earth [as vegetation]. The Babylonians . . . placed often with the dead articles which might be used in his future existence. . . . In the future world there seem to have been distinctions made among the dead. Those who fell in

battle seem to have had special favor. They received fresh water to drink, while those who had no posterity to put offerings at their graves suffered sore and many deprivations. . . . The Babylonian doctrine was that man, though of Divine origin, did not share in the Divine attribute of immortality [that is, immortality of his body].—*The International Standard Bible Encyclopaedia*, Volume 1, page 373.

Along with astrology, fear of demons and trinity, this teaching, as originated in Babylon and propagated among the peoples of earth, led to the unscriptural doctrines of hellfire, purgatory, reincarnation, transmigration of souls and spiritism, with which all nations and most of their religionists are being spiritually sickened to death. If your religion holds any of these doctrines, you can be sure it is Babylon-contaminated and constitutes one of the false religious strongholds springing from the rebellious Babylonish source.

These are only a few of the deceptions founded in ancient demon-dominated Babylon, as a base on which the invisible deceiver, Satan the Devil, builds a religious structure for world deception. Babylon suffered a fall when Jehovah God confused the language of its builders at the Tower of Babel, but it was not destroyed at that time. Later it passed from the hands of Hamitic rulers to Shemite rulers, but this did not turn aside the doom to which it had been condemned by God. The foretold destruction befell the famed city and at last its very location became unknown. But what is the Greater Babylon, foretold in the Bible to fall with a tremendous crash? Further Bible investigation will reveal this.

Plain Speaking About Nicaea and the Trinity

WELL-KNOWN writer and historian H. G. Wells had very definite ideas about the doctrine of the trinity. In his book *God the Invisible King* he outlined his own religious belief and why he rejected the Trinity. In the preface he remarks: "The writer is of opinion that the Council of Nicaea, which forcibly crystallised the controversies of two centuries and formulated the creed upon which all the existing Christian churches are based, was one of the most disastrous and one of the least venerable of all religious gatherings."

Yes, that is where all the trouble started, thought H. G. Wells, and any who raised a voice in protest did not stand a chance. He adds, "The systematic destruction by the orthodox of all heretical writings, had about it none of that quality of honest conviction which comes to those who have a real knowledge of God; it was a bawling down of dissensions that, left to work themselves out, would have spoiled good business." Emperor Constantine took the lead in this because he wanted a united empire at any price.

But if this is true, how could such a deception persist through the centuries until today? Says Wells, "A large majority of those who possess and repeat the Christian creeds have come into the practice so insensibly from unthinking childhood that only in the slightest way do they realise the nature of the statements to which they subscribe. They will speak and think of both Christ and God in ways flatly incompatible with the doctrine of the Triune deity upon which, theoretically, the entire fabric of all the churches rests."

It was the firm belief of H. G. Wells that there was no greater stumbling block to understanding God than the trinity. He turned away from it with the comment, "By faith we said of that stuffed scarecrow of divinity, that incoherent accumulation of antique theological notions, the Nicene deity, 'This is certainly no God.' "

YOUTHS, Keep Your Integrity While at School

ALL Christians, whether young or old, have the responsibility to keep their integrity to Jehovah God. Sometimes, however, young persons feel that their load of responsibility for keeping integrity is lighter than for older Christians. But if you young persons profess to be true witnesses of Jehovah God, then you do well to keep in mind that you, too, must maintain integrity at all times. Do not think that youthfulness excuses you from the consequences of violating Bible principles. If you want to prove worthy of everlasting life in God's new order of things, be diligent to apply Bible principles, thereby keeping your integrity during school years.

What are some of those Bible principles that will help you to keep your integrity to God?

"FLEE FROM IDOLATRY"

One of them is found at 1 Corinthians 10:14: "Flee from idolatry." This command to Christians embraces the thought of the second of the Ten Commandments, which says: "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, because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20: 4, 5.

To give exclusive devotion, true Christians throughout the centuries have fled from idolatry. Showing how the early Christians kept their integrity by fleeing from any form of idolatry, the book *A History of Civilization,* by Brinton, Christopher and Wolff, says: "To hold this motley collection of peoples [in the Roman Empire] in a common allegiance, to give them something like a national flag as a symbol of this unity, the emperor was deified. . . . [But] the true Christian . . . could not bring himself to make what to an outsider was merely a decent gesture, like raising one's hat today when the flag goes by in a parade."

Even under persecution the early Christians did not cave in to the demands of men to perform a religious act toward national images or idolized humans, for to do so would be to render to them sacred service that belongs to God. (Rom. 1:25) We today do well to follow the example of the early Christians in fleeing from every form of idolatry.

"NO PART OF THE WORLD"

Another Bible principle young dedicated Christians should apply is that of separateness from the world of ungodly mankind. This is what Jesus Christ taught his followers, and he said of them: "They are no part of the world, just as I am no part of the world." (John 17:16) Jesus Christ demonstrated for us what staying separate from the world means. Not only did he reject the low moral standards of the world around him, but he stayed clear of its political affairs. When the Devil offered Jesus rulership of all the political kingdoms

of mankind, Jesus rejected the offer. (Matt. 4:8-10) Jesus Christ would not accept any part, small or large, in the political structure that the world of unbelieving mankind had set up. Hence Jesus also turned down a popular draft for local kingship, 'withdrawing again into the mountain all alone.' —John 6:15.

Not only did Jesus himself stay separate from politics, but about 96 C.E. the resurrected Son of God gave his apostle John a vision of a wild beast ascending out of the sea, with seven heads and ten horns. Since Revelation was presented in signs, the wild beast was symbolic. Harmonizing with the Bible's own explanation of the wild beasts of Daniel, chapters seven and eight, the wild beast John saw in vision symbolizes the Devil's visible political organization under seven successive headships through the centuries. Who gave this symbolic political beast its power? The Bible says: "The dragon gave the beast its power and its throne and great authority." (Rev. 13:2) Since the Dragon, the Devil, gives the symbolic political beast its power, Christians wisely heed Jesus' counsel and example and refuse to get involved in the political affairs of the world of unbelieving mankind.

"GENTLE TOWARD ALL"

The Bible also shows that all true Christians must cultivate the fruitage of God's holy spirit in their lives. This fruitage includes love, peace, kindness, mildness and self-control. (Gal. 5:22, 23) Hence Christians, whether young or old, are told: "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." (2 Tim. 2:24) Following this counsel, we must be gentle both in our speech and in our conduct toward others. We should not go around with a chip on our shoulder, looking for fights or even expecting trouble. We should learn to restrain ourselves, even when provoked.

Having noted certain Bible principles that must be heeded if a Christian is to keep integrity to God, consider what this means to you as a student in school. You go to school to get an education—learning to read and write, becoming acquainted with history, perhaps getting training in a trade. But while you are there in school, as a Christian you do not want to adopt the "spirit of the world," because Jesus said that his true followers are "no part of the world." And his inspired apostle Paul wrote: "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." (1 Cor. 2:12; John 15:19; Rom. 12:2) So a Christian cannot share with the world in all its activities. He must guide his course of conduct by the "perfect will of God" as set out in the Bible. Of course, the Bible does not give direct commands on every situation that may arise, but it does set out principles that should guide us.

FLAG-SALUTE CEREMONIES

For example, flag-salute ceremonies are frequent in schools all over the world. Now, what Bible principles govern what a Christian should do while the class is engaged in this activity?

Well, what is a flag? It is an image made by man; it is a representation of the State. Flags often contain representations of things in the heavens, such as stars, as well as things on earth. So to dedicated Christians, kneeling before or saluting a flag would be a violation of the Second Commandment and of the Christian command to "flee from idolatry."

In some lands children are expected to kneel and kiss the flag. Elsewhere flags are saluted with outstretched arm or with the

hand held to the forehead or over the heart. All these ways of rendering homage to the flag have the same basic significance. Any kind of salute to an image with the hand or body is an idolatrous act, hence it is something Jehovah's witnesses, who are dedicated Christians, cannot conscientiously do. Nevertheless, they do not interfere with what others do in this matter.

But what if you are not asked to salute the flag but merely to hold it, either in a parade or in a classroom, so that others can salute? Well, would that be 'fleeing from idolatry'? No, rather than fleeing, it would place you at the very center of the idolatrous ceremony.

The same is true of marching in patriotic parades, which is expected of students in many lands. Of course, those who do it are participating in the ceremony and showing their support of the thing honored by the parade. This Jehovah's witnesses conscientiously decline to do.

In view of the Bible principle involved, could a dedicated Christian stand quietly during a flag-salute ceremony? Well, would the act of standing make you an idolater? No, merely standing quietly while others salute shows that you are only a respectful observer; the act of idolatry to the witness of Jehovah would be the saluting, not the mere standing in a normal manner.

But suppose one were required to assume some rigid bodily posture at the time of flag saluting? Doing so would make one a participant in the idolatrous ceremony.

Obviously there are many circumstances that arise in regard to salutes. How, then, should a young Christian be governed? By a set of Talmudlike rules to cover every conceivable circumstance? No, but by principle. You know the principle involved: "Flee from idolatry." Then always apply the principle, and you should be able to decide what a dedicated Christian must do to keep integrity.

Let us take another example. Suppose one student in a school is chosen to represent the whole school and that student salutes the flag outside at a flagpole; inside, the other students merely stand while their representative salutes the flag. Now, would the act of standing in this case be something a dedicated Christian could do? Well, what does the standing in this case signify? It signifies that you agree to having the student on the outside salute the flag for you. He takes your place, acting as your representative. In view of this, you realize that in this case standing in any manner would be joining in the idolatrous ceremony. So one who wants to "flee from idolatry" would remain quietly seated.

As another example, suppose one is at a sports event, and the flag is paraded by, at which time people take off their hats for the flag. There the very gesture is in the nature of a salute, even though the removed hat may not be placed over one's heart as is often done. So if a witness of Jehovah were required to be at such a place where a flag might be paraded by, then he would have to take his stand for Bible principle. However, if attendance at the event is optional, then the Christian would wisely be elsewhere at the time. If one finds it desirable to attend a public event, he need not be present at the time of an idolatrous ceremony, which usually takes place at the opening of such an event, but he could come later, after the ceremony is over. Or, if it regularly comes at the end of the event, he would leave quietly before the event closes.

STANDING FOR WORLDLY SONGS

The Christian youth who desires to keep integrity to God is often faced today with the matter of standing for songs, such as national anthems. Now what Bible princi-

ples are involved? You know that true followers of Jesus Christ must keep separate from the world, and, following the example of Jesus, they do not pray for the world. How, then, could Christians join in the sentiments of a song that is, often at least in part, in effect a prayer to God on behalf of a nation of the world? While it is true that Christians are law-abiding and respectful toward public officials, how could they join in a song that extols a nation that is a part of "this system of things" of which, as the Bible shows, Satan is the god?—John 17:9; 2 Cor. 4:4.

So when it comes to standing for these songs, the witness of Jehovah must ask himself what the standing signifies. If arising from a seated position and standing while the music is played is all that is expected of anyone present to show that he is in accord with the sentiments of the song, the Christian would refrain from doing so, as those sentiments are out of harmony with Bible principles.

What, now, is the difference between standing for the flag-salute ceremony and standing for an anthem? When a Christian stands up when others arise to salute the flag, his just quietly standing does not constitute the salute, does it? In most instances you would have to do more in order to salute. However, the way national anthems are handled is that usually all that a person has to do in order to indicate to all present that he shares the sentiments of the song is to stand up.

But suppose students in a classroom are already standing during a music session and among the songs that come up is a national anthem. Would the Christian youth have to take the special action of sitting down? No, he could just remain standing; it is not as though he had specifically stood up for the anthem.

Do school songs come into the same category as national anthems? Yes, they are viewed the same way by those in the school as national anthems are by the nations. They are often sung with religious fervor and with cheers, and the students are expected to arise. It is a matter of paying homage to an institution of the world, which Jehovah's witnesses cannot do. Why not? Because they reserve such worshipful honors for Jehovah God.

It is for the same reason that they refrain from joining in ceremonies (such as standing for a minute of silence) in honor of national heroes following their death or on anniversaries connected with them.

ELECTIVE OFFICES AND POSITIONS

In many schools the student body elects other students to certain offices or positions, such as president or spokesman for the class, cheerleader, homecoming queen, and so on. One might be nominated and voted into a position without his even accepting the nomination. Some high schools even allow for small-scale political campaigning, and students may wear campaign buttons and put up "vote for" posters.

Now, how do Christians view these elective offices and positions? Would they accept a position if voted in by their classmates? Would they participate in the voting, either by a show of hands or by balloting?

Well, what is the purpose of this voting in school? In most cases it is to familiarize young persons with the machinery of worldly politics. So what Bible principle applies? Why, separateness from the world and its politics. Since Jehovah's witnesses as adults do not mix in politics, it is only reasonable that children of Jehovah's witnesses do not mix in politics on a school level, either by accepting an elective office or participating in conferring such an office upon others. What, then, would a Christian youth do if he were nominated to an office? He could tactfully decline the

nomination or, if elected without his assent, he could tactfully decline the office; so following the example of Jesus, who withdrew when the people wanted to make him king.

Though one of Jehovah's witnesses would decline a position given him through small-scale political machinery, he considers an appointment by the teacher as something different. If a Christian youth were appointed by the teacher to help in traffic direction or some other unobjectionable duty during school hours, he would cooperate. If no violation of Bible principles would result from carrying out an appointment, then he would be helpful to the school and other students to every reasonable extent.

Of course, some positions at school involve violation of Bible principles, even if that position comes by appointment and not through political machinery. For instance, what if one were appointed cheerleader? Encouraging others in itself is not wrong, as when one is playing on a team and he shouts words of encouragement. But it is something else to lead a crowd into frenzied cheering for and exaltation of an institution of this world, to lead people in standing for the school song or to lead others into the snare of hero worship. That would violate Bible principles. A Christian who is separate from this world and who gives exclusive devotion to Jehovah God would decline a cheerleader appointment.

Some schools may vote a girl as "Homecoming Queen" or as beauty queen. Even if a Christian girl were appointed and not elected to such queenship, how could she accept it? Bible principles show that it is not proper for the creature to be given undue importance. (Rom. 1:25) Moreover, to set up womanhood upon a pedestal would violate Bible principles. (1 Tim. 2: 12, 13) Christians do not engage in the glorification of humans, and they would not want anyone to give them such idolatrous treatment. Also, those who serve as "kings" or "queens" are expected to take the lead in political, patriotic and worldly religious activities, which true Christians cannot do.

Of course, it is well for you young Christians to keep in mind that not all voting is political. Sometimes students are called on by the teacher to express opinions. There would be no violation of Bible principle in expression of one's preference of certain activities or the appraisal of a talk or composition. It is not electing one politically to an office when one expresses an opinion by a show of hands as to the quality of something.

CLASSROOM INSTRUCTION

What if part of the classroom instruction you receive requires expression concerning what you understand to be contrary to Bible principles? Suppose in music class you are required to sing a national anthem? Though a witness of Jehovah could not conscientiously sing the words, some sing the notes to show they know the tune. If you are required to recite something such as a pledge that a Christian could not conscientiously make, then what? Even though it is simply a test of knowledge or memory, you would rather be excused from it if possible. But, if necessary, you could show that you have the mental ability to recite it, and, to avoid a wrong impression, you would explain beforehand or afterward that you do not share the sentiments of that pledge.

Some classroom instruction may involve philosophies such as evolution that are contrary to the Bible. What if you are assigned to speak on subjects that you know are false or pagan? Why, take advantage of the assignment to give a witness regarding what you know to be the truth. Class

talks are a fine way to give a witness. If one were assigned a talk on evolution, he could state what the textbook says and then he could state what he believes according to the Bible. Likewise with written examinations, if a question requires a textbook answer on evolution, you could give that answer, adding, if necessary, that you personally accept the Bible's answer as the correct one rather than the textbook's. View class talks as opportunities to help others. Even if it is necessary to learn details about false theories such as evolution, do not consider it a total waste of time. With that knowledge you will understand the viewpoint of others better and can use it to good advantage when you help them to break free of the empty philosophies of men.—Col. 2:8.

COMING IN THE NEXT ISSUE

- Gathered in Unity for Ministerial Work.
- "Fully Accomplish Your Ministry."
- Why They Question the Existence of God.
- Let's Clean House, Religiously Speaking.
- A Pattern of Action for Pleasing God.

ATHLETIC INSTRUCTION

In some schools physical education may involve various gymnastic activities. There is no violation of Bible principles in such activities as running. But suppose the school wants to teach you wrestling, boxing and jujitsu or other ways to injure persons? Well, what Bible principle would apply? You know that "a slave of the Lord does not need to fight." So a Christian would not train himself for the purpose of fighting or hurting others. Moreover, since he does not go around looking for or even anticipating trouble, he would not train in forms of physical violence. A Christian "needs to be gentle toward all," and to keep himself "restrained under evil." (2 Tim. 2:24) He avoids training for activities that are not in accord with what the Bible says at Isaiah 2:4. Hence a witness of Jehovah could not accept training in the technique of injuring others, though he would cooperate with other school-hour physical education activities.

Living by Bible principles in the midst of a world that is alienated from God obviously is not easy. Some of you youths may be threatened with expulsion from school or be denied a diploma at the time of graduation because you refrain from activities that are not in harmony with the Bible. If the law makes provision for freedom of conscience in these matters, the problems will be fewer. But if there is no allowance made for those who do not conform, it is often wise to talk to your teacher ahead of time and kindly explain your position from the Bible. Perhaps your parents will want to go with you when this is done. When your teachers appreciate that you are not refraining from participation because of any spirit of rebelliousness, but that you appreciate their efforts to teach you and that you have proper respect for the "superior authorities," they may be willing to show consideration for your beliefs. But it will call for patient and faithful conduct on your part. —Rom. 13:1.

Regardless of the reaction of others, if you are to prove yourself to be a true Christian, it is vital to guide your course by the Word of God. With the help of your parents or your congregation overseer, discern the Bible principles that apply and then make your decisions in harmony with them. Then you will not need to ask someone else what you should do in every situation, but you will know what is pleasing to God. Your guarding your integrity while at school will bear good fruits, because you are proving to God that you are the kind of person who he says will live in his everlasting new system of things.

● Why does the *New World Translation* at Isaiah 14:23 use the term "porcupines" instead of "bittern" or some other term describing a bird?—M. S., U.S.A.

The Hebrew word *qippôd* at Isaiah 14:23 has been a matter of much dispute as to what it represents, whether a bird such as the bittern or an animal, either the hedgehog, a porcupine-like creature, or the porcupine itself. The prophecy of Isaiah 14:23 relates to the utter desolation that God would bring upon Babylon and reads, according to the *New World Translation:* "I will make her a possession of porcupines and reedy pools of water, and I will sweep her with the broom of annihilation." The *King James Version* uses "bittern," instead of porcupine, the bittern being a long-necked wading bird of the heron family that inhabits marshy places. The Bible translation by George M. Lamsa reads: "I will make it a possession for owls." The *Revised Standard Version, An American Translation* and the translation by Roman Catholic Monsignor Ronald A. Knox all render the word in question as "hedgehog."

Bible dictionaries and commentaries are often uncertain in their explanation of *qippôd.* Thus *The Interpreter's Bible* simply says: "What creature is meant by [the *qippôd*] is uncertain; it is mentioned only in connection with desolate places." *Harper's Bible Dictionary* states: "Perhaps a porcupine or some sort of lizard, though not definitely identified." The *Dictionary of the Bible* by Dr. William Smith (1888 edition) states: "The Hebrew word has been the subject of various interpretations, the old versions generally sanctioning the 'hedgehog' or 'porcupine;' . . . the 'tortoise,' the 'beaver,' the 'otter,' the 'owl,' have also all been conjectured, but without the slightest show of reason." The older versions such as the Latin *Vulgate* and the *Septuagint* use "hedgehog" or "porcupine." *The Septuagint Bible,* as translated by Charles Thomson, revised by C. A. Muses, renders Isaiah 14:23: "I will lay Babylonia waste: that porcupines may inhabit it; and it shall be a desolation."

Hebrew-English lexicons of recent date generally list the Hebrew word *qippôd* as meaning either a hedgehog or a porcupine. Moreover, older lexicons such as those by Lee, Parkhurst, Winer, Fürst and Gesenius all give "hedgehog" or "porcupine" as representative of the Hebrew word. Gesenius links the Hebrew *qippôd* [or *kippôd*] to the Arabic *kunfudh,* the porcupine, regarding them as the same.

The reasons some expositors have preferred "bittern" at Isaiah 14:23 are: (1) Porcupines do not frequent reedy pools of water; (2) the creature in question is supposed to be able to climb to the top of capitals of columns, in view of Zephaniah 2:14 and (3) it must be a bird to sing, in view of that same text.

These reasons for preferring "bittern," however, are not valid. It should be noted that Isaiah 14:23 does not say that pools of water would become the home of the porcupines; it says Babylon will become "a possession of porcupines *and* [not, in] reedy pools of water." The idea behind the expressions porcupines and reedy pools of water is that of desolation. As to Zephaniah's prophecy (Zeph. 2:13, 14), it reads, according to the *King James Version:* "He will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds."

It is not essential, however, that the *qippôd* be able to climb to the top of standing columns, since the allusion is rather to the fallen pillars of Nineveh's palaces, not the capitals of standing columns. The *New World Translation* renders Zephaniah's prophecy: "He will make Nineveh a desolate waste, a waterless region like the wilderness. And in the midst of her, droves will certainly lie stretched out, all the wild animals of a nation. Both pelican and porcupine will spend the night right among her pillar capitals. A voice will keep singing in the window. There will be devastation at the threshold." The thought is that wild creatures would make their home among the fallen pillar capitals of Nineveh, which porcupines might easily do, since they often make their home between rocks. As to the third point, the *King James Version* says "their voice shall sing in the windows," but the word "their" is not in the original Hebrew; so the *New World Transla-*

tion says: "A voice will keep singing in the window," which could be a reference to any bird that would perch in the deserted window or to the sound of wind. The "voice" does not refer back to the pelican or the porcupine, neither of which can be said to have "singing" voices.

The bittern also does not have a singing voice but a booming cry, and this wading bird is not likely to fit in with Nineveh's foretold "waterless region like the wilderness." The porcupine and the pelican, however, would fit in here. The pelican, though being a flying water fowl, is also a bird of the wilderness, as the psalmist wrote: "I do resemble the pelican of the wilderness." (Ps. 102:6) The pelican, an unclean bird according to Leviticus 11:18, not infrequently retires inland to a wilderness spot and sits in a melancholy attitude, its head sunk on its shoulder and its bill resting on its breast. The pelican also selects desert islands and rocky shores remote from the haunts of men as breeding places. The intent of the prophecy is that Nineveh would become utterly desolate. New York, London and Paris would need to become utterly desolate before the pelican and the porcupine could be at home in the midst of these places.

So for both the wilderness of Nineveh and the ruins of Babylon, the porcupine would be a fitting denizen. Indeed, *The Imperial Bible Dictionary* says of the porcupine: "It is abundant throughout Palestine, Syria, and the Euphrates valley. It is a nocturnal animal, and therefore fit to associate with the 'doleful creatures' which are the companions of the *kippod*. It habitually conceals itself in dark and lonely places, and, as a matter of fact, is found in the ruins of Idumea [Isa. 34:11] and of Babylon. Mr. Rich [a former British resident of Baghdad] expressly says in his attempts to explore the burned mounds of ancient Babylon, which are full of passages and galleries, 'I found *quantities* of porcupine quills.' "

Porcupines, the inhabitants of Babylon's ruined palaces—how fitting! What a terrible end for so great a city! By reason of its habits and its quill-bristling armament the creeping porcupine is a fitting creature to express what has befallen Babylon, as well as Nineveh, in harmony with Jehovah's prophetic Word—absence of man, utter desolation.

ANNOUNCEMENTS

FIELD MINISTRY

During June Jehovah's witnesses will continue to share unitedly in the ministry, so cooperating together to maintain their spiritual maturity. As they do so they will be aiding others to acquire the Scriptural knowledge they need in order to serve God. This they will do by offering the modern-English *New World Translation of the Holy Scriptures*, with a free Bible study booklet, on a contribution of $1. To those who read Dutch, French, German, Italian, Portuguese or Spanish, they will offer the *New World Translation of the Christian Greek Scriptures* for just 50c.

1964 DISTRICT ASSEMBLIES

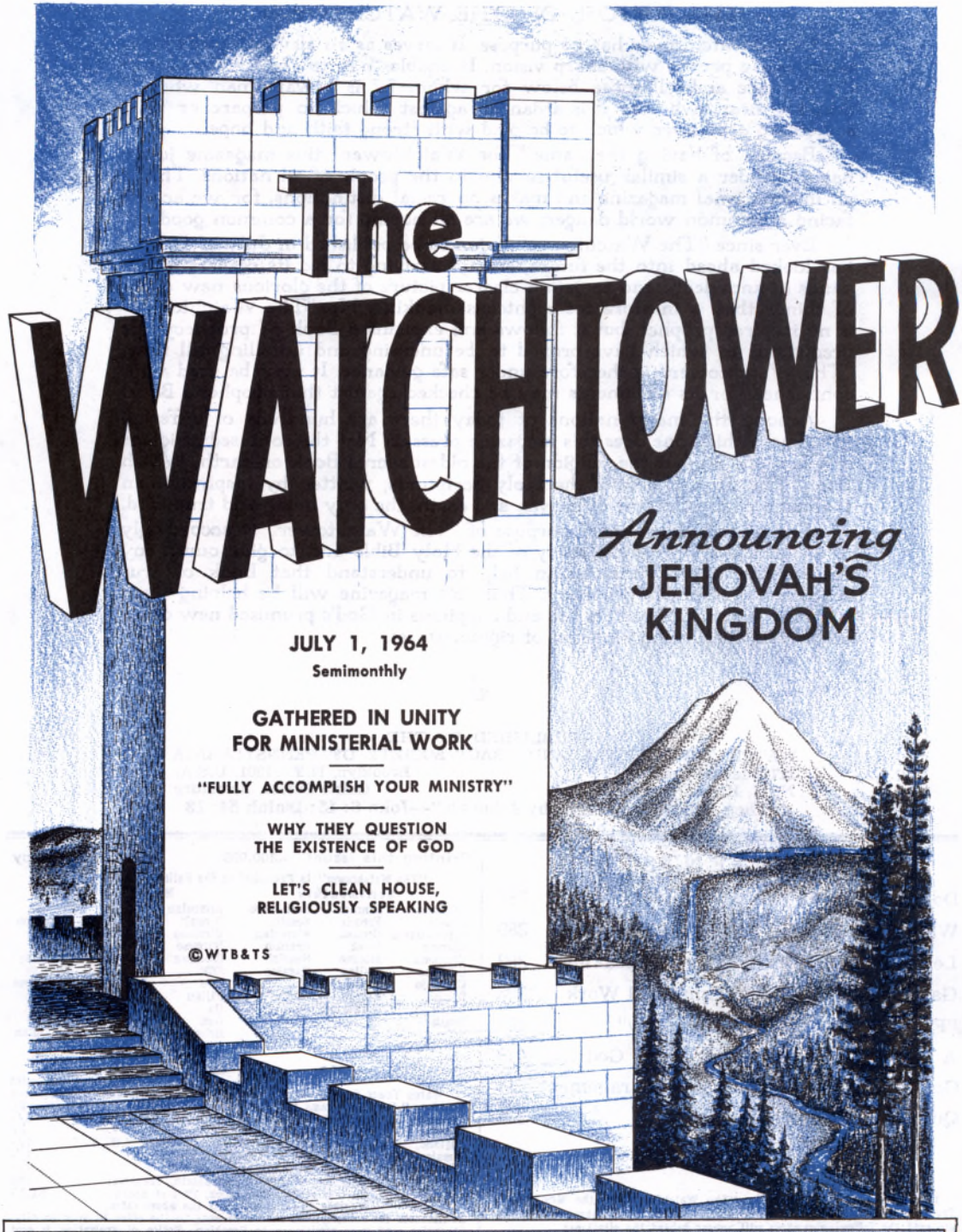
This year the Watch Tower Society will sponsor a series of "Fruitage of the Spirit" Assemblies of Jehovah's Witnesses in many cities. This arrangement will make it possible for you to attend, because one of these district assemblies is certain to be near your home. At each assembly the program will begin on Thursday afternoon and conclude on Sunday at about 6 p.m. Plan now to attend and receive the rich benefits in store for all. For further details write Watch Tower Convention in care of the publishers of this magazine.

In addition to the "Fruitage of the Spirit" Assemblies scheduled for the United States, Canada and the British Isles in coming months, as listed in the May 1 issue of *The Watchtower*, conventions will also be held by Jehovah's witnesses in Jamaica, W.I., at the following locations: Government Primary School, South Race Course, Mandeville, August 6-9; Little Ascot Race Course, Old Harbour, August 13-16; Standard Wharf, Oracabessa, August 20-23.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 19: Jehovah, the God of Progressive Revelation. Page 360.

July 26: Keeping Abreast with Revealed Truth. Page 366.



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

PUBLISHED BY THE
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N. H. KNORR, *President* GRANT SUITER, *Secretary*

"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)
Dy – Catholic Douay version
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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Announcing JEHOVAH'S KINGDOM
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Do you PROVOKE Others?

NO DOUBT you have observed persons who, under provocation, did and said things they should not have. Perhaps they were even sorry and apologized afterward. Probably you have experienced such anger yourself and have seen the harm that can come by acting rashly when emotionally disturbed.

In the Bible there is an outstanding example of behaving rashly in a provoked state. It is that of Moses, who became provoked to anger with the Israelites on the way to the Land of Promise. These people were agitated and they demanded water from Moses. God told Moses to speak to a rock and water would issue forth. But Moses angrily said to the people: "Hear, now, you rebels! Is it from this crag that we shall bring out water for you?" (Num. 20:10) Here Moses made a grave error. In his provoked state he said *"we* shall bring out water," thereby taking glory away from God. As God told him: "You did not show faith in me to sanctify me before the eyes of the sons of Israel." —Num. 20:12.

Why did Moses sin with his mouth? Why did he behave rashly? Some are quick to put all the blame on Moses and say he just lost his temper. But was Moses an ill-tempered man, always looking for an argument? Just the opposite is true. The inspired Bible record informs us: "Moses was by far the meekest of all the men who were upon the surface of the ground." (Num. 12:3) No, Moses was not a rash man, but he acted rashly on that occasion because of the unrighteous actions of others. Moses was provoked, yes, pushed into anger by the bad actions of a rebellious people.

That Moses was pushed to provocation is seen by the account at Psalm 106:32, 33, which states: "Further, they [the Israelites] caused provocation at the waters of Meribah, so that it went badly with Moses *by reason of them.* For they embittered his spirit and he began to speak rashly with his lips." Yes, they were the root cause for his becoming angry.

On occasion the Israelites even provoked God to anger! "Now the people became as men having something evil to complain about in the ears of Jehovah. When Jehovah got to hear it, then his anger grew hot." (Num. 11:1) Also, at Deuteronomy 32:21 we read: "They, for their part, have incited me to jealousy with what is no god; they have vexed me with their vain idols." Yes, God himself was provoked. Why? Because of the bad ways of the Israelites. His anger was perfectly controlled, of course —something that was not true in Moses' case.

All of this shows that one who provokes another is in the wrong. A person might get provoked and in this condition speak or act rashly, since he does not have the perfect control that Jehovah has. True, the person behaves wrongly. But why has he done so? Because someone provoked him! Things were said or done that stirred up his emotions. Now, then, is the one who causes the outburst innocent? Not at all! If he had not provoked the other, then that person might never have become angered to the point of behaving rashly. It is as in the case of Moses. He, being "by far the meekest of all the men who were upon the surface of the ground," surely would not have lost his temper if the Israelites had not grossly provoked him.

So while you may recognize that one who becomes unduly provoked is falling short of exercising Christian love, you must also recognize the grave error of the one who causes another to become angered. It is true that in everyday life Christian love "does not become provoked." (1 Cor. 13:5) But it is just as true that Christian love does not provoke others. Actually, provoking another needlessly is a manifestation of hatred: "Hatred is what stirs up contentions." (Prov. 10:12) Of course, there are times when those in positions of responsibility must give counsel or correction to others, which, even though done lovingly, may provoke. But this is not the unnecessary provoking in everyday life that is being here considered.

By speaking unkindly to others, by being critical instead of forgiving, by not considering the human imperfection of others, by continually rubbing people the wrong way, a person becomes provocative. Then he can hardly expect good to come to him, for he goes against the very nature of man, who does not like to have others provoke him unnecessarily. Hence, what is it like when one speaks thoughtlessly? The Bible answers: "There exists the one speaking thoughtlessly as with the stabs of a sword." (Prov. 12:18) What can this result in? "A word causing pain makes anger to come up." (Prov. 15:1) So if you provoke others, do not be surprised to see their anger aroused.

Hence, it really is unchristian for one needlessly to provoke others by what one says or does. This violates the great principle, the great commandment Jesus pointed to when he said: "You must love your neighbor as yourself." (Matt. 22:39) It could cause one's fellowman to be led into error, as was the case with Moses at Meribah. And how does God feel about those who cause others to err? His Word tells us: "He that is causing the upright ones to go astray into the bad way will himself fall into his own pit."—Prov. 28:10.

Instead of provoking others, the wise person heals with his words and deeds. "The tongue of the wise ones is a healing." (Prov. 12:18) The wise person realizes that provocative words and actions arouse others to anger, so he avoids saying or doing things that provoke. He works hard to control himself so as to bring benefit to his fellowman instead of bringing him pain. Before taking a course of action that might provoke others, the wise one asks himself: How would I like it if someone said or did that to me?

Be like the wise person. Work hard to avoid provoking others. Apply the principle Jesus laid down in regard to human relationships, when he said: "All things, therefore, that you want men to do to you, you also must likewise do to them."—Matt. 7:12.

Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones.—Prov. 16:24.

Why They Question the EXISTENCE OF GOD

More people are doing so today. Do their reasons justify the conclusion that God does not exist?

IN THE February 24, 1962, issue of *Ave Maria* the Catholic Cardinal Richard Cushing observed: "For the first time in the history of mankind, atheism is on the march; and the Church is helpless to prevent the advance of anti-Christ." It is spreading rapidly throughout the world. The idea that there is no God not only has engulfed a large proportion of the more than one billion people ruled by communism, but it has made amazing inroads upon the thinking of persons in non-communist lands.

But why do so many persons today question the existence of God? Why is atheism now on the march, and the church unable to stop it? What is responsible for this unprecedented disbelief?

BELIEF IN GOD'S EXISTENCE

Philosopher Celestine N. Bittle wrote in his book *God and His Creatures:* "No people has ever been discovered which, in the strict sense of the term, is 'atheistic.' Individuals may be atheists; but a people, never. This universal belief is a tremendous fact." It is strong evidence that man was originally created with the inherent inclination to acknowledge God's existence.

In order to satisfy man's quest to know about Him, God provided man with an inspired record about Himself. In this account God also explains man's origin, why sickness and death exist and what hope there is for the future. The collection of these inspired writings is now generally known as the Holy Bible or Scriptures. —2 Tim. 3:16.

The Scriptures are in harmony with man's inherent inclination to acknowledge God's existence and go to support it. They attribute the beautiful starry heavens, the marvelous earth and intelligent man to the handiwork of God. They state: "God created the heavens and the earth," also, "God proceeded to create the man." Yes, the evidence of the Scriptures, the natural dictate of human reason and the law and order that govern the universe all testify to the fact that God does exist.—Gen. 1:1, 27.

WHAT ABOUT HUMAN SUFFERING?

However, it is because of the unparalleled human suffering in the earth that many persons question the existence of God. This was pointed out by a retired Anglican medical missionary, Marian Sherman, who said last fall: "I became an atheist very largely because of the terrible suffering of Indian women who had never done anything to deserve it. How could an all-loving God allow this to happen? And we've had two ghastly world wars. It just doesn't make sense."

Not a few persons reason this way. A loving God, they feel, would not allow human suffering; and since suffering exists, they conclude, there must not be a God who is loving. Is this conclusion justified?

No, it is not. The existence of wickedness and the suffering it has brought to mankind does not arbitrarily rule that a

God of love does not exist. Such a view overlooks entirely man's responsibility. It is like a patient who ignores a doctor's instructions, and then denies the existence of the doctor because he is suffering. Or it is like a machinist who refuses to follow the manufacturer's advice, and then, when his tools do not function properly, denies that the manufacturer exists. In such cases it would be foolish to question the existence of a compassionate doctor or a skilled manufacturer. The individual himself is to blame for the suffering and trouble.

It is similar with mankind today. The inspired Scriptures show that Jehovah God created the first human pair perfect, with the prospect of enjoying life in an earthly paradise as long as they lived. This provision was an evidence of God's love. But when mankind refused to follow God's instructions, they suffered the consequences. This did not mean a loving God does not exist. God had warned them in advance what would happen; so it was man, not God, that was responsible for the suffering, sickness and death that followed.—Gen. 1: 27, 28; Deut. 32:4, 5; Eccl. 7:29.

True, it would not be loving to allow this suffering to continue indefinitely. And this God has no intention of doing. Human wickedness and suffering have been tolerated only because an issue was raised in the garden of Eden. One of God's spirit creatures, identified in the Bible as Satan the Devil, influenced the first human pair, Adam and Eve, to disobey God. This called into question God's creatorship and his justice in demanding obedience as a condition for life and yet *seemingly* not creating man with the capability of remaining loyal to God.

So God has allowed a set period of time to settle this question of whether men can remain faithful under test. This period is now about up. Very soon Satan and all the human suffering he has been responsible for will be eliminated. It is the loving Creator who will provide this relief by ushering obedient mankind into a righteous new system of things.—2 Pet. 3:13; Rev. 12:12.

RELIGION'S RESPONSIBILITY

The churches of Christendom have not made clear to people why wickedness and suffering have been allowed to exist for a time on earth. Rather, they have taught lies about God, painting him as an unmerciful fiend who keeps humans alive in some subterranean lake of fire, where they cook and sizzle in excruciating pain throughout eternity. Such teachings have turned many away from God.

Many modern theologians and clergymen are even coming to terms with atheism. "I have preached more and more in the past decade on the values of atheism and agnosticism," wrote Episcopal Bishop James A. Pike. "There has to be a large measure of agnosticism in true religion," he asserted.* And *Time* magazine of June 9, 1961, observed that "Paul Tillich, America's most eminent theologian, talks of God as 'Being Itself' or 'Ultimate Reality.' " This characterization, however, says an article entitled "Is Modern Theology Atheistic?" appearing in the Protestant journal *The Christian Century,* "saves Tillich from the charge of atheism." But is not this sort of theology that borders on atheism enough to cause a lot of persons to question the existence of God?

It is therefore apparent that the churches, instead of building faith in God, have been responsible for millions of persons turning toward atheistic communism. Their conflicting teachings, religious persecutions, warmongering and currying the favor of the rich and influential have caused many to reason that, if the churches represent God, then there must not be a God.

* *The Christian Century,* December 21, 1960.

Many responsible churchmen admit religion's guilt.

"I know that it is we, we Christians alone, who are responsible for Communism," admitted the dean of a European theological school. "Remember that the Communists once were Christians. If they do not believe in a just God, whose fault is it?"* And the dean of the faculty at New York City's Union Theological Seminary acknowledged: "The very atheism of Communism is a judgment upon the churches, . . . which have usually been ornaments of the status quo, no matter how unjust it has been."†

The failure of the churches to imitate Christ and to provide accurate knowledge concerning God has prepared the way for atheism.

ATHEISM'S ADVANCE

Hundreds of millions of persons in Communist lands are being systematically taught that God does not exist, and indoctrination is being stepped up. "Atheism will be taught more intensively at party training centers and in special courses for teachers, doctors and journalists," *Time* magazine reported recently. This constant program of indoctrination, especially of the youth, has caused many to question the existence of God.

Often this propaganda reaches the West in newspaper reports. For example: " 'The Bible says the Creator sent manna to the Jews,' Premier Khrushchev said. 'I don't know whether this is true, I did not see it happen. I don't know whether the manna was of first quality or whether the Jews got enough of it. To find out, we sent Gagarin up there to take a look. But Gagarin reported he saw nothing but emptiness. So we sent Valentina Tereshkova and told her if she finds manna she should cook herself a meal, but she found nothing. So there is no hope that we can get manna from heaven. This means that we must trust our hard-working hands."—New York *Times,* April 7, 1964.

What a foolish basis on which to question the existence of God! But these persons did not first give up belief in God after the trips into space. Rather, in Communist-controlled countries, faith in God is undermined in youth by constant repetition by teachers and educators that there is no God. Others question God's existence because of seeing human suffering, and not receiving a satisfactory Scriptural answer for it. And still others have been turned away from God because of the conflicting teachings and the atheistic leanings of religious leaders.

But there is at least one more vital factor that is responsible for so many questioning the existence of God. That is because they want to believe the lie that there is no God. God's righteous law is an uncomfortable restriction. They want to be free to pursue their selfish course without the pangs of conscience that would gnaw at them should they be accountable to God's law. And so, because they do "not accept the love of the truth . . . God lets an operation of error go to them, that they may get to believing the lie." —2 Thess. 2:10, 11.

A wise person who loves righteousness, however, will never be turned away from God. He will regularly study the Bible, and will grow to love God for the marvelous provisions that He has made for life in a righteous new system of things. Indeed, it is the fool that "hath said in his heart, there is no God."—Ps. 14:1, *American Standard Version.*

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* *Harper's Magazine,* August 1960.
† *Time* magazine, November 10, 1961.

RELIGIOUSLY SPEAKING

DATING back to the time of ancient Babylon and Egypt, the use of religious articles in homes has been popular. From the ruins of ancient homes archaeologists have unearthed all manner of religious images, statues, shrines, paintings and evidence of religious symbols such as the cross.

This may surprise you, but it is a fact that religious articles and symbolisms used in ancient pagan Babylon and Egypt are in use today in many "Christian" homes. It is high time for those who want to be true Christians to clean house, religiously speaking. —Acts 17:29-31.

Before we examine what the Holy Bible has to say about cleaning house, religiously speaking, let us take a look at a typical Latin-American home, similar in some respects to homes in the Dominican Republic, Cuba, Puerto Rico and elsewhere.

As we near the house we notice a shrine along the sidewalk at the corner. The small hole in the front is for an offering to the image. As we enter the yard we note another home shrine with the image of family devotion, usually the national goddess or saint, differing from country to country. Some are very elaborate and costly. Near the door a cross can be seen. On knocking, we are welcomed into the hospitable home by the expression, *"Adelante, tomen asiento."* "Come on in, take a seat." The householder is pleased to show us her home. Did you notice that small platform or shelf over your head as we entered? A religious picture with a glass of water or something to eat is placed on it. Often such small platforms can be seen in front of a picture of a deceased member of the family with flowers placed before it.

In a humble home with an earth floor we note the cross again painted on each door. An elaborate one of metal or wood will be found in other homes. As we follow the housewife we note this same religious symbol over the beds on the wall and upon the home altar, which at times occupies a corner of a room or even possibly an entire wall. This is usually decorated with shiny papers of many colors along with religious pictures, candles or colored electric lights and flowers. Religious pictures of the "Sacred Heart" and "The Last Supper" will also be found in the rooms.

What are we to think of the use of these many religious articles and symbols? We must think what God thinks.

RELIGIOUS IMAGES

We are not to think that there is necessarily something wrong with every art object, an image or statue. So we must differ-

entiate between objects that are simply works of art and objects of religious devotion, images used to represent some saint or deity. If one takes a worshipful attitude toward any image, making it a religious object, then the possessor of such image ought to reflect upon God's view of religious images. For instance, God commanded the Israelites of ancient time not to have any images to represent the true God. (Ex. 20:4; Deut. 4:15-19) Nor were they to bring the images or symbols of the pagan Egyptians and Canaanites into their homes. God's clear-cut declaration was:

"The graven images of their gods you should burn in the fire. You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you may be ensnared by it; for it is a thing detestable to Jehovah your God. And you must not bring a detestable thing into your house and actually become a thing devoted to destruction like it. You should thoroughly loathe it and absolutely detest it, because it is something devoted to destruction."—Deut. 7:25, 26.

True Christians appreciate this same principle of a clean home, religiously speaking, especially in view of similar commands given in the Christian Greek Scriptures: "We ought not to imagine that the Divine Being is . . . like something sculptured by the art and contrivance of man." "Little children, guard yourselves from idols." (Acts 17:29; 1 John 5:21) So the early Christians kept their homes free of religious images. How, then, did images of Christ, for example, get started? By turning to history books dealing with the early Christians, you will learn this: "Heathens, who, like [Emperor] Alexander Severus, saw something Divine in Christ, and sects, which mixed heathenism and Christianity together, were the first who made use of images of Christ."* Since no images of Christ were used by the early Christians, it is evident they had no images of Mary, Jesus' mother, either.

So when an image becomes an object of religious devotion, it is time for the possessor of such, if he wants to be a true Christian, to clean house, religiously speaking—no matter what the image represents or who made it.

It is well for every Christian to remember what took place in connection with the figure of the copper serpent made by Moses. During the sojourn of the Israelites in the wilderness, God commanded Moses, who had led Israel out of Egypt, to make the figure of a copper serpent, which was a symbol and had prophetic significance, but it was not for religious worship. (Num. 21:4-9; John 3:14, 15) Thus the copper-serpent image was not adored or used for worship in Moses' day. Though that image was made under proper circumstances, even at the command of God, yet, finally, it had to be destroyed. How so? Because centuries after Moses' day the Israelites turned that same image of the copper serpent into an object of religious devotion, even burning incense to it. (2 Ki. 18:4) So when King Hezekiah purged the land of Judah of religious images, he had the copper serpent made by Moses crushed into pieces and utterly destroyed.

That destruction of religious images had God's blessing, since the true God wants to be worshiped without images or not through images, as Jesus Christ himself stated: "God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:24; 2 Ki. 18:1-7.

RELIGIOUS PICTURES

But what could be objectionable about pictures? After all, a Christian may prop-

* *The History of the Christian Religion and Church, During the Three First Centuries,* Dr. Augustus Neander.

erly have or display a photograph, a drawing or a painting. It may be of friends or relatives, of scenery or of Biblical subjects. Jehovah's witnesses, for example, have a calendar with a different illustration each year of an important Biblical event. Well, then, what determines whether a picture is objectionable? This: Is the picture reverenced or worshiped, perhaps food placed before it? Does the picture have pagan symbolism? Does the picture misrepresent the Bible?

Take, for example, a picture that appears in many interpretations, the so-called "Last Supper." Jesus instituted "The Lord's Supper" or, as a modern Bible translation calls it, "the Lord's evening meal," on the date of Nisan 14, 33 C.E., after 6 p.m., on a Thursday. (1 Cor. 11:20, 23, 24) Just before the Lord's Evening Meal, Jesus and his twelve apostles had eaten the annual passover lamb. But how many plates of *fish* do you see on the table of some paintings? Fish was not eaten by Jesus and his apostles that Thursday night, but, rather, the meat of a lamb. Pictures that show fish are misrepresenting the Holy Bible.

The Bible shows that, along with roasted lamb, unleavened bread was used for the passover. (Ex. 12:8-15) You will notice in some pictures that the buns, one for each apostle, are leavened or risen bread. The Bible account shows, too, that the faithful apostles ate from one loaf of unleavened bread; each did not have his own leavened bun.—Matt. 26:26.

The Bible also shows that all the faithful apostles were to drink from the same cup. (Matt. 26:27) In the pictures we usually are led to believe that after the passover meal and during the Lord's Supper each apostle had his own glass, while Jesus alone had a special chalice of wine. Actually, they partook of the same loaf and drank from the same cup.

You will note, too, that in many pictures all are seated. The custom in Jesus' day was to eat in a reclining position, as can be noted by reference to a Bible dictionary. The Bible itself shows that John was reclining on the bosom of Jesus, something he would be unable to do if seated while eating.—John 13:23-25.

How many apostles do you count? The Bible indicates that Judas left "immediately" after the passover celebration and hence before Jesus instituted the Lord's Evening Meal with the faithful eleven apostles. (John 13:30) Pictures showing twelve apostles along with Jesus do not portray the truth.

Thus our example shows misrepresentation of the Bible with regard to the passover lamb, the unleavened bread, the one loaf and the one cup, the manner of reclining and the number of apostles. When a picture misrepresents God's Holy Word, it is time to clear it out.

Then with regard to pictures of Jesus Christ, do you notice any halo or circle of light encompassing his head? This is called a "nimbus." You will find it revealing to go to a good encyclopedia and look up the word "nimbus," for you will learn that it was used by the ancient pagan Egyptians, Greeks and Romans in their religious art; such a symbol is of Babylonish origin, since it appears in artistic representations of the main deities of Babylon. The circle of light was the symbol of the sun-god, and thus it is paganism.

No picture that smacks of Babylonish paganism belongs on the wall of a Christian home.

THE CROSS

One of the symbols commonly seen in homes is the cross. Actually, the Holy Scriptures show that Jesus Christ was nailed to a tree or stake without a cross arm. The apostle Peter mentioned on at

least two occasions that Jesus died on a tree (*xýlon*). (Acts 5:30; 1 Pet. 2:24) The other original Greek word used in the Bible is *stauros'* and means a stake without any cross arms of any kind.

Even if it had been a cross upon which Jesus was impaled, would that be a fitting religious symbol for Christians? No, no more than one would adore or worship a bullet or machete that had killed a dear loved one! No wonder the early Christians had no crosses in their homes! "There was no use of the crucifix," says one historian of the early Christians, "and no material representation of the cross."*

Where, then, did the cross come from? Centuries before Christ the cross was used by pagan religionists in India, China, Persia, Egypt and, of course, Babylon. The upright cross was the sacred symbol of the Babylonian god Tammuz. It was also the symbol of the sun-god Sol, in ancient Rome. Such a cross was the original form of their letter "T," the initial letter of the name of the god Tammuz.

Tammuz Wearing Crosses

Further, encyclopedias will tell you that ancient Egypt had a cross that was a symbol of immoral sex worship. The Egyptian cross, the *ankh* (*crux ansata* or handled cross), consisted of a "T" with an oval handle on its top representing the male and female reproductive organs. The Israelites did not use this pagan symbol of the phallic cross in their homes.

As it was in pagan Egypt, however, so also the use of the phallic symbol is common in Latin America and elsewhere. Some church buildings are built on its "T"-shaped design. On the cathedral in San Pedro Sula in Honduras the shield over the doors uses the cross and oval. As the ancient Egyptian tombs and mummies contained many crosses, so today burial places are filled with crosses, some with the oval included.

LET'S CLEAN HOUSE

What, then, should be our attitude toward images, paintings and crosses? As for images and statues, the danger comes when people bow or pray before these lifeless idols, when they offer food before them, when they view them as something holy. Though there is nothing wrong with a picture correctly portraying a Bible event, yet if one gives a picture reverence and worship, that is wrong. If it is a picture of a deceased loved one, does the possessor give it religious devotion? Then, of course, it is wrong. And if a picture misrepresents the holy Word of God or contains pagan symbolisms such as the halo or nimbus and a cross, then why have it around the house?

So look around your house. Do you have any religious images? Do you have any religious paintings with the pagan halo encompassing the subject's head? Do you have representations of a cross? Do you have any pictures toward which you have a worshipful attitude?

If you do, it is time to clean house. Your taking this positive step, without fear of man, toward the pure and undefiled worship of Jehovah God will mean obedience to the commandments of God. It will mean the end of all Babylonish paganism in artworks around your home. It will show your desire to worship God, as Jesus Christ stated, "with spirit and truth." So let's clean house, religiously speaking.

* *History of the Christian Church*, J. F. Hurst, Vol. I, p. 366.

GATHERED in Unity for Ministerial Work

"He [God] purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth... that we should serve [or, be] for the praise of his glory." —*Eph. 1:9-12, NW; AV; AS.*

MODERN man finds himself in a complex and difficult situation. He is at cross-purposes with himself. On the one hand, in the last half century he has learned how to harness the forces of God's creation in a way and to a degree undreamed of in previous generations, or only dimly guessed at. Tremendous advances in means of communication and of travel, advances in the world of mechanics, also in the realms of medicine and of science—these have opened the door to wonderful possibilities. On the other hand, by those same means, under the direction and stimulus of ambitious and ruthless men, the door has also been opened to dreadful possibilities. Modern man can benefit himself in many ways hitherto unknown, but he also has within his grasp the means to just about ruin the earth and its inhabitants. Men are proud of their achievements, but at the same time, as foretold, "men become faint out of fear and expectation of the things coming upon the inhabited earth." Self-assuming, headstrong men, are forced to admit that these are "critical times hard to deal with." What a contradiction!—Luke 21:26; 2 Tim. 3:1-5.

[2] But when we turn our attention away from modern man to the Ancient of Days, the Creator, what a contrast! In chapter 7 of Daniel's prophecy, verses 9 to 14, he is described as being enthroned at Court, with many thousands standing before him and ministering to him.

[3] In the context of that same prophecy it tells of fierce beasts, representing earthly kingdoms, striving against one another for preeminence and putting on great airs. But the solution of all their conflicts is in the hands of the Ancient of Days, the Supreme One. Judgment is given in favor of someone described as a "son of man . . . And to him there were given rulership and dignity and kingdom, that the peoples . . . should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin." Giving further detail, the prophecy later says that "judgment itself was given in favor of the holy ones of the Supreme One . . . And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy

1. In what ways is modern man at cross-purposes with himself?
2, 3. What fine contrast is seen when we turn to the Ancient of Days?

ones of the Supreme One."—Dan. 7:13, 14, 22, 27.

4 The identification of these characters is not left in doubt. In the last book of the Bible the same theme is taken up and enlarged on. In Revelation, chapter 4, we find a magnificent description of the heavenly throne and the One seated upon it. It is awe-inspiring, but not terrifying. The One enthroned is mentioned twice by name: "Holy, holy, holy is Jehovah God, the Almighty . . . 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. 4:8, 11.

5 In chapter 5, the only one who has the right of access to the throne and who is "worthy to take the scroll and open its seals" is identified as "The Lion that is of the tribe of Judah, the root of David," that is, Christ Jesus. Along with him, mention is also made of those holy ones, persons redeemed or bought by the blood of the Lamb, and who, with Christ Jesus, are 'made to be a kingdom and priests to our God, and they will rule as kings over the earth.' These make up the true church, the Christian congregation, who have "part in the first resurrection," and who will be "priests of God and of the Christ, and will rule as kings with him for the thousand years."—Rev. 5:5, 9, 10; 20:6.

6 These passages from God's Word strongly impress on us the absolute sovereign right and unassailable position of the Supreme One, Jehovah. With him, all is harmonious and secure. There is nothing contradictory, as is painfully evident in the affairs of modern man. In his hands Jehovah holds the solution to all man's problems and conflicts, seen in the rulership and kingdom which are safely entrusted to the Lamb, Christ Jesus, who is proved worthy to receive it. That others, a limited number of sinful humanity, are enabled to share in that rulership and kingdom is but an added, though wonderful, evidence of the riches of Jehovah's undeserved kindness.

7 It is this latter aspect that was evidently in the mind of the apostle Paul when writing to the Christians, "to the holy ones who are in Ephesus." He prays on their behalf: "May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ." He then explains that their adoption as sons of God through Jesus Christ was "in praise of his [God's] glorious undeserved kindness," and that the 'forgiveness of their trespasses,' based on Jesus' shed blood and ransom, was also "according to the riches of his [God's] undeserved kindness."—Eph. 1:1-7.

8 With this in mind, the apostle then discusses the same lofty theme as already mentioned, that of God's sovereign will and purpose and the position of all his creatures in relation thereto. There are no exceptions or exemptions. A person will sometimes say, "I did not ask to be born," as if thereby seeking to be relieved of any sense of responsibility in life. But no. We do not owe our existence to chance. Jehovah is the Supreme One and he created all things, including the human family in original perfection, possessing the marvelous power of procreation. Out of respect and appreciation for the Creator, we ought to say that it is because of his will that we have come into existence.—Rev. 4:11.

9 In this frame of mind let us listen to what Paul has to say. He explains that God caused his undeserved kindness to abound

4, 5. Who are identified in Revelation as (a) the one enthroned, (b) the one worthy to take the scroll, and (c) the holy ones who share the rulership with Christ?
6. As the Supreme One, what qualifications does Jehovah possess?

7. How is Jehovah's undeserved kindness emphasized in the early part of the letter to the Ephesians?
8, 9. (a) What attitude should we have toward life? (b) What disclosure did Paul make as to God's will and purpose?

toward us by making known the "sacred secret of his will. It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth."—Eph. 1:9, 10.

10 The very language used by the apostle emphasizes the importance of Jehovah's paramount will and purpose. It had been held for a long time as a "sacred secret." How that expression appeals to us! What a pleasure it gives to be entrusted with a secret! Even a child, especially a little girl, loves to have a secret and, at the right moment, to whisper it into the ear of her best friend, keenly watching to see that no other child is within earshot. Her secret may not mean much to us grown-ups, but Jehovah's secret is sacred and embodies his whole purpose and is all important, both to him and to us. To ignore it or stumble over it, as many have done, means the loss of everything.

11 Consider also the term "administration." It too indicates something of real importance, as it is usually used with reference to such things as the effectual management of governmental and legal affairs. Many readers of *The Watchtower,* when visiting a big convention, enjoy a close look at the various departments, seeing all that can be seen, but they do not linger when coming to a door with a sign over it marked "Administration." Ah! no, they do not want to become involved in that kind of responsibility.

JEHOVAH'S GREAT ADMINISTRATION

12 What is this vital administration of Jehovah's, held secret for so long? We are told the answer. It is Jehovah's good pleasure, "at the full limit of the appointed times, . . . to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:10) From this we can at once learn several important things:

13 (1) There is but one gathering under the one administration. Man, however sincere, cannot build his own religious organization and claim that it is acceptable to God. (2) To be gathered in union with Christ calls for the spirit of willing submission to him as God's Anointed One, also the spirit of unity and willing cooperation with all others who are thus gathered. (3) As subsequently disclosed, there is a ministry committed by God to those who are gathered. (4) The fact that Jehovah is "to gather all things together *again*" implies a former state of happy unity, which for some reason was not maintained, but is to be restored. (5) The time element comes in. This great work takes place "at the full limit of the appointed times." So first we want to know, when is the full limit and when is the administration fully inaugurated?*

14 The full limit is reached when, as Jesus said in his great prophecy, "the appointed times of the nations are fulfilled." (Luke 21:24) This momentous turning point in the development of Jehovah's purpose and in human history was reached in 1914, as abundantly testified by what took place here on earth in fulfillment of Bible prophecy. It was then that the rulership was given to Christ Jesus in heaven, as described at Daniel, chapter 7, despite the opposition of fierce, beastlike kingdoms on earth. As also prophetically depicted by the psalmist, the nations and their rulers "massed together as one against Jehovah

10, 11. What meaning and importance are attached to the terms (a) "sacred secret," and (b) "administration"?

12, 13. As expressed at Ephesians 1:10, what is to be learned as to God's administration?

* See *The Watchtower* as of November 15, 1959, pages 688-690, paragraphs 15-23.

14. When is the "full limit of the appointed times," and determined by what events?

and against his anointed one," but Jehovah laughed at them in derision and declared: "I, even I, have installed my king upon Zion, my holy mountain." When Jehovah's anointed king, Christ Jesus, was installed or enthroned, that was when the administration was set up. This did not take place at Zion, or Jerusalem, yonder in Palestine, but, as the scripture says, at "Mount Zion and a city of the living God, *heavenly* Jerusalem."—Ps. 2:2-6; Heb. 12:22.

15 It may be argued that when writing to the Ephesians, Paul speaks of the gathering in union with Christ as having already commenced. That is true, as far as steps to that end are concerned. It began at Pentecost, 33 C.E., with the first members of the Christian congregation when God's spirit was poured out upon them. (Acts 2:1-4) But neither while actively engaged in their ministry, nor at death, did they receive their full reward. As Paul wrote to Timothy: "From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day." (2 Tim. 4:8) Jehovah's great administration goes into full operation after the end of the Gentile Times in 1914.

16 "That day" having arrived, what do we see? In the words of the symbolic vision as described by John we can now say by faith: "And 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." It was after 1914 that the administrative "new heavens," with the enthroned Jesus Christ as God's Administrator, cast Satan the Devil and his demon angels down to our earth and proceeded to the work of unification, particularly from 1919 onward, as modern history of Jehovah's witnesses shows. (Rev. 14:1; 12:1-13) Thus the work of the administration sweeps ever onward, completely fulfilling the will of the Supreme One exactly as he caused it to be recorded long ago in these words: "In the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:10, 11.

17 So we are in the great day when we do well to heed those lessons pointing to the need for a clear vision of God's theocratic organization, also to appreciate the purpose for which we are gathered in unity under its direction, namely, for ministerial work. Additionally, this emphasizes the need for the spirit of submission and cooperation. These lessons become more sharply defined as we look farther into what Paul says on this same theme.

THE RIGHT SPIRIT FOR THE RIGHT PURPOSE

18 To highlight the need for the right spirit, it will pay us to look back, particularly at the earthly scene, and see why the original state of happy unity was not maintained. When mother Eve listened to what the serpent had to say about the forbidden fruit, it became not only a test of obedience, but also one of humility. Deceived by what she was told, she began to look at that fruit from a new viewpoint. It would give her, so she thought, a newly found independence, and the idea appealed to her. This is shown by the fact that she did not even wait to ask her husband about it, but went ahead on her own initiative. We can imagine her saying: 'Why not? I have a mind of my own, have I not? I know my husband has not had any of this fruit yet, but leave it to me; I'll see that he has.' And she did!—Gen. 3:1-6; 1 Tim. 2:14.

15, 16. (a) When and how did the gathering in union with Christ commence? (b) What marks the full inauguration of God's administration?

17. At this time what must we particularly heed?

18. On earth, how and why did the original state of unity come to an end?

19 No, we did not hear mother Eve talking to herself in the garden of Eden, but it is not uncommon to hear some of her daughters talk like that. Is that not the spirit of the world today, both nationally and individually? Even the smallest nations are demanding their sovereign rights and independence. That same spirit, too, is often shown by individuals who say, in effect: 'I have the right to live my own life my own way.' That is the underlying reason why many will not heed the message brought to them by Jehovah's witnesses. They know it will interfere with their independence. They and their rulers, similar to Eve, would rather listen to the boastful, froglike "unclean inspired expressions" that are inspired by the lying demons. Such propaganda stirs their spirit of proud independence and results in their being 'gathered together to the war of the great day of God the Almighty.'—Rev. 16:13, 14.

Froglike "unclean inspired expressions" gather rulers in opposition to God

20 No wonder modern man is all at sea! Surely it is obvious that we must forego such a spirit of independence, however much we may have indulged it in the past. We are in the day when God is gathering "all things together again in the Christ," gathering first to him the faithful Christians who have slept in death by resurrecting them to be with Jesus Christ in heaven. (Eph. 1:10; 1 Thess. 4:13-18) If we are not willing to be gathered under that righteous administration in the spirit of submission and loyal devotion, then, wittingly or unwittingly, we shall find ourselves gathered together with the opposing forces marching to Armageddon under Satan's leadership to fight against God the Almighty. As Jesus pointedly said: "He that is not on my side is against me."—Matt. 12:30.

21 Using Jesus' illustration, we find that only the sheeplike ones are gathered to him; first, the "little flock," the Christian congregation making up the "new heavens," but now also since 1931 those "other sheep" who eagerly anticipate the blessings of the "new earth." The "other sheep" are not dealt with separately, but all become "one flock, [under] one shepherd," or administrator. Using Jesus' other illustration, fulfilled in this day when he is enthroned as King, we see that he described the "other sheep" as those who support and give good cooperation to even the "least of these my brothers," or followers. All others are judged by him as goats who, because of their stubborn independence, refuse or fail to give any such cooperation.—Matt. 25:31-46; Luke 12:32; John 10:16.

22 In this day when Jehovah will shortly 'break and dash in pieces' all those opposed to him and his anointed king, and will make "wars to cease to the extremity of the earth," let all of us be wise and respond in the right spirit to the appeals made in the same Bible passages, where Jehovah says: *"Give in,* you people, and know that I am God." "Serve Jehovah with fear . . . Kiss the son [Christ Jesus], that He may not become incensed . . . Happy are all those taking refuge in him."—Ps. 2:9-12; 46:9, 10.

23 What is God's purpose for those of us who do respond and are gathered under

19. How is the spirit of the world manifest today, and to what will this lead?
20. What two alternatives face us today?
21. As illustrated by Jesus, (a) who only are gathered to him, and (b) on what basis does Jesus render judgment?
22. To what appeals in God's Word should we now respond?
23, 24. What is God's purpose for those gathered in union with Christ, and can they decide about this for themselves?

Christ's administration? Is it just for our own blessing and salvation? Can we decide about this for ourselves? That would be most illogical, though some have made that mistake and have fallen out of the ranks. No, it is not according to what we may think, but, as Paul says regarding the foreordained 144,000, it is "according to the purpose of him [God] who operates all things according to the way *his* will counsels." So what is God's purpose? Notice the answer given: "That we should serve [literally, be] for the praise of his glory." Then observe in what immediately follows that we are told how to serve God's purpose acceptably. After speaking of himself and others who had been the "first to hope in the Christ," Paul then says that "you [at Ephesus] also hoped in him."

[24] How had this been made possible? Paul explains that it was "after you heard the word of truth, the good news about your salvation." This clearly defines for us the will of the Supreme One for those who are gathered. We must not keep the good news to ourselves, but must let others hear about it so that they too can share and rejoice in the same glorious hope. That is how we can be to Jehovah's glorious praise, and this divine purpose must be served under the direction of a single administration.—Eph. 1: 11-13.

[25] From another angle, a little farther on, Paul again argues in favor of God's supremacy and against our taking an independent view of things. He reminds us that we cannot take any credit to ourselves in becoming Christians. We have nothing to boast of. Rather, as Christians, "we are a product of his [God's] work." Nevertheless, though "saved through faith," we cannot be idle and neither can we decide for ourselves how to work out our salvation. Instead, as Paul expressed it, we are gathered in union with Christ Jesus "for good works, which God prepared in advance for us to walk in them."—Eph. 2:8-10.

[26] From the scriptures discussed under this subheading, the lesson to be learned and the issue involved are made quite clear. We must have the right spirit for the right purpose, the spirit of unselfish, whole-souled devotion to Jehovah in order to ensure our prosperity in the right works he has prepared for us. We not only must be gathered in union with Christ ourselves, but under him must share in gathering others by letting them hear the good news.

[27] Jesus said: "He that does not gather with me scatters." That makes the issue plain. If we refuse to come under or stay within his administration, then it is manifest that we have the wrong spirit for the wrong purpose. Any gathering sought to be done apart from Christ's administration must be in opposition thereto, however good the work and the motive may appear to be. As Jesus said in his previous comments, after being accused of expelling demons by means of Beelzebub, "Every kingdom divided against itself comes to desolation . . . if Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand?" This ex-

Serving as a minister under Christ's administration

25. What is the Christian's proper viewpoint respecting himself and works?

26, 27. (a) How is the right spirit for the right purpose manifest? (b) How did Jesus make the issue plain?

plains why modern man is at cross-purposes with himself, in spite of his efforts toward unity. His motive is mainly a selfish one, and that is no basis for a genuine, lasting unity. Let us not be blinded or sidetracked into supporting the wrong administration.—Matt. 12:24-30.

THE GATHERING TAKES SHAPE

28 Following up this same theme, the apostle discloses a further development that takes place under Christ's administration. This is intensely interesting and gives a more exalted view of the administration. He explains that those who are gathered do not just crowd around a common center, as it were. Instead, they are seen to take definite shape, likened to a building. First, "Christ Jesus himself is the foundation cornerstone." The apostles and prophets make up the rest of the foundation, on which the "whole building, being harmoniously joined together, is growing into a holy temple for Jehovah . . . a place for God to inhabit by spirit." (Eph. 2:20-22) What a lofty conception! When attending a meeting of Jehovah's witnesses at their Kingdom Hall, or a larger assembly, we may be tempted to look at them from a fleshly viewpoint, noticing just their outward appearance. Rather, we should view them and appreciate them as Jehovah does. Other scriptures using the same illustration of God's temple stress the same thing, our need to keep the spiritual viewpoint, also the responsibility of those belonging to God's temple to avoid becoming "unevenly yoked with unbelievers."—1 Cor. 3:16, 17; 2 Cor. 6:14–7:1.

29 The entire Christian congregation of 144,000 together with Jesus Christ comprises the spiritual temple made up of "living stones." (1 Pet. 2:4, 5; John 2:19-22) You may say you understand this, but that it does not have any connection with you as your hopes are not heavenly, like those of the "little flock," but earthly. Many *Watchtower* readers might feel this way about it, but make no mistake. If you love Jehovah and have submitted yourself to him in dedication, symbolized by water immersion, then you come right inside the picture. For your encouragement we remind you that, after describing the formation of spiritual Israel, the temple or sanctuary class, John was given a vision of a great crowd of "other sheep" said to be "rendering him [God] sacred service day and night *in his temple.*" We could not imagine a finer picture of close unity and concord!—Rev. 7:15.

30 In support of this we read that God's "will is that all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Today all sorts of people are responding to the good news and bringing themselves into harmony with it, being gathered into "one flock" under "one shepherd." The Scriptures make it plain that these all should by their conduct serve for the praise of God's glory by unitedly sharing in the ministerial work due to be completed before the accomplished end of the present system of things. From the days of the apostles onward the emphasis has been on the gathering of the Christian congregation of Christ's 144,000 joint heirs; but now, at the "full limit of the appointed times," the gathering work has taken on a wider sweep since 1931, coupled with great urgency because the time is short. We need all the help and encouragement possible, and it will therefore be good to take a close look at our ministerial work, both inside God's organization and outside.

28. In what way is the Christian congregation seen to take shape?

29. How is the great crowd of "other sheep" seen in the temple picture?

30. How has the gathering work today taken on a wider sweep, emphasizing what need?

"Fully Accomplish YOUR MINISTRY"

GOD has never left his people with nothing to do. He has put them to work, and as this comes as a commission from him it can properly be called ministerial work because it is in the nature of service rendered to him. Such work can therefore never be treated lightly, but should be viewed as a stewardship. It is a great privilege and brings much happiness, but it also carries a great responsibility. This should not deter us, for God well knows our imperfections and frailties, and in his undeserved kindness has made ample provision on our behalf.

[2] Such thoughts as these were evidently in the apostle Paul's mind when writing to Timothy, as found in his two letters forming part of the Holy Scriptures. Every page breathes the spirit of earnest exhortation and encouragement, coupled with timely warnings. For example, he wrote: "I solemnly charge you . . . preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." Then, after warning that many "will turn their ears away from the truth," he concludes: "You, though, keep your senses in all things, suffer evil, do the work of an evangelizer, fully accomplish your ministry." Note, however, that preceding these words we find a reference to that which points to the essential foundation for fulfilling such a ministry. What is that? Paul told Timothy: "From infancy you have known the holy writings, which are able to make you wise for salvation." Then he added: "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. 4:1-5; 3:15-17.

[3] We cannot overemphasize the need to keep close to God's Word in all our ministry, both within his organization and externally in preaching and witnessing to others. These things are what distinguish Jehovah's witnesses from the churches of Christendom. We do not look to traditions, or creeds, or ideas of our own. In all our arrangements, in the conduct of meetings, in matters of discipline and control and finance, also in what we teach and our methods of teaching, everything has a Scriptural basis. If any alteration is made it is because of a better understanding of the scriptures related thereto. The Bible, God's Word, is the essential foundation for a successful ministry. There must first be a proper understanding of the Scriptures, backed up by a sincere and determined effort to put these things into practice, both in our lives and in aiding others who respond to the word of truth. Do not say it is beyond you. Many thousands of Jehovah's witnesses worldwide are meeting these requirements, and no one pretends for a moment that he is superhuman. They have learned how to use and how to rely on Jehovah's provisions, keeping close to him in prayer and keeping close to his Word and organization, which are the

1. How should the Christian's ministry be viewed?
2. Paul's letters to Timothy show what spirit, and pointing to what foundation for the ministry?
3. How do Jehovah's witnesses stand out as distinct, and does this at all imply that they are superhuman?

main channels of his holy spirit.—Phil. 4:13.

THE INTERNAL MINISTRY

4 When we think of the Christian congregation likened to a "holy temple for Jehovah . . . a place for God to inhabit by spirit," and that all sheeplike people are invited to render God sacred service in close association with the remnant of that sanctuary class still on earth, we are helped to envision the seriousness and scope of the ministerial work that must be done within God's organization. This is well illustrated in one aspect alone in what happened when David was making intensive preparations for the building of the literal temple and its services. He made detailed Levitical service assignments, including "four thousand givers of praise to Jehovah on the instruments that David said 'I have made for giving praise.'" These were duly put into effect by David's son, Solomon, who provided for regular temple services, including "the Levites at their posts of duty, to praise and to minister in front of the priests as a daily matter of course." That ministerial service of praise had to be performed in close unity, both in voice and action.—Eph. 2:21, 22; 1 Chron. 23:5; 2 Chron. 8:14.

5 When discussing the need for a similar requirement with regard to the spiritual temple, the apostle, in his letter to the Ephesians, uses the illustration of the human body. First, he relates how Christ, after ascending on high, "gave gifts in men," including apostles, prophets, evangelizers, shepherds and teachers, "with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ." To begin with, the Christian congregation and its members are said to be in their infancy, like babes, but the whole objective is to grow up and advance to maturity, both collectively and individually. How this is done, under Christ the Head, is most fittingly expressed by Paul in these words: "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."—Eph. 4:8-16.

6 It is clear that here the apostle has in mind the ministerial work to be performed within God's organization, "the building up of itself." The same principle and methods of administration apply today just as with the early church or congregation. In the human frame, the joints, large and small, comprise the main links responsible for the smooth, harmonious working of the entire body. Likewise with the New World society of Jehovah's witnesses as a whole, with its governing body, as well as with each of its congregations, the main responsibility for good cooperation rests with the appointed servants, the "gifts in men." They are the joints.—Eph. 4:8.

7 But the apostle does not leave it there. As an additional factor he mentions the working or "functioning of each respective member in due measure." (Eph. 4:16) This brings in everyone, male and female, however young and immature or however old and frail. Do not say you are of no account. That is not true. In fact, as soon as you come in contact with Jehovah's witnesses you cannot fail to be a means of encouragement, if good progress is made by you. To find someone responding well in a home Bible study, or to see fresh faces at our meetings, not just once, but coming

4. How was the ministry of the sanctuary class well illustrated at the time of David and Solomon?
5. What further illustration did Paul develop regarding the ministry?
6. How is the illustration of the human body seen to apply today?
7. The fact that "each respective member" plays its part serves for what encouragement?

along regularly, is most encouraging to all the others and is an evidence of Jehovah's blessing and spirit on our ministry. It is also very upbuilding to see those who are beset by old age and infirmity making efforts at great cost to themselves to attend the meetings and have some share, however small, in witnessing to others. As with the human body, the smallest member plays its part in due measure. We may not be conscious of it when things are going well, but let something go wrong with even one of the smallest members, say, a toe with an ingrown nail, and we at once know about it! It is good to face up to the fact that we each can have some share in due measure in the ministry to be done within God's organization, or the local congregation to which we belong, "for the building up of itself in love." There is much to be done and always further progress to be made. In both illustrations growth is emphasized: "The *growth* of the body," and "*growing* into a holy temple for Jehovah." —Eph. 4:16; 2:21.

THE EXTERNAL MINISTRY

[8] Closely linked with the picture of a holy temple, the Bible also speaks of the Christian congregation of 144,000 Kingdom heirs as a "holy priesthood." The apostle Peter links them together when he writes: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood." To what end does this priesthood serve? The apostle replies: "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." Jesus himself made prominent mention of his true followers being light bearers. He said: "You are the light of the world. A city cannot be hid when situated upon a mountain. . . . let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." This ties in closely with the glorious picture in Isaiah's prophecy, fulfilled in our day, where Zion, God's organization, like a city on a mountain, is told to "Arise, . . . shed forth light"! And with what result? "And nations will certainly go to your light, and kings to the brightness of your shining forth. Raise your eyes all around and see! They have all of them been collected together; they have come to you." This, in turn, agrees exactly with the inspired statement concerning God's 'administration to gather (or collect) all things together again in the Christ.'—1 Pet. 2:5, 9; Matt. 5:14-16; Isa. 60:1-4; Eph. 1:10.

[9] Now observe how Paul discusses our being light bearers as part of our ministry. In writing to the Corinthians he says that God "has indeed adequately qualified us to be ministers of a new covenant." He then contrasts this new covenant, made with the Christian congregation through Christ as mediator, with the old Law covenant made with the nation of Israel through Moses as mediator. He shows that the "administering of the spirit" under the new covenant is more glorious in every respect as compared with the glory of the "code which administers death . . . engraved in letters in stones." When Moses came down from Sinai with the two tablets of the Testimony, his face shone, "so that the sons of Israel could not gaze intently at the face of Moses." But Paul later explains that the real difficulty lay with the sons of Israel themselves. "Their mental perceptions were dulled. . . . In fact, down till today whenever Moses is read, a veil lies upon their hearts. But," he continues, "when

8. How are Christians Scripturally spoken of as light bearers?

9. What argument does Paul develop regarding the new covenant and its ministry?

there is a turning to Jehovah [in wholehearted submission and devotion], the veil is taken away." Then, referring to the ministry given to those in the new covenant, or in close association with it as is true of the "other sheep," the apostle says that 'all of us, with unveiled faces reflect like mirrors the glory of Jehovah.'—2 Cor. 3: 6-8, 14-18; Ex. 34:29-35; Heb. 9:15.

10 You may wonder how frail, mortal creatures could possibly reflect Jehovah's glory, when no man can see his face and live. (Ex. 33:20; compare also 1 Timothy 6:16) Well, besides Jehovah's personal glory, there is also the magnificent glory of his purpose, centered in his kingdom under his beloved Son. This kingdom, the central truth of the Bible, and closely related truths—these comprised the "magnificent things of God" that began to be proclaimed by those on whom the holy spirit had been poured out on the day of Pentecost, thus commencing their external ministry. (Acts 2:11) In agreement with this, Paul says regarding "this ministry," that we are not "adulterating the word of God, but by making the truth manifest [we are] recommending ourselves to every human conscience in the sight of God."—2 Cor. 4: 1, 2.

11 Yes, that is our commission, to make the truth manifest. We are not discouraged when we find that Satan "the god of this system of things has blinded the minds of the unbelievers," and hence their minds and hearts are heavily veiled. But not all are unbelievers. Many, very many, are still held as unwilling captives by Satan. They are "sighing and groaning over all the detestable things that are being done" in Satan's system of things, and it is part of our commission to "preach a release to the captives and a recovery of sight to the blind." —2 Cor. 4:4; Ezek. 9:4; Luke 4:18.

10. In what way can we "reflect like mirrors the glory of Jehovah"?
11. What can we expect as to the results and fruitage of our ministry?

12 What a happy commission is ours and what a tremendous responsibility, especially in this day of the Kingdom's establishment! Said Jesus in his prophecy on the conclusion 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. 24:14) All of God's promises and prophecies must and will be fulfilled without exception. Sometimes they are fulfilled literally and sometimes in a figurative or spiritual way. That is the point Paul makes when he quotes the first recorded commandment: "Let the light shine out of darkness." That was fulfilled literally. Then he shows how the same is true in a spiritual way when he adds: "And he has shone on our hearts to illuminate them with the glorious knowledge of God by the face of Christ."—2 Cor. 4:6.

13 When we look at ourselves we may well feel that as mirrors we are very faulty. But, for our comfort and showing that we do not rely on human strength or wisdom in carrying out our commission, Paul explains that "we have this treasure [of the ministry] in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves." God has made provision whereby we can render acceptable service, though imperfectly. However, that does not excuse us from keeping ourselves as mirrors in as clean and good shape as we possibly can.—2 Cor. 4:7; see also 1 Corinthians 1:26-31.

UNITY ESSENTIAL

14 In all of our ministry unity is essential. It is true that in the world a united front is often presented, either by a political party or in time of war. In the religious

12. How today is God causing the light to shine out of darkness?
13. Why has God commissioned imperfect creatures with such a ministry?
14. What kind of unity is seen in the world, prompted by what motives?

world, too, efforts are made in this direction, though in comparison they seem slow and cumbersome. Generally, however, is it not true that the motive prompting the united front is often that of fear, fear of a common enemy? As soon as the danger is overcome, then all too often the old factions break out again. Unity prompted by such a motive is liable to crack and break. It is not love that binds them together; but it is love, a Godlike love, that alone will bring about and lastingly preserve real, genuine unity. Let us see how this operates among all who are gathered under Christ's administration.

15 Unity in any group of people must start with the individual. In this case we are concerned with Christians, or those who have become Christians. In order to become such, the first vital step is to come into unity with God. Often this is viewed as an emotional experience, a sudden conversion. But true unity requires a more solid foundation. To come into unity with God the individual must get to know the mind of God on all matters that properly concern him. That is one of the main reasons why God has given us his Word, the Bible. It expresses the mind and will of the Supreme One. As we study and get the understanding of it, our minds are influenced by the right thoughts and, in turn, we are moved to do the right works, those "which God prepared in advance for us to walk in them."—Eph. 2:10.

16 But the heart as well as the mind is involved. As we learn and grow in knowledge, so our appreciation of God, the Source of all knowledge and wisdom, should also grow. Our hearts are drawn out to him in gratitude and worship, leading us to take the step of dedication and baptism, resulting in a personal and unified relationship with Jehovah. In order to maintain that relationship and meeting of the minds, we need to continue our study of his Word. This is a constant necessity. As beautifully expressed in the Psalms: "Happy is the man . . . [whose] delight is in the law of Jehovah, and in his law he reads in an undertone day and night." With what result? "He will certainly become like a tree planted by streams of water that gives its own fruit in its season and the foliage of which does not wither, and everything he does will succeed." What richer blessing could you desire?—Ps. 1:1-3.

17 In confirmation of this we also recall in the Psalms the prophetic word that is applied to Jesus at the time of his baptism, when he said: "To do your will, O my God, I have delighted, and your law is within my inward parts." (Ps. 40:8; see Hebrews 10:5-7) How could Jesus say he delighted to do God's will, when he knew from such scriptures as Isaiah, chapter 53, that his dedicated course would entail the keenest suffering and reproach, being despised and pierced and crushed in 'pouring out his soul to the very death'? (Isa. 53:3, 5, 12) It was because his Father's Word and law were within his inward parts. From his perfect knowledge and memory of God's Word he knew his Father's mind on all these things, and this guided and sustained him throughout. He knew his death was "precious in the eyes of Jehovah," so he could say, as foretold: "To you [Jehovah] I shall offer the sacrifice of thanksgiving . . . My vows I shall pay to Jehovah." Jesus is the perfect example of one who is at unity with Jehovah.—Ps. 116:15-18; see also John 5:19, 30.

18 There is also the question of family unity to consider, for the New World society is made up of families, to a large extent.

15. What initial steps are required to come into unity with God?
16. How is the heart involved, leading to what blessed fruitage?
17. In view of all the suffering involved, how could Jesus say he delighted to do God's will?
18. What points are particularly stressed in the counsel given to wives?

The key to this is found in the words addressed directly to the husband, the family head. This is interesting. It comes in the detailed counsel given by Paul to both wives and husbands. We mention wives first, as both Paul and Peter do so when giving detailed counsel. (Eph. 5:22-33; 1 Pet. 3:1-7) In each case they stress the need for wives to be in subjection to their husbands, even as without question the "congregation is in subjection to the Christ" in everything. This is manifested by the "incorruptible apparel of the quiet and mild spirit." This is essential to family unity. After all, in the case of the first human couple, was it not the wife who first went wrong and aimed the initial blow at family unity by her show of independence?—Eph. 5:24; 1 Pet. 3:4.

[19] But the key to the problem was not given to the wives. Laying the responsibility primarily on the husbands, Paul says to them: "Husbands, continue loving your wives, *just as* the Christ also loved the congregation and delivered up himself for it." (Eph. 5:25) To fully appreciate and to learn how to apply this Christlike love in all its genuine warmth and purity and extreme unselfishness is the work of a lifetime. It is a further reason for keeping in close touch with the Sacred Record with all its information on this subject. As the husband learns more and more how to manifest this love, so the wife, as part of her wifely subjection, learns how to respond in the same key, and there is thus built up between them a unity that is a mutual source of strength and peace and great happiness. In turn, the children are reared in the same atmosphere and on the same principles, resulting in a happy, united family that is a credit to the New World society and, above all, to Jehovah. The situation is very different, of course, in a divided household, but still the dedicated parent, either husband or wife, should aim for family unity in a way consistent with Bible principles, seeking God's guidance and leaving the end results with him.

[20] Now we turn our attention to the appointed servants in the congregation, who correspond to the joints in the human frame. What is sometimes difficult for these servants to realize is that unity and humility go hand in hand. Why difficult? Because the question of position comes into the picture. The "anointed cherub" had a wonderful position "on the holy mountain of God," having oversight "in Eden, the garden of God," but he was not content. He schemed to go higher and, in Babylon's time, to 'make himself resemble the Most High.' (Ezek. 28:13-15; Isa. 14:14) Jesus' twelve disciples, when with him, were too ready to be concerned over the question of position, sometimes amounting to a "heated dispute," even before being definitely given any position at all. How like human nature! Jesus told them they must 'humble themselves like a young child.' Sometimes a woman comes into the picture, as with the "mother of the sons of Zebedee," who asked the Lord for special positions for her sons. Thus it would seem appropriate that servants and their wives and all others should heed Peter's counsel: *"All* of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—Luke 22:24; Matt. 18:1-4; 20:20-28; 1 Pet. 5:5; see John 13:14, 15.

[21] Paul, too, gave excellent counsel to the

19. What is the main responsibility laid on the husbands, leading to what results?

20. Why is it important for servants to 'humble themselves like a young child,' and because of what dangers?

21. How does Paul apply the illustration of planting and watering to servants?

ministerial servants and the congregation at Corinth, where there were "jealousy and strife." He reminds them that the most responsible servants who do work such as spiritual planting and watering, are simply nothing without God, who alone can really make a congregation, like a plant, grow and make increase. We cannot make anyone see and believe the truth. It is only as 'the Lord grants each one' to become a believer and join the Christian ranks. Stressing unity, he adds: "He that plants and he that waters are *one.*" Why? Because it is all one operation; "we are God's fellow workers." That does not relieve us of personal responsibility, however, for "each person will receive his own reward according to his own labor." —1 Cor. 3:3-9.

COMING IN THE NEXT ISSUE

- Meeting Today's Problems with Courage.
- Faithful Endurance in the "Time of the End."
- What Is The Name?
- Jehovah Makes an Exalted Name for Himself.

[22] As we know from God's Word, confirmed by fact and experience, the will and purpose of the Supreme One is bound to succeed. He promises success to the individual who stays at unity with him by keeping close to his Word. (Ps. 1:1-3) He also promises success to the whole company of believers who are gathered in union with Christ at this "full limit of the appointed times." (Eph. 1:10) The fleshly nation of Israel preferred to take their own way in the spirit of independence, and Jehovah told them that his thoughts and ways were far higher and, in fact, quite different, from their own thoughts and ways. Israel failed Jehovah, but did that mean Jehovah's purpose would fail? He gave the illustration of the rain and snow that descend from the heavens and do not return (as vapor) until first saturating the earth and making it produce 'seed for the sower and bread for the eater.' Applying the illustration, Jehovah says emphatically: "So my word that goes forth from my mouth will prove to be. It 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 what purpose had God sent forth his word, assured of "certain success"? Speaking now of spiritual Israel, the Christian congregation, together with their sheeplike companions, the prophecy continues: "For with rejoicing you people will go forth, and with peace you will be brought in." Then follows a delightfully descriptive scene in appealing, figurative language of the restored and prosperous paradise condition, spiritually speaking, of God's dedicated people who are gathered in unity under his administration under Christ. "It must become for Jehovah something famous, a sign to time indefinite that will not be cut off."—Isa. 55:8-13.

[23] What a contrast this is as compared with the conflicting scene of this modern world at cross-purposes with itself and its kingdoms divided among themselves. Jehovah in this day has sent forth his Word and has kindly given us the understanding of it, the pure message of truth. By the riches of his undeserved kindness we will not fail him, but will fully accomplish our ministry in close unity with one another. As Jehovah foretold concerning our day: "For then I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder."—Zeph. 3:9.

22. (a) Why did Israel fail Jehovah, and what illustration did he give them? (b) How did Jehovah apply the illustration?

23. What comfort and encouragement has Jehovah given us for today?

A Pattern of Action for Pleasing God

WHAT does pleasing God mean to you? Are you one of many persons who say: "The religion of my parents is good enough for me," or, "I was born in my religion and I'll die in it"? Or have you put off taking action in the matter of religion until you have made your position secure in the world, or done some things you want to do first? Perhaps you have wondered whether it is of any value to be pleasing to God, to be a friend of his. Whatever your position, your life is too valuable for you to assume any of these attitudes when there is ample information available to enable you to be sure as to what action to take, with the happiest, most beneficial outcome in view.

A realistic pattern for us can be found in the life account of the man Abraham, one of the relatively few men in history who became friends of God. A consideration of the account will convince the honest inquirer that there is nothing that any man could work for that would begin to compare in value with the friendship of God. But one who wishes to have this valuable friendship must be willing to take action to obtain it, for God is a God of activity and he requires *active* obedience on the part of those who would please him. —Jas. 2:23.

Abraham was the tenth generation *after* Noah, descending through Noah's faithful son Shem. Nimrod, the grandson of Ham and the first king of ancient Babylon, did not prove to be, as his followers had hoped, the seed promised in the garden of Eden who was to bruise the Great Serpent in the head. No, this seed was to come through the line of Shem, the only family line that is continued for generation after generation down through the books of the Bible, until it ends with the coming of the true Seed of God's woman. This true seed proved to be the Son of Jehovah God.—Gen. 10:1; 11:10-26; Luke 3:23-38.

The Bible account opens with Abraham (who was then called Abram) living with his father in Ur of the Chaldeans, a very ancient city located in southern Babylonia. It became the capital of Sumer. The people of Sumer had many gods. But each city had its special god whom it considered to be its patron.—Gen. 11:28, 29.

Just as Marduk (Merodach) had come to be the god of the city of Babylon, so Sin was the city god of Ur. Sin was a moon-god, and was worshiped because the Babylonian year was a lunar year, making the moon very prominent in their calendar. He was considered to be the invisible lord of the city and its territory during peacetime and the leader of its army during wartime.

ABRAHAM ALOOF FROM BABYLONIAN RELIGION

Did this condition make Abraham's situation comparable to our day? Yes, because, just as today, there were many gods and much religion of the false variety. Also, religion had much to do with politics —with the State, just as it has today. C. Leonard Woolley, in a book entitled

"The Sumerians," 1929 edition, pages 128, 129, comments:

> In considering the priesthood we have to remember that the Sumerian state was essentially theocratic. The god of the city was in reality its king; the human ruler, *patesi* (*governor*) or king, was simply his representative—the 'tenant farmer' of the god. Civil and ecclesiastical offices were not clearly distinguished. The king or governor was himself a priest, in fact in the case of the *patesi* the religious aspect was the older and in early days the more important; . . . The deification of the Sumerian kings only carried to its logical conclusion the theory that they ruled in the name of god. Conversely the high priest of one of the larger temples was a person of great political importance and was often chosen from the royal house. Church and State were so inextricably mingled that while the State has to be regarded as a theocracy the Church must in part at least be judged as a political institution and the state religion as a political instrument.

It is likely, therefore, that Abraham's father Terah participated in the city's idolatry, inasmuch as Joshua 24:2 says to the Israelites: "It was on the other side of the River [Euphrates] that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods."—See also verse 14.

Regardless of his father's religious belief, Abraham (born 2018 B.C.E.) displayed faith in the God of Shem, who was still alive. The Christian martyr Stephen tells us that Abraham was in Ur when Jehovah commanded him: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you; and I shall make a great nation out of you . . . and all the families of the ground will certainly bless themselves by means of you."—Gen. 12:1-3; Acts 7:2-4.

It was a long trip northward from Ur to Haran on the Belikh River, sixty miles from where it joins the Euphrates. There Terah died and Abraham, now seventy-five years old, crossed the Euphrates into the land where descendants of Canaan, the uncle of Nimrod, lived. The date of this crossing was Nisan 14, 1943 B.C.E.—Gen. 12:4, 5; Ex. 12:40, 41.

ACTIVE IN SERVING GOD

Abraham was not inactive, but immediately began to call upon Jehovah and to declare his name to the inhabitants of that land. He and Lot, his orphaned nephew, whom childless Abraham had taken into the land with him, were cattle raisers. Finally they separated, Abraham, not materialistic, generously allowing Lot to choose the well-watered region in the Jordan valley, a place fruitful "like the garden of Jehovah." In this region were the cities of the Plain, namely, Sodom, Gomorrah, Admah, Zeboiim and Bela or Zoar. —Gen. 12:8; 13:5-13; 10:19; 14:2, 8.

Early during Abraham's stay in the land he proved himself a decisive, active fighter for true worship. For the five Canaanite kings in the area where Lot had settled joined in rebellion against King Chedorlaomer of Elam, a country east of Babylonia, who had held them in subjection for twelve years. In the fourteenth year, Chedorlaomer came with three other kings, including Amraphel, king of Shinar, to fight in the Low Plain of Siddim, near Sodom. The five Canaanite kings were beaten and Abraham's nephew and fellow-worshiper Lot was picked up and taken back toward Shinar or Babylonia.—Gen. 14:1-12.

Abraham was living in a place called Mamre, near Hebron. On being informed of Lot's capture, Abraham, who had left Shinar for good, certainly did not intend to let Lot be taken back if he could help it. So he mustered his 318 trained slaves and went in pursuit, accompanied by three confederates. This was no short pursuit of a few miles, but a long forced march up to

Dan, more than a hundred miles north of Jerusalem and less than forty miles from Damascus. He was outnumbered, but with heavenly wisdom he divided his forces, defeated them and pursued them clear beyond Damascus, recovering all the goods and especially Lot his kinsman.—Gen. 14: 13-16.

WORSHIPERS OF THE MOST HIGH GOD

Who was responsible for that victory? Genesis 14:18-20 tells us that, as Abraham marched back victorious toward Jerusalem, "Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. Then he blessed him and said: 'Blessed be Abram of the Most High God, Producer of heaven and earth; and blessed be the Most High God, who has delivered your oppressors into your hand!' At that Abram gave him a tenth of everything."

So true worship had not been introduced into the land by Abraham, for here we find a very important worshiper of Jehovah already there, in fact, the first priest or *cohén* mentioned in the Bible, this one being a priest of the one living and true God, at the same time being a king, with appointment from the Most High God himself. He was king of Salem. According to ancient Jewish and Christian understanding, Salem was the original part of what became Jerusalem. Thus at this ancient city Abraham met the *cohén* or priest of Jehovah sometime before 1933 B.C.E. —See Psalm 76:1, 2; 147:12.

Melchizedek was a descendant of the Flood-survivor Noah, a human worshiper of the Most High God, not a materialized angel. But the Bible does not plainly say that he was Noah's son Shem, who was still alive. It purposely leaves out all information as to his ancestry, his descendants and his death so that he might serve as a prophetic picture or type of the promised Seed of God's woman, who becomes the everlasting High Priest of the Most High God, to give the sacrifice that results in eternal salvation for mankind.

The greatness of this man is described by the apostle Paul at Hebrews 6:20 to 7:7, in which he says: "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life [in the written record], but having been made like the Son of God, he remains a priest perpetually. Behold, then, how great this man was . . . the man [Melchizedek] who did not trace his genealogy from [the Levite priests] took tithes from Abraham [from whom the Levites descended] and blessed him who had the promises [from Jehovah God]. Now without any dispute, the less is blessed by the greater."

King David of Jerusalem wrote under inspiration showing that this coming one, who would be the greater High Priest like Melchizedek, would be a heavenly High Priest, when he said: "The utterance of Jehovah to my *Lord* is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion, . . . Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!' "—Ps. 110:1, 2, 4.

Melchizedek, king of this city that later became Jerusalem, proved to be against Babylon, for he blessed Abraham for having routed and despoiled the king of Shinar and his allies. This proves that God's servants from the beginning were enemies of Babylon, for not only did Abraham get out of Babylon at God's call, but he also fought against the king of Babylonia (Shinar) when the need arose. Abraham attributed the victory to God in giving Melchizedek, God's priest, a tenth of the spoils while refusing to take anything for himself.

Differing from Nimrod, who opposed God and thereby caused his city of Babylon to be an enemy of God throughout its history, Abraham was blessed by Melchizedek. This blessing, coupled with God's promise recorded at Genesis 12:1-3, meant that the Seed of the woman would come through Abraham. He would have an offspring that would become a great nation, and it would be through this nation that the Seed of God's woman would come.

THE PICTORIAL SEED OF THE WOMAN

Abraham, still childless at the age of ninety-nine years, was visited by an angel of God who was sent to tell him that by a miracle he would have a son by his true wife, Sarah, in the coming year. God's covenant of blessing was to pass on down to this one, who would be called Isaac, meaning "Laughter."—Gen. 17:19; 18:1-15.

The next morning God's angels wiped out four of the wicked cities of the Plain. Lot had been moved out of Sodom in the nick of time by Jehovah's angels, along with his wife and two daughters. Zoar was spared so that Lot could find safety there. On the way, Lot's wife disobeyed the angelic instructions and was destroyed.—Gen. 19:12-26.

In connection with his loved son Isaac, Abraham was given a most taxing test of his faith. This was when God commanded him to take Isaac, who was then about twenty-five years old,* back toward Salem, not to see Melchizedek, but to offer his son Isaac in sacrifice back to the God who gave him. Abraham acted with works of faith and went to Mount Moriah to the north of Salem as directed. There he as good as offered up Isaac, his beloved son, in sacrifice. Abraham's faith was such that he did not waver in carrying out God's command. He knew that Isaac was to be the one through whom the great nation should come and he was sure that God would fulfill his promise by resurrecting Isaac from the dead if necessary. Just as he was about to use his knife, Abraham's attention was called by God's angel to a ram caught in a thicket, which he was to use as a substitute for Isaac.

UNPARALLELED BLESSING FROM PLEASING GOD

Now, at the altar side, Jehovah God confirmed his promise to Abraham, making it clear that Isaac, the son of Abraham's wife Sarah, was a picture of the Seed of God's woman. He called out by his angel: " 'By myself I do swear,' is the utterance of Jehovah, 'that by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you and I shall surely multiply your seed like the stars of the heavens . . . 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. 22:15-18; Heb. 11:17-19.

Though Abraham did not know it, God by him performed a drama of tremendous significance to us. This was summed up by Jesus Christ nineteen centuries later when he said: "God loved the world so much that he gave his only-begotten Son, in order that every one exercising faith in him might not be destroyed but have everlasting life." This Son of God, Jesus Christ, was the One foreshadowed by Abraham's beloved son Isaac and by that male sheep that was offered up as Isaac's substitute. The Son of God became indeed the Lamb of God for mankind's salvation.—John 3:16; 1:29, 36.

How greatly Abraham was blessed for having acted on Jehovah's invitation to come out of Babylonia! Jehovah's covenant of blessing was made sure to him.

* Josephus puts Isaac's age at twenty-five years.—See *Antiquities of the Jews*, Book 1, chapter 13, paragraph 2.

He died at the good old age of 175 years, with a surety of resurrection during the Kingdom reign of Jesus Christ, the Seed of the woman. Jehovah personally transferred the covenant to Isaac, then to Isaac's son Jacob. Jacob had twelve sons, forming a foundation for that "great nation" of promise.—Gen. 26:1-5; 28:10-15; 29:1 to 30:26; 35:16-20; Heb. 11:13-16.

Abraham furnishes for us a fine example of faith along with works—action in obedience to that faith. He was not content to worship the idol gods of his fathers. He shunned false religion and stuck to true worship. He did not seek security in Ur of the Chaldeans, a highly civilized city. He went out into a land of which he knew nothing and lived as a stranger, in tents. He turned down rich materialistic opportunities in Ur. Yet how happy and purposeful his life was, and how fine a reward awaits him! If we wish God's friendship we must follow the course of faithful Abraham.

GAINING STRENGTH BY MUTUAL ENCOURAGEMENT

AFTER a long and perilous journey and much delay, the prisoner Paul the apostle at last arrived in Rome. Before his entering it, however, the brothers from Rome went out to meet him, coming as far as the Market Place of Appius and the Three Taverns. "Upon catching sight of them, Paul thanked God and took courage."—Acts 28: 11-15.

Yes, even the apostle Paul appreciated receiving encouragement from his brothers, just as he had written them years before: "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.*

A word of encouragement gives refreshment, imparts confidence and gives strength —*things* we all so much need. Within we are beset with weaknesses that cause us to stumble, and without we are surrounded by a hostile world filled with all kinds of unrighteousness and which is constantly putting pressure upon us.

Men of the world tear one another apart and have no compunction about causing others distress. They may flatter for ulterior reasons, but flattery is not encouragement. Flattery is false, insincere or is excessive praise, meant to appeal to one's vanity. How can it give true encouragement?—Prov. 28:23.

Jehovah God is foremost when it comes to giving encouragement. By means of his sure promises and his merciful dealings he imparts strength to his creatures.—Heb. 6:17-19; Ps. 103:13, 14.

Second only to Jehovah God in giving encouragement was and is Jesus Christ. He gave encouragement by his words, by his zealous activity and by his example of unselfishness. (Matt. 11: 28-30) His apostles were likewise encouraging. What encouragement Paul gave by means of his many letters and his personal visits! And then there was Peter, who wrote his first letter "to give encouragement." This he did, among other things, by reminding his brothers of their hope, which hope gave them such strength that they were able to rejoice even in tribulation.—1 Pet. 5:12.

At times we may feel we need encouragement and be disappointed because of not receiving it. But instead of looking to others for encouragement, why not, rather, be looking for opportunities to give encouragement to others, since there is more happiness in giving encouragement than in receiving it? And there are so many ways in which we can do this. Sincere words of commendation can mean much and so can warm appreciation for a kindness shown. A friendly smile, an act of kindness, or just one's fellowship at times may give encouragement. Encouraging also are a zealous example, the imparting of some gem of truth, the relating of an experience enjoyed in the Christian ministry and the showing of concern for those who may be sick by a card or a personal visit.—Acts 20:35.

And what opportunities there are for giving encouragement in the family circle! Husbands

* For details see *The Watchtower*, July 15, 1963.

can be very encouraging to their wives by expressing appreciation for their efforts to be good housekeepers and good cooks or for their part in the Christian ministry. Wives can be very encouraging to their husbands by putting spiritual interests first and by being loyal and submissive. Nor would we overlook the obligation that parents have to be encouraging to their children so that they do not become downhearted.—Prov. 31:28; Col. 3:21.

Even children can give encouragement to their parents. How so? By expressing appreciation for all that their parents provide for them, by listening and obeying when they are spoken to, by being willing workers, taking the initiative as they see things that need to be done.—Eph. 6:1-3.

But in particular does the overseer in each congregation have many opportunities to impart strength by giving encouragement, he having so much greater influence by reason of his position. He must be careful, therefore, not to drive the brothers beyond their capacity, not expecting too much from them but showing consideration for their individual physical and mental weaknesses and limitations. He will not consider himself as being above others but will make it easy for others to come to him. He can also give encouragement by showing his brothers how to do things, by setting a fine example of zealous service himself and by dealing mercifully with erring ones, in mildness restoring them. —Gal. 6:1; 1 Pet. 5: 1-3.

Today Jehovah's people have a great work to do, and to perform it faithfully requires strength. Much of the strength needed can be gained by imitating Jehovah God, Jesus Christ and the apostles in our giving encouragement to one another.

● Could it be said that the angel of Revelation 14:6 who had "everlasting good news to declare" symbolizes the "faithful and discreet slave" class? Also, what do the second and the third angels symbolize at Revelation 14:8, 9? —R. W., U.S.A.

The three angels, discussed in *The Watchtower* of October 1, 1963, in the article " 'Everlasting Good News' for the 'Time of the End' " do not symbolize the "faithful and discreet slave," the governing body, the Watch Tower Society or other visible overseers of God's people. Instead, all three giving their messages would indicate that there is participation by angels in the preaching work. This is indicated, for example, regarding the first angel when, on page 590 of that *Watchtower*, it is said: "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." The preachers of the Kingdom message on earth catch up the angelic pronouncements as recorded in the book of Revelation and herald these; they do so under angelic direction.

● How are the remnant of the anointed members of Christ's body "caught away in clouds to meet the Lord in the air," thus 'always being with the Lord'?—1 Thess. 4:17.

1 Thessalonians 4:16, 17 reads: "The Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord."

At Christ's second presence those of the anointed ones who had already died were to be resurrected first. Christ, in 'descending from heaven,' did not come down from heaven literally and bodily, but he turned his attention to and extended his power toward the earth. (Compare Genesis 11:5, 7.) He issued from his throne a "commanding call, with an archangel's voice," to his followers on earth. Christ Jesus is Michael the archangel, in charge of the holy angels at his presence. (Matt. 25:31; Rev. 12:7) As foretold at Daniel 12:1, 2, he was to stand up, and at that time many asleep in the dust of the earth were to wake up. At Revelation 11:7, 8, 12 we find a similar picture, with God's witnesses on the ground as dead being given the command by a loud voice out of heaven to "Come on up here." And they go up into heaven in the cloud.

So Christ, the archangel, uttered the loud command for his people to wake up out of the dust from the spiritually dead, sleeping condition they were in in 1918, in fear and captivity to Babylon the Great, and to become alive with activity, and this they did starting in 1919. This was accompanied by the sound of God's "trumpet," and so it takes place during the time of the trumpetlike proclamation that the great King has taken his throne.

They were "caught away" by being "snatched away" or delivered from bondage to Babylon the Great and her political paramours and brought into a free theocratic organization under the invisible Lord. A similar illustration is found in the parable of the wheat and the weeds in which the wheat class are spoken of as being harvested; and at Luke 17:34, 35 they are said to be "taken along." They are like those taken into the ark with Noah, and like Lot and his family, who were taken by the angels into a place of safety. They are separated from this world, taken to serve as witnesses in the day of judgment for upholding the issue of Jehovah's sovereignty.

Something in a cloud is invisible to human observers on earth, just as Christ was at his ascension when "a cloud caught him up from their vision." (Acts 1:9) The remnant on earth are not invisible bodily, but certainly this position into which they are brought during the time of Christ's invisible presence is not at all seen or recognized by the world. This catching away of them takes place "together with them," or during the same time period as the resurrection of the faithful followers of Christ who have already died.

To "meet the Lord in the air" would not mean for the surviving remnant on earth to go to heaven directly. For millenniums Satan the Devil has been "the ruler of the authority of the air, the spirit that now operates in the sons of disobedience." (Eph. 2:2) So 'meeting the Lord in the air' would mean their coming to know that the spirit Lord, Jesus Christ, is in authority in the air since ousting Satan from heaven, and their being brought into relationship with him in this authoritative capacity, being at unity with him at God's spiritual temple and doing God's will, carrying out the work he wants done on the earth at this time. The anointed remnant are now in this condition and, remaining therein until they finish their earthly course in death, they will be resurrected out beyond our atmosphere to the actual presence of the Lord in heaven just as those faithful followers who preceded them have been, thus 'always being with the Lord.'

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FIELD MINISTRY

All of Jehovah's witnesses appreciate association with fellow Christians as they share in Jehovah's service. It is strengthening and brings mutual encouragement. Besides that, their ministry is a source of encouragement to others who long for a knowledge of God's Word. To aid such persons, during July Jehovah's witnesses will offer the 704-page book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, along with a Bible-study booklet, on a contribution of 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 2: Gathered in Unity for Ministerial Work. Page 396.

August 9: "Fully Accomplish Your Ministry." Page 403.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 15, 1964
Semimonthly

MEETING TODAY'S PROBLEMS WITH COURAGE

FAITHFUL ENDURANCE IN THE "TIME OF THE END"

WHAT IS THE NAME?

JEHOVAH MAKES AN EXALTED NAME FOR HIMSELF

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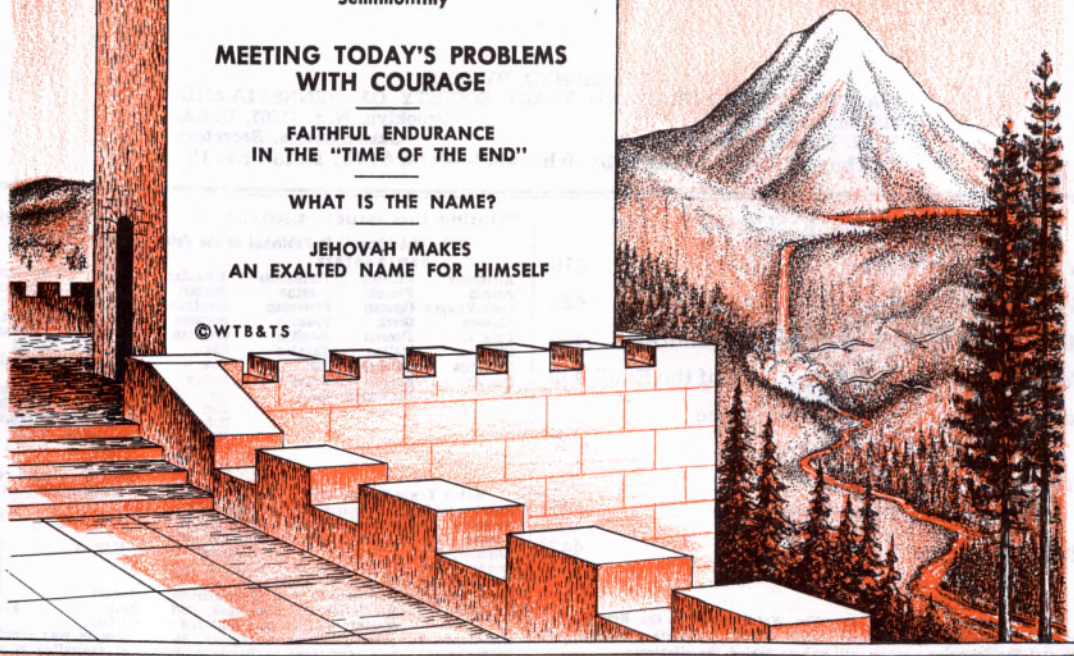

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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WHERE IS THE *Neighbor Love?*

"OH MY God! He stabbed me! Please help me! Please help me! I'm dying! I'm dying!" Thus the young woman, pretty Kitty Genovese, called out for help. But in vain. Later, thirty-eight persons in the well-to-do neighborhood of Kew Gardens in Queens, New York city, admitted to the police that they saw this crime committed but did nothing about it; that is, nothing until it was too late.—New York *Times,* March 14, 27, 1964.

Just a month later a young man, a mental patient, climbed out on a twelfth-story ledge of a hotel in Albany, New York, intending to commit suicide. For two hours he paced the ledge, smoking cigarettes and debating what to do, at times even leaning over as if preparing to jump. Down below crowds gathered, eventually some 4,000 according to police estimates. Among those watching some shouted: "Jump! Jump! Jump!" Typical delinquent teen-ager talk was also heard: "Aw c'mon, you're chicken." "Jump! What's the matter, ya yellow?" A girl, who could not have been more than ten years old, climbed on a five-foot pedestal, waved her arms and yelled: "I'm gonna jump. I'm gonna jump." One young woman was heard saying to her escort: "I wish he would jump and get it over with. If he doesn't hurry up we'll miss our last bus." Vainly several city officials and a Catholic bishop tried to lure the young man off the perilous ledge. At last, however, his seven-year-old nephew succeeded in getting him to change his mind and permit himself to be led back to safety by the hand of this child.—New York *Times,* April 15, 1964.

Why do people act in this way? How could so many persons watch a young woman stabbed to death—the attacker returned several times over a period of thirty-five minutes to stab her again and again—and yet do nothing about it? In fact, there were far more than thirty-eight that witnessed it; thirty-eight *admitted* witnessing it. Many others who were known to have seen it denied doing so. Clergymen, psychiatrists and social scientists or sociologists discussed the incident and offered various explanations. One sociologist termed the course of those people "non-rational behavior." But was it nonrational?

The fact is that those persons could give reasons for their failure to act, even though afterward many of them were ashamed for having failed to do something. The most common reason given was that they did not want to get involved. That may be a rational excuse but is it

a valid one? Could they not at least immediately have called the police? Neighbor love would have indicated doing at least that much.

In some respects the Albany incident, where teen-agers and others tried unsuccessfully to get the young man to commit suicide, might be said to be an even worse blot on those who talked and acted in such a way. They proved themselves to be potential murderers, for had they succeeded in influencing the young man to commit suicide, his blood would have been upon their shoulders. What causes people to have such a warped outlook on life as to want to experience the thrill of seeing a young man commit suicide? Why do they betray such a lack of neighbor love?

No doubt some of the blame for such a calloused frame of mind must be attributed to the crime and violence that are daily being shown on television and motion-picture screens. When people daily watch such violence they become hardened to it and so welcome seeing it in real life as being even more thrilling. However, it is not as though there were nothing else to watch. There are programs and films that in fact cultivate empathy, understanding and fellow feeling. How much better to fill our minds with such upbuilding things!

Fallen human nature is inherently selfish, but it can be weaned away from thinking only of its own pleasure and advantage by feeding the mind on the right kind of mental food. And no better food along this line is to be found than in the Word of God, the Bible. It stresses neighbor love from Genesis to Revelation, both directly and indirectly, by commands and by examples and illustrations. Thus by recording the murderer Cain's hypocritical words after having killed his brother—"Am I my brother's guardian?"—it exposes and condemns his hardheartedness. Likewise the last book of the Bible, in recording the command regarding the water of life, "Let anyone hearing say: 'Come!' " is tacitly preaching neighbor love.—Gen. 4:9; Rev. 22:17.

In particular did Jesus Christ preach neighbor love. He showed that the second-greatest commandment was, "You must love your neighbor as yourself," and gave us the "Golden Rule": "Just as you want men to do to you, do the same way to them." If you were being stabbed, would you want someone to call the police? If you were so disturbed mentally as to want to commit suicide, would you want to be egged on to do it or would you want others to show kindness and concern for your welfare?—Mark 12:31; Luke 6:31.

How pertinent here is Jesus' illustration of the Good Samaritan! A man had been robbed, beaten and left half dead by the roadside. A priest and a Levite, two persons having status among the Jews, even as did the people in Kew Gardens, ignored the plight of the victim. A despised Samaritan, who in Jesus' day was discriminated against, even as in many places Negroes today are being discriminated against, then came along and, seeing the plight of the victim, "was moved with pity. So he approached him and bound up his wounds . . . Then he brought him to an inn and took care of him." What a fine illustration of showing neighbor love! —Luke 10:30-34.

Jesus also said: "The person faithful in what is least is faithful also in much." As opportunity affords, therefore, lend a helping hand in the little things of life, at home, at your place of employment and in your congregation, and then in time of crisis you will respond as you should. Of course, this would include your comforting with the everlasting good news about God's kingdom those who sigh and cry for the detestable things they see being done.—Luke 16:10; Ezek. 9:4.

WHAT IS THE NAME?

Should we use a name for God? If so, how is it pronounced?

"WHY did they stop putting God's name, 'Jehovah,' in the Bible?" asked a letter to the religious section of the Washington, D.C., *Evening Star* of September 30, 1961. The question was answered by a clergyman who said: "The chief reason for this name being omitted from most English Bibles is that it did not appear in the original Hebrew manuscript."

In like manner, when the Revised Standard Version of the Bible was produced in 1952 its translators eliminated the use of the name "Jehovah," saying: "The word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew."

Similarly, when the Roman Catholic publication *Our Sunday Visitor* of October 1, 1961, commented on the name "Jehovah" it said: "Jehovah is a Christian mistake. The name was neither written nor pronounced like that by the Jews."

The thinking represented by these examples is common to the religious leaders of Christendom. They generally argue that using the name "Jehovah" when referring to Almighty God is incorrect. Hence, many of them eliminate it from their Bible translations, and from their speeches, writings and worship as well. Yes, the major religions of Christendom have practically abandoned using a name for the Creator and contend that titles such as "Lord" or "God" are sufficient.

DOES GOD HAVE A NAME?

From all this the average person who is unfamiliar with Biblical scholarship might conclude that there is no name for God, that the term "Jehovah" is an invention that has no basis in fact. So a fundamental question to ask now is: "Does God have a name?"

Where would you go to find the answer to this question? If someone doubted that you had a name, would it not be the most logical thing to inquire of you? Yes, because you would be in the best position to answer, although it would seem to be a very foolish question to you since you had used your name all your life!

In the same way it would be most logical to inquire of God himself as to whether he has a name. Where can we go to do this? To the record he inspired by his holy spirit, which record is the Holy Bible. In that Word of God it states, according to the Roman Catholic *Douay* version: "Our Father who art in heaven. Hallowed be thy *name.*" (Matt. 6:9) A more recent translation, the *Revised Standard Version,* states at Psalm 22:22: "I will tell of thy *name* to my brethren." The widely used *King James Version* renders Isaiah 12:4 this way: "And in that day shall ye say, Praise the LORD, call upon his *name,* declare his doings among the people, make mention that his *name* is exalted." The Catholic *Knox* translation of Jesus' words at John 17:6 says: "I have made thy *name* known."

While there are many more scriptures from many more translations that could be quoted to show the same thing, must we not forcefully conclude from these samples that God has a name? All rea-

sonable persons would have to acknowledge, Yes. But is that name "God" or "Lord"? No, for these are not names but titles, much as you might be called "Mister" or "Sir."

That it is vital to know the name of God and to use it, God's own Word makes clear, for at Romans chapter 10, verse 13, which is a quotation from Joel chapter 2, verse 32, it states: "For whosoever shall call upon the *name* of the Lord shall be saved."—Catholic *Douay* version.

The evidence from God's Word is therefore conclusive that God indeed has a name and that it is important for life seekers to know it and to use it. Doubting that God has a name is much more foolish than doubting that you have a name.

WHY ANY DIFFICULTY?

While there is no doubt that God does have a name, the question still remains, What is it?

In the Hebrew portion of the Scriptures that name is clearly spelled out for us in four Hebrew letters, called the tetragrammaton. These four Hebrew letters are the equivalent of our four English letters YHWH (or JHVH). The previously mentioned article in the Washington *Evening Star* said in this regard that the divine name "was spelled in Hebrew letters which are equivalent to YHWH." Said *Our Sunday Visitor:* "It was written with consonants only: YHWH." The preface of the Revised Standard Version of the Bible spoke of "the four consonants YHWH of the Name."

Since the Hebrew letters of the Divine Name are so well known, why should there be any difficulty in determining what the name is? The difficulty comes in translating the ancient Hebrew language. In the ancient Hebrew writing only consonants were used, no vowels. Those who spoke it supplied vowel sounds by their knowledge of Hebrew pronunciation.

It is because the Divine Name is represented by four Hebrew consonants, and no vowels, that the difficulty presents itself. Those familiar with Hebrew, as were Jesus and the ancient Hebrews before him, certainly well knew and correctly pronounced the name, since it was found 6,962 times in the Hebrew Scriptures. But especially after the destruction of Jerusalem in 70 C.E., the correct pronunciation gradually came to be lost. Added to this was the apostate Jewish superstition that it was a sin to pronounce the Divine Name, which superstition, of course, was not shared by Jesus, the early Christians, or the ancient faithful Hebrews. So in time the proper pronunciation of YHWH became generally unknown.

Vowel signs in Hebrew copies of the Bible came into use first in the seventh century of our Common Era. These signs indicated which vowel sounds were to be used when reading the all-consonant Hebrew text. But because of the superstition of not pronouncing the Divine Name, the vowel signs for *Elohim* (God) and *Adonay* (Lord) were inserted to warn the reader to say those words instead of the Divine Name. By combining those warning vowel signs with the four Hebrew consonants, the pronunciations *Yehowih'* and *Yehowah'* were formed, from which we derive "Jehovah" in the English language. It was thus introduced into English translations of the Bible, including the *King James Version* of about 350 years ago.

Although the exact pronunciation of the Divine Name in Hebrew is not known today, what pronunciation might be the closest? A recent Roman Catholic version, *The Holy Bible,* edited by Monsignor T. O'Connell, commenting on Exodus 3:14, says: "I am who am: apparently this utterance is the source of the word *Yahweh,* the proper personal name of the God of

Israel." The *Revised Standard Version* states: "It is almost if not quite certain that the Name was originally pronounced 'Yahweh.' " The *Evening Star* article said: "If the name were to be spelled out it would be more correct to spell it as 'Yahweh.' "

Yes, many Bible scholars acknowledge that "Yahweh" more nearly represents the Hebrew pronunciation of the Divine Name. But this also shows the inexcusability of the religions of Christendom for taking the Divine Name away from Bible translations and everyday worship! If the pronunciation "Yahweh," or even another, is said to be more correct, then why do they not use it? What sense does it make to admit a more correct pronunciation and then eliminate its usage altogether? Truly, it is outright hypocrisy to defend one pronunciation over another and then never use either!

USE YOUR LANGUAGE

What pronunciation do Jehovah's witnesses view as more correct? On page 25 of the foreword of the *New World Translation of the Christian Greek Scriptures,* published by the Watch Tower Bible and Tract Society in 1950, the translators stated that they inclined "to view the pronunciation 'Yah-weh" as the more correct way."

If the publishing agency for Jehovah's witnesses recognizes that "Yahweh" is more correct, why do they use "Jehovah" in their translation, writing and worship instead? Because the form "Jehovah" has been familiar to people for many centuries, and that form of The Name, just as faithfully as other forms, preserves the sounds of the four consonants of the tetragrammaton. Furthermore, we do not speak Hebrew today! We speak other languages. When we speak English, for example, then we use the English pronunciation of the Divine Name, which is "Jehovah." In other languages the divine name is pronounced differently, although quite similarly most of the time.

Those who reject the English "Jehovah" and insist on using the Hebrew pronunciation would do well to ask themselves why they say "Jesus Christ," when that was not the way his name was pronounced in Hebrew. That is the English way, derived from the Greek language. In Hebrew, Jesus would be closer to "Yehóshua" and Christ would be "Mashíahh." So, as we say "Jesus Christ" in the English language, we also say "Jehovah," both being correct when speaking English.

The Catholic Encyclopedia, Volume 8, 1910 edition, page 329, notes the correctness of using "Jehovah" in English when it states: "Jehovah, the proper name of God in the Old Testament." Interestingly, it adds: "It has been maintained by some recent scholars that the word Jehovah dates only from the year 1520. . . . But the writers of the sixteenth century, Catholic and Protestant, are perfectly familiar with the word. . . . Besides, Drusius discovered it in Porchetus, a theologian of the fourteenth century. Finally, the word is found even in the 'Pugio fidei' of Raymund Martin, a work written about 1270. Probably the introduction of the name Jehovah antedates even R. Martin."

Hence, it is perfectly correct for the *King James Version* to say at Psalm 83:18: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." It is also correct for other translations, such as the *American Standard Version,* Moulton's *Modern Reader's Bible,* Robert Young's translation, the *New World Translation of the Holy Scriptures,* and others, to use "Jehovah" in English. Translations in many other languages use the Divine Name in their own tongues.

That the Divine Name should be used was well expressed by Johann David Michaelis in his German translation of the Old Testament of the eighteenth century. When commenting on Genesis, he said in part: "On the other hand, the name Jehovah [*Jehova* in German] is used in equally long sections [of the Bible] and the Supreme Being continually called Jehovah God, likely with the intent of conveying to the reader that the God of whom Moses is speaking is that one God who had made himself known to him by the name Jehovah and who distinguished himself from all other gods by means of this peculiar name. . . . so I considered it to be a matter of integrity in translation to identify it, even though it might not always be pleasing to the German ear."

In Michaelis' comments on the book of Job, he said: "Nothing has more often aroused doubts on my part in translation than the name of God, Jehovah, occurring so frequently in the Hebrew [Scriptures]. Several of my friends insisted that I not at all insert this foreign word. . . . Jehovah is a *Nomen Proprium,* and, just as properly as I retain other *nomina propria* [such as] Abraham, Isaac, Jacob, or, taking names of other gods as examples, Baal, Ashtaroth, Dagon—they may be as foreign-sounding as they like—it can well occur in the case of Jehovah. In the translation of a classical author one would not have the slightest hesitance toward the use of the names Jupiter, Apollo [and] Diana; and why then should the name of the Only True God sound more offensive? I do not therefore see why I should not use the name Jehovah in the German Bible."

As this translator makes so clear, the name of God, Jehovah, occurs so often in the Bible that God-fearing men of integrity are bound by conscience to render the Divine Name in their translations and worship in whatever language they speak.

That it is correct to use the Divine Name in the language we speak should not seem so strange. It is just the same with other names. Is your name "John" in English? Well, it is not that in the Spanish language, for in Spanish it would be "Juan." In the French language that same name would be "Jean." In the German language it is "Johannes." In Hebrew it is "Yohhanán." In other languages this same name could be pronounced in varying ways. But just because your name is pronounced differently in different languages, would you abandon its use in your own language altogether? Of course not! Neither should God's name be abandoned just because it is pronounced differently in different languages!

THE VITAL POINT

The vital point is not whether "Yahweh" or some other form of the Divine Name is more correct in Hebrew. The vital point is whether you use the pronunciation common to your language. Any religion that abandons its use cannot be the true religion, for God said: "My people shall know my *name.*" Not only do they know what The Name is, but to them it is a name that is exalted and treated with respect.—Isa. 52:6, *King James Version.*

Those who want to serve God faithfully and receive his blessings use his name. They use the Divine Name in their own language and strive to magnify it to the greatest extent possible. They are well aware that God has "turned his attention to the nations to take out of them a people for his *name,*" and they want to be associated with those people.—Acts 15:14.

So, then, what is God's name? In English, as faithfully translated from the Hebrew Scriptures, the Bible answers: "I am Jehovah. That is my *name.*"—Isa. 42:8.

Meeting TODAY'S PROBLEMS with Courage

THIS world is living through a period of swift and far-reaching upheavals. Standards and institutions that have remained unchanged for centuries are breaking down. Millions who have passively endured their place in life up till now are clamoring for a new and more worthy existence. On the international scene, Western Europe has lost its dominance in world affairs, according to some. Across the great land mass of Eurasia and on the continent of Africa new nations have risen in the place of colonial empires.

[2] Some believe that mankind is yearning to realize its aspirations in peace. But it seems to be faced by at least two somber threats. As far as man himself is concerned these are: (1) the Communist thrust to achieve world domination, which seeks to exploit all dissatisfactions and magnify all tensions, and (2) the new weapons of technology capable of obliterating civilization. To add to these two factors, studious Christians view these momentous troublesome times as a fulfillment of Bible prophecy proving we are in the critical days before the great battle of Armageddon, the war to end all wars.—2 Tim. 3:1-5; Rev. 16:14, 16.

[3] As a result of the impact that this civilization has made upon humanity, fear, dread and apprehension have been multiplied. Everywhere around this earth and at every level people are afraid. People fear hunger. They fear disease. They fear old age. They fear war. They fear knowledge. They fear pain. They fear the future with its atomic possibilities. Indeed, fear seems to be contagious. Do you not agree? But you might well ask, What is fear, and how can we individually dispel it?

[4] Fear, according to Webster's Dictionary, is "painful emotion marked by alarm; dread; disquiet. State or habit of fearing; anxious concern." It is also defined as: "Awe; profound reverence, especially for the Supreme Being."

[5] Fear, therefore, can be a dreaded enemy. Indeed, it takes courage to overcome it. Moreover, the very climate of fear that we live in today was foretold in a prediction of Christ Jesus the Son of God himself. He said: "On the earth 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; for the powers of the heavens will be shaken." —Luke 21:25, 26.

[6] It is one thing to recognize the causes of fear, such as international communism,

1. How can it be said that this world is going through a period of swift and far-reaching upheavals?
2. (a) What do some believe regarding man's aspirations for peace? (b) What problems face man in this regard? (c) How do Christians view these momentous times?
3, 4. Describe the impact fear has made in this generation. Define "fear."
5. Was the climate of fear today foretold in the Bible? Elaborate.
6. Describe the real source of worldly fear according to the Bible.

crooked politicians, disease and even death. But it is another thing to recognize and understand the source or instigator of fear. According to the Bible, the real source of fear and of mankind's momentous problems today is Satan the Devil, who challenged the supremacy of Almighty God, Jehovah. He is condemned to death by God, but has been allowed to remain temporarily to show that his challenge against God has failed, proving once and for all eternity that Jehovah, the Almighty Creator, is the Supreme Sovereign. —Job 1:9-12; Ex. 9:16.

7 To many persons, however, Satan's existence is just legendary. Even in the minds of many who profess to believe the Bible he simply does not exist. Some believe Satan to be merely the personification of evil. It may be that some of you have felt that way about it. In any event we invite you to consider what the apostle Paul said on this matter: "The god of this system of things has blinded the minds of the unbelievers." Peter tells us who that "god" is, saying: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." And, please, note now the account of Jesus' temptations: "The Tempter came and said to him: ' . . . tell these stones to become loaves of bread.' . . . Then the Devil took him along into the holy city . . . Again the Devil took him along to an unusually high mountain . . . and he [the Devil] said to him [Jesus]: 'All these things I will give you if you fall down and do an act of worship to me.' Then Jesus said to him: 'Go away, Satan!' " Jesus knew Satan ruled this system of things! It is because of Satan's wicked rule over the earth that Jesus said: "My kingdom is no part of this world." Thus the Scriptures give adequate testimony that Satan is an actual creature and in his efforts to turn men away from God he is promoting wickedness and multiplying the fear that exists today.—2 Cor. 4:4; 1 Pet. 5:8; Matt. 4:1-11; John 18:36.

7. Give reasons to prove Satan is an actual creature and not just the personification of evil.

8 True Christians recognize, however, that Satan, who is truly the source of slavish fear, will not rule forever. The Bible assures us that this is so—and is this not a comforting thought? Jesus himself showed that just before Satan's rule would end, fear and perplexity would increase and that all these troubles would be "a beginning of pangs of distress." Their increase is at Satan's instigation: "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." Should this add to one's fear? No. "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." Deliverance? Yes, for just as the fig tree's putting forth leaves indicates summer is near, so the fearful conditions Jesus described at Matthew chapter 24 and Luke chapter 21 indicate Satan's destruction is at hand and that this generation that sees the present woes will by no means pass away until all these things, including the end of Satan's system, occur. —Matt. 24:8; Rev. 12:12; Luke 21:28; Matt. 24:3, 34.

9 What a valid cause for courage this is and therefore how important it is for all Christians to study God's Word and learn of the time, shortly to come, when the real source of worldly fear will be eliminated for all time! How do we know this? Pick up your Bible and read Psalm 37:10 and Revelation 20:1-3 and see what it says. Here it is: "And just a little while longer, and the wicked one will be no

8, 9. (a) What hope exists for deliverance from such fear? (b) Prove from the Scriptures that the source of such fear will soon be completely eliminated.

more; and you will certainly give attention to his place, and he will not be." "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while."

SUCCESSFULLY OVERCOMING TODAY'S FEARS

10 What, then, is the only way to conquer fear successfully? It is by individually studying the Bible and taking courage from God's Word. This will give one assurance that the end of wickedness and of the multiplier of fears is at hand. There has not been enough personal study of God's Word by mankind. If man studied the Bible, he would have the answers to our everyday problems, fears and anxieties. (2 Tim. 3:16, 17) Learn for yourself how the Bible can be a light to your roadway in these difficult times. (Ps. 119:105) Moreover, it is by obeying God's laws and principles that great peace of mind and heart comes to the Christian. David stated: "Seven times in the day I have praised you because of your righteous judicial decisions. Abundant peace belongs to those loving your law, and for them there is no stumbling block." (Ps. 119: 164, 165) Do you personally want this peaceful, assuring outlook? Then study further into God's Word and profit from the splendid examples of courage in times past. Learn from the course of action exemplified by such men as David, Isaac and others.—Rom. 15:4; 1 Cor. 10:11.

10. What, then, is the only way to conquer fear successfully?

11 Now we shall consider what a man of great personal courage had to say about gaining courage, that quality of the mind that enables one to meet danger and difficulties with firmness. David once said: "In you, O Jehovah, have I taken refuge. O may I never be ashamed. In your righteousness provide escape for me." (Ps. 31:1) Thus, the opening verse of Psalm 31 provides some helpful direction on gaining courage, for it shows that a Christian must take refuge in Jehovah and never be ashamed to call on him for help, recognizing his complete dependence on Jehovah. We invite you now to read the whole thirty-first Psalm. In it you will discover that David completely relied on Jehovah in all that he said and did. As you come to the end of this Psalm you will note the key to the whole matter, for the real basis for courage is "waiting for Jehovah."—Ps. 31:24.

12 What does it mean to "wait for Jehovah"? The word "wait" here is the Hebrew verb *Yahhál,* and by implication this word means to be patient, to hope, to expect, to trust. Even when David was outlawed by the king of the very nation of Israel, his own people, he did not try to take matters into his own hand but waited on Jehovah for the outcome, and he was indeed blessed by him. And what about Isaac? For 180 years this faithful man did not see the land of promise in his possession, and yet he, like David, waited on Jehovah. They had this in common. This was the basis of their sticking to the work that Jehovah had given them. It was their source of courage. It kept them moving ahead, enduring, happy in their privileges and responsibilities before Jehovah.—Ps. 146:5.

13 Christians today do well to learn from

11-13. (a) How did David indicate courage could be gained? (b) What does it mean to "wait for Jehovah"? (c) What benefits come to those who "wait for Jehovah"?

these ancient examples and "wait for Jehovah," completely relying on him and following his principles at all times. Why? Even though Christians are in the world they can be no part of it. Hence, dedicated Christians are urged: "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.

14 Yes, like a magnet with a powerfully attractive force, this world draws more and more into its orbit. Truly it takes great courage to resist the corruption, dishonesty, immorality, materialism, lack of faith and the many other pressures constantly operating against the Christian who is in the world but not a part of it. —John 15:19.

15 Have you ever thought how you might personally resist being drawn into the orbit of this world and in reality take your stand for truth and righteousness? To resist any encroachments on his way of worship before God, a dedicated Christian must guard against wrong association, pray constantly and stand firm in the faith. —1 Cor. 15:33; 1 Thess. 5:17; 1 Cor. 16:13.

16 As dedicated Christians "wait for Jehovah" and look forward to the time when his kingdom will bring in everlasting life and all the attendant blessings of the Kingdom, what should they be doing? They should be establishing their faith in Jehovah by fine works. They should be preaching and teaching the good news of the Kingdom (Matt. 24:14), that other persons of sheeplike disposition may take courage and do God's will with them. But as these dedicated Christians do this vital work, they must remember that their conduct is like a theatrical spectacle both to men and to angels. (1 Cor. 4:9) True Christians cannot afford to say one thing and do another. They have no double set of standards, but must be wholehearted for Jehovah's kingdom 24 hours each day, 365 days each year, leap years 366! Indeed, to do anything less would be hypocritical, displeasing to Jehovah.—Prov. 20:23; Matt. 23:28.

14. Enumerate some of the things true Christians must courageously resist.
15. Outline the steps necessary to resist encroachments on pure worship.
16. What should Christians be doing in these critical times? Why is their conduct of great importance?

RESISTING CORRUPTION AT EVERY LEVEL

17 Christians daily face the dishonesty and corruption of the business world. It has been said we live in the twilight of honesty. To a great extent, honesty and hard work have been replaced by cheating and loafing. Why? Undoubtedly faulty training and example have a lot to do with the decline of honesty. But what can we individually do to resist what is dishonest and corrupt? For example, there are persons who would not think of stealing from individuals but who adopt a different policy toward big organizations or corporations because they feel these big companies "won't miss it." Regardless of why people lie, steal, cheat and embezzle and gamble, these things are wrong for Christians, or anyone else for that matter. Popularity or frequency does not make bad things right. It takes courage to be responsible and upright. It takes courage to be different but right. It takes courage to be a Christian whose standards do not allow vice for virtue.—Heb. 13:18; Prov. 6:16-19; 11:1.

17. (a) How can it be said we live in "the twilight of honesty"? (b) What stand for honesty should all Christians take?

[18] To gain that courage so vitally necessary to resist everyday enticements to dishonesty and corruption, we must guard our heart or seat of motive. Jesus said: "Where your treasure is, there your heart will be also." (Matt. 6:21) And how well James puts the finger on sin and how it starts, when he says: "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. But each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:13-15) Yes, if we allow our thinking to be contaminated, our standards to be lowered and lust to replace love for right principles, then we have a fertile area for the power of wrong desire! Resist this by thinking on things that are right and honest, and God's blessing will be your portion. —Phil. 4:8, 9.

[19] Christians also face the lowering moral fiber of this generation. Have you noticed this in your own community? Recently the editor of the *Rocky Mountain News,* Jack Foster, provided some straightforward and provocative comments in his speech to a number of newspaper editors in Indiana. In his article entitled "Do We Know Right from Wrong?" he stated: "As I look around I find many things that disturb me. I find indifference, slothfulness toward doing things as well as possible. I find a shrugging of shoulders when one has been caught doing something just a little bit wrong. I find an unwillingness to stand up and be counted. I find youngsters in early marriages trying to be adults and adults trying to be youngsters in their efforts to escape responsibility. I find a reluctance to face up to matters, merely because they are troublesome. I have seen the rate of juvenile delinquency soar, the number of broken homes exceed that of homes in which family responsibility still lingers. I have seen spiritual bankruptcy in the gutter and a jug of poisonous wine in the hands that should be holding a textbook. I have seen high school graduates who do not even know how to compose a single paragraph." Thought provoking, isn't it? Yes, and it is certainly impossible to deny the deterioration of the moral fiber of this generation.

[20] Certainly true Christians should be doing everything within their power to train their children to assume responsibility rather than shun it. Christian parents would fail to show love for their children if they did not discipline them and constantly direct them in the way that leads to life. (Prov. 6:23; 15:33; 22:15; Heb. 12:5-11) If you are a parent, are you facing the issues of life courageously? Will you let the excellent counsel of God's Word, written by the foremost parent and father in the universe, Jehovah God, guide you? You will be blessed if you do.

[21] To carry this a step farther, please consider what the Indianapolis *Times* of Wednesday, September 5, 1962, in an article entitled "Moral Lag Blamed for More VD" stated: "A moral breakdown especially among teen-agers was blamed today for an 'alarming increase' in syphilis throughout the world. A British physician charged the rise in venereal disease stems chiefly from a loosening of moral codes 'which has encouraged sexual promiscu-

18. (a) To resist enticements to dishonesty and corruption, what must be guarded? (b) What counsel did James give in this connection?

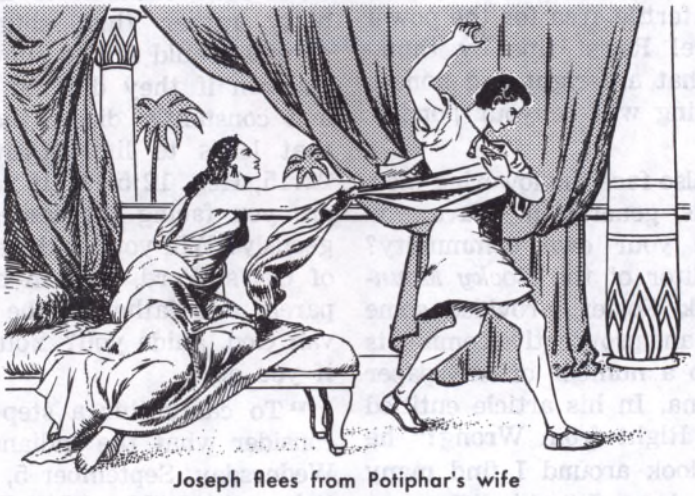
19. What thought-provoking comments were recently made by a newspaper editor?

20. How should Christian parents be answering this challenge?

21, 22. (a) What problems has the breakdown in morals precipitated? (b) How may Christians meet these problems with courage and determination? (c) What role do parents play in this respect?

ity.'" The problem with which we are faced today is not directly related to medicine at all, Dr. Claude S. Nichols said. It is the problem of a change in our moral values. Dr. Nichols blamed the moral breakdown on substitution of science for religion, commercial exploitations of sex, the weakening of family ties and the threat of atomic war. Because of this, he said, today's beat generation lacks security of mind, faith in the future, the ability to plan ahead. "These modern epicureans live for kicks," Dr. Nichols said. "They must experience everything in life before it is too late, sex, of course, included."

[22] It certainly takes great courage to withstand the impact that the lowered moral fiber has made upon this generation. When faced with situations suggestive of fornication or adultery or other moral wrongs, Christians, young and old alike, must flee, as Joseph did from Potiphar's wife. (Gen. 39:10-12) Better yet, parental training and personal as well as congregational study and application of God's Word protectively help us to keep from getting into such situations in the first place. Paul said: "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) Parents, have you trained your children to understand the proper relations between the sexes? Have you given them kindly counsel from God's Word regarding their physical organism and what a wonderful instrument it is? Have you endeavored to set the very best example in your conduct, speech and attitude in general? This is the most practical way to help your children face the problems of everyday living with success. Moreover, isn't it a fact that we all feel inadequate at times? Nonetheless, draw courage from the apostle's statement: "For all things I have the strength by virtue of him who imparts power to me." (Phil. 4:13) Christians, young and old alike, therefore, have an illimitable source of strength and power and can constantly receive courage from their study and application of God's Word.



Joseph flees from Potiphar's wife

COURAGEOUSLY EXPELLING WRONGDOERS

[23] True Christians recognize that only clean persons will have the favor and approval of Jehovah and gain entrance into his new order. Paul once said: "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." —1 Cor. 6:9-11.

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23. What kind of persons will have the favor and blessing of Jehovah? Why do you answer so?

[24] Earlier in this same letter to the Corinthians, Paul stated to the Christian congregation: "Remove the wicked man from among yourselves." (1 Cor. 5:13) This removal is effected by the disfellowshiping or expulsion of dedicated servants of God who practice sin, those who are unrepentant and hardened in their wrongdoing. "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. For he that says a greeting to him is a sharer in his wicked works." (2 John 9-11) Does this seem to you like a harsh, unnecessary arrangement, lacking in love? If so, look at it through God's eyes. He is the one who commands that the wicked one be expelled, that the purity of the congregation may be maintained, because he loves the faithful congregation. And yet it takes courage on the part of the Christian congregation to expel those who otherwise would have a contaminating effect on the organization and who would thereby spread the leaven of immorality, weakening the structure of the clean, moral climate of the theocratic society. Yes, what great moral courage it calls for on the part of judicial committees of the congregations of the theocratic society to expel wrongdoers, rather than tolerate them! This courage Christendom does not have. —1 Cor. 5:5, 9-11.

[25] In an article entitled "Purging of Church Lists Again Issue" the following was stated: "Should churches take off the membership rolls people whose lives flagrantly contradict the teachings of Christ? That question is under serious debate in church circles for the first time in more than a generation. One of the church leaders who raised the question is Professor Franklin H. Lattel of Chicago Theological Seminary. He told a recent church conference that major Protestant denominations have virtually abandoned membership standards and are incapable of maintaining the most elementary, internal discipline." Actually there seems to be even a distaste for discipline for, as the article further states: "Professor Glen Hinson of the Southern Baptist Seminary at Louisville, Kentucky, observed recently that churches are not even cracking down on such blatant acts of immorality as adultery and drunkenness . . . "

[26] Christendom thus lacks the courage to keep its own organizations clean from contaminating, corruptive influences. How different from the New World society of Jehovah's witnesses, where moral and spiritual cleanness is scrupulously maintained and where the highest respect for God's Holy Word the Bible is constantly cultivated! Surely, since we live in a world full of fear and apprehension and since we are nearing the time of its destructive end at Armageddon, we should be vitally concerned with our own future. What can we do to safeguard our future and the future of our families? In a time when many fears dominate man's thinking, what comfort does the Bible hold for the future? Indeed, once Bible knowledge is gained and one is directed into the way of life, how can one faithfully endure in it? These and many other questions we will leave for the following article to answer.

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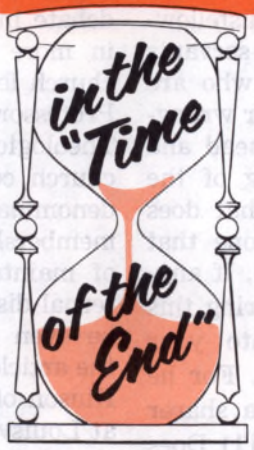
24. (a) How is removal of wickedness from the Christian congregation effected? (b) Is this arrangement lacking in love?

25. Does Christendom have the courage to keep its organizations clean? State your reasons for answering so.

26. What questions are left for the succeeding article to answer?

FAITHFUL ENDURANCE



HAVING seen how vitally necessary it is to face today's problems courageously with the wisdom and discernment born of a study of God's Word, it is now vital to know how to build on one's foundation of faith and courage so as to stand firm to the end. The end of what? Surely not the end of this earth, for Ecclesiastes 1:4 states: "A generation is going, and a generation is coming; but the earth is standing even to time indefinite." Rather, it is the end of this present wicked system of things, which Jesus said would be within this very generation, it being marked by "great tribulation" the like of which has never before been experienced by man. The only thing that would even approach it would be the great destruction wrought by the global flood of Noah's day.—Matt. 24:21, 22, 37-39.

[2] Surely, then, we can see the practicality of taking in a more detailed knowledge of Jehovah's purposes and fearing to displease the Sovereign Lord of the universe. Really, without him and his blessing we are nothing. Note what Solomon had to say on this point: "The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is. For by me your days will become many, and to you years of life will be added."—Prov. 9:10, 11.

[3] Does this sound reasonable and appealing to you? Do you want days and years added to your life, and would you like to be assured that you are working in the right direction to have the blessing and approval of Jehovah so that you will be included on the right hand of his King when the judgment of the nations takes place? (Matt. 25:31-33) Then we believe you will want to learn the role that faithful endurance plays in the life of a Christian right now. And, undoubtedly, you will want to give careful consideration to the Scriptural reasoning offered on these points, for the Word of Jehovah is beneficial for all things, including salvation, life and happiness.—2 Tim. 3:15, 16.

[4] Yes, even though one might start out to believe in Jehovah and 'wait on him' and have the assurance that His Word is correct and that it offers a wonderful hope for the future, this is not the end of the matter. (Ps. 31:24) It is one thing to start walking in the path of Christian integrity and endurance. It is another thing to keep on walking in this right way. It is one thing to be firm for right principles for ten, twenty or thirty years, or even longer. It is another thing to keep right on being firm, confident in Jehovah, trusting in him and in the direction his organization gives. It is only then that the reward of life can be gained. (Gal. 6:9)

1. After learning how to face today's problems courageously, what is vital to determine next?
2. Why should we seek the favor and approval of Jehovah? With what blessings in view?
3. Why is it imperative to learn the role that faithful endurance plays in the life of a Christian?
4. Is it sufficient for a Christian to start walking in the way of endurance? Why do you answer so?

What is it that spells the difference between success and failure in this regard? ENDURANCE. Rightfully, then, we should want to know what endurance is and why it is so essential in these critical pre-Armageddon days.—2 Thess. 3:1-5.

WHAT ENDURANCE IS

[5] Endurance is defined as: "The ability to withstand hardship or tribulation; the ability of a person to continue to perform especially under adverse conditions; stamina; the capability of acting with moral courage and strength." Faithful endurance in the theocratic society would therefore be marked by constancy in the faith, progressively building on one's foundation of faith to gain greater maturity, coupled with a firm determination to abide by right principles at all times. Moreover, since it is impossible to gain the reward of life without enduring through the time of the end until Jehovah brings in his new order of righteousness, it becomes obvious that Christian endurance is a must for the favor and approval of Jehovah. —Rom. 5:3-5; Rev. 3:10, 11.

[6] How thankful we are, then, that the Word of Jehovah has so much to say about endurance and sticking close to Jehovah and his organization. For example, in Paul's letters to Timothy he consistently warns against losing faith and exhorts all Christians to shun the spirit of cowardice and cultivate the spirit of power, of love and of soundness of mind. (2 Tim. 1:7) Paul also exhorted Timothy to "keep holding the pattern of healthful words that you heard from me with the faith and love that are in connection with Christ Jesus" and to "pursue righteousness, godly devotion, faith, love, endurance." (2 Tim. 1:13; 1 Tim. 6:11) Why did Paul make these statements? What was happening then in the Christian congregation at Ephesus that made this counsel so appropriate?

5. (a) How may endurance be defined? (b) What does faithful endurance mean to a Christian?
6. How does Paul give exhortation to endurance in his letters to Timothy?

WARNING EXAMPLES

[7] First of all, it should be noted that Paul's two letters to Timothy reflect great concern and love for this genuine servant of Jehovah. (1 Tim. 1:2) And rightly so, for did not Paul say: "I have no one else of a disposition like his who will genuinely care for the things pertaining to you. For all the others are seeking their own interests, not those of Christ Jesus. But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news"? (Phil. 2:20-22) We might say that these two pastoral letters were written by an overseer to an overseer and contain specific counsel for the overseers of the theocratic society today. Of course, each one of us will profit greatly from the many excellent points of counsel contained in these letters as we individually apply the counsel to our lives. In fact, in connection with our theme under consideration, please, note how many times Paul in the first chapter of his first letter to Timothy mentions the words "faith" and "faithful." Actually he uses these terms ten times in the first chapter alone and nineteen times in the rest of the first letter. Why? Because he knew that the only way any one of us could remain firm and steadfast in Jehovah's favor was to anchor his faith in the Word of Jehovah. Daily study, prayer, association with wholesome and spiritually-minded people were absolutely essential for the Christians in Paul's day. The same is true today.—2 Tim. 2:15; 1 Thess. 5:17; 1 Cor. 15:33.

7. (a) Describe how the theme of this article is highlighted in Paul's first letter to Timothy. (b) What must a Christian do to remain firm and steadfast in the faith?

[8] Please, refer to Paul's first letter to Timothy, chapter one, and you will further observe the reasons why consistent encouragement to faith and endurance were given. Note what verses 19 and 20 say: "Holding faith and a good conscience, which some have thrust aside and have experienced shipwreck concerning their faith. Hymenaeus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme." (1 Tim. 1: 19, 20) Yes, the apostle had good reason to counsel the members of the early Christian congregation with regard to enduring and sticking to the faith, for there are no less than six individuals who are mentioned by name in these two letters to Timothy who did not stick to the faith and who failed to endure. Please, observe who these are and some of the reasons for their lack of faithful endurance.

[9] Already mentioned above are Hymenaeus and Alexander. It cannot be proved that the Alexander mentioned in Paul's first letter to Timothy is the coppersmith mentioned at 2 Timothy 4:14, 15, where the apostle states: "Alexander the coppersmith did me many injuries—Jehovah will repay him according to his deeds—and you too be on guard against him, for he resisted our words to an excessive degree." The Alexander associated with Hymenaeus was guilty of a serious wrong, blasphemy, and both of these were disfellowshiped, handed over to Satan that their contaminating influence might be removed from the early Christian congregation.

[10] Hymenaeus is also mentioned with Philetus at 2 Timothy 2:17. Prior to his reference to Hymenaeus, Paul counseled Timothy: "But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene." (2 Tim. 2:16, 17) Then he states: "Hymenaeus and Philetus are of that number. These very men have deviated from the faith, saying that the resurrection has already occurred; and they are subverting the faith of some. For all that, the solid foundation of God stays standing, having this seal: 'Jehovah knows those who belong to him,' and: 'Let everyone naming the name of Jehovah renounce unrighteousness.'" —2 Tim. 2:17-19.

[11] This, then, was a serious doctrinal departure on the part of these men and it had a demoralizing effect on some in the early congregation, even as Paul indicated. "They are subverting the faith of some." How important it is, then, to stick close to Jehovah's channel-like organization and avoid the association of any who teach doctrine contrary to what we are receiving through the "faithful and discreet slave" that Jehovah is using today to provide a constant flow of spiritual truth to his people.—Matt. 24:45-47; Prov. 4:18.

[12] Then there were Phygelus and Hermogenes. Of these men Paul wrote: "You know this, that all the men in the district of Asia have turned away from me. Phygelus and Hermogenes are of that number." (2 Tim. 1:15) No wonder that Paul wrote in the very next chapter: "If we go on enduring, we shall also rule together as kings; if we deny, he also will deny us; if we are unfaithful, he remains faithful, for he cannot deny himself." (2 Tim. 2: 12, 13) Yes, faithful endurance brings a great reward at the hands of Jehovah, and certainly it is absolutely necessary to cultivate this quality as we keep our eyes on the goal of Jehovah's new order.

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8. Elaborate on the reasons why Paul counseled Christians of his day to endure and stick to the faith.

9-11. (a) Describe the faith-subverting activities of (1) Alexander, (2) Hymenaeus and Philetus. (b) What lesson is to be learned from these warning examples?

12. (a) What course of action did Phygelus and Hermogenes take? (b) In connection with these men and their activity, what principle did Paul declare?

13 Finally Paul mentions Demas: "Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things, and he has gone to Thessalonica." (2 Tim. 4:9, 10) Possibly Demas was infected with a love of material things more than spiritual things, and this caused his downfall. In any event this is something for true Christians to consider with balanced thinking. In this connection the Proverbs state: "Give me neither poverty nor riches. Let me devour the food prescribed for me, that I may not become satisfied and I actually deny you and say: 'Who is Jehovah?' and that I may not come to poverty and I actually steal and assail the name of my God." (Prov. 30:8, 9) Also, Paul himself wrote: "However, 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.

14 On another occasion Paul wrote: "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) And in the same vein Paul wrote: "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." (1 Cor. 10:11) What powerful warning examples these six men provide! True Christians cannot afford to be like them, for they did not endure. Somewhere along the way, to their own shame and loss, they let their love for the truth cool off and their tight grip on the Word of life become relaxed.—Phil. 2:16.

15 How essential it is, then, not to take the Word of Jehovah for granted! It must be a vital, energizing force in our lives, and we must believe it with all our hearts if we really want to endure. (Jas. 1:21) It certainly does not pay to get upset over trivial things and find ourselves becoming critical of the organization. Would this be the course of wisdom? To what would it lead? Where else can a Christian go? Peter stated there was no other place, and thus the wisdom of faithfully sticking to Jehovah's organization today. (John 6:66-69) Of necessity, then, we should keep our eyes on the Kingdom, not on individuals, and show respect for the "faithful and discreet slave" that He is using at the present time. Actually, your very life depends on following this course of action. Remember, too, it is only he that endures to the end that will be saved.—Matt. 24:45-47; Rev. 2:10.

ENDURANCE IN THE FACE OF GOG'S ASSAULT

16 That this position is so necessary can be seen from the impending onslaught of Gog against the New World society of Jehovah's witnesses. Ezekiel chapters 38 and 39 identify the attack of Gog of Magog upon a "people gathered together out of the nations," a people who are dwelling in security and in spiritual prosperity. Bible research has clarified these cryptic passages of Ezekiel chapters 38 and 39 and has proved that Gog of Magog is a prophetic symbol of the false god of this world, Satan the Devil, when mak-

13. (a) What is to be learned from the life of Demas? (b) What balanced view of material riches should true Christians have?

14. What powerful lesson is to be learned from Romans 15:4 and 1 Corinthians 10:11?

15. To keep on faithfully enduring, what view of Jehovah's organization should we have? How much depends on this view?

16. (a) What added factor makes it imperative to stick close to Jehovah's organization? (b) What clarification has Bible research provided in connection with Ezekiel chapters 38 and 39?

ing his final attack upon the Christian witnesses of God's kingdom.—2 Cor. 4:4; Rev. 12:7-12.

17 This great opposer of God has now been cast out of heaven since the birth of God's kingdom in 1914 and is now bringing unprecedented woes upon mankind. The final woe he brings upon the nations by leading them into a total attack against the kingdom of heaven, God's kingdom by Christ, which the nations have continually rejected since 1914 C.E. They have done so with the wrath and anger of two world wars and the persecution of those Christians who have obeyed Jesus' command to preach the good news of the Kingdom for a witness to all nations, Communist and non-Communist alike. (Rev. 11:15-18) These Kingdom witnesses are logically, therefore, the ones upon whom the attack is made by the worshipers of militarism in this time of the end. Daniel's prophecy concerning the same time shows that the symbolic king of the north and the king of the south will be prominent in that attack.—Dan. 11:36–12:1.

18 Thus when a Christian realizes that Gog of Magog or Satan the Devil and all his unseen spirit forces are shortly going to move against him and all his fellow Christian members of the theocratic society, he comprehends to some degree the awesomeness of this situation. It will take courage and endurance to face this onslaught, courage and endurance built up as a result of one's complete faith and trust in Jehovah and in his arrangements to put Satan and his demons out of action in due time.

17. What activity have Jehovah's people consistently engaged in since 1914? With what reaction by the Devil and his earthly agents?

18. Why should Christians build up their courage and endurance in these critical days?

COMING IN THE NEXT ISSUE

- Loyalty to Jehovah's Organization.
- Proving Faithful in Small Matters.
- Ruler from the House of David.
- A Nation Holds a Land in Trust for God.
- Why Two Covenants for Kingdom Power?

19 For compelling reasons, then, Christians should study God's Word daily, associate with his theocratic society and pray constantly for the courage necessary to resist any encroachment on his worship to Jehovah. It is only in this way that any will be able to endure and gain entrance into Jehovah's new order. And in the meantime there is so much to accomplish in connection with preaching the good news of God's established kingdom. (Matt. 24:14) This is no time to slow down or give up but, rather, to press forward courageously and endure in this grand work. We want to keep right on working till Jehovah says it is enough. (Isa. 6:11) Are you personally taking the steps to share with others what you know of this wonderful message, that you may gain the favor and approval of Jehovah, whose purpose it is to restore Paradise and vindicate his holy name by eliminating all wickedness at the oncoming battle of Armageddon? You will be blessed if you do.—Rev. 7:17; 21:1-5.

20 To this end we encourage you to meet today's problems and fears with the spirit and strength of Jehovah's Word and in company with his people. (Heb. 10:24, 25; Acts 2:46) We sincerely believe that you will be blessed if you do this. And once you start in this way of life, endure in it; do not let your eye turn to the left or to the right. Rivet your attention and affection on God's new order. Have it as your goal. Faithfully walk in this way, for your very life depends on it!

19. (a) How only will any be able to endure and gain entrance into Jehovah's new order? (b) What mental attitude should we have toward the preaching work yet to be done?

20. Describe the necessity of faithfully enduring, once a start is made on the way to life.

JEHOVAH MAKES AN EXALTED NAME FOR HIMSELF

"A NAME is better than good oil," say the Scriptures. (Eccl. 7:1) Yes, a good name is worth more than money. To be respected and relied on, a person must have a good name. As Sovereign of the universe, Jehovah God wants people to know his illustrious name. Those who look to that name with respect for what it stands for bring happiness to him and everlasting benefits to themselves.

Abraham was a man who loved Jehovah, revered his name and valued the friendship of such an incomparable God more than gold and all precious jewels. Jehovah responded to Abraham's fine respect for his name by transferring the Edenic promise of a woman's seed to a covenant to Abraham, promising to make him a great nation. Furthermore, Abraham's descendants were promised the land "from the river of Egypt to the great river, the river Euphrates."—Gen. 3:15; 12:7; 13:14-17; 15:18-21.

This ran contrary to the ambitions of a certain group of men who were at that time very successfully engaged in making a name for themselves. We do not refer to the rulers of Babylon, for that city failed to become the First World Power. The men involved were the rulers of Egypt, who were building an empire that extended from a point 950 miles south of the Nile delta northward clear across Palestine to the Euphrates River.

Under the guidance of Satan the Devil imperial Egypt became the First World Power of Bible history. With the situation as it was, a collision was unavoidable. The time was bound to come for Jehovah to display his power over Egypt and to show his sovereignty over all the earth. Jehovah foresaw this when he told Abraham that his descendants would be enslaved, but that in the fourth generation* Jehovah would deliver them and execute judgments upon the oppressor nation. No power that stood up against Jehovah's name and sought to make one for itself could possibly stand before him. —Gen. 15:13-16.

ISRAEL COMES UNDER FIRST WORLD POWER

Abraham once stayed in Egypt for a while during a famine, and God had to rebuke the Pharaoh of that day in Abraham's behalf. (Gen. 12:10-20) It was again a famine that brought Jacob's household into Egypt. Providentially, twenty years before that famine, Joseph, the son of Jacob, had been kidnaped and sold into slavery in Egypt. Joseph underwent many rigorous tests of loyalty to the name of his God Jehovah, being enslaved, imprisoned and seemingly made a forgotten man. But because of his loyalty, speaking truth in the name of God, God was his friend. He sent Pharaoh a dream that no one could interpret. Finally Joseph was remembered and called before Pharaoh, and by Jehovah's spirit he interpreted the dream as a forecast of seven years of

* The four generations may be counted through (1) Levi, (2) Kohath, (3) Amram, (4) Moses or (1) Judah, (2) Perez, (3) Hezron, (4) Caleb.

plenty to be followed by seven years of famine. The delighted Pharaoh made him prime minister. Then, just as predicted, the seven years of unusual abundance began and Joseph had tremendous supplies of foodstuffs stored away. When the drought hit, Joseph was able to sell the people food from the warehouses. —Genesis chaps. 37, 39-41.

Jacob, up in Canaan, was affected by the famine and was forced to send his sons down to Egypt to buy food. Joseph recognized his ten brothers, but they did not recognize him. After proving their brotherly love by severe tests, he revealed himself to them. So it developed that in 1728 B.C.E. Jacob or Israel and all his living descendants, numbering seventy at the time, moved into Egypt into the district called Goshen.—Gen. 42:1–45:28; 46:8–47:6.

In Egypt Jehovah's promise to Abraham to make his seed like the stars of heaven and the sand of the seashore began to have a fulfillment, for the twelve tribes multiplied phenomenally. Meanwhile the dynasty of the Hyksos or shepherd kings who were ruling in Joseph's day was driven out and replaced by a new set of rulers. These new rulers did not know or recall the name of Joseph and they felt no sense of gratitude to the Israelites or to their God Jehovah. They enslaved the Israelites, even going so far as to practice genocide by commanding that all Hebrew male babies be drowned in the Nile at birth.—Ex. 1:7, 22.

At this point the Egyptian masters may have asked the Hebrews: "Where is Jehovah and his promise?" But there were those among the Israelites who maintained strong faith in God's name, notably Amram and his wife Jochebed, the parents of Moses. They refused to obey the orders of Pharaoh to destroy the child. Moses, by divine arrangement, was brought up in the discipline and authoritative advice of Jehovah by his mother, after which he was adopted as a son by Pharaoh's daughter. In the fortieth year of his life he killed an Egyptian who was mistreating a Hebrew and was forced to flee into Midian, where he married and became a shepherd. God was not yet ready to make His name great in Egypt. Forty years elapsed.—Ex. 2:1-21.

A DELIVERER SENT IN JEHOVAH'S NAME

Jehovah had not forgotten his promise to Abraham. One day, at the base of Mount Horeb, Jehovah's angel spoke to the shepherd Moses out of a bush that burned but was not consumed by the flame. Here Jehovah revealed that the time had come to deliver Israel and that he would now outstandingly make a name for himself. As credentials so that the Israelites might know that Moses was commissioned by God, God revealed that Moses was to speak in the name of Jehovah; then he empowered him as the first man to perform miracles in that name. The forefathers had known him as God Almighty, but by his name Jehovah he had not made himself known to them.—Ex. 3:1-17; 4:1-9; 6:3.

Had not the faithful men Abraham, Isaac and Jacob known God's name Jehovah? Yes, and they also knew that it had reference to his purpose toward his people. Abraham had known him as God Almighty, however, in a most intimate and forceful way. God had appeared to him when he and Sarah were beyond the age of childbearing and had promised them a son. To strengthen faith in this promise, God said: "I am God Almighty." Abraham, within the year, saw this have fulfillment and therefore knew by personal experience that he was God Almighty. But neither Abraham, Isaac nor Jacob lived to see Jehovah's stated purpose carried

out in making their offspring numerous as the stars of heaven and a great nation. Now the time had come for God to focus the spotlight on his name Jehovah. Moses and his brother Israelites would see and experience the significance of Jehovah's name in a brilliance with which it had never shone before.—Gen. 17:1, 21; 21:1-7.

FIRST WORLD POWER CHALLENGES JEHOVAH

Moses and his older brother Aaron returned to Egypt. On appearing before the king of that First World Power they were met by the defiant answer: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all." (Ex. 5:1, 2) God thereafter announced to Pharaoh: "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. 9:16) So he gave Pharaoh a reason for keeping him alive instead of destroying him at that moment. By means of ten plagues he showed his superiority over the various gods of Egypt. After the ninth plague Pharaoh hardheartedly told Moses to get out. Before leaving, Moses replied that but one plague more, the tenth, would force Pharaoh to let the Israelites go.—Ex. 10:27-29; 11:4-8.

Preparation displaying faith in the name of Jehovah and his word was now required on the part of Israel. There was a danger to their firstborn of both man and beast. Jehovah directed Moses to call together the older men, the heads of the households, to tell them what they must do for protection for their firstborn. It was the head of the household who had to take action; if not, there was nothing that the firstborn one could do but take the consequences of the failure of the household head. The household would suffer a tremendous loss. In addition, if these older men of Israel should not obey instructions and should lose their firstborn, then Pharaoh would see no difference between the Israelites and the Egyptians, and the Israelites would not be able to march out as a free people the next day under Pharaoh's urging.

Jehovah decreed that the month of Nisan now be counted the first month of the year. On the tenth day of the month they were to select an unblemished male sheep or a goat. On the fourteenth day, which began at sunset, the head of the household must slaughter the sheep and splash its blood upon the doorposts and upper part of the doorway where it could be plainly seen. Then the entire household must come inside and stay in the house all night. Without breaking any of the sheep's bones they were to roast it, then eat it along with unleavened bread and bitter greens. —Ex. 12:1-13.

They had to be dressed and equipped, eating the passover meal standing up, ready to leave on their march to liberty. Jehovah's angel would pass over the houses displaying the blood when he went forth to kill all the firstborn of men and animals. If anyone, firstborn or not, went outside the house, out from under the protection of the blood, he too would suffer death. "And it came about that at midnight Jehovah struck every first-born in the land of Egypt, from the first-born of Pharaoh sitting on his throne to the first-born of the captive who was in the prison hole, and every first-born of beast." (Ex. 12:29) What an outcry from the plagued Egyptian homes shattered the midnight stillness of that night of Nisan 14! But it was just as Jehovah's reliable word through Moses had warned Pharaoh: "Israel is my son, my first-born [the whole nation]. And I say to you: Send my son [the whole nation] away that he may serve me. But should you refuse to

send him away, here I am killing your son, your first-born."—Ex. 4:22, 23.

From one standpoint the firstborn sons of Israel represented the entire nation, for the firstborn sons were the ones who succeeded to become the heads of the households. The firstborn son received two parts of the family inheritance. So these particular ones directly liable to death during the tenth plague represented Israel as a whole, God's "firstborn" nation. —Deut. 21:17.

HEARTS OF MIXED CROWD SOFTENED TOWARD JEHOVAH

Pharaoh in terror urged the Israelites to get out of Egypt. Exodus 12:40, 41 reports: "And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Jehovah went out of the land of Egypt." This was on Nisan 14, 1513 B.C.E., exactly 430 years since Abraham had crossed the Euphrates River into Canaan, 215 of which years were spent in Egypt itself. With this the Samaritan *Pentateuch* and the Greek *Septuagint* translation agree.

Jehovah had made his name brilliant above all the other gods. But he had to get a complete triumph over that great First World Power as well. He maneuvered matters to that end. "And they proceeded to pull away from Rameses in the first month, on the fifteenth day of the first month. Directly the day after the passover the sons of Israel went out with uplifted hand before the eyes of all the Egyptians. All the while the Egyptians were burying those whom Jehovah had struck among them, that is, all the firstborn; and upon their gods Jehovah had executed judgments." (Num. 33:3, 4) Jehovah made for himself so famous a name through the plagues that many people were favorably impressed and were softened in heart toward that name and turned from their false gods. "And a vast mixed company also went up with them, as well as flocks and herds, a very numerous stock of animals." They all had to depend upon Jehovah to take care of them.—Ex. 12:38.

A pillar of cloud miraculously appeared at the head of the organized congregation. It did not lead them toward Palestine, but to the Egyptian shore of the Red Sea. Pharaoh got word of this. He assumed they were trapped. Hastily he summoned his chariots and military forces and dashed in pursuit. But what a roadblock confronted him! By angelic means the pillar of cloud moved from in front of the Israelites to the rear, in front of the Egyptians, and kept them away from the Israelites all night.—Ex. 14:5-20.

In the morning, the Egyptians could hardly believe their own eyes. The Red Sea had opened up! and there, down the vista of a long corridor right across the dry seabed, the Israelites' rear guard was seen in the distance. "The waters were for them a wall on their right hand and on their left." (Ex. 14:29) Ah, but their rear seemed to be exposed! "And the Egyptians took up the pursuit, and all the horses of Pharaoh, his war chariots and his cavalrymen began going in after them, into the midst of the sea. And it came about during the morning watch that Jehovah began to look out upon the camp of the Egyptians from within the pillar of fire and cloud, and he went throwing the camp of the Egyptians into confusion. And he kept taking wheels off their chariots so that they were driving them with difficulty; and the Egyptians began to say: 'Let us flee from any con-

tact with Israel, because Jehovah certainly fights for them against the Egyptians.'" —Ex. 14:21-25.

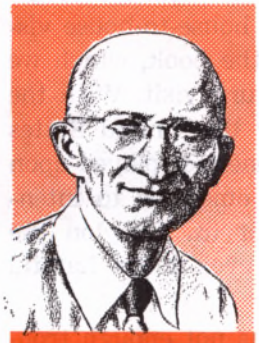
JEHOVAH'S NAME PRAISED IN SONG

But it was too late. They had made the grave mistake of defying the name of Jehovah! God commanded Moses to stretch out his hand over the sea. The waters rushed together and the Israelites, safe on the eastern shore, saw their Egyptian pursuers overwhelmed, every one drowned. Jehovah had shown his mighty sovereign power over that world power. Moses then led the Israelites in a thanksgiving song of praise to Jehovah, giving him credit for the victory, lauding his name. He sang of Jehovah as "king to time indefinite, even forever."—Ex. 14:26-31; 15:1-19; Ps. 136:15.

Jehovah had shown great respect for his name and for that which was bound up with his name. Now the Israelites knew Jehovah in a way different from what they had known him before. They saw at last the fulfillment of his promise to Abraham to deliver them with a high hand and to judge that oppressor nation. This exalted his name to new heights. But there was more yet that Jehovah would do, and in later issues of this magazine we will see how he went on to establish them as a great and mighty nation that endured for centuries and served as a steppingstone to the final and great complete fulfillment of his covenant promise to his beloved friend Abraham, in which he will bring a glorious brilliance to his name that will make his mighty deliverance from Egypt seem small by comparison.

FROM SMALL BEGINNINGS TO

SPIRITUAL PROSPERITY



as told by
LLOYD BURTCH

I GREW up as a barefoot boy among maples, oaks and pine trees in the midwestern part of the United States. But the old log house where I lived, the log barn and the oaken bucket hanging in the well disappeared a long time ago. After living on the farm for a few years, we moved to Grand Rapids, Michigan, where mother died. I then moved to South Dakota to live with my brother.

While working on ranches in South Dakota, I read one of Pastor Russell's sermons in a farm newspaper. As I recall, the subject was about "Armageddon and the End of the World." This aroused my interest greatly, stirring up a desire to learn more about the Bible. The year was 1912. The following year found me in Oregon working on a dairy farm. While I was there a young man came out from the city of Portland to talk to the family on the farm about the truths of God's Word. I listened with rapt attention and was soon convinced that what he said was the truth. Not long after that I dedicated my life to the service of God, symbolizing

it by water baptism. What a great joy that was!

My first experience in the service of God was distributing tracts on Bible subjects from house to house. My companions and I used a paper called "The Bible Students Monthly." We would go out early in the morning and toss these Bible publications onto the porches of the people. Beginning around 6 a.m., we would be through three hours later. This was our regular service to God every Sunday. It was in this manner that part of the ministry was carried on at that time. From a small beginning it has grown and prospered.

When I heard that Pastor Russell was coming to visit Portland, I was thrilled. I made it a point to be present when the time arrived for him to give his advertised talk "The World on Fire." Not only was I there in the high school auditorium where the talk was given, but I was sitting on the stage directly behind Brother Russell. For over two hours he spoke about creation, faith structures, the soul and things to come. The audience listened in fascinated silence. He spoke without notes in a graceful and easy manner. That was a big day in my life, a great joy that I have never forgotten.

On October 31, 1916, Brother Russell died. What would happen now to the work of bearing witness to God's purposes and truths? Would the work go on? Many of us wondered about it. I was told by some who were close to Brother Russell that he had realized that a great preaching work was yet to be done. He had said: "We must go to the people. We must take the message to them." The work did continue.

A few of us had the privilege of showing the Photo-Drama of Creation, an illustrated Bible lecture with colored projection slides and motion pictures. The lecture was on recordings that were synchronized with the slides and the movie film. But trouble lay ahead for us, and we could sense its coming. We were in for great testings of our faith.

Religious leaders had manifested much hatred for Pastor Russell and for us who distributed his enlightening publications. The world empire of false religion, called in the Bible by the name "Babylon the Great," began closing in on us. (Rev. 14: 8) Because of persecutions, fear gripped many of the brothers. Unable to stand up under the trial of their faith, many left God's organization. A strong exposure of the opposing clergy appeared in the book *The Finished Mystery,* also known as the "Seventh Volume." It caused an intensification of religious persecution, with the religious leaders of Christendom scheming to do away with "the Russellites," as they called us.

PERSECUTION SETS IN

Following the example of the persecutors of the early Christians, the religious leaders soon had the Bible-study book *The Finished Mystery* banned. Nevertheless, we continued our house-to-house visits, taking orders for the book, which we would deliver on a return visit. With the declaration of war by the United States on April 6, 1917, our enemies played upon public patriotism and emotions to intensify the persecution of us. Babylon the Great was becoming ever more hateful toward us.

As if persecution was not enough trouble, the Devil began to cause divisions and fighting within the ranks of God's people in an effort to disrupt the organization from within. Some ambitious individuals in the organization began selfishly to seek power for themselves. They claimed

that those in the headquarters of the organization, known as the Bible House, were compromising and were too broad-minded. They called them "broadviews." This, of course, led to confusion and misunderstanding among the brothers. What were they to do? Should they remain loyal to those in the Bible House or leave the organization? A number of persons who had prominent positions of oversight in the congregations left the organization. They called themselves the "Standfasters," getting their name from the Bible book of Galatians where, in the Authorized Version of the Bible, it speaks of standing fast in the "liberty wherewith Christ hath made us free." (5:1) The Standfasters soon began wrangling among themselves.

It was during the trying times of 1918 that the Bible tract called "Kingdom News" began to be published. The first issue was released March 15, 1918, and it was my privilege to have part in its distribution.

As I continued to engage in the Christian work of distributing Bible publications I had an experience similar to that had by the apostle Paul when he was in Philippi. (Acts 16:19-24) I was put in jail because of my Christian work. One Sunday morning a brother and I got up at 5 a.m. and walked to our preaching territory. We were through distributing tracts to the houses by nine o'clock. It so happened, however, that the acting mayor of the city lived in that territory. When he found the Bible message we left on his front porch, he came out looking for us and finally found us waiting for a streetcar. We were arrested and taken to the police station. Unable to find anything seditious about our literature, they charged us with distributing literature without a license and sentenced us to spend seventeen days in jail as well as to pay a fine of $200. Unable to pay the fine, we stayed in jail for thirty days, at which time some of the brothers paid what was left of the fine so we could be released.

Our first big convention was at Cedar Point, Ohio, September 1-8, 1919. It caused a big change in the brothers, bringing them a new spirit and a new outlook. The officials of the Watch Tower Society who had been unjustly sent to prison were now free and determined to push the worldwide proclaiming of the good news of God's kingdom.

The clergy of Christendom had been pleased when the Society's officials were sent to prison on June 21, 1918. They had remarked to one another: "They are 'finished ministers.'" Those persecutors had in mind the book *The Finished Mystery* when they called us "finished ministers," in the belief that we were through as proclaimers of the good news. They hoped that they had seen the last of us Bible Students, but our convention at Cedar Point in 1919 let them know that we were very much alive and active, and we have continued to be so ever since then.

BETHEL SERVICE

While in Lansing, Michigan, in the year 1920, I wrote to the Watch Tower Society in Brooklyn expressing my desire to serve at the headquarters there, which is known as Bethel. Shortly thereafter I received an invitation to come to Bethel, but it was on a temporary basis to do some special work there. I arrived at Bethel in June 1920 to begin a new experience, a new work and a new joy.

I was assigned to help wrap for mailing *The Golden Age,* which now is called "Awake!" The particular issue I was working on contained a stinging exposé of the brutal treatment given Jehovah's witnesses at the instigation of the clergy of Christendom. This issue, No. 27, was declaring God's judgments against Babylon

the Great, the world empire of false religion. My temporary assignment at Bethel became a permanent one.

In time I was assigned to work on a flatbed printing press in the Watch Tower Society's printing plant, which, at that time, was located at 35 Myrtle Avenue in Brooklyn. This was the Society's first printing plant. With only three floors to the building the printing operation was confined to a mere 3,000 square feet. In the basement we had a printing press that we fondly called "the old battleship." It so filled the room that there was barely enough space to move around. On the third floor, where I worked, there was a small hand-fed flatbed press. Twenty of us worked here like busy bees in a hive. Despite the cramped quarters we enjoyed every minute of our work, because it was service to God.

We printed many things on that flatbed press, such as covers for the booklets *Millions Now Living Will Never Die* and *Talking with the Dead.* When "the old battleship" was busy printing *The Golden Age* and booklets, we printed the *Watch Tower* magazine on the flatbed press. At that time a printing of 60,000 copies of each issue was considered to be a stupendous number of magazines. Now *The Watchtower* has a printing of 4,300,000 copies in 66 languages, a tremendous growth from a small beginning.

In those days we had another printing shop in the Bethel home, the place of residence for the workers at the Society's headquarters. In a small room under the dining room we had two linotype machines, two small hand-fed presses and a cramped composing department. From these small beginnings of printing efforts the Society has grown to have three huge buildings, the largest having thirteen stories, for printing, binding and mailing Bible publications. This gigantic printing plant keeps more than a million of Jehovah's witnesses supplied with the Bible-study aids that they distribute in their ministry. When this is compared with the 8,801 who engaged in the ministry back in 1922, it is very evident that we have grown from a small beginning to spiritual prosperity.

EXPANSION

On March 1, 1922, we moved our printing equipment from Myrtle Avenue to larger quarters at 18 Concord Street in Brooklyn. With a small truck we moved most of the heavy things. When we came to the big cylinders of the "battleship" press, we found them to be too heavy for the truck to carry. We were stumped. We did not know how we would be able to get them to the new quarters, but when we awoke the next morning our problem was solved.

Two inches of snow fell unexpectedly during the night, and it solved our problem. We made a skid and rolled the cylinders onto it. Hooking the truck to the skid, we dragged it to the new location, with the skid sliding smoothly on the snow. The cylinders were then lowered through the basement window at the place on Concord Street. For years thereafter, the plant manager, R. J. Martin, found pleasure in telling the brothers at conventions about this unexpected snowfall that solved our moving problem.

With more room to carry on our printing activities, we decided to get some more equipment. Some of the machinery we bought was new and some second hand. One of the secondhand Premier presses that was bought is still being used in our big, modern printing plant today. It is more than fifty years old. Our production in the new place on Concord Street increased to about 2,000 books a day and

more than one million copies of *The Watchtower* a year.

In this same year of 1922 we attended a grand assembly at Cedar Point, Ohio. A fine spirit was in evidence. Everyone in attendance was joyful over the way the organization was getting reestablished after the crippling blows struck it by the enemy in 1918. The big day of this assembly was when a banner over the platform was unfurled, revealing the slogan: "Advertise the King and Kingdom." This was electrifying, and it stimulated all there to take hold of the ministry with greater zeal.

It was also in 1922 that the Society purchased property on Staten Island in New York City for the purpose of erecting a radio station. One Saturday afternoon the president of the Society, Brother Rutherford, took some of us with him to Staten Island. Upon arriving at the property that had been purchased, he pointed to a spot in the heart of the woods on the land and said: "All right, boys. Here is where we start digging. We are going to build a radio station on our land." And did we dig! Every weekend during that summer we were at it.

On one Sunday afternoon following a day's work, we were gathered around a table outdoors while eating. Brother Rutherford told us about some of his experiences in prison. He was unjustly imprisoned in 1918 and released by court order in 1919. While there he became determined to strike hard at Babylon the Great. He said: "I would take hold of the bars of my window, look up at the stars and say: 'Lord, if you ever let me out of this place I will do my best to cut old Babylon right in the middle.' " Now he was endeavoring to carry out his resolution. During the years that went by after that, he did hit hard at Babylon the Great, the world empire of false religion. Because of his frankness in speaking the revealing truth about false religion, the clergy of Christendom came to hate the very mention of his name.

At an assembly I attended in Toronto, Canada, in 1927, I heard Brother Rutherford give the lecture "Freedom for the Peoples." He gave false religion a terrific blast in that talk. During the lecture the radio announcer for the National Broadcasting Company, who was on the platform, felt certain that his telephone would ring at any moment to inform him that the talk had been cut off the air. Despite the cutting truths that were spoken about false religion, the broadcast continued without interruption. And so until he died in 1942, Brother Rutherford did not let up in his offensive against Babylon the Great. His revealing exposé of the hypocrisy and unscriptural teachings and actions of the religious leaders of Christendom made him many bitter enemies among the clergy. They resorted to all sorts of unlawful means, including mob violence, in an effort to silence him and Jehovah's witnesses.

A NEW ADMINISTRATION BEGINS

Following the death of Brother Rutherford, a new administration began with Nathan Homer Knorr as president of the Watch Tower Society. A gigantic training work got under way, having as its objective the making of all associated with the Society ministers capable of giving sermons at the doors. To help achieve this objective a ministry school was begun on February 16, 1942, at the Society's headquarters in Brooklyn. At the inauguration of this school, I recall hearing Brother Knorr say: 'If the world does not learn anything else from us, it will learn one thing—that Jehovah's witnesses have been with Jesus and learned from him.'

All over the world theocratic ministry schools were established by Jehovah's

witnesses in their local congregations. In them old and young have been learning to speak the pure language of God's Word in unity and in harmony. The Watchtower Bible School of Gilead was also established in New York in 1943 to train missionaries, and they have been sent out to open up new territories and to strengthen the already-existing congregations. Additionally, since 1959, centrally located Kingdom Ministry Schools have sprung up in many parts of the world to equip overseers to give the best possible spiritual oversight to the flock of God. As might be expected, this training for the ministry has resulted in a great increase in Jehovah's organization as the preaching of the good news of God's kingdom has continued to expand. Jehovah has blessed this work, giving these proclaimers of his kingdom unity and mutual love.

In 1942, when this intensive educational program got under way, there were 5,232 congregations of Jehovah's witnesses that reported worldwide, with some 106,000 persons sharing in the preaching activity each month. Now there are 22,761 congregations and 1,040,836 proclaimers of the Kingdom good news around the world.

It seems to me that Psalm 90:16, 17 would well apply to these servants of the Most High. "May your activity appear to your own servants and your splendor upon their sons. And let the pleasantness of Jehovah our God prove to be upon us, and the work of our hands do you firmly establish upon us. Yes, the work of our hands, do you firmly establish it."

Assemblies, too, have contributed to the growth of the theocratic organization. In 1955 I had the privilege of attending conventions of God's people that were held in Europe. Never will I forget the touching scene I saw in Nuremberg, Germany. At the close of the assembly there on Sunday, August 14, a rain that had been coming down during the day stopped and a beautiful rainbow appeared in the sky as the setting sun came out of the clouds. In this beautiful setting, the great crowd of some 100,000 persons began waving handkerchiefs in farewell to Brother Knorr and other representatives of the Society's headquarters who were on the platform. As they did this the orchestra played "God Be with You Till We Meet Again." This demonstration of warm Christian love and unity was so moving that many of us had tears in our eyes.

Of course, there have been other outstanding conventions in recent years too. Particularly do I think of the Divine Will International Assembly of Jehovah's Witnesses in New York in 1958. For that assembly 253,922 persons from 123 lands overflowed both Yankee Stadium and the Polo Grounds to receive Bible instruction, and 7,136 new Witnesses were baptized. Then, in 1963, there was the marvelous "Everlasting Good News" Assembly, which actually traveled around the world with 583 delegates, convening with thousands more in twenty-four principal cities in the course of ten weeks. For this assembly the total attendance was 580,509 persons from 161 lands, and 16,653 were immersed. What marvelous evidence of the spiritual prosperity of Jehovah's visible organization!

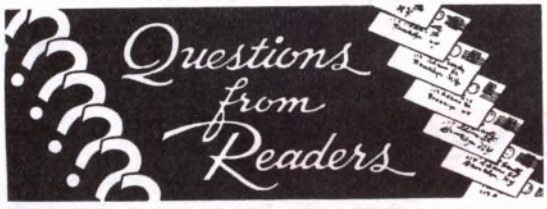
REFLECTIONS

When I look back over my years in God's service to 1920, I can clearly see how Jehovah's organization has, from a small beginning, grown to great spiritual prosperity. From our small group of only about 8,000 ministers in 1920, I have witnessed a growth to more than one million ministers who are preaching in 194 lands and in 162 languages. This indeed has been a happy experience. I have seen Jehovah lift his dedicated people from

bondage and restraint in 1918 to freedom, making them the greatest body in the world that is proclaiming the good news of God's kingdom and teaching his Scriptural truths. Jehovah has blessed his people with marvelous spiritual prosperity.

The growth of our printing facilities since 1920 is another indication of Jehovah's blessing on his organization. When we began printing at 35 Myrtle Avenue, we had "the old battleship" press and one hand-fed flatbed press. Now we have thirty-one presses, with more being added. Instead of only three floors with 3,000 square feet of floor space, we have 22 square blocks of floor space. In 1920 we could bind 2,000 books a day; today we bind as many as 43,400 in a single day. In 1920 we printed 60,000 copies of each issue of *The Watchtower,* with all being hand-fed into the small flatbed press. Our present capacity with all presses running steady is 1,250,000 magazines a day. What we did in one year back in 1922 in the way of printing magazines we can now do in one day. This marvelous expansion is all for the glory and honor of Jehovah God.

To witness this growth of Jehovah's modern-day organization from a small beginning, as I have, has been a great blessing. The great increase in our capacity to print Bible publications as well as our ability to distribute those publications has made possible the fulfillment of the prophecy that the good news of God's kingdom would be proclaimed in all the world as a witness to the nations. (Matt. 24:14) Much has been accomplished, but the end is not yet. More is to be done until Jehovah vindicates his name by bringing the present wicked system of things to its end and ushering in his promised new era of peace and righteousness.



● Genesis 2:1, 2 says: "The heavens and the earth and all their army came to their completion. And by the seventh day God came to the completion of his work that he had made, and he proceeded to rest on the seventh day from all his work that he had made." Does this mean that Jehovah stopped his creative work also in the heavens, since the end of the sixth creative day? And if so, then how can this be harmonized with Jesus' words: "My Father has kept working until now, and I keep working"? (John 5:17)—G. G., U.S.A.

There is no discrepancy between Genesis 2:1, 2 and Jesus' words in John 5:17. Jehovah God, the Father of our Lord Jesus Christ, was working long before he ever created our heavens and earth, which had to do with mankind. He occupied himself directly for six long creative days in producing that which pertains to man. At the close of the sixth creative day he ceased from such material creative activity in behalf of mankind. However, all his heavenly activity that has to do with all his invisible angelic realm continued as well as any other activity far removed from the realm of mankind.

During this seventh creative day God has been working even with respect to mankind; not in a material work, but in a spiritual way. This has been by his bringing forth a "new creation." "Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence." (2 Cor. 5:17) Here the apostle Paul speaks of "a new creation," viewing the 144,000 "called and chosen and faithful" from among mankind who rule with Jesus Christ, not collectively, but as individuals. The crowning work of Jehovah's creative art, "a new creation," is really a spiritual creation, the final

realm of which is invisible to human eyes. Moreover, the purpose for which "a new creation" is brought forth to the total number of 144,001 is also for the doing of a merciful work demanding immediate action with regard to dying mankind, who need to be "set free from enslavement to corruption." Such an uplifting work is lawful, as indicated by Jesus Christ when he asked the question to those versed in the Law and to the Pharisees, "Is it lawful on the sabbath to cure or not?" and then answered it positively by performing a healing miracle and raising another question: "Who of you, if his son or bull falls into a well, will not immediately pull him out on the sabbath day?" So God's work in behalf of a spiritual "new creation" is not in violation of his seventh day of cessation from the material works in behalf of mankind.—Rev. 17:14; Rom. 8:21; Luke 14:3-5.

● Would the tossing of a flower bouquet to the bridesmaids be proper at a Christian wedding, or is it a practice handed down from pagan customs?—F. G., U.S.A.

The bride's tossing her flower bouquet to the bridesmaids is nothing but a pagan practice. It smacks of superstition, as, for instance, that the particular one of the bridesmaids who catches the bride's flower bouquet is thereby said to be marked for being the next one of the girls to be married. Since such a practice takes place at worldly weddings and is merely a traditional custom of paganism, it could not be considered holy conduct and thus ought to be eliminated from Christian weddings. (1 Pet. 1:14-16) Such a practice definitely should not take place inside the local Kingdom Hall if the marriage is performed there.

If anyone wants to indulge in such a practice at a wedding ceremony or reception outside the Kingdom Hall, that is his own responsibility; but it is certainly setting a bad and unchristian example, disclosing evidence of considerable immaturity. So traditional pagan customs such as this must be banned from the Kingdom Hall inasmuch as such things not only do not have a Biblical foundation, but they result in a division of opinion on the part of members of the congregation. Many would be shocked by such a performance inside a building that has been dedicated to the pure worship of Jehovah God. It could prove to be a cause of stumbling for others; and in this regard the apostle Paul wrote the following inspired words to the Philippians: "Make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise."—Phil. 1:10, 11.

ANNOUNCEMENTS

FIELD MINISTRY

All of Jehovah's witnesses appreciate association with fellow Christians as they share in Jehovah's service. It is strengthening and brings mutual encouragement. Besides that, their ministry is a source of encouragement to others who long for a knowledge of God's Word. To aid such persons, during July Jehovah's witnesses will offer the 704-page book *"Babylon the Great Has Fallen!" God's Kingdom Rules!,* along with a Bible-study booklet, on a contribution of 75c.

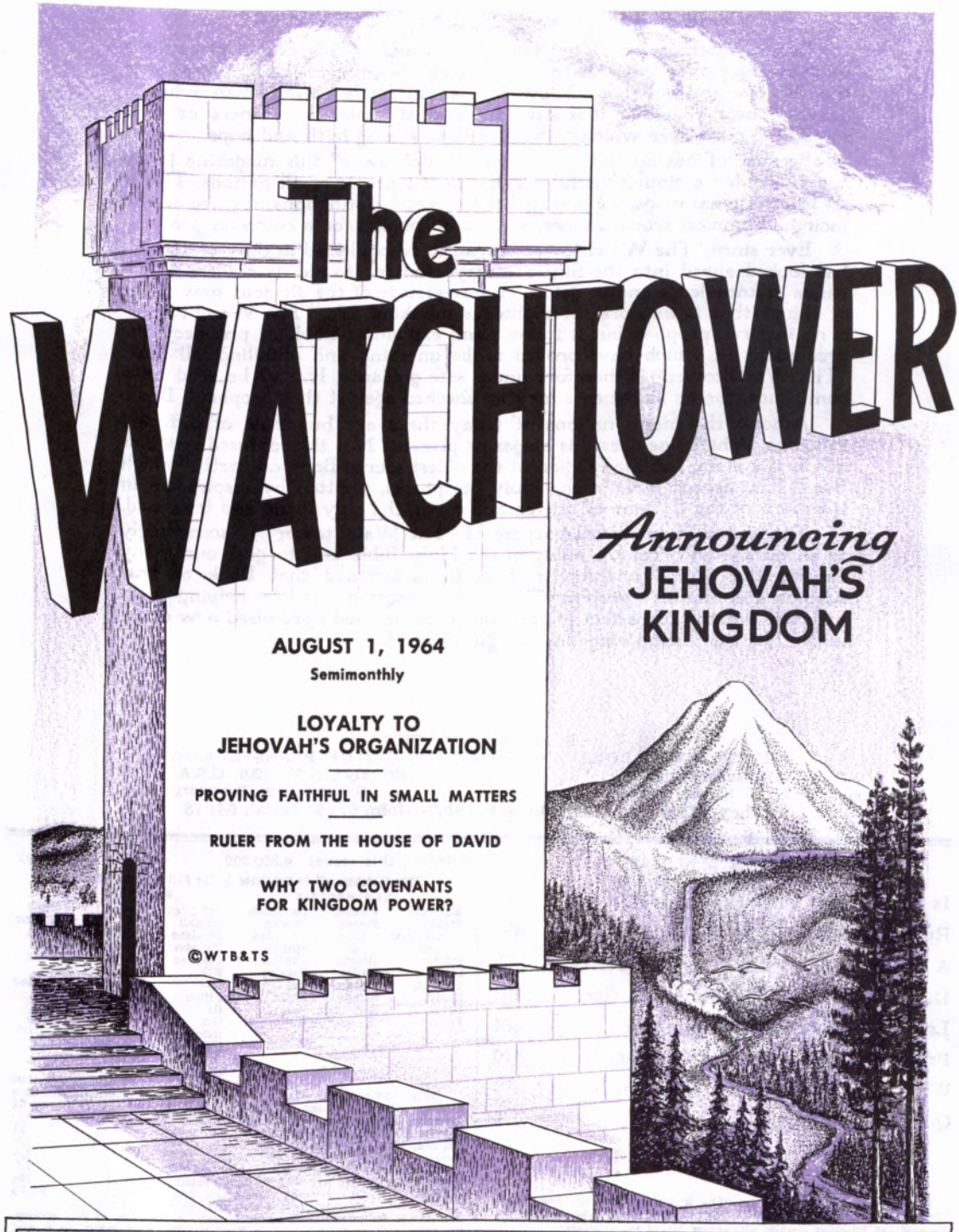
STILL TIME TO GO

By now the "Fruitage of the Spirit" Assemblies of Jehovah's Witnesses are a happy memory to thousands. But to many thousands more the prospect of spiritual blessings to be poured out at these conventions is still future. Many more gatherings of this series in widely scattered cities are still ahead of us, and you too can share. But you must act quickly if you have not already made your plans. For details, write to Watchtower Convention, in care of the publishers of this magazine.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 16: Meeting Today's Problems with Courage, ¶1-22. Page 425.

August 23: Meeting Today's Problems with Courage, ¶23-26, and Faithful Endurance in the "Time of the End." Page 430.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 1, 1964
Semimonthly

LOYALTY TO JEHOVAH'S ORGANIZATION

PROVING FAITHFUL IN SMALL MATTERS

RULER FROM THE HOUSE OF DAVID

WHY TWO COVENANTS FOR KINGDOM POWER?

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
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Announcing JEHOVAH'S KINGDOM
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IS Your Child USING HIS TIME WISELY?

"WHAT an "ungodly" thing for children to do!' What? Were they stealing something, or reveling in some kind of vandalism? No! They were going from house to house talking to people about the Bible. But surely no one would say that using time for that is "ungodly"? Well, perhaps you would not say so, but then you would have to disagree with Raymond Wilcox, vicar of the Church of England, Bentley, Walsall, Staffordshire, England.

His objection to "Bible-quoting children" of Jehovah's witnesses as being "ungodly" because they join with their parents in house-to-house religious activity was published in *The Sunday Express,* London, April 26, 1964. The vicar of Garrett's Green, Birmingham, England, Peter Hayward, was quoted in the same article as having similar views.

Speaking of the twelve-year-old who called at his door, Hayward complained: "She recited passages from the Bible like a lesson at school. It was quite obvious that she did not understand what she was saying." Had he questioned the youngster instead of becoming irritated, he might have been surprised at her answers. In the Theocratic Ministry School operated in all congregations of Jehovah's witnesses, youths are taught to do research on a wide variety of subjects. From the platform boys give sermons that they have prepared themselves. Girls do similar research and give sermons to another person while the rest of the congregation watch and listen. So, when this young lady spoke to the vicar, why did he not commend her for being able to recite passages from the Scriptures? Does the Church of England not approve of children doing this?

The memorizing and reciting of Scripture in public by children is not new. Matthew chapter 21 tells us that after Jesus cast the money changers out of the temple "the boys . . . were crying out in the temple," quoting from Psalm 118 and saying, "Save, we pray, the Son of David!" The only ones who objected to this were the chief priests and scribes, whom Jesus condemned. Rebuking these religious leaders and showing the propriety of children using their time and mouths to praise God, Jesus explained: "Did you never read this, 'Out of the mouth of babes and sucklings you have furnished praise'?" But apparently these spokesmen of the Church of England do not view this matter in the way Jesus Christ did.—Matt. 21:15, 16.

Taking the view that religious house-to-house activity is not a wise use of time,

and appearing to be concerned about the safety of the children doing so, Wilcox is quoted as saying: "Not only is it an ungodly thing to do but the children are in danger." Had he checked into this by looking along the street, he no doubt would have seen adult Witnesses just a few doors away. In fact, *The Sunday Express* interviewed a minister of Jehovah's witnesses about this and was informed: "The children have strict instructions not to enter a house without a grown-up member of the organisation and there is always an adult a few doors away they can call on if there is any trouble." When we consider the ungodly use of time by many youths and recall the shameful acts of vandalism, such as caused when 600 youths, with too much time on their hands, descended on Clacton-on-Sea, Essex, England, during the Easter holidays this year, is it not strange that clergymen should want to discourage children from using their time for religious activities? No wonder that church attendance is at such a low ebb in England.

Children, with their simplicity of speech and their sincerity, have moved adults to action. There is the case of a man of great prominence who acted on the words of a child with much benefit. He was Naaman, army chief of the king of Syria, and a leper. It appears that there was a captive from the land of Israel, "a little girl, and she came to be before Naaman's wife. In time she said to her mistress: 'If only my Lord were before the prophet that is in Samaria! In that case he would recover him from his leprosy.' " Naaman was recovered, thanks to being humble enough to act on the words of a little girl.—2 Ki. 5:2, 3.

A child's message can also be a warning or a judgment message from God. Such a message was delivered by the young boy Samuel to the priest Eli. God told Samuel: "Look! I am doing something in Israel which if anyone hears about, both his ears will tingle." What would modern clergymen think of a child being used to deliver such an ear-tingling message? Eli responded, "It is Jehovah. What is good in his eyes let him do." (1 Sam. 3:11-18) To the message brought to him by a child, Vicar Hayward is quoted as saying: "She was trying to tell me that the time was near when God will destroy all wicked people on earth. What a terrible thing to teach a child!" Yet it was no one less than Jesus Christ who taught that the wicked would be destroyed. After relating how the Flood destroyed the wicked people in Noah's day, and how "it rained fire and sulphur from heaven" on the wicked people of ancient Sodom, he added: "The same way it will be on that day when the Son of man is to be revealed."—Luke 17:26-30.

All the evidence from Bible prophecy indicates that this is the time about which Jesus spoke. It behooves parents and children, therefore, to use their time in a way that will merit favor from God and not destruction. It would be well to follow the advice of the apostle Paul, who counseled: "So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." (Eph. 5:15-17) Even though the churches condemn children who show love for their neighbors by going from house to house disseminating information from the Bible, God approves of what they are doing. His written word, at Psalm 148:7, 12, 13, encourages us: "Praise Jehovah . . . you young men and also you virgins, you old men together with boys. Let them praise the name of Jehovah." If you are doing this and aiding your family to do the same thing, you can feel assured that your child is using his time wisely.

RULER from THE HOUSE OF DAVID

How can he be identified? What will he do?

AFTER every meal many Jews utter a prayer that expresses their hope for the great Ruler who was foretold to come from the house of King David. Part of this prayer, as published in the *Daily Prayer Book* by Joseph Hertz, says: "O make us worthy of the days of the Messiah, and the life of the world to come." The coming of the Messiah has been a Jewish hope for thousands of years. Long before the Hebrews were released from slavery in Egypt, their forefather Jacob spoke of his coming, referring to him as Shiloh.

In the blessing Jacob gave his son Judah, he foretold that the Messiah (*Mashíahh,* in Hebrew, and *Meshíhha,* Aramaic) would come from Judah's line of descent. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49: 10, *Leeser* translation) A paraphrase of this prophecy in the Targum of Palestine refers to Shiloh as "the King Meshiha . . . , whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient." Moses also foretold his coming.

At the time the nation of Israel was on the threshold of the Promised Land, God spoke to Moses about the coming Messiah, saying: "A prophet will I raise up unto them from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I may command him. And it shall come to pass, that if there be a man who will not hearken to my words which he shall speak in my name, I myself will require it of him." (Deut. 18:18, 19, *Leeser*) With these two highly respected persons in Jewish history being inspired by God to speak about the Messiah, the Jewish people have had a firm basis for hoping in him.

Although there is conflict in Jewish views about the Messiah, the belief of those who trust Jacob, Moses and other Hebrew prophets is that a Messiah is promised by God. On this point *The Jewish Encyclopedia* states: "In the rabbinical apocalyptic literature the conception of an earthly Messiah is the prevailing one, and from the end of the first century of the common era it is also the one officially accepted by Judaism." It then makes reference to " 'The Prayer for the Coming of the Messiah,' . . . in which the Messiah is called 'descendant of David.' "

In the *Daily Prayer Book by Hertz,* on page 254, the coming of the Messiah is mentioned as the Jewish hope: "The salvation of the individual Israelite is indissolubly linked with the salvation of Israel; and through Israel, with the triumph of righteousness in the coming of the Messianic Kingdom. . . . To the overwhelming majority of the House of Israel in every generation, the Messianic Hope has meant the belief in the coming of a Messiah (lit. 'The Anointed One')—an exalted Personality, upon whom shall rest the spirit of the Lord. He will restore the glories of Israel in Israel's ancient land. In his days, the peoples will unite in acknowledging the

unity of God, and there will be cessation of warfare and the spread of freedom and righteousness over all the earth."

STILL EXPECTED

That there are Jewish prayers for the Messiah to come makes it evident that there are Hebrews today who still look for him and his kingdom. This is also revealed by the custom of throwing open a door of the house during the observance of the Passover. The Jewish religious leader Bernstein, in his book *What the Jews Believe,* on page 62, says that this is done "for the return of Elijah, the prophet, to bring word of the coming of the Messiah." He goes on to say on page 69: "The Orthodox still believe in the coming of a personal Messiah, and pray each day for his advent."

If this Ruler from the house of David is yet to come, how is he to be identified? How is he to be distinguished from a false Messiah? Obviously, his identity would have to be established by some reliable means, and since God inspired his prophets to foretell the Messiah's coming, he must have provided some means for identifying him.

Some persons might contend that they can be certain of the Messiah's identity by his establishing the promised kingdom of justice, truth and peace, and with love governing the affairs of mankind. But waiting until that happens in order to identify him is dangerous, because it would be waiting until it is too late for a person to prove himself worthy of being admitted into the Messiah's kingdom.

Just being fleshly descendants of Jacob does not guarantee God's approval and his blessing of life under the rule of the Messiah. More is required. This is shown by God's dealings with ancient Israel, to whom he repeatedly stressed the need for obedience. He also expected them to exercise faith in him, as their forefather Abraham had. Only by obedience and faith could they expect his blessing. God does not change; he still expects faith and obedience.—Deut. 28:1-68.

God always gave the Hebrews of long ago time to repent before bringing about great changes that affected their lives. He did this before the Babylonian captivity, warning the inhabitants of Judea for forty years by means of his prophet Jeremiah. This gave them ample time in which to repent of their disobedience to God and to escape the disaster of Jerusalem's destruction. Certainly he can be expected to do the same thing before the Messiah's kingdom makes itself felt in the world, bringing monumental changes. He would give the people opportunity to repent and to make themselves acceptable to him before those changes are made.

As God sent his prophet Jeremiah to instruct and to guide the people to preservation before the destruction of Jerusalem and the Babylonian captivity, so he can be expected to send the greater One, the Prophet like Moses, his Messiah, in advance of the great change to be brought by the Messianic kingdom, that the people might be given opportunity to prepare for it. The fact that God inspired prophecies to be written that give information for identifying the Messiah shows that he comes before obvious changes are brought about by his kingdom. God would not have given those identifying prophecies if we could wait until the blessings of the Messiah's kingdom rule made his identity obvious.

IDENTIFYING THE MESSIAH

Jacob was inspired to foretell that the Messiah would be of the tribe of Judah. His coming must, therefore, be at a time when that tribe is identifiable. The prophet Isaiah said that he would be a "shoot out

of the stem of Jesse." (Isa. 11:1, *Leeser*) Since Jesse was the father of David, Isaiah was foretelling that the Messiah would come from David's house, his line of descent. Jeremiah also foretold this. "Behold, days are coming, saith the LORD, when I will raise up unto David a righteous sprout, and he shall reign as king, and prosper, and he shall execute justice and righteousness on the earth." (Jer. 23:5, *Leeser*) These prophecies could not be used today to identify the Messiah because the genealogical records that are necessary for linking him with the tribe of Judah and the house of David are nonexistent. They were destroyed with the temple in the year 70 C.E.

Regarding the destruction of the temple and the archives, the book *History of the Jewish People* by Max Margolis and Alexander Marx says on pages 202, 203: "Titus hastened to inspect the Temple. But soon the sacred edifice was the prey of the flames which the Romans kept alive. . . . So Titus had the quarter occupied by his soldiers burned down: the council house, the hall of archives, the whole of the lower city down to the Pool of Siloam." The Bible *Cyclopædia* by M'Clintock and Strong states: "But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before."

God would not have caused prophecies to be written that foretell that the Messiah would come from the tribe of Judah and from the house of David if the Messiah was to come at a time when they would be unavailable for identifying him. Such would be the case if his coming were to be after 70 C.E., because the genealogical records ceased to exist then. Without them, there is no way for determining the tribe to which a Hebrew belongs or from what house he has descended. Since God preserved those records when the temple was destroyed the first time, before the Babylonian captivity, he could have preserved them again in 70 C.E. if he had regarded them as being necessary *after* that day. By letting them be destroyed, God showed that they had fulfilled their purpose, which primarily was to help identify the Messiah. But there are other prophecies that help in confirming his identity.

The prophet Micah was inspired to name the very town where the Ruler from the house of David would be born. "But thou, Beth-lechem Ephratah, the least though thou be among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose origin is from olden times, from most ancient days." (Mic. 5:1, *Leeser*) Bethlehem today is not a Hebrew town but one controlled by Arabs. The fulfillment of this identifying prophecy would have to be at a time when Bethlehem was part of Judah and inhabited by Hebrews. This could not be in the future because Judah as a tribe no longer exists and, therefore, Bethlehem could not be "among the thousands of Judah."

The coming of the Messiah was foretold by the prophet Daniel when he said: "I looked in the nightly visions, and, behold, with the clouds of heaven came one like a son of man, and he attained as far as the Ancient of days, and they brought him near before him. And there were given him dominion, and dignity, and government, and all people, nations, and languages had to serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which shall never be destroyed." (Dan. 7:13, 14, *Leeser*) Daniel's prophecy pertains to when the Messiah, glorified and exalted, enters in upon his kingdom and brings all the earth under his rule.

However, at Genesis 3:15 and Isaiah 53:3-5, it is foretold that the Messiah

would be "despised and shunned by men," "wounded," "smitten" and "bruised," which would not be the case when, with kingdom power, he smashes the political nations, as foretold in the second Psalm. So it is clear that the Messiah must have more than one coming. The first would be to prepare the people for the time when his kingdom would be set up and the second would be when his kingdom is established.

Isaiah foretold that the Messiah's bruises would bring healing to the people. "Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us." (Isa. 53:5, *Leeser*) His being bruised would be healing to us because he would become like the trespass offering of "a ram without blemish" that the high priest of Israel offered on the altar for Hebrews who committed a "sin through ignorance, against the holy things of the LORD." (Lev. 5:15, *Leeser*) Pointing this out, Isaiah goes on to say: "But the LORD was pleased to crush him through disease: when now his soul hath brought the trespass-offering, then shall he see his seed, live many days, and the pleasure of the LORD shall prosper in his hand." (Isa. 53:10, *Leeser*) The Messiah cannot be expected to be bruised as a trespass offering when he comes in the glory and majesty of his kingdom, the time Daniel foresaw. No, but his bruising would have to be at the time when he is "despised and shunned by men," a time when the tribe of Judah would still be existing.

PROPHECIES FULFILLED

The many prophecies that identify the Messiah were fulfilled at a time when the Hebrews had their genealogical records and knew who belonged to David's house and who belonged to the various tribes. They were all fulfilled by a Hebrew in the first century. He was of the tribe of Judah, as Jacob foretold, and he was a descendant of King David, as Isaiah and Jeremiah foretold. Although he was reared in Nazareth, he was born in Bethlehem, as Micah foretold. A registration order from Caesar Augustus compelled the Hebrews to register in their native cities, and this caused the parents of this Hebrew to be in Bethlehem at the time he was born.—Luke 2:1-4.

As foretold by the prophet Zechariah, this humble Hebrew, who was called Jehoshua in Hebrew and Jesus in Greek, rode into Jerusalem on an ass, as kings before him had done, but he was shunned by the leaders of the people. (Zech. 9:9; Matt. 21:1-17) As foretold by Isaiah, he was wounded "for our transgressions" and "through his bruises was healing granted to us." This was possible because his life, as Isaiah foretold, "brought the trespass-offering." (Isa. 53:5, 10, *Leeser*) It was a perfect sin-atoning sacrifice that was foreshadowed by the bullock and the Lord's goat offered by Aaron for the sins of the people on atonement day.—Lev. 16:17, 18.

As foretold by Isaiah, he was "despised and shunned" by the Hebrews. (Isa. 53:3, *Leeser*) They "esteemed him not" because they mistakenly expected the Messiah to come in power and glory in the first century and deliver them from the yoke of Rome. This is confirmed by the *Daily Prayer Book*, which says on pages 145 and 146: "The rebuilding of Jerusalem as the City of Righteousness would usher in the Messianic era. . . . In that New Jerusalem, the Messianic King would establish his throne. Throughout the days of the Second Temple, this feeling prevailed, and it grew in intensity during the tyranny of the Herods, the Roman puppet-kings of Judea." The Hebrews failed to see that the humble coming of the Messiah in the first century, which they rejected, was preparatory to

the more glorious coming due in the time future to their day.

As foretold at Psalm 69:22 in the *Leeser* translation (verse 21 in others), he was given vinegar to drink by his enemies. As foretold at Psalm 22:19 in the *Leeser* translation (verse 18 in others), lots were cast for his garments. As foretold at Isaiah 53:9, he was buried with the rich by being placed in a rich man's empty tomb. He and his earthly mother could have no control over these things that happened to him in fulfillment of the prophecies.

As foretold by Deuteronomy 18:18, he was a prophet like Moses, and as such he foretold the siege and destruction of Jerusalem. This took place more than thirty-five years later when the Romans burned the temple in 70 C.E. With the destruction of Jerusalem, Jesus Christ was proved a true prophet through whom God spoke. (Luke 21:20-24) He was not God in the flesh, as some persons have mistakenly claimed, for he said: "I am ascending to my Father and your Father and to my God and your God." (John 20:17) Nevertheless, he was the foretold Messiah.

Jesus fulfilled more than a hundred prophecies that were given to identify the Messiah. The chance that one man would fulfill them by accident is infinitesimally small. The fact that Jesus fulfilled them at a time when the genealogical records were in existence that proved his ancestry is further evidence identifying him as the promised Ruler from the house of David.

The kingdom of Messiah was not established by God in the first century because God's appointed time for this had not then come. People had to be instructed and shown the need for repentance because of their disobedience to God, just as in Jeremiah's day. Unlike Jeremiah's preparatory work, which took forty years and was limited mainly to Judea, the preparatory work for the Messiah's kingdom was to be done earth-wide. That takes time. When the work is finished, the Messiah will then institute the revolutionary changes that will affect all mankind. As foretold at Psalm 2:9, he will smash the political governments man has made "like a potter's vessel," and he will bless people of all nations with a rule of justice, righteousness and peace, as foretold at Isaiah 9:5, 6 in the *Leeser* translation (verses 6 and 7 in others).

COMING IN THE NEXT ISSUE

- The Identifying Mark of Love.
- "Love Never Fails."
- Avoid the Ensnaring Fear of Man.
- Who Holds the Right to World Government?

It is during the second presence of the Messiah, when ruling from his glorious heavenly throne, that he will do what Hebrews mistakenly expected him to do in the first century. So the King Messiah is yet to bring to an end wicked rulers, oppression, injustice, wars and human suffering. To benefit from the changes he will bring, you must exercise faith in him and permit yourself to be guided by the preparatory work for his kingdom rule that he began more than 1900 years ago, at which time he fulfilled the prophecies that identify the Messiah. Your exercising faith in this Ruler from the house of David and in his God means eternal life under the righteous rule of his kingdom.—John 3:16.

Said a man who was trained at the feet of the famous Jewish Law teacher Gamaliel in the first century C.E.: "So we are declaring to you the good news about the promise made to the forefathers, that God has entirely fulfilled it to us their children in that he resurrected Jesus; even as it is written in the second psalm, 'You are my son, I have become your Father this day.'"—Acts 13:32, 33.

A NATION *holds a land in trust* FOR GOD

JEHOVAH God is the Creator of the heavens and the earth. He owns the earth and everything on it. Creatures living on the earth have ownership rights or rights of possession with relation to one another, and these must be respected. But it must be remembered that God is the real owner and in relation to him no creatures have ownership right.—Ps. 24:1.

A nation also has to recognize this fact and use the land unselfishly for its people. Whether it promotes the worship of the true God and holds to his principles or it defiles the land, ruining it, determines whether the nation can continue living on it or not. Nations that are atheistic or nations that are influenced by the false religious doctrines stemming from ancient Babylon, which defame the Creator and Owner of the earth, cannot exist long on the earth. While nations are permitted, by God's allowance, to occupy the earth, yet none of them has really been granted land as his representative.

However, there was once a nation that was given a land grant by God. Not a grant of ownership, but a grant of land to be held in trust, with accountability to him for its continuance. It was the only nation ever having a divinely ordained body of laws. In these times when new nations are forming and governments are undergoing sweeping changes, a study of this nation and its outcome will help us, wherever we may live on earth, to know the course we must take if we desire to live on the land in security, freedom and happiness.

God had bought this people, which he considered as his firstborn son, Israel, from the furnace of slavery in Egypt. He was also their King. Under Moses he brought them to Mount Horeb to organize a nation. He proclaimed by means of an angel the matchless Ten Commandments. Not to the non-Jewish nations of the world, but only to the delivered nation of Israel could Jehovah give the following first two commandments of the Ten: "I am Jehovah your God, who have brought you 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, because I Jehovah your God am a God exacting exclusive devotion . . ."—Ex. 20:2-6.

In regard to the land that he had promised to Abraham and his descendants, not to any Gentile nation, his fifth commandment said: "Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your

God is giving you." (Ex. 20:12) And a sign to the Israelites, and to no other nation, was the commandment directing the observance of a weekly, seventh-day sabbath or cessation of all work, for the benefit of man and beast.—Ex. 20:8-11; 31:13.

LAND TO BE TREATED AS GOD DIRECTED

This was not the only sabbath law. God required a number of sabbaths to be kept for the very ground that he gave the Israelites. He commanded: "When you eventually come into the land that I am giving you, . . . Six years you should sow your field with seed, . . . But in the seventh year there should occur a sabbath of complete rest for the land, a sabbath to Jehovah. . . .

"And you must count . . . forty-nine years . . . And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each man to his family."—Lev. 25:1-13.

This land given to the Israelites was a sacred trust and they must be faithful to that trust, recognizing the divine wisdom in providing for these sabbath years. It was good for the ground of the Promised Land to lie fallow or unworked regularly according to this schedule. Also, it tested the faith of the Israelites in Jehovah's promise to provide such abundant crops during each sixth year that they would have enough food on hand to last over until the harvest of the eighth year. And in the forty-eighth year he would bless them with such good crops that they would have enough food to last through the sabbatical forty-ninth year and the fiftieth or Jubilee year down to the harvest of the fifty-first year. It was within God's right to tell his tenant farmers when to work the land and when not to work it.—Lev. 25:20-22.

The fact that they held this land only in trust was emphasized in God's law concerning the sale of a family estate of land: "So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint." (Lev. 25:23) In the fiftieth or Jubilee year any Israelites who had lost their estates through debt were to have these lands restored to them and liberty was to be granted to those who had lost personal freedom and independence through debt or hardship. What a fine opportunity to show obedience to God and respect for the trust he had given them and to display brotherly love to their fellow Israelites! The count for these sabbath and Jubilee years would begin the very year they entered the land.—Lev. 25:1, 2.

Jehovah strictly told the Israelites that if they obeyed these laws they would dwell in security, but if they betrayed this sacred trust, then Jehovah would remove his protection and their enemies would take their land and scatter them among the nations. God would cause the land to lie desolate in order to pay off the sabbaths that the Israelites had failed to observe.—Lev. 25:18, 19; 26:27-39.

But even then God would not completely forget them. He expresses his love for Abraham and his great mercy when he tells them that if they would be humbled in heart at that time he would remember his covenant with their ancestors and restore them to the land.—Lev. 26:40-45.

Before bringing the Israelites into a covenant of law with him, Jehovah said by means of Moses as mediator of the covenant: "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. . . ." —Ex. 19:5, 6.

HELP PROVIDED BY GOD

If they kept this covenant, then they would become like Melchizedek, who was both a king and a priest of Jehovah at Salem. But for the time being, Jehovah was the real and only King over their nation. To help them keep covenant, Jehovah gave Moses a pattern for a house of worship. It was set up on Nisan 1, 1512 B.C.E., at the base of Mount Horeb or Sinai. Its chief article of furniture was the gold-covered "ark of the testimony," containing the stone tablets inscribed with the Ten Commandments. It was placed in the Most Holy compartment of this house, the Tabernacle. Jehovah expressed his approval by causing the cloud of his glory to reside over the tent and fill the Tabernacle.—Ex. 40:1-35.

Then Moses, at God's command, anointed his brother Aaron as high priest and, by a ceremony that lasted seven days, installed the priesthood into office. Aaron thereby became the Anointed One or Messiah, or, as the Greek Septuagint Bible calls him, *Christós,* the Anointed of Jehovah, but only in a priestly sense. Aaron's sons were underpriests and all other qualified male Levites were servants of the priesthood. God manifested his acceptance of this newly installed priesthood on the eighth day, the first day of their service as priests. He caused his glory to appear to all the people and fire came out and began consuming the burnt offering on the altar.—Lev. 8:1-30; 9:1-24.

This priesthood was not like that of Melchizedek, who was both king and priest. God was the invisible King, and so kept priesthood and kingship separate in Israel. But he foretold through Moses that the time would come when the Israelites would lose faith and would ask to have a visible human king.—Deut. 17:14-18.

Separation of priesthood and kingship continued after they got a human king and was a very serious matter. Centuries later, King Uzziah of Jerusalem ambitiously tried to add priestly duties to his kingdom powers and was smitten with leprosy, which barred him from the temple and obligated his son Jotham to take the throne as king. —2 Chron. 26:16-23.

TYPES OF GREATER THINGS

The offering up of incense, including that offered on the golden incense altar in the Tabernacle every morning and evening, was a duty assigned exclusively to the Aaronic priesthood. Also, they offered a male sheep as a burnt offering, the "constant burnt offering," on the altar in the courtyard constantly, day after day.—Ex. 30:7, 8; Luke 1:8-11; Ex. 29:38-42.

On Nisan 14 the passover was celebrated. The next day, Nisan 15, was a sabbath, no matter on what day of the week it fell. On the following day, Nisan 16, the high priest must wave a sheaf of barley at the Tabernacle. (Lev. 23:5-11) After that they could eat new barley. So it was not by accident, on Nisan 16, 33 C.E., that Jesus Christ rose from the dead.—1 Cor. 15:20.

Then seven sabbaths or weeks were counted, starting the day of Nisan 16, and on the fiftieth day wheat firstfruits were offered. (Lev. 23:15-21) This came to be called Pentecost, because of the Greek word for fiftieth day being *pentekosté,* as in Acts 2:1. It was at Jerusalem, on that day of 33 C.E., which day happened to be our Sunday, or the first day of the Jewish week, that the holy spirit was poured out upon the first Christians, Christ's followers.—Acts 2:1-36.

GREAT KING-PRIEST TO BRING PERMANENT BENEFITS

Aaron was not the Pontifex Maximus ("Greatest Bridge Maker"), for the city of

Rome with its college of pontiffs was to be founded more than 750 years later. No, he was the chief *cohén* (priest) of Jehovah God in Israel. Before this the privilege of offering sacrifices to Jehovah had been enjoyed by the patriarchal heads of the people of Israel, such as Abraham, Isaac and Jacob.

The superiority of the priest to come was shown in the fact that Melchizedek blessed Abraham after he had returned from defeating the king of Babylonia and his allies. Abraham being the father of the Israelites, Levi, his great-grandson, was still in his loins when he was blessed by Melchizedek; thus Levi and Aaron his descendant were blessed. Aaron's priesthood was therefore inferior to that of Melchizedek, for the rule is that the one who blesses is superior to the one being blessed. The coming Priest according to the manner of Melchizedek would also be greater than the Levitical priesthood of Aaron. He would be the Seed of God's "woman." —Heb. 7:4-17.

High Priest Aaron died at the age of 123 years in Mount Hor and was succeeded by his son Eleazar. (Num. 20:22-29) Because of man's being born imperfect, sinful and subject to death, Israel's priesthood was handed down in the family of Aaron from father to son. This was necessary until Jehovah should raise up his great royal Priest or *Cohén* like Melchizedek, and the "kingdom of priests" would be introduced. (Ex. 19:6) This one would have the power of everlasting life because of his sinlessness and perfection and would have no need of successors. He would be a far better priest than Aaron, able to offer a sacrifice that would result in eternal life to faithful men.

TRUST KEPT THROUGH LOVE FOR GOD

Aaron's brother Moses died on Mount Pisgah, from which he could look westward across the Jordan River and survey the whole land "flowing with milk and honey." (Deut. 34:1-8) In the second last month before the end of the forty-year journey through the wilderness, Moses gave farewell speeches, encouraging Israel to keep on serving and worshiping Jehovah as God. Moses under inspiration here uttered the greatest commandment of Israel's covenant with their God:

"Listen, O Israel: Jehovah our God [*Elohím*] is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force. . . . Jehovah your God [*Elohím*] you should fear, and him you should serve . . . You must not walk after other gods, any gods of the peoples who are all around you, . . . for fear the anger of Jehovah your God may blaze against you and he must annihilate you from off the surface of the ground."—Deut. 6:4-15.

Proving that this same principle and command applies to Christians, Jesus Christ, the Leader of Christianity, when asked, "Which commandment is first of all?" stated: "The first is, 'Hear, O Israel, Jehovah our God [*Theós*] is one Jehovah, and you must love Jehovah your God [*Theós*] with your whole heart and with your whole soul and with your whole mind and with your whole strength.' The second is this, 'You must love your neighbor as yourself.' There is no other commandment greater than these."—Mark 12:28-31.

JESUS CHRIST NOT JEHOVAH GOD

Let it be noticed that Jesus Christ did not interpret Moses' words and quote Moses as saying, 'Hear, O Israel, Jehovah our Gods [*Theoí*] is three.' He did not say that there were three Jehovahs and that he himself was one of such three Jehovahs. Jesus simply said: "Jehovah our God [*Theós*] is one Jehovah." Jehovah is the

whole *Theós,* the whole *Elohím,* the whole God. Jehovah is not sharing worship with two other Gods in a Babylonish triad.

So in quoting Moses and saying: "You must love Jehovah your God with your whole heart," Jesus was not meaning himself; he was not saying that he himself was Jehovah and the one to be thus loved. He was referring to his own God and Father. Right after this discussion Jesus proved that he himself was not Jehovah, for Mark 12:35-37 tells us: "Jesus began to say . . . 'How is it that the scribes say that the Christ is David's son? By the holy spirit David himself said, "Jehovah said to my *Lord:* 'Sit at my right hand until I put your enemies beneath your feet.' " David himself calls him "Lord," but how does it come that he is his son?' " Jesus thus proved that he was David's "Lord" whom Jehovah addressed, because Jesus was David's son and was to be made "Lord" over David.

We must be very careful, therefore, that we do not fall victim to false Babylonish religious ideas and teachings, which would cause us to 'twist the Scriptures' to our own destruction. Jehovah is only one God, one Person, not three. For that reason he demands that his obedient creatures give exclusive devotion, with the whole heart, soul, mind and strength, to but one Person, namely, to the only One whose name is Jehovah.—Ps. 83:18; Isa. 42:8.

Think of the things that God did in showing his love to the Israelites. He humbled the mighty First World Power, Egypt. He freed Israel and organized them into a nation. During the forty years in the wilderness he led and preserved the nation, providing food and drink for them. Not even their clothes wore out. He provided them a house of worship with a priesthood so that they might be able to continue in their sacred covenant with him. Now he cared for them by appointing Moses' faithful minister, the military commander Joshua the son of Nun, to lead them across the Jordan River into the land of milk and honey.

If the Israelites continued to love and worship Jehovah and keep his commandments in the land it would mean life to them, with happiness, well-being and security, and they could be assured of continuing in the land as a nation, carrying out their sacred trust as God's tenant farmers of the land. On the other hand, if they failed to keep the trust by maintaining true worship of Jehovah it would lead to moral degradation and decay, even to the ruining and desolating of the land on which they were graciously granted occupancy. What would the Israelites do? How they would get a king before the coming of the great King-Priest like Melchizedek, and how Jehovah's words were fulfilled toward them, we shall see. Also, we shall see that God today has a people who are putting the love and worship of the one God Jehovah above all other things, giving him exclusive devotion. Has Jehovah organized them? What is the land that Jehovah grants them on this earth, and will they remain? How can you enjoy a share in such delightful land? These things will be considered in succeeding issues of *The Watchtower.*

Said Moses to the Israelites just before they entered the land that God was entrusting to them: "Jehovah your God is bringing you into a good land, a land of torrent valleys of water, springs and watery deeps issuing forth in the valley plain and in the mountainous region, a land of wheat and barley and vines and figs and pomegranates, a land of oil olives and honey, a land in which you will not eat bread with scarcity, in which you will lack nothing, a land the stones of which are iron and out of the mountains of which you will mine copper."—Deut. 8:7-9.

Daily Walking and Talking with God

HOW can mere human creatures, who are but specks on this earth, be said to walk with God? And yet the fact is that God himself commands us to do that very thing: "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.*

Why does Jehovah God command us to walk with him, and how is such a thing possible? He commands it for the sake of his sovereignty, as his right; he commands it so that there may be peace, order and harmony in the universe, and he commands it for our own well-being. We might be said to walk with God when we are governed by his righteous principles, when we make his goal of the vindication of his name our goal and when we at all times conduct ourselves as seeing Him that is invisible.—Heb. 11:27.

Opposing our walking with God are three powerful foes. Who or what are they? Satan the Devil, this wicked world of mankind and sin in our own flesh. We must continually be on guard against these if we would walk with our God. Of course, in our own strength and wisdom we could not make progress against such opposition and so God has provided us with three aids, his Word, his visible organization and his holy spirit. These give us knowledge and understanding as to just how to walk with God, they point out the pitfalls facing us and they strengthen our faith and hope, giving us courage. With their help we can walk with God, even as did the faithful men of pre-Christian times and as did Jesus Christ and his early disciples.—Ps. 119:105; Zech. 4:6; Matt. 24:45-47.

Of course, before we could even begin to walk with God we would have to meet him by appointment. (Amos 3:3) That means dedicating ourselves to do his will and being baptized in symbol of that dedication. Once having made such a vow, we are under obligation to carry it out.—Eccl. 5:4-6.

As we keep on walking with God we must "exercise justice." We must be careful to be honest, upright, impartial in all our dealings with others, whether it is a matter of time, money, energy or personal influence. We must be careful not to presume upon or take advantage of others because of our personal influence or because of their generosity or weaknesses. At the same time in regard to what others do we must "love kindness," that is, be merciful and ready to forgive. Yes, strict with ourselves, but lenient with others.

Modesty is also required of us as we walk with God. Certainly in view of the One with whom we are walking modesty is most becoming to us. It is also the course of wisdom, for it will guard us against the snare of sinning presumptuously.—Ps. 19:13; Prov. 11:2.

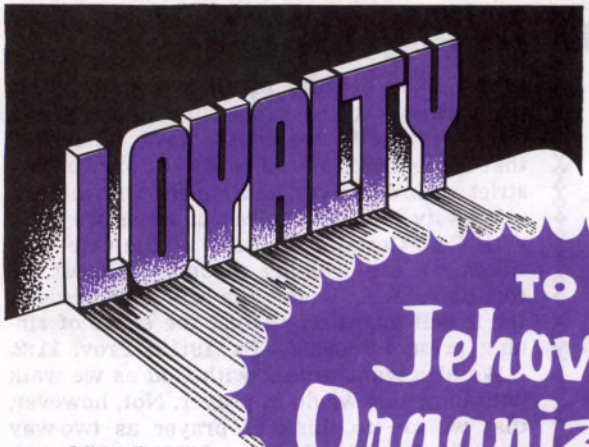
We also want to talk with God as we walk with him; this we do in prayer. Not, however, that we are to think of prayer as two-way conversation. No, God speaks to us through his Word, while in prayer we speak to him, in praise, thanksgiving and petitions. And we want to talk with God not only at regular times, such as before and after each meal and upon rising and before retiring, but also incidentally as opportunity affords. We want to be alert in looking to him for wisdom and strength in every time of need and be ever ready to express our gratitude as we receive of his undeserved kindness. By talking with God we show our faith that he exists and in his goodness.—Ps. 103:2; Heb. 11:6.

According to Philippians 4:6, "in everything by prayer and supplication" we are to let our "petitions be made known to God." Does that mean that we may make such things as unemployment, illness and family troubles subjects of prayer? Yes, we most certainly may; not that we ask God to perform miracles, but, rather, that we may ask God for wisdom and strength so that we can do what is best under the circumstances and so that we can endure. Also, in our prayers let us strive for freshness and variety so that they do not become stereotyped, with little thought and feeling, just words.

Note further that we are to be walking and talking with God *daily*. Every day we are recipients of God's blessings and so every day we should be alert to buy out the opportune time for preaching God's Word. In fact, "whether you are eating or drinking or doing anything else, do all things for God's glory." The same applies to our talking with God, for we are commanded to "pray incessantly." —1 Cor. 10:31; 1 Thess. 5:17; Eph. 5:15, 16.

Happy are those who exercise justice, who love kindness and who are modest as they keep daily walking and talking with God!

* For details see *The Watchtower*, February 15, 1963.



LOYALTY TO Jehovah's Organization

"Incline, O Jehovah, your ear. Answer me, for I am afflicted and poor. O do guard my soul, for I am loyal."—Ps. 86:1, 2.

LOYALTY means to be faithful, to stick close in unswerving obedience, with devotion so strong that it will act as a powerful adhesive, holding one tight and secure in all kinds of divisive troubles. Loyalty to God is shown by his people when they lovingly stick to him and his organization both when it is easy and when it is difficult, yes, as the old expression puts it, "through thick and thin."

[2] One can use the faithful man Abraham to illustrate loyalty to God and his organization. In 1943 B.C.E. Jehovah made an important covenant with Abraham. (Gen. 12:4, 7) Abraham was seventy-five years old then, and for the next one hundred years he proved faithful in all kinds of tests. He stuck close to Jehovah; in fact, so close that in the Bible he came to be called "Jehovah's friend." (Jas. 2:23) After a hundred years of faithful service Abraham died, one hundred and seventy-five years old (1843 B.C.E), and the Bible, at Genesis 25:8, reports: "Then Abraham expired and died in a good old age, old and *satisfied,* and was gathered to his people." Abraham was most contented to remain loyal to his God to the last day. He was outstanding enough to be remembered two thousand years later, when he is mentioned twice in Hebrews chapter 11 for faithfulness to God.

[3] Then ponder over the point brought out in that same chapter about Abraham and Isaac and Jacob: "Hence God is not ashamed of them, to be called upon as their God." (Heb. 11: 16) Think of the loyalty practiced by these men to receive such recognition from the Sovereign Ruler of the universe.

[4] And so it has been with many modern-day witnesses of Jehovah from many parts of the earth. These Witnesses are well known the world over for their sticking close to Bible principles. They will not budge from observing God's Bible principles, even if it means death to them by their enemies. Persecution from Caesar or close friends, loss of family members, or the enticing lure of materialism is met by the same strong guard, faith based on God's Word. Records of all kinds from everywhere never fail to magnify this point, that these Witnesses are faithful to their God.

[5] Where does this spirit of devotion come from? Who takes the lead in setting the example of unswerving obedience? From where do the Witnesses get their food producing courage? Here we are wise to let

1. How does one demonstrate loyalty to God?
2, 3. For what is Abraham remembered by Bible writers, and why was he loyal to Jehovah?
4. Why can we say that Jehovah's witnesses of today are like Abraham?
5. Who is responsible for teaching loyalty to Jehovah's witnesses, and how is it done?

the Bible bring to us Jesus' answer to these questions. "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." (Matt. 24:45-47) Surely it is not going to be difficult to find this faithful, happy, responsible "slave" in modern times.

6 At the start this "slave" was influenced by Christ Jesus and displayed the same qualities, one of such being the attitude that David mentions, at Psalm 40:8: "To do your will, O my God, I have delighted." Dependable? Yes! As the Teacher, "Jesus Christ is the same yesterday and today, and forever." (Heb. 13:8) This "slave" trained those under his care to meet opposition from powerful Jewish authorities, who commanded the Christian apostles "nowhere to make any utterance or to teach upon the basis of the name of Jesus," with this direct response: "We must obey God as ruler rather than men." (Acts 4:18; 5:29) The "domestics" of the spiritual household of the Lord Jesus Christ were well fed, and congregations of faithful domestics were busy feeding others. "Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day."—Acts 16:5.

7 There was only one place recognized by Christ Jesus. One could leave that place, but could one find another faithful "slave" giving out life-giving food under the direction of Christ Jesus? No! Peter answered such a question with the words: "Lord, whom shall we go away to? You have sayings of everlasting life."—John 6:68.

3, 7. Where does the "faithful and discreet slave" get his instruction and example?

8 When we come down to our day, we find that same strong unshakable faith of the early Christians in the New World society of Jehovah's witnesses. We also see these increasing in numbers. They are a happy people. Setting the example for these people are the anointed Christians still on earth who, working together under the direction of Christ Jesus, make up the composite "faithful and discreet slave." Reflect for a minute on their organization today. Their upholding Bible principles worldwide because of preaching the "good news" has brought these Christians into courts thousands of times, where they say as did their early brothers: "We must obey God as ruler rather than men." Preaching "this good news of the kingdom" is their responsibility, and so they go and preach to families everywhere in the earth, now in 194 countries and islands of the sea. Overseers in congregations receive special training to equip themselves to build up the faith of the members of the congregations. Missionaries are trained and sent to the four corners of the globe. Each congregation is assisted by a mature visiting minister every few months to teach individuals in the congregation how to be better ministers. Conventions are arranged for regular feeding on God's Word and for enjoyment of associating with many others. Five meetings with a faith-building program have been arranged for in each congregation. Books and tracts on many subjects have been printed and distributed in over 162 languages. The Bible has been published in a number of languages in the most convenient form possible to aid the household to use it readily every day. —Matt. 24:14.

9 For over eighty years the "faithful and

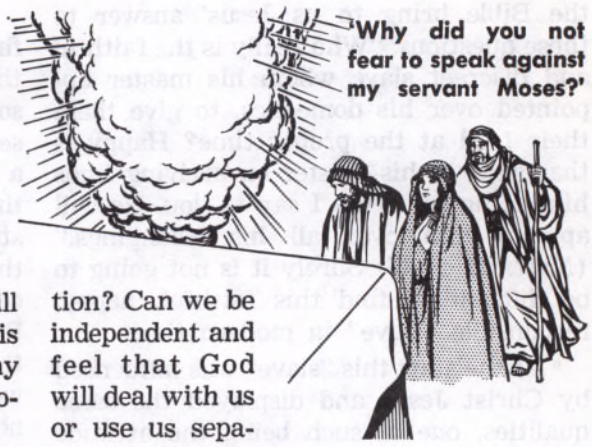
8. (a) Just how does this "faithful and discreet slave" build up the faith of God's people? (b) How energetic is this slave in caring for his responsibilities?

9. (a) Why is the *Watchtower* magazine such an outstanding example of loyalty? (b) What are the results?

discreet slave" has published the *Watchtower* magazine, now in 66 languages and with over 4,250,000 copies printed each issue. This magazine's loyalty to God's Word has inspired its subscribers to look forward to its regular visit as a rich spiritual meal. Its first issue, July 1879 (Vol. 1, No. 1, page 1), stated: "It is in bondage to no man, no party, and to no creed, but the Bible," and it still sticks to the Bible. Like Abraham, this "slave" class has been satisfied with many years of service to God. (Gen. 25:8) Associate with it and worship God indeed!

[10] While this New World society of Jehovah's witnesses is a fast-growing organization, having even gained 86,345 new baptized ministers in the one year 1959 (1960 *Yearbook of Jehovah's Witnesses,* page 34), individuals are not lost in the crowd. Careful attention is given to individuals through a regular home Bible study. Personal assistance further acquaints them with the theocratic organization and teaches them how to enjoy the actual house-to-house ministry. Overseers in each congregation go out of their way to get acquainted with each one in the congregation. Jehovah through his Word says it should be this way: "Pay constant attention to yourself and to your teaching," and, "these things commit to faithful men, who, in turn, will be adequately qualified to teach others." (1 Tim. 4:16; 2 Tim. 2:2) The same effective organization arrangement in operation in Paul's time is found flourishing today in the congregation of Jehovah's witnesses. (Eph. 4:11, 12) We see thousands of new ones seeking out this organization and old ones sticking to it.

[11] How, then, will we view the organization? Can we be independent and feel that God will deal with us or use us separate from his organization? If we are to be loyal to it we must recognize it as God's organization, one that he has arranged for to do a work, to get something done, and to keep at it until Jehovah says it is finished. If Jehovah built the organization, then he is the One who has arranged the different positions of responsibility in it. He left no doubt about it, as stated in Acts 20:28: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son." Ephesians 4:11, 12 tells us more about this organization's work. The Bible books, 1 Timothy, 2 Timothy and Titus, deal primarily with overseers and their duties in the congregation. This means, then, that we have two things under view here. One is the position of responsibility arranged by Jehovah. The other is the imperfect human creature that has the privilege of serving in that position.



[12] It is easy to forget the position and see only the individual. Aaron and Miriam made this mistake. They looked at Moses their brother and forgot who put Moses in his position of responsibility. They felt

10. Will this organization get so large that we will lose needed personal attention, and why the answer?
11. What fact affects our view of this organization, and what two established points are we concerned with in our study now?

12. (a) Give an example of individuals coming face to face with these facts. (b) How does Jehovah view these matters?

that they were able to do as well as Moses. It was not hard to find something wrong with Moses. He was imperfect. Did you notice how Jehovah viewed the matter, though? Of Moses, Jehovah said: "He is being entrusted with all my house." Of Aaron and Miriam, it is said: "And Jehovah's anger got to be hot against them." (Num. 12:7, 9) Into this the Bible record comes with advice from Jehovah: "Those honoring me I shall honor, and those despising me will be of little account." (1 Sam. 2:30) All overseers in the congregations today have faults. You will not have to look hard to find them; no overseers are perfect. (Rom. 5:12) They receive encouraging counsel just like the rest of us, to assist them on to greater maturity. More is demanded of them, and so sometimes their faults may be magnified. (Luke 12:48) They are under close scrutiny at all times.

[13] Meek and loyal ones will work close together because they realize that God has his organization working to get things done. Those who are meek like sheep will heed the advice of the apostle Paul: "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. 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. 13:7, 17) Because of love these loyal, meek, sheeplike ones focus their attention on the big things pertaining to God's work. Shortsighted persons may not see these big things, but continued study soon brings more maturity and the vision with which to look up and ahead. This is what Paul earnestly emphasized at Philippians 1:9, 10, saying: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ."

[14] Overseers are appointed by God, for Acts 20:28 says the holy spirit sets these individuals in the place or position of responsibility as overseers. When God makes clear through his Word what the work is and the duties involved, the "faithful and discreet slave" through the theocratic organization can find the individual measuring up to the Scriptural requirements and can appoint him to care for the particular work. Only dedicated brothers are appointed after prayerful consideration has been given. The work is the essential thing, and the one appointed must be productive and accomplish God's purpose. The flock must be cared for in the way that God purposed it to be done. The overseer in this special position is to do the work, which is described very simply, "Shepherd the congregation of God." (Acts 20:28) Then there are assistant ministerial servants assigned to this overseer, and these too have the duty of helping to care for all the work that is involved in shepherding the congregation. (Eph. 4:11, 12) There are so many details to care for when it comes to shepherding God's congregation today. The five meetings held by congregations each week must be prepared, with various ones in the congregation participating. That means study and the rehearsing of parts of the program so it will be instructive and upbuilding. The house-to-house ministry work requires a systematic way

13. Can we always determine the right course to take? How?

14. (a) Why do you say overseers are appointed by God's spirit? (b) Will that one individual care for all the duties in a congregation? Then what is his responsibility?

of visiting all the families in the community, and that means mapping the congregation's territory. Subscription records for the *Watchtower* and *Awake!* magazines must be reliable to ensure prompt service. There is the need to visit the sick and weak ones in the congregation. The Kingdom Hall, whether owned or rented, requires cleaning and upkeep. One person, the congregation overseer, could never do everything; so others willingly assist in these details, having in mind that the assignment comes from God and is a part of the shepherding work. Jehovah expects the organization, his congregation, to get it done.

15 In every congregation of Jehovah's witnesses there is a training provision to assist all members to greater maturity. More mature ones are assigned by the overseer to help others wanting assistance in study, in preparing house-to-house sermons, or in some part of the preaching activity. This too is a part of the shepherding work that is really arranged by Jehovah. And think of how wonderful it is for anyone to be used to help in this or to be recognized by God as one worthy of shepherding and to receive training. In this same vein one would never look down on the privilege of taking oversight of a small Bible book study group that meets in a home to receive field ministry instructions and to visit the families in that locality. No, Jesus said: "Where there are two or three gathered together in my name, there I am in their midst." (Matt. 18:20) There should be the same willing, eager, and loving care for all our assignments that God through his Word exhorts overseers to use in shepherding the flock. Listen to what Peter says: "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2, 3) The responsibility, care, willingness, eagerness and love are not weakened because we have been assigned by the congregation overseer to care for some of the details of shepherding the flock. Nor did they diminish in Jesus' case when he trained and sent out the seventy disciples to preach.—Luke 10:1-24.

16 Loyalty to Jehovah and, of course, to his organization is demonstrated by action. One having reasons to be loyal to God's organization would find it extremely difficult, if not impossible, to keep his mouth shut or to be simply an onlooker toward those preaching the good news of God's kingdom. Rather, we prepare for a share in some way in the shepherding of the flock by doing as urged by Peter: "Brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ." (1 Pet. 1:13) Think of what could be accomplished in a congregation and the upbuilding enthusiastic conditions that would prevail if the assistants to the congregation overseer and all those receiving some assignment to share in the shepherding of the flock would respond as Paul knew our brother Philemon would: "Trusting in your compliance, I am writing you, knowing you will even do more than the things I say."—Philem. 21.

17 Rather than seek for the easiest course possible in study or sharing in any of the congregation's activity, why not "ponder over these things; be absorbed in them, that your advancement may be manifest to all persons"? (1 Tim. 4:15) Search out opportunities to grow to greater maturity

15. (a) What are some of the assignments made by the congregation overseer? (b) Should we view these as less important because of being assigned by the overseer?

16. What attitude contributes to happiness and accomplishment in the congregation?

17. To share in shepherding the congregation means what kind of attitude toward congregation organization?

in God's organization, rather than cater to the easygoing desires of the flesh. If everyone in a congregation would decide to go according to his likes and choose the most convenient territory to preach in or the easiest congregation Bible study group to associate with, it would be difficult for the overseer to shepherd the flock. How different when everyone puts God's Word and work first and is willing to share in building up the organization! Such a course is advised at Ephesians 4:15: "Let us by love grow up in all things into him who is the head, Christ."

18 Faithful meeting attendance is a mark of loyalty, coming together with others of God's organization to examine faith-building information from the Bible. The meetings held in each congregation are a very definite part of God's organization in action. The loyal Christians have first on their schedule the provision for attendance at these meetings. Paul tells us why: "Not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:25) We have the opportunity to share by expressing ourselves at these meetings. It builds us up little by little to be able to explain these Scriptural points until they become a part of our thinking. Being with the organization through meetings, conventions, field ministry activity, association with other more experienced ones and study of the many publications results in our talking like the organization. Closer and closer we draw to it, acting, talking and rejoicing with it in all its activity. Because the organization is following its teacher Christ Jesus, we are drawing nearer to his thinking. We will then come to have the mind of Christ. (1 Cor. 2:16) Since Jesus reflects his Father's will (John 5:30), we can learn Jehovah's mind and learn to walk in his ways. (Isa. 2:1-4) How else could it be accomplished? It is only by sticking to the instruments Jehovah uses, even as is pointed out at Colossians 3:10: "Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it."

19 Then we have the responsibility to protect the organization. We are a part of it. We recognize it worldwide as of God's making. It works and is being used by the "faithful and discreet slave" in caring for earth-wide interests. (Matt. 24:45-47) It feeds us food at the proper time. It does not go on strike. It is not divided but remains strong and solid as it leads in Kingdom activity. It gives us care day and night. We do not view it as a huge corporation or giant to exploit. When we see others trying to take advantage of it, we will not shrug it off with "Oh, what's it to me?" With the growth of the organization, vast amounts of property, machines, Kingdom Halls, convention equipment, publications and supplies are used, and here we do not follow worldly practices of taking these things for ourselves and concluding that the organization is big and will never miss them. The same is true of cleanliness of the organization. We will not shrug it off and think, "Why get excited about someone committing some unclean act? Why hurt someone's feelings? The organization is big; it does not matter." But it does matter. The organization is God's. With deep-rooted concern we see *ourselves* being hurt and, more, we see God's arrangement being tampered with.

20 Take a look around in the New World society of Jehovah's witnesses. Living at this tense time with greater obstacles to world unity than ever before, we have peace

18. How is it possible to learn Jehovah's mind, and what congregation program reflects this to us?

19. How does God's organization need our protection?
20. What reasons do we have for happiness now?

springing from love, so deep-rooted that powerful nations cannot root it out. Materialism and nationalism are not able to break the theocratic society up or to wean away its affection for its maker, Jehovah God. We see people being fed upbuilding spiritual food that brings growth and maturity. As Jesus instructed Peter, 'the sheep are being fed.' (John 21:15-17) The organization is mature and is getting more so each day. We have knowledge of sure doctrine, with no need to be uncertain about our relation to God or wavering about what his will is. There is food, spiritual food in abundance. We have the best of equipment to work with, in publications, Bibles, instructions and encouraging counsel. Surely in the theocratic society is a flourishing, thriving, prosperous, safe and secure place to live, and Isaiah 32:18 describes it well: "My people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places." This condition is to go on forever. Yes, like Abraham, we can be satisfied. In this New World society of Jehovah's witnesses we are surrounded by people loyal to God; they are his friends and he is not ashamed to be called their God. Stick to Jehovah, then, live according to his Word, work with his people, yes, live with Jehovah's organization forever.

PROVING FAITHFUL IN Small Matters

"Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities."—Luke 19:17.

EVERY day of our life we face small matters. They may be parts of a problem, an ache or pain, details of a job to do, a measure of the responsibilities we have, perhaps some of the happy occasions we enjoy, or maybe it is a little extra matter we have taken on, to help someone else. We take care of many of these small things, but many also go undone. Some people seem to have the capacity of taking care of a lot of responsibility, while others are easily disturbed over limited cares. Some persons take each day as it comes and look after the most pressing matter at hand, yet looking ahead to the handling of many other responsibilities and doing so calmly, while others are frustrated if they have more than the immediate job to do. They cause themselves much worry and concern over details yet in the future. They cross bridges before they are built, and many that never need building. There must be balance in our thinking. "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.

[1] In being a member of God's organization we take on many more small matters besides those already faced each day. These include Bible study, attending meetings for more spiritual food, sharing in preaching the good news of God's kingdom,

1. What do we face in daily life, and how do people respond?

2. (a) What does being a member of God's organization add to us? (b) What difference does this make to an individual?

setting the right example in family life, and clean living habits. Then, being faithful in these privileges, we may be appointed as an overseer in the congregation to assist in shepherding the flock of God. All of this will bring into our life multitudes of details every day. These are the ones we cannot very well let go undone. Serving God in an organization means getting things done. Caring for them means spiritual health for ourselves as well as others. (1 Tim. 4:16) Spiritual matters should take first place. (Matt. 6:26) When weary of facing the problems of each day, we have help from those mentioned in Isaiah 50:4: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word." Luke 19:17 says, "Well done, good slave!" It applies to the manner in which the faithful anointed followers of Christ Jesus handle Kingdom interests. (Matt. 25:21) This good manner results in their being appointed as the "faithful and discreet slave" over all the Kingdom interests on earth. The principle holds true of all servants; faithfulness is a requirement.

[3] In fact, the real person often shows itself in one's handling of small matters. In the big things there usually is someone there to admire us, to say "Well done!" and to recognize our abilities. Even a lazy person will often work to receive the applause of men. (Prov. 13:4) He will prepare talks to deliver before the congregation and will do well; but when it comes to helping some elderly person in the congregation with transportation to the meetings or conducting a Bible study with an interested person regularly every week, this may reveal indifference to small matters in God's organization. He may not be faithful. So loyalty to God is easily discerned by the way a person cares for the small matters in an appreciative way. The willing person gains so much. "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." (Prov. 11:25) These kinds of faithful ones Jehovah really blesses and uses in his organization to share in the shepherding work. These are the kind that will care for the "sheep" and feed them with understanding. These are not small matters because of less importance necessarily. So often the small details will hold up the entire structure. For example, a stone arched bridge would not carry a load but would collapse if it were not for the keystone. Yet the keystone is small in comparison to the weight and size of the bridge. However, great care is given to its shape and placement to ensure a safe bridge.

[4] Consider some examples of the attitude of Jehovah and his people toward small matters. In the construction of the Tabernacle there were so many things to do. The people responded, "bringing much more than what the service needs for the work that Jehovah has commanded to be done"; the result: "Look! they had done it just as Jehovah had commanded. That was the way they had done. Consequently Moses blessed them." (Ex. 36:5; 39:43) On the other hand, what did Jehovah think of Jonah's idea of going to Tarshish instead of his assignment city, Nineveh? (Jonah 1:4, 10, 12) Then there was Judas Iscariot, who for thirty silver pieces decided his entire future. (Matt. 27:3-6) There was no selfishness in Paul. Though he must have had many things to care for, he took time to write a special letter to Philemon in behalf of Onesimus. Then there was Joseph, so thorough in his life as a slave that he was soon in charge of his master's household. Even in prison he displayed the same qual-

3. Explain how faithfulness reveals the maturity of a person.

4. Give illustrations of small matters affecting the attitude of others. How did it affect those involved?

ities, and soon was taking care of many details in the prison's operation. He prospered in Pharaoh's kingdom too. Jehovah blessed him and, as stated at Genesis 39:23, "what he was doing Jehovah was making it turn out successful" in his hand, and "Jehovah was with Joseph."

[5] The New World society of Jehovah's witnesses is a growing working organization; it has to be such, to get done the tremendous work that is assigned to it, namely, "this good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14) As new congregations are formed overseers will be needed, and a number of assistant servants, to see to the details involved in shepherding part of the flock of God. Those used in such responsible positions are those who do well in the small matters, looking after them with the same diligence required in the bigger things. If, for example, a family head, the father, takes care of the little ones in his house, getting them to meetings and teaching them patiently to share in the service of God, this same man will take good care of a congregation. The Bible lays this down as a requirement, stating: "A man presiding over his own household in a fine manner, having children in subjection with all seriousness." (1 Tim. 3:4) As new ones are taught the truth of the Bible, they are nurtured on to maturity; they learn to handle responsibilities. So in the New World society of Jehovah's witnesses there are always brothers being trained to take the lead in shepherding the sheep."

[6] Of course, being surrounded by a world of people shying away from responsibility and who look upon it as something to avoid, we can easily understand why we have to cultivate a new attitude when we dedicate ourselves to serve Jehovah God. In Jehovah's organization one does not slow down because Armageddon is not here today or because someone is not commending us every day. We should want to become involved in the privileges of service that come along with responsibility. Cultivating a self-sacrificing spirit will bring the benefits of our maturity to many of our brothers and keep attention away from sensitive self. Some may think, though, that they are better followers than leaders. Others say their health would not stand up under the heavy load of work. Then there are those who see connected with being an overseer the need at times to be firm and to counsel the brothers, and they hold back for fear of hurting someone's feelings. Or maybe some feel they are not capable, do not have enough knowledge to answer all the questions and handle all the problems sure to arise. But in all these attitudes we are being frightened by the whole big thing. This big responsibility means taking care of small matters day after day, and, as time goes on, you will be capable of handling more of them. True, you could be limited but not necessarily canceled out because of some hindrance. Remember, too, that the same qualities needed by overseers are needed by all the "sheep" in the congregation.

[7] Stop and ponder now. Are people born to be overseers in God's congregation today? No. God's Word says: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God." (Acts 20:28) Jehovah God and his Son Christ Jesus through the "faithful and discreet slave" have a say in the matter as to who are overseers shepherding the flock of God. So those living

5. (a) Why is there a need for all dedicated brothers to take on responsibility? (b) How is the ability obtained?
6. What attitude prevails in the old world today, and why avoid being influenced by such thinking?
7. Who appoints overseers? How?

up to God's requirements written in his Word are recognized and used in shepherding the "sheep."

[8] Rather than having a shortsighted meager view, seeing burdens, problems, longer hours, heartaches, searching decisions to make, the need of putting oneself out to help others, the never-ending constant grind, look up and see the increase of people who were formerly without God-appointed shepherds now in the shadow of protective dedicated servants of God. Note the New World society's accomplishments. Watch new ones grow to maturity, one of the most fascinating growths indeed. Experience the joy of service. Then count, if you can, the pleasures and privileges of working for and with your brothers in Jehovah's service.

[9] Another matter to be considered now, when there are many persons "having a form of godly devotion but proving false to its power," is that of following through and being dependable. (2 Tim. 3:5) An assignment in God's organization is never a trifle to be ignored. Any detail worth delegating to a servant of God is deserving of his best attention for the fraction of time it takes to handle it. Jesus said: "Everyone that comes to me and hears my words and does them . . . is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. . . . On the other hand, he who hears and does not do, is like a man who built a house upon the ground without a foundation." (Luke 6:47-49) It takes more than hearing, and it takes more than talking about it; it takes doing to get things done in a congregation serving God and feeding the "sheep." Dependable ones, then, have much to look forward to, as promised at James 1:25: "He who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." With a strong foundation and Jehovah's blessing, a willing appreciative person can get a lot accomplished. He can help a lot of people to grow to maturity and he will be more useful to God's organization the longer he serves. Why lose what you have because of letting your knowledge stand idle? Proverbs 11:24 describes it this way: "There exists the one that is scattering and yet is being increased; also the one that is keeping back from what is right, but it results only in want."

[10] Reflect, too, on the future blessings of dependable ones, as you read Luke 8:18: "Therefore, pay attention to how you listen; for whoever has, more will be given him, but whoever does not have, even what he imagines he has will be taken away from him." Suppose a dedicated servant of God does not want to take care of some little things in the congregation, but feels too tied down and wants to enjoy freedom from any responsibilities. Now, what effect will this have on his children whom he says he wants to train up to serve God? A person is not born to be a good father or overseer, but, through knowledge, training, experience and applying himself, with Jehovah's help he can do well in either position. If he does well in one, he will most likely do well in the other. Luke 16:10 records this statement by Jesus: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." Clarke's *Commentary,* Volume V, page 462, makes this interesting observation: "He who has the genuine principles of fidelity in him will make a *point of conscience* of carefully attending to even the

8. What upbuilding view of responsibility can be enjoyed?

9. (a) How could you prove dependable in small details in the organization's work? (b) Why exert oneself so vigorously?

10. (a) What benefits are there for dependable persons? (b) Is there a need to be faithful in small things?

smallest thing; and it is by habituating himself to act uprightly in *little things* that he acquires the gracious habit of acting with propriety, fidelity, honour, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in *small* matters will seldom feel himself bound to pay much attention to the dictates of honour and conscience, in cases of *high* importance. Can we reasonably expect that a man who is continually falling by *little things* has power to resist temptations to *great evils?"*

11 Hundreds of thousands of Jehovah's witnesses prove themselves faithful in small matters when they share in their house-to-house preaching activity. In fact, 1,040,836 publishers of God's kingdom reported they had shared in this work. (See 1964 *Yearbook of Jehovah's Witnesses,* page 38.) In this ministerial work they find people who want to know more about God and his purposes. They want some help in studying the Bible. Well, Jehovah's witnesses are happy to find such persons and oftentimes feel like the prospector finding the gold strike, for these meek ones are described as sheep in the Bible. Note the value placed upon these by Jehovah, as explained at Matthew 18:14: "Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish." Will Jehovah's witnesses forget to make a note of the "sheep's" address or write down the questions to be answered at the next call? Will they keep their promise and call back? And soon, within a few days? Jesus impressed upon Peter the need to feed the "sheep" by telling him three times: "Feed my sheep." (John 21:15-17) Jehovah's witnesses have been instructed on 'feeding the sheep.' So they will be back. This is doing God's work, and you thereby prove yourself faithful in small matters.

12 From this point on the new-found "sheep" take in little things: details of doctrines, pieces of Bible prophecy, minute views of the organization, points of Bible principles, a bit of the clean living standards of the theocratic society. Should we view these as crumbs and not important enough to warrant a regular feeding program? No, but we will faithfully serve these meek persons, patiently teaching them how to serve Jehovah. These small matters add up to something very big—life, and everlasting life at that.—John 17:3.

13 Examine our conversation. Parts of speech, yes, words and phrases, true, but what meaning is conveyed? What attitude is revealed? Our speech will tell on us, make us known. "For out of the abundance of the heart the mouth speaks." (Matt. 12:34) Our language, then, should come under supervision; we control it. There are certainly occasions for light conversation, for humor, and for relating experiences and events and for Scriptural discussions. But for a servant of God, in all these occasions one does not use speech to complain, to murmur, to find fault, to spread gossip or to use profanity or to brag. It is not necessary to gag oneself and smother conversation; rather, do as urged at Psalm 34:13: "Safeguard your tongue against what is bad, and your lips against speaking deception."

14 It is when groups of people get to talking about someone that often immature ones will start the conversation going in the wrong direction by bringing up some shortcoming of that individual. Others will add to it and then we have a problem. Who in the group will have the courage to di-

11, 12. (a) Where do Jehovah's witnesses take care of little matters that really are important? (b) How are "sheep" fed and introduced to the organization?

13, 14. (a) Can our speech be as revealing as our dependability? (b) Should we ignore downgrading trends in conversations? (c) How will the tide be turned to upbuilding discussions?

rect the conversation back to an upbuilding plane? Who will be loyal to Jehovah's organization in this small matter and protect one of its members? Sometimes it takes only a word, a change of subjects, but it takes someone to do it. If a small rudder can steer a large ship and keep it sailing in safe waters, a small tongue can direct conversation. (Jas. 3:4) It is a big thing really, because if one finds fault with a person serving God he will soon be complaining about the position God has set up to get something done.—Jas. 5:9.

15 Talking can be so refreshing and interesting. It reveals the interesting things that have happened to other people. It makes known knowledge of some subject in which they may be very qualified. It reveals appreciation for the truth. It tells us how wonderful a provider Jehovah is in taking care of all these persons as they relate their experiences. So we will profit if we are good listeners. But some people never want to do that; they would rather pour forth until even immature ones wish they would keep quiet. Listening is very important to a minister of God, and Proverbs 1:5 makes this clear: "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." If you want to be heard when you speak, then listen to others when they talk.

16 Proving faithful in small matters can be very well illustrated by the clock. Whether small or large, very expensive with gold plating or just a cheap simple timepiece, they all do one thing, a very small thing. They measure off time in tiny fractions, seconds. It does the tremendous job of accurately keeping time and reporting it day or night, the year around, in small pieces at a time. No worries about next week or month, just the immediate second. When it has recorded and reported the second, it moves to the next one. We may not be as mechanical as a clock, but many times every day we have the responsibility and privilege of being faithful to Jehovah and his organization in small matters. If we take care of each one as it comes and each day do better, using the principles of God's Word as working tools, these matters will soon be easily handled and we can go on to bigger ones and to more blessings from Jehovah God.

17 Another example is that of the only family of Jehovah's witnesses in a community. They preach to the inhabitants of the locality. They work for or with many of these people. Their children go to the public school with the other children. The entire community watches them come and go in their Christian activity, how they live together as a family, how the children are trained, and their stand and attitude on issues in the neighborhood. They listen to their talk. Every move and detail of their life seems to come under a microscope for examination and provides material for many discussions around the town. And this is not for just a few days, but for years. Many people, after watching Jehovah's witnesses for years, have come to the conclusion that the Bible is true and God's principles therein are practical and workable for our day, and as a result they become Jehovah's witnesses. One must admire the continual faithfulness in these small matters day after day by these families serving Jehovah in many parts of the earth. It is like the family of Noah who constructed the boatlike vessel under God's direction and were watched by the entire locality far and wide.—Genesis chapters 6, 7.

15. (a) If we listen, what can the talking of others do for us? (b) Is listening recommended?
16. How does the clock illustrate a practical way to view caring for many small matters?
17. (a) How are families of Jehovah's witnesses, particularly in small communities, called upon to take care of these small matters? (b) How can it affect the Kingdom work?

18 There is no cause for panic, because we are not trying to please man; rather, we please God, as emphasized at Galatians 1:10: "Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave." And again, at 1 Thessalonians 2:4: "Just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts." There is no cause for alarm, for God through his Word, the Bible, has supplied the principles to use in everyday handling of these small matters. "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.

19 With this view of our service to God, we have within our reach the opportunity of increasing our happiness. If you attended one congregation meeting a week last year and you arrange your life to attend two meetings a week this year, you will double your happiness. If you were privileged to share six hours a month in the service and now can devote seven and a half hours, you will be adding 25 percent to your happiness. Now if you reach out for responsibility and are appointed a servant in the congregation, you will be multiplying your happiness many times over. Think of how many times a day you have the privilege of making decisions in favor of Jehovah's will. Small things, yes, some so small they go unnoticed or are easily stepped over, yet they are there. Cultivate the habit of making these decisions in accordance with God's Word; you cannot possibly calculate the increase in happiness available to you. And then, cap it off with this promise: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Prov. 10:22.

18. What assurance and help do we get on this matter from the Bible?
19. (a) How would you go about increasing happiness? (b) Are small matters unimportant? Why do you so answer?

Why TWO COVENANTS for Kingdom Power?

A COVENANT can be either an agreement between two parties or a legal promise on the part of one party to do something for another. Once made in a legal and binding manner, there would seem to be no reason to duplicate or repeat a covenant. Yet in the Bible we find that God made two covenants to give kingdom power to his Son, Christ Jesus. One was made through David and another with Jesus Christ who was prefigured by Melchizedek. Why was this done? Are the two covenants identical?

DAVIDIC COVENANT

God's covenant with King David reads, in part, as follows: "When your days come

to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts; and I shall indeed firmly establish his kingdom. . . . And your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite." —2 Sam. 7:12-16.

In faithfulness to this promise Jehovah saw to it that those who sat as His representatives on the earthly throne in Jerusalem thereafter were the fleshly descendants of David. This continued until the days of wicked King Zedekiah, when Jehovah decreed that that typical kingdom would "certainly become no one's until he comes who has the legal right." This one with the legal right was to be the Son of God, and he was born through the virgin Mary, who was in David's lineage. So when his birth was announced the angel Gabriel appropriately stated: "Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Ezek. 21:27; Luke 1:32, 33.

What, specifically, was promised to David's heirs in this covenant? It was strictly the right to rule on an earthly throne. It promised nothing more than this; so its heirs could inherit nothing more. That this was the understanding of matters, even among Jesus' own apostles, is evident from the question that they asked him after he had been resurrected from the dead and appeared to them in a materialized body: "Lord, are you restoring the kingdom to Israel at this time?" They still expected the restoration of the earthly kingdom of David, which had been overturned in 607 B.C.E., because that is the way they understood the promises of the Davidic covenant. —Acts 1:6.

In this very same conversation Jesus advised his followers that they should "not withdraw from Jerusalem, but keep waiting for what the Father has promised." (Acts 1:4) They received the fulfillment of this promise shortly thereafter when Jesus poured out God's holy spirit on them on the day of Pentecost, 33 C.E., and it was only then that they began fully to understand spiritual things. Under the power of this holy spirit the apostle Peter enlightened his hearers as to the superiority of Jesus' position over that held by his earthly predecessor David, saying: "This Jesus God resurrected . . . he was exalted to the right hand of God . . . Actually David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet." ' " (Acts 2:32-35) From this it became evident that Jesus was to receive something greatly superior to an earthly throne such as David had had. His kingdom was to be heavenly and include rulership over all the earth.

David himself under inspiration showed that the position to be held at a later date by God's Son would embrace more than anything he could pass on to him, and that is why he spoke of him prophetically as "my Lord." (Ps. 110:1) Concerning the kingdom that this one would inherit it was foretold in Daniel 7:13, 14: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his

kingdom one that will not be brought to ruin."

So after Jesus had faithfully finished his earthly ministry, God "raised him up from the dead and seated him at his right hand in the heavenly places, far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come." (Eph. 1:20, 21) At that time, in the year 33 C.E., Psalm 110:1 applied, which says: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.'" After nearly nineteen centuries, at the end of the "appointed times of the nations," or in 1914 C.E., Jehovah issued the further command recorded in the following verse, saying to his King-Son: "Go subduing in the midst of your enemies." So Jesus' position as king is something far more than anything that David ever had.

COVENANT FOR HEAVENLY KINGDOM

Does that ruling position of Jesus include anything else? Yes, it does. Just two verses later in the same psalm, David was inspired to say: "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" (Ps. 110:4) Here, then, was another legal promise concerning the coming Messiah that God had made under oath, first recorded in David's time. Not only would Jesus' kingdom be superior to that of David, but he would be a priest as well as a king, something that could never be under the Davidic covenant because God's law to Israel maintained a strict separation between kingship and priesthood. The very nature of this special office held by Melchizedek made it something that could not be passed on to anyone as a human successor of his. It did not come into existence again in God's arrangement until God's due time to make Jesus a spiritual king and priest. For this reason, it is not even mentioned again in the Scriptures until Paul discussed the subject in his letter to the Hebrew Christians, written about 61 C.E.

'But,' someone may object, 'how can it be said that the covenant for a kingly priesthood gives Jesus the right to a heavenly kingdom and priesthood when Melchizedek was also a man, just like David?' Well, Jesus was not and is not the heir of Melchizedek. However, there were certain circumstances surrounding Melchizedek that appear to have been ordered by God precisely for a prophetic purpose. They showed that Melchizedek's office was not dependent on human relationships. Paul alludes to these circumstances in Hebrews 7:3: "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life [in that none of these things were recorded], but having been made like the Son of God, he remains a priest perpetually." So, too, Jesus' being God's High Priest does not result from any human connections; it is not because of his genealogy. While Jesus remained on earth as a man he could not become a Jewish priest at all, because the law covenant was still in effect until after his death and this limited the Jewish priesthood strictly to the members of Aaron's house in the tribe of Levi. But Jesus became a spiritual priest.

Moreover, the apostle Paul understood that Jesus could be perfected in this spiritual office only by being raised from a sacrificial death and exalted to God's right hand in the heavens, as is shown by the fact that Paul applies David's prophetic words concerning Melchizedek to Jesus Christ, who did not appoint himself or seek the honor, saying: "Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference

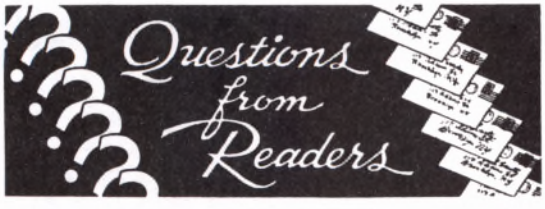
to him: 'You are my son; I, today, I have become your father.' Just as he says also in another place: 'You are a priest forever according to the manner of Melchizedek.' " —Heb. 5:5, 6.

So, having proved his faithfulness, Jesus, by his death and resurrection to the heavens, was shown to be worthy of both a priesthood and a kingship far superior and far grander in scope than those exercised by the Levitical priests and the Judean kings. These heavenly functions of Jesus are embodied in the covenant for a kingly priesthood.—Heb. 7:4-17.

With Christ in the heavens, the Scriptures show, there will be associated 144,000 associate rulers taken from among mankind. To his apostles, who were the first ones of that group to cherish such an upward calling, he said on the evening before his death: "I make a covenant with you, just as my Father has made a covenant with me, for a kingdom." (Luke 22:29, 30) These 144,000 Kingdom heirs are not direct descendants of King David and so not natural heirs to his throne. They are not taken into the covenant made with David for a kingdom. However, as David ruled over the twelve tribes of natural Israel, they will share with Christ in ruling over those pictured by the "twelve tribes of Israel," namely, all the world of mankind that will live on earth during their thousand-year reign.

These joint heirs with Christ become kings and priests, not by reason of natural inheritance, but because of God's choosing and anointing of them. They become, as the apostle Peter said, "a royal priesthood." (1 Pet. 2:9) With Christ they become ruling priests, such as are described in the covenant for the kingly priesthood. Of them it is written: "They will be priests of God and of the Christ, and will rule as kings with him for the thousand years." —Rev. 20:6.

What, then, of the Davidic covenant for the earthly kingdom? Has it come to an end? Not at all! As foretold through the angel Gabriel, Christ rules "as king over the house of Jacob *forever,* and there will be no end of his kingdom." But that kingship is exercised from the heavens and by one who is also designated by God as priestly ruler, by virtue of the provisions of the covenant for the kingly priesthood. And for how long? He is "a priest forever according to the manner of Melchizedek." So the covenant for the Davidic kingdom and the covenant for the heavenly kingly priesthood work together to ensure a new system of things for the benefit of mankind that will far excel anything that man has yet experienced.



● Does the scripture at Isaiah 61:1, 2 constitute the ordination of the "other sheep"?—L. H., U.S.A.

Isaiah 61:1, 2 reads: "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."

Note here that the prophet says that he has been anointed by Jehovah's spirit. Jesus applied this prophecy to himself but only after he had been anointed by God's holy spirit at the Jordan at the time of his baptism. (Luke

3:21, 22; 4:17-21) His body members are also anointed with Jehovah's spirit at the time of their being begotten by Jehovah to be sons of God. They become members of the body of Christ, the Anointed One.—2 Cor. 1:21, 22.

The "great crowd" of "other sheep" mentioned and described at John 10:16 and Revelation 7:9 are not anointed by Jehovah's spirit even though they do have a measure of his spirit, and hence Isaiah 61:1, 2 does not constitute their ordination to preach. However, they are ordained of Jehovah God to be his ministers and certainly they are not ordained to do something different now from what the spiritual remnant are anointed to do. So they could properly quote Isaiah 61:1, 2 as setting out the *work* in which they are commissioned to share as ordained ministers.

Jehovah God's command to all those dedicating themselves to him to preach the "good news of the kingdom" constitutes the terms of the ordination of the "great crowd" of "other sheep." (Matt. 24:14) The command of God regarding the responsibility to preach is in the Bible for anyone to read, but this commission does not constitute anyone's ordination until after one has studied God's Word, gained accurate knowledge, dedicated himself to God, for the doing of his divine will, and then symbolized that dedication by water baptism. Thus the "great crowd" of "other sheep" have their ordination from God by virtue of his command to dedicated Christians to preach the Kingdom good news, and Jehovah also backs them up with his holy spirit, just as his spirit was upon the pre-Christian prophets and witnesses.

● What apparently was the reason for the angel with whom Jacob wrestled to touch "the socket of Jacob's thigh joint by the sinew of the thigh nerve" so that he limped upon his thigh?—J. K., U.S.A.

The angel's touching Jacob's thigh may have been for the reason that Jacob would not be overly exalted over having actually grappled successfully with an angel, wresting a blessing from him. So the angel touched Jacob's thigh and his "thigh joint got out of place," causing Jacob to limp ever afterward. (Gen. 32:24, 25, 32) That was something to keep him lowly, to show that this victory was not in his own strength and that the angel had superior power. It would be similar to the "thorn in the flesh" that God did not remove from afflicting Paul, the apostle of Jesus Christ, that he "might not be overly exalted" because of the supernatural visions and revelations and other spiritual blessings he received from the Lord. —2 Cor. 12:1-7.

ANNOUNCEMENTS

FIELD MINISTRY

Men of faith turn to God for guidance. Regularly they talk to God in prayer, and they walk with God by ordering their lives in harmony with his Word. During August, Jehovah's witnesses will continue to help others to appreciate the wisdom of walking and talking with God by presenting to them the 704-page Bible-study aid *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, along with a booklet, on a contribution of 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 30: Loyalty to Jehovah's Organization. Page 464.

September 6: Proving Faithful in Small Matters. Page 470.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 15, 1964
Semimonthly

THE IDENTIFYING MARK OF LOVE

"LOVE NEVER FAILS"

AVOID THE ENSNARING FEAR OF MAN

WHO HOLDS THE RIGHT TO WORLD GOVERNMENT?

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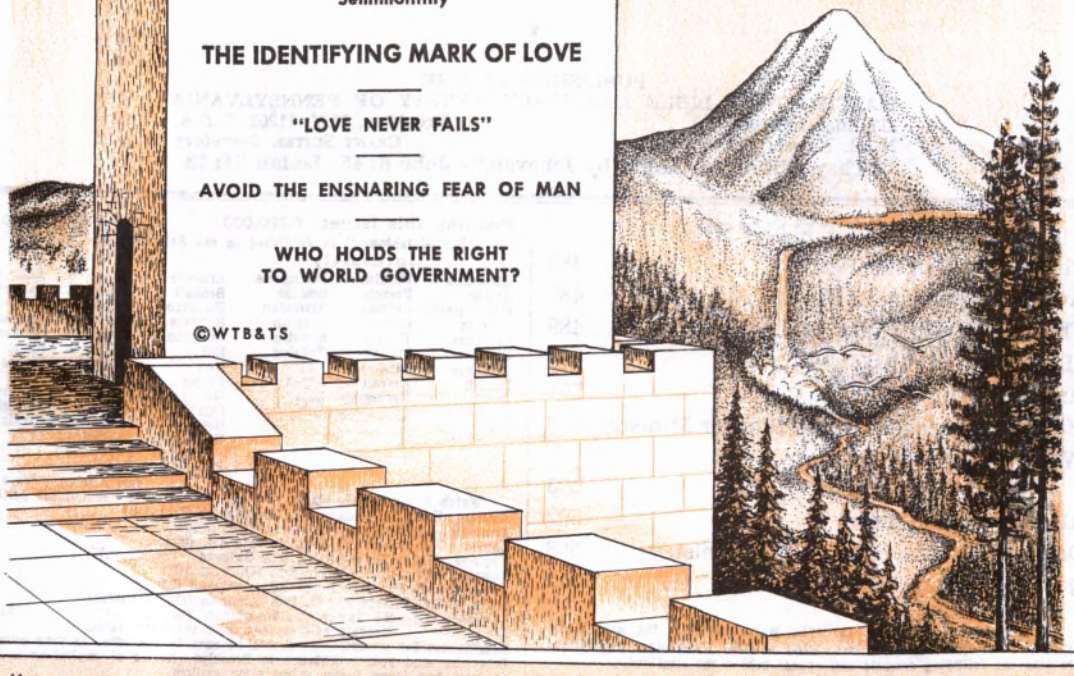

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Announcing JEHOVAH'S KINGDOM
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Those who PURSUE PEACE

IF YOUR heart yearns for a time when the earth will be free from the ravages of war, the inspired words, "Seek peace and pursue it," are timely words for you. (1 Pet. 3:11) It is not just a matter of seeking to be at peace with one's fellowman, but we must first come to be at peace with God, harmonizing our lives with his Word. Then we will find that we are able to live at peace with our fellowman, and we will come in line for life in God's peaceful new system of things, now near at hand.

So it is with keen interest that lovers of peace read what God's own Word the Bible foretold would take place in our day: "And he [Jehovah God] will certainly render judgment among many peoples, and set matters straight respecting mighty nations far away. 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."—Mic. 4:3.

In bringing about a fulfillment of these words one might expect the clergy to be taking the lead in responding to God's direction, but the facts show that religious leaders have repeatedly given their blessing to the wanton butchery of human life. The backing that Adolf Hitler received from the Catholic and Lutheran clergy is a well-known part of the modern record. The same is true of support given by the Vatican to Fascist Mussolini; and the Protestant clergy worldwide have shown no less willingness in praying for the success of war waged by their respective countries.

Neither have "non-Christian" religious leaders been less enthusiastic in this regard. In countries such as Japan the Shinto and most Buddhist groups played an important part in conditioning the minds of the people to believe that the wholesale slaughter of humans in another land was the will of the gods, and that to die for the emperor was the greatest honor a man could have. No wonder that in "Christian" and "heathen" lands the confidence of the masses in the religious leaders who pray for peace on the one hand and bless war on the other has been badly shaken.

Understandably, the Bible book of Revelation clumps all such false religion together under the symbol of a woman drunk with human blood, calls her "Babylon the Great, the mother of the harlots and of the disgusting things of the earth," and says that she bears responsibility for the blood of "all those who have been slaughtered on the earth."—Rev. 17:5, 6; 18:24.

Disappointing as this failure of religious leaders has been, there are Christians around the world who have remained free from this bloodguilt and who heed God's command to pursue peace, conforming their lives to his command to "beat their swords into plowshares." On this the *South African Voice* of April 5, 1964, comments: "The stand taken by the churches in South Africa on the matter of military service . . . has changed to such an extent that actually only one religious group remain adamant in its 'rebellion' against [it]. . . . From intensive research by Die STEM it appears that only the Witnesses of Jehovah still positively refuse to endorse military training and compulsory military service . . . [They] remain uncompromising in their stand against military training or waging war."

Actually, Jehovah's witnesses are not in "rebellion" against the activities of any government, but they do maintain uncompromising neutrality as to the world's political and military affairs, as they follow the Scriptural injunction to 'seek peace and pursue it.' They are not pacifists. They do not oppose any government's program of military conscription or demonstrate against it, but they submit themselves to God's arrangement of things. Of them the Bible says: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly."—2 Cor. 10: 3-5.

In commenting on this position of Jehovah's witnesses at the time of the sentencing of a young member of this group recently to five years in prison in the United States, an item published in the *Evening Journal* (Wilmington, Delaware, March 5, 1964) frankly said: "It is true that this religious group does not protest such treatment at the hands of the federal government and expects to be persecuted for its beliefs, but what does it do to us, the rest of society, to condemn a man for five years because of the character of his religious convictions?

"This issue goes to the heart of our Constitution and the civil and religious liberties it proclaims. It is an issue which doubly pricks our conscience because of the high integrity and exemplary life of young men like Mr. Silvernail, and because there is such universal agreement these days that the world could not survive another all-out war. . . . It is important to realize that for some people religious conviction goes deep enough that their conscience does not permit them to cooperate with *any* part of the system of war and preparation for war." They conscientiously heed the Bible's command to pursue peace.

Their pursuit of peace goes far beyond avoiding involvement in the wars of the nations of the world. Following the sound counsel of God's Word enables them to prevent personal misunderstandings from giving rise to lasting resentment and a spirit of uncooperativeness. It makes it possible for them to work out domestic problems in such a way that family ties are strengthened. Because they have been made new in the force actuating their minds, they are not drawn into the world's racial squabbles and its economic strife. They enjoy a worldwide unity that knows no social, racial or national distinctions. So it is as a united people that they carry to people everywhere the good news concerning the kingdom of God, by which God himself will make "wars to cease to the extremity of the earth."—Ps. 46:9; Eph. 4:20-24.

You, too, can enjoy such peace. It is the lot of those who listen and submit to the judgments of "the God who gives peace." (Rom. 16:20) This you can do by studying his Word, sharing its truths and associating with those who have proved themselves to be the friends of peace.

AVOID the Ensnaring FEAR of MAN

OFTENTIMES it is impossible to please both man and God. A marriage mate, business associates or other persons may want you to do something that is not in harmony with what God says in his Word. In such instances you must make a choice. You must choose whether to serve God or to do what some human associate wishes.

Sound reasoning would dictate putting the will of God first, thereby seeking his favor rather than man's. But when faced with the actual decision, so many persons kowtow to the wishes of men. The fear of an angry marriage mate, enraged relatives, or the ridicule of friends paralyzes sound reasoning. A person may begin to rationalize that being on good terms with fellow humans is of primary importance. This reasoning, in turn, gives birth to unscriptural compromise. It is just as the Bible says: "Trembling at men is what lays a snare."—Prov. 29:25.

Can you resist this snare of doing what your friends and companions may want, rather than what God says you should do? Do you value God's approval more than man's? These are searching questions that a Christian must face squarely, for Christianity is not a popular way approved by the majority. In fact, the founder of Christianity, Jesus Christ, said that if you follow him, people will "reproach you and persecute you and lyingly say every sort of wicked thing against you."—Matt. 5:11; 7:13, 14.

OPPOSITION WITHIN FAMILIES

Jesus warned that the teachings of God's Word would cause divisions even in households and within families. "Do not think I came to put peace upon the earth," he said. "I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Matt. 10:34-36.

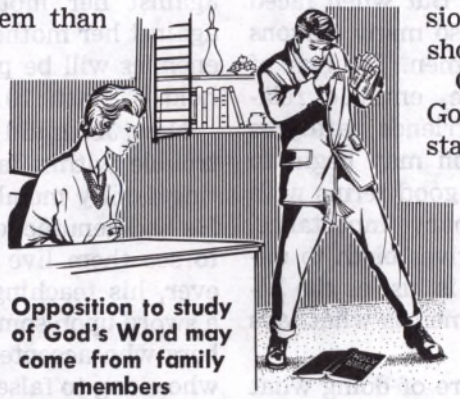
Now, Jesus did not go around stirring up trouble within families, intentionally setting family members against one another. He had genuine love for people and wanted to see them live together in peace. However, his teachings did have the effect of a sword upon some families, dividing members who accepted Bible truth from those who clung to false religious traditions. This was not the fault of Jesus or the minister bringing his teachings, but the fault rested with the family members who refused to examine their traditional religious ideas in the light of God's inspired Word. They are the ones who stirred up trouble and fought against those who wanted to study the Bible.

OBJECTION TO BIBLE STUDY

Therefore, it is not surprising today that a person meets opposition from friends and relatives when he begins to study the Bible regularly. Perhaps this has happened to you. You may be enjoying a weekly home Bible study conducted free of charge by a helpful minister. Never before have you learned so many good things from the

Word of God. But when relatives and friends found out that you were studying the Bible they may have ridiculed and made cutting remarks. Some may have vehemently objected, even going to the extreme of threatening you with unpleasant consequences unless you gave up the study.

This opposition calls for a difficult decision on your part. You realize that what you are learning is the truth of God's Word and that it is God's will for true Christians to take in this vital information. But what will you do? Will you give up the study because of fear of displeasing relatives and neighbors? Are you more concerned with pleasing them than with pleasing God?



Opposition to study of God's Word may come from family members

It takes real courage and love for God to avoid succumbing to the ensnaring fear of man. This is especially true when opposers are members of one's own family, and their animosity threatens to break up the home and sever family relations. Under such circumstances one may be tempted to rationalize that God does not expect us to study his Word if it would endanger these natural family ties.

But is that what Jesus said? After he explained that one's "enemies will be persons of his own household," he went on to say: "He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." And, on another occasion, he emphasized the degree of the love one must have for him by saying: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple."—Matt. 10:37; Luke 14:26.

Now, Jesus did not mean that Christians must literally hate their relatives, but, rather, that they must love God *more* than father, mother, wife, children, brothers, sisters, or even their present earthly life. This means that your love for God and his Word must be so strong that even close fleshly relatives will not be allowed to interfere with your study of the Bible. It is true that children are commanded to respect their parents, and husbands and wives are instructed to love one another, but when it comes to a decision of whom to obey, God should come first.

Only this greater love for God can strengthen you to stand up fearlessly for what you know to be right. It will fortify you to avoid the ensnaring fear of man, enabling you to withstand the objections of relatives and neighbors. As the apostle of Jesus Christ said: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint."—1 John 4:18.

REWARDS FOR FEARLESSNESS

It is helpful to consider the benefits of avoiding the ensnaring fear of man. First, you will have a clear conscience because of knowing that you are doing the right thing, that which is pleasing in God's sight. In addition, some of those that oppose may come to respect your steadfastness and, in time, may themselves see the value of Bible study. But if you give up a study of God's Word when opposition arises, how will friends and loved ones be helped to appreciate that accurate knowledge of the Bible is of life-and-death importance?

To give in to their wishes because of fear of what they may think is really showing lack of concern for their welfare. It is like giving in to the wishes of family members who have an excessive craving for alcohol. They may like you for providing them with drink, but is this the way to help them to lead successful lives? Would it not be much better to stand up to their wrath and threats in hope of helping them to overcome their weakness? Certainly you will agree that the endurance of all their opposition would be well worth the possibility of seeing them cured.

Similarly, is it not worth enduring the hostility of friends and relatives in hope that they may have a change of heart and accept the life-giving waters of Bible truth? You will never help them by fearing what they think of you. Neither will you help yourself; for not only will your conscience be plagued for being pressured into compromising, but you will lose God's favor as well. How happy you will be if you avoid the ensnaring fear of man!

SPEAKING THE TRUTH

But perhaps you have received little or no opposition to studying the Bible in your home. Now, however, you realize that a Christian is under obligation to speak Bible truths to others. Jesus Christ set the example in doing this, "journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." And the Bible says that, in following his example, the apostle Paul taught "publicly and from house to house." —Luke 8:1; Acts 20:20.

Today, however, speaking publicly to others about the Bible is not popular. But then, it was not in the first century either. Jesus and his apostles were scorned, abused, and considered misguided fanatics and subversives because of their preaching. (Matt. 10:22; Luke 23:2, 3; John 15:18; Acts 5:40) Do you hold back from speaking Bible truth publicly because of fear of similar abuse? Do you fear that friends and neighbors will ridicule you, and that relations with business acquaintances may be jeopardized? Has fear of losing prestige among men paralyzed you into spiritual inactivity? It can if you allow it to.

This is evidenced by the fact that not all who heard the truth about Jesus Christ in the first century had courage to speak it. "Many even of the rulers actually put faith in [Jesus]," the apostle John observed, "but because of the Pharisees they would not confess him, in order not to be expelled from the synagogue; for they loved the glory of men more than even the glory of God."—John 12:42, 43.

Apparently those prominent men were convinced that Jesus was the promised Messiah, but, because the question of his Messiahship was highly controversial, they were fearful of making a public expression that might make them unpopular. The influential religious Pharisees had vehemently condemned Jesus as an impostor, and were endeavoring to stir up the people against him. So because those rulers feared what men thought of them more than God's judgment, they remained silent about their faith in Jesus.

True religion today is likewise a highly controversial subject. To preach clear Scriptural truths—such as that God's name is Jehovah, his kingdom is a government that will soon destroy all earthly governments and bring lasting peace, that Jesus is not equal with God, man's soul is not immortal and there is no hellfire—is to open one to ridicule and criticism by those holding unscriptural, traditional ideas. —Ps. 83:18; Isa. 42:8; Dan. 2:44; John 18:

36; Ps. 72:5-8; John 8:42; 13:16; 14:28; Ezek. 18:4; Eccl. 9:5, 10; Acts 2:32.

But if one remains quiet about his faith because of fear, what will Jesus think of that person? Listen to what he said: "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in the heavens."—Matt. 10: 32, 33.

How vital it is, then, to avoid the ensnaring fear of man! That snare is death-dealing, while, on the other hand, "he that is trusting in Jehovah will be protected." (Prov. 29:25) True, it takes courage to face up to opposition, but Jehovah will protect those servants of his that do. Read the twenty-sixth chapter of Jeremiah. Observe how Jeremiah fearlessly continued preaching even in the face of threats upon his life, while the contemporary prophet Urijah "became afraid and ran away and came into Egypt." What was the outcome? Jeremiah, who trusted in Jehovah, was protected, but Urijah, who trembled at men, was sought out from Egypt by King Jehoiakim, "who then struck him down with the sword and cast his dead body into the graveyard." How true it is that trembling at men is what lays a snare, but he that trusts in Jehovah is protected!

LIVING THE TRUTH

It is not easy to live a Christian life in this evil world. You probably have found this to be so. The Christian apostle Peter certainly did. Because he knew that it was right and proper to associate with both Jews and Gentiles, when he visited Antioch he ate and fellowshiped with the non-Jews there. But when certain men arrived from Jerusalem who were strongly prejudiced against associating intimately with Gentiles, Peter, in fear of what they might think, withdrew and no longer kept company with the Gentile Christians. Because of this compromising action Peter was not living the truth, and the apostle Paul said that "he stood condemned."—Gal. 2:11-14.

It is just as easy today to be ensnared by fear of what others might think. For instance, you may be working in an office and someone may come around collecting money for a cause for which it would violate your Christian conscience to contribute. Everyone else may give; some perhaps because of a genuinely generous spirit. Others contribute because they feel they are being watched, and want to make a good impression. But what about yourself? Will you violate your Christian conscience so as not to be different?

You will face many similar circumstances that will necessitate avoiding the fear of man. An employer may expect you to cheat the customers, or misrepresent his products. He may claim it is a profitable business practice, and that practically everyone else does it. Nevertheless, it is cheating and, therefore, is unchristian. Will you hesitate to tell your employer you can be no part of such practices, or because of fear of displeasing him and perhaps losing your job, will you unresistingly sink into unprincipled worldly ways?

It takes courage to live in harmony with Bible truth and to avoid fearing what men may think of you. But always remember that if you trust in Jehovah, he will protect you. You have his word for it. "For he has said: 'I will by no means leave you nor by any means forsake you.' " So "be of good courage and say: 'Jehovah is my helper; I will not be afraid. What can man do to me?' "—Heb. 13:5, 6.

THE IDENTIFYING MARK OF *Love*

"By this all will know that you are my disciples, if you have love among yourselves."
—John 13:35.

"LOVE is eternal." The wedding ring given by Abraham Lincoln to his bride bore that inscription. Just what construction they placed upon that phrase may be uncertain, but those words contain the element of truth. "God is love," says 1 John 4:8, and God has always existed. "In number his years are beyond searching." (Job 36:26) Thus Jehovah and the quality of love extend back into the infinite past. Further, throughout eternity love will exist, for God himself is without beginning and without end.—Ps. 90:1, 2; Rev. 10:6; Hab. 1:12.

[2] Man, created in God's image, possesses the attribute of love. (Gen. 1:26) Of course, not all men manifest this quality in their daily dealings. Christians, however, are led by God's spirit. They do show love, "because the love of God has been poured out into our hearts through the holy spirit, which was given us." (Rom. 5:5) In fact, Christians have the prospect of everlasting life and so they will, if forever faithful to God, be able to display true love eternally. But the love they evince makes them stand out right now in this loveless old world, identifying them as Christ's followers.

[3] "By this all will know that you are my disciples," said Jesus, "if you have love among yourselves." (John 13:35) Love permeated the attitudes and dealings of early Christians. So true was this that among the pagans primitive Christians were particularly known for their brotherly love. In his *Apology,* Tertullian cites the words of such worldlings: " 'Look,' they say, 'how they love one another . . . and how they are ready to die for each other.' " This same brotherly love is evident among true followers of Christ today; it serves to identify them. Before all the world, amid its turmoil and lack of love, at the Divine Will International Assembly in 1958, Jehovah's witnesses by the thousands endorsed a Resolution that declared in part:

1. Can it be said that love is eternal? Why?
2. Why is it possible for Christians to show love? For how long will faithful Christians be able to display it?
3. (a) What quality identifies Christ's disciples, and what evidence of it among early Christians did Tertullian give? (b) How have Jehovah's witnesses committed themselves to showing brotherly love?

"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 to war against one another any more, but we will walk in God's paths in peace, unity and brotherly love." Their actions have been consistent with their firm resolve and have been in keeping with Paul's admonition: "In brotherly love have tender affection for one another." (Rom. 12:10) The love Jehovah's witnesses have for one another identifies them as Christ's followers. But how do they further compare with early Christians?

DISPLAYING BROTHERLY LOVE

[4] In ways large and small early Christians showed genuine love and concern for one another. For example, when Peter, Paul or John penned inspired letters to fellow believers, did they not send along their own Christian greetings? Yes, but what of others? Why, Christians in Rome, in Corinth, in Philippi and elsewhere had the divinely guided letter writers include their loving greetings to fellow servants of God in other parts of the world. (Rom. 16:21-23; 1 Cor. 16:19-21, 24; Phil. 4:21, 22; 1 Pet. 5:13; 3 John 14) All of this reveals that a bond of love existed among early Christians. But it was not unlike the binding ties between Jehovah's witnesses today. How often have their Christian love and greetings been sent from one congregation to another, even bridging the oceans, circling the globe! Assuredly, as in ancient times, so, too, in our own day true Christians have intense love for one another.—1 Pet. 1:22.

4. Name one thing revealing that a bond of love has existed among Christians in ancient times and in our own day.

[5] Early Christians sometimes held what were known as "love feasts." (Jude 12) The Bible itself does not describe them. However, some say they were occasions when materially prosperous Christians held banquets to which their poor fellow believers were invited. Together the fatherless, the widows, the rich and the less fortunate shared a bountiful table in a spirit of brotherhood. These "love feasts" seemingly flourished even among apostate Christians until, because of associated abuses, they were abandoned entirely. Yet, among true early Christians in general, we may be certain that, whatever was their nature, these feasts were attended by the display of brotherly love. No, they were not obligatory. The Scriptures do not make them so and hence such "love feasts" have not been revived by true Christians today. But in our own time, at conventions of Jehovah's witnesses, opportunities exist for spiritual brothers and sisters to meet together in love, to take literal meals together in assembly cafeterias and especially to share rich spiritual fare in common. —Mal. 3:10.

[6] Early Christians held congregational meetings and, when they assembled together, they encouraged one another. (Heb. 10:24, 25) Their association at these gatherings was pleasant and highly beneficial. Tertullian, who was converted about 190 C.E., wrote concerning Christians of his time: "We meet in gathering and congregation to approach God in prayer . . . We meet to read the books of God." Surely early Christians recognized the value of association together at meetings as well as at other times. Why, what would have been the experience of Corinthian Christians, for example, had they associated socially

5. (a) According to some, what were "love feasts"? Were they obligatory? (b) What opportunities for Christians to meet together in love exist in our day?
6. (a) Describe early Christian meetings. (b) What double benefit resulted from Christian associations?

with the many immoral inhabitants of their city? Of Corinth, *The Encyclopædia Britannica* states: "The traditions of licentiousness and sensuality associated with the worship of Aphrodite . . . increased the natural tendencies of a great city to wickedness and wanton luxury." (11th edition, Volume 7, page 151) That was Corinth of Paul's day. True Christians there who acted with wisdom surely took to heart his inspired words: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) They maintained Christian associations and this brought a double benefit. It served as a protection and also undoubtedly built up a warm family spirit, one of brotherly affection, among those early Christians.

[7] Today the Christian witnesses of Jehovah meet together regularly in congregational assembly to consider the Holy Scriptures. They thereby aid and encourage one another. And, since they live in a world filled with immorality, they watch their associations. Whereas bad associations spoil useful habits, good associations will engender good habits. Such associations serve as a protection and they produce a warm family spirit within the Christian congregation of today. As Christians associate socially on occasion they should discuss things that are upbuilding. When visiting one another, why focus attention solely on a television set? Why not share experiences, play Bible games or have Bible quizzes? Perhaps married persons, young and old, and their children enjoy being together for a pleasant evening from time to time. Fine! What a wonderful opportunity for group study of God's Word, perhaps in preparation for the weekly congregational study of *The Watchtower!* Enjoyable? Of course! And it will also serve to draw such persons closer together in Christian love. But, never let these gatherings deteriorate into regrettable occasions that dishonor God!—1 Cor. 10:31; Eph. 5:3-5.

[8] Another factor contributes toward brotherly love and the warm family spirit among Christians. What is that? All of Jehovah's servants pray to Him, the one true God. Wherever they are on earth, their thoughts and voices ascend to the one heavenly Father in prayer. No wonder they are unified! (Eph. 4:4-6) They pray in the same manner, through Christ, regarding matters approved by God. (John 14:6, 14) They therefore have the assurance that, "no matter what it is that we ask according to his will, he hears us." (1 John 5:14) Modern-day Christians mention one another often in prayer, as did early Christians. (Col. 1:9; 2 Thess. 1:11; 2 Cor. 9:14; Phil. 1:3-5; Philem. 4; Rom. 1:9, 10) Not only did Paul mention fellow believers in his supplications, but he properly made the request: "Carry on prayer for us." (Heb. 13:18; 2 Cor. 1:11; Rom. 15:30) Of course, as do Christians of modern times, first-century believers joined in prayer when they met together. For example, on one occasion when Paul met at Miletus with the older men of the congregation of Ephesus "he kneeled down with all of them and prayed." Now take note of the deep love exhibited as the account continues: "Indeed, quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed him, because they were especially pained at the word he had spoken that they were going to behold his face no more." Do Christians display brotherly love? Eloquently

7. (a) Why should Christians watch their associations today? What will good associations produce within the Christian congregation? (b) Offer suggestions that will be of benefit if applied when Christians associate socially.

8. (a) What factor contributes toward brotherly love and the warm family spirit among Jehovah's witnesses? (b) What incident involving Paul shows whether Christians have brotherly love or not?

indeed this incident answers Yes! How intensely those Christian overseers showed their love of the faithful apostle Paul! —Acts 20:16-18, 36-38.

LOVE PREVAILS OVER SUFFERING

[9] Through love and prayer early Christians maintained unity and remained strong despite persecution and trial. Why, they even made the matter of love a subject of prayer to Jehovah. Note the words of Paul to the Philippians: "For God is my witness of how I am yearning for all of you in such tender affection as Christ Jesus has. And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment." (Phil. 1:8, 9) That love truly did abound among faithful Christians of the first century is unquestionable. However, did they care more for family and friends than for integrity and constancy in doing the will of God? Never! Above all else came their love of God. With it there was willingness to give up life itself in faithfulness, should circumstances demand such a sacrifice. No, it was not easy to witness the bloody or flaming deaths of beloved fellow Christians, or to face the same personally. But in all they suffered those early Christians had the assurance of the love of their brothers and especially of the all-important love of their faithful God, Jehovah.

[10] For the burning of Rome in 64 C.E. the populace in general held Nero responsible. He, in turn, attempted to fix blame upon the despised Christians. Says Tacitus in his *Annals:* "Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty, and on the evidence of such men a number of Christians were convicted, not indeed on clear evidence of their having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts, and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive; and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night."

[11] This is but one example of the terrible persecution experienced by first-century followers of Christ. Yet, suffer and die though they might, with their undaunted love for God, those faithful Christians could never lose God's love for them. To them, as well as to their twentieth-century brothers and sisters in the Christian family, apply the words of Paul written to believers in Rome about eight years before the great conflagration: "For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:38, 39) Today, too, Christians suffer. But, though they are objects of opposition in the home, though they languish in the prison of the enemy, though they endure hardship in some Siberian slave labor camp, though they are brutally treated by their persecutors, from around the earth comes to them the love of their fellow servants of Jehovah and, from the heavens, the unfailing love of God. Even death in faithfulness cannot separate them from God's love. In the face of all this, what adversary can really prevail?—Matt. 10:28.

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9. Among early Christians, what love came first? What assurance did they have?

10. How were Christians affected by the burning of Rome in 64 C.E.?

11. What love could faithful Christians not lose? How did Paul express this? What of Christians today?

12 Not only when in the crucible of persecution do Christians show concern and love for one another. In their daily affairs, under any and all circumstances, they give evidence of mutual love, brotherly affection. Early Christians regarded one another as brothers and sisters. (Acts 9:17; 21:20; 1 Cor. 1:1; 16:12; Rom. 16:1; Jas. 2:15; Heb. 13:23) Commenting on the indignant attitude of unbelievers toward Christians in his day, Tertullian said: "Yes, their indignation at us for using among ourselves the name of 'Brothers' must really, I take it, come from nothing but the fact that among them every name of kinship so far as affection goes is false and feigned." As in the early days of Christianity, so today true followers of Christ consider one another as brothers and sisters. They show respect for fellow Christians, old or young. (1 Tim. 5:1, 2) Among them barriers of nationality or race do not exist. Truly, they "have intense love for one another."—1 Pet. 4:8.

HOW LOVE BUILDS UP

13 "Love builds up," wrote Paul. (1 Cor. 8:1) Consider now how it does so. In the home, the Christian husband and head will show exemplary love, virtue and spirituality. If he displays love of righteousness, he will be virtuous. He will not be dishonest, thus setting a bad example for his wife and children. If he has true love of Jehovah and the righteous principles of God's Word, he will be a man of spiritual bent. His views and decisions will be based upon Biblical commands and principles. An atmosphere of spirituality will literally envelop his household. A loving husband will be considerate of his wife. He will not make disparaging remarks about her, as some worldly men do concerning their wives even in public. Instead, the Christian husband will build up his wife. He will compliment her when she cooks a fine meal and on other occasions. He will be considerate of her physical limitations, will seek her welfare and will strive to keep her abreast with him spiritually. He will not be so busy preparing talks, engaging in the ministry, discharging theocratic duties and doing other things that he neglects his wife and children unlovingly. With unfailing love, he will be a good provider of things material and spiritual. —1 Tim. 5:8; Eph. 5:25-29.

14 How can a Christian husband and father see to the spiritual needs of his wife and family? One way is by arranging and applying a reasonable, workable schedule for family study. What is more wonderful and upbuilding in the home than for a family to gather together regularly in the peace and quiet of their home to study God's Word? This practice certainly is in harmony with Scriptural admonition. (Deut. 6:4-9; Eph. 6:4) Family study of the Bible and Christian publications along with prayer will achieve a togetherness that will result in real happiness. Love will abound and true joy will prevail in such a family.

15 The loving wife is devoted and loyal. If she is a true Christian, she will follow Paul's counsel: "In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. . . . the wife should have deep respect for her husband." (Eph. 5:24, 33) A good wife's diligence in performing household tasks is one way to demonstrate her love. Another is by cooperating with her husband in training the children. As parents work together in this, love will increase. It will permeate the household and

12. How do Christians regard one another? What was Tertullian's testimony in this respect?
13. (a) How will the Christian husband show love? With what result? (b) What kind of a provider will a Christian husband be?
14. How can a Christian see to the spiritual needs of his family? What effect will this have?
15. How can a Christian wife demonstrate her love?

the spiritual interests of the family will be well served.—Prov. 31:10-31.

[16] But children can lovingly build up their parents, too. They can perform chores, as their parents direct. They can be helpful and thus show love. Then again, if they have the Bibles and Christian publications ready for the regular family study, think of the delight this will give their parents! Children can show how much they love Jehovah by their obedience to their parents. By it they show that they have love and respect for God and his Word. So, "children, be obedient to your parents in everything, for this is well-pleasing in the Lord."—Col. 3:20.

[17] Love also upbuilds in the congregation. It draws us to meetings and causes us to take part. Why? Because there we can sharpen up one another spiritually. Our presence encourages others. Our comments strengthen and edify them. (Prov. 27:17; Eccl. 4:9-12; Matt. 18:20) However, suppose, when we are at a congregation meeting, someone passes us without speaking. Will we quickly take offense, or will we display love? Perhaps this person has a weighty problem. He may be deep in thought. Now, really, what does he need? Not your coolness, surely, but your warmth, your love. Be loving and understanding. How much better this is than to think or speak ill of our brothers!—Col. 3:12, 13.

[18] We can also show love by rendering material assistance if our brothers are in need. We can manifest love by being hospitable. Showing hospitality, though, does not necessarily require that we have much in the way of material things. Think of how much one who is suffering as a Christian would appreciate a little spiritual fellowship. We should not become involved in matters that are strictly personal. We can relate encouraging experiences and talk of God's blessings now and of those to come. It takes no money to give of ourselves in this way. And yet, what is more precious than this—our love shown for our brother? Then, too, some are weak spiritually. By showing love we may be able to engender within their hearts a keener appreciation of their privileges. Perhaps we can study the Bible and Christian publications with them or train them in the ministry. So, be on the watch for opportunities to keep on showing brotherly love.—Heb. 13:1, 2.

16. In what ways can Christian children build up their parents? How can they demonstrate their love of God and respect for his Word?

17. (a) With respect to Christian meetings, what will love do? Why? (b) When at a congregation meeting how should we react if someone passes us without speaking?

18. Must we have much in a material way to show hospitality? How may we upbuild others by being hospitable?

KEEP ON SHOWING LOVE

[19] Above all else, we should maintain loyal love for God. We should stick with the organization He is using. Never leave it, for, in fact, there is nowhere else to go. God's truth is not found elsewhere. Let our attitude always be like that expressed by Peter at a time when many forsook Christ. The account tells us: "Owing to this many of his disciples went off to the things behind and would no longer walk with him. Therefore Jesus said to the twelve: 'You do not want to go also, do you?' Simon Peter answered him: 'Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God.' " (John 6:66-69) Be loyal, show love, and continue to build up a warm family spirit within the Christian organization. Those in a loving family delight to be together, to do things together. How fitting it is, then, that true Christians today lovingly work, pray and stay together as one happy family under God!

19. Why stick with God's organization? Whose attitude should we share?

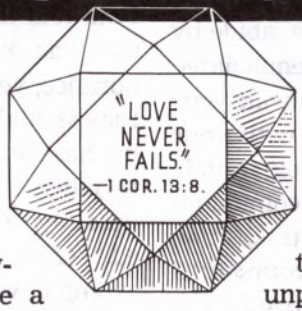
[20] In the difficult days ahead as this world draws ever closer to its end, as Christians we must have hearts turned toward Jehovah and hearts wide open toward fellow Christians new and old. Paul told the Corinthians: "Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us, but you are cramped for room in your own tender affections. So, as a recompense in return—I speak as to children—you, too, widen out." (2 Cor. 6:11-13) Let all show true love with hearts widened out.

[21] Recall the beautiful and prophetic love story of the Shulammite girl and her shepherd lover recorded in the Song of Solomon. What words did Solomon put into this damsel's mouth! They aptly apply to the love of the remnant of Christ's anointed followers for him, but there is much in them for all Christians to value. What a magnificent appraisal of unfailing, loyal love we have in the Shulammite's words: "Place me as a seal upon your heart, as a seal upon your arm; because love is as strong as death is, insistence on exclusive devotion is as unyielding as Sheol is. Its blazings are the blazings of a fire, the flame of Jah. Many waters themselves are not able to extinguish love, nor can rivers themselves wash it away. If a man would give all the valuable things of his house for love, persons would positively despise them." (Cant. 8:6, 7) How truly valuable and lasting is love!

[22] Each Christian owes his fellowman a debt, one that can never be paid in full. "Do not you people be owing anybody a single thing," said Paul, "except to love one another; for he that loves his fellow man has fulfilled the law." (Rom. 13:8) All your life you will owe others love. So, walk in ways of love, the quality that identifies true Christians. Remember, love will go on forever. As a Christian show true love now and it will be eternally yours to express in the marvelous new order promised by the loving God, Jehovah.

20. What will be needed in the difficult days ahead?
21. How valuable and lasting is love, according to the Shulammite girl?
22. Each Christian owes what debt? Can it ever be paid in full? Why?

"Love Never Fails"



LOVE is like a priceless gem, a diamond with many facets. It is beautiful any way you look at it. In fact, it has been said in verse: "Youth's for an hour, Beauty's a flower, But love is the jewel that wins the world." Like a diamond with numerous reflecting surfaces, love has ever so many aspects, all good, all desirable, all touching and heartwarming. But, at first, love may be compared to an unpolished though precious stone. The latent ability to draw others, to bless them, to warm them, is there, in an unpolished state. How may we polish it to increase its luster? As Christians, how may we take this diamond in the rough, as it were, and make it glisten with resplendent beauty? Well, first we

1. To what may love be compared? What must be done to increase its beauty?

must shine the light of God's Word upon the gem of love.

[2] Jehovah excels in showing love. For thousands of years and despite the waywardness of mankind, faithfully, unfailingly, the Creator has demonstrated this superlative attribute—all this, though it has been undeserved. Jehovah "makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." The Most High has been "kind toward the unthankful and wicked." To all this Jesus Christ could attest in his sermon on the mount. (Matt. 5:45; Luke 6:35) Actually, both Jehovah and Christ have displayed great love in connection with the ransom. "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) And Jesus told his followers: "No one has love greater than this, that someone should surrender his soul in behalf of his friends." (John 15:13) Jesus Christ did just that for sheeplike ones, in keeping with his own words: "I am the fine shepherd . . . I surrender my soul in behalf of the sheep." (John 10:11, 15) What marvelous examples of love we have in Jehovah and His Son!

[3] To have Jehovah's favor, we must, like God and His Son, show love. (1 John 3:21-23) True Christians, therefore, abide by the two great commandments enunciated by Christ: " '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. The second, like it, is this, 'You must love your neighbor as yourself.' " (Matt. 22:37-39) To show such love is possible for Christians, for they have God's spirit and produce its fruits, one of which is love.—Gal. 5:22.

2. (a) Despite what has Jehovah shown love? (b) How have God and Christ displayed love in connection with the ransom?

3. To have Jehovah's favor, what quality must we display and toward whom?

[4] Love is a quality that beggars description. It defies thorough definition. Yet, under inspiration, Paul wrote of it: "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." (1 Cor. 13:4-8) It is easily seen that love could not repel, but must attract. It would naturally attract, drawing persons together. This it has surely done in the New World society of Jehovah's witnesses, unified as it is worldwide. But let us now carefully examine the various aspects, the several facets, of this gem, love.

"LOVE IS LONG-SUFFERING AND KIND"

[5] Paul said, "Love is long-suffering and kind." To be long-suffering means that we will put up with the weaknesses and imperfections of others. Jehovah has done so, and for many it has meant salvation. (Rom. 2:4; 2 Pet. 3:9, 15) Naturally, he does not endlessly tolerate wrongdoing. Paul told the idolatrous Athenians: "True, God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed." (Acts 17:29-31) Following the divine example, we should be patient with others who may be slower physically or mentally,

4. What is love, according to Paul?

5. (a) Jehovah's long-suffering has meant what for many? Does He endlessly tolerate wrongdoing? (b) In what ways can we be long-suffering?

perhaps because of advanced age. Love looks for ways of showing sympathetic consideration. That does not mean that we must continuously put up with wrongdoing or that we ourselves will violate Scriptural principles. However, some things may be done one way or another. No Biblical principle is involved. Why insist that ours is the only way in such cases? That might only lead to unloving acts, disputes and loss of happiness. (1 Cor. 9:22) That we should be patient and forgiving was emphasized by Jesus, who told Peter to forgive "not, Up to seven times, but, Up to seventy-seven times." (Matt. 18:21, 22) So, we may well ask ourselves: "Do I really exercise patience? Am I sympathetic? Do I put myself in the place of another? Do I forgive?" If you are long-suffering and can answer Yes, this facet of your love must shine brightly!

[6] But what of kindness? Love is kind. There are works of human kindness and in times of disaster persons will often respond in humanitarian ways. The inhabitants of Malta showed shipwrecked Paul and others "extraordinary human kindness." (Acts 28:2) However, they did not do so because Paul was a minister of Jehovah God. They simply showed beneficence, though abundantly so. Today when calamity strikes, many respond with "human kindness." They help their suffering fellowman. For example, in February, 1953, disaster struck the Netherlands when dikes broke and the land was inundated. One writer said, reviewing this and similar occurrences: "Sometimes it can happen that the public is too generous. Sufficient blankets were donated to the victims of the Netherlands floods to cover the entire Dutch nation for a year." When hardship besets their spiritual brothers and sisters somewhere in the world, kindness and love move true Christians to action. Material things, clothing and needed items are donated by fellow believers in lands not affected. But Christians make it their life's work to show kindness, not only in material but especially in spiritual ways. They use their time and resources, they expend their energies, in acts of kindness and love, aiding persons in a spiritual manner through their ministry. So the dedicated Christian does not limit himself to occasional philanthropy or temporary humanitarianism, passing "human kindness." His is a life of kindness.—1 Tim. 4:16.

[7] Now, suppose you are at the congregation meeting place, the Kingdom Hall. As you look about, what do you see? Greeting you are smiling faces. Only occasionally may you detect another slight sentiment. Courageously, your Christian sister who lives in a divided household hides the pain she has experienced. When she returns home unpleasantness may confront her. Perhaps her attendance at this peaceful, spiritually upbuilding meeting has come about at the expense of no little unhappiness. She shed tears before leaving home because of an opposing mate, though you may never know it. What love and concern you would express toward this one of God's "sheep" if you but knew her circumstances! How your heart would go out to her! Surely you would not ignore her or say some unkind word to her in a rash moment. Oh, this sister may even find it necessary to curtail meeting attendance somewhat because of her husband's demands, though she does not forsake gathering with fellow Christians altogether. Do we begin to look down upon her? We should not, for, if she is doing her best, Jehovah knows this and is not displeased. Remember, God "sees what the heart is." (1 Sam. 16:7) It would be unkind indeed to find fault. She needs aid, not discouragement; kindness,

6. (a) Give examples of "human kindness." (b) Why can it be said that the Christian's life is one of kindness?

7. Give an illustration showing the need for kindness.

not criticism. When we speak encouragingly to her, we warm her heart, we make her truly happy that she is a part of such a wonderful, loving organization. And in showing kindness we are polishing another surface of the gem of love.

[8] Kindness is also expressed when we patiently explain truths to persons in our ministry—this, though they may at first have difficulty in comprehending some things or in applying Scriptural principles to their lives and thinking. But, whether at home, in the ministry, or at congregation meetings, expressing kindness is essential. It is an important aspect of our love. So, we are admonished: "But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." —Eph. 4:32.

LOVE IS NOT JEALOUS OR BOASTFUL

[9] "Love is not jealous." Hence, envy will not engulf us if we have love. We will not permit our love to be stifled should another be entrusted with a position of responsibility in the Christian congregation. We will not deny him our active support because of jealousy. Instead, we will thank Jehovah that our spiritual brother can use his good qualities and abilities to the advancement of God's earthly organization. We will rejoice in his success. Envy will be recognized for what it is—a sin. The counsel of Galatians 5:26 will find a place in our hearts: "Let us not become egotistical, stirring up competition with one another, envying one another."

[10] But suppose we are in a position of responsibility. Have we reason to boast in our attainments? Love "does not brag." We have nothing that we did not receive. (1 Cor. 13:4; 4:7) We may be shepherds, having oversight, but remember, we never lose the position of sheep by reason of such an appointment. As sheep, all should boast, not in self, but in whom? First Corinthians 1:31 answers: "He that boasts, let him boast in Jehovah." How fitting it is for all sheep to boast in the Great Shepherd of all the sheep! And why not boast in Jehovah? We may plant and water, as did Paul and Apollos, "but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6-9) Then again, what of tomorrow? If we boast today and rely on ourselves alone, this may be fatal. Note the apostle's warning: "Consequently let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) Do not forget that, "if anyone thinks he is something when he is nothing, he is deceiving his own mind." (Gal. 6:3; Rom. 11:18) So then, if we boast in Jehovah, not in ourselves, we will act lovingly, not proudly. We will thus be polishing and brightening still another facet of love. How so?

[11] The apostle further pointed out that love "does not get puffed up." We cannot ignore this, one of the many aspects of love. A person may be ambitious or may take himself too seriously. He may believe that he should set matters straight in the lives of others. Frankly, he may think himself to be superior to his neighbor. But in this would not his love be wanting? Yes, for his is a "fleshly frame of mind." (Col. 2:18) Of course, this does not mean that an overseer should forego opportunities to aid persons spiritually or that others also should so fail. But some things are personal and should be left that way. (Gal. 6:5) Here the counsel of Colossians 3:12 is very apropos: "Accordingly, as God's

8. How is kindness shown in our ministry?
9. (a) How should we react when someone is entrusted with a position of responsibility in the congregation? (b) Since "love is not jealous," how should we view envy?
10. Why boast in Jehovah and not in ourselves?
11. (a) How might a person display a "fleshly frame of mind"? (b) What attitude should we have toward others?

chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering." Check your spiritual clothing. Act lovingly, "with lowliness of mind considering that the others are superior to you."—Phil. 2:3.

LOVE IS NOT INDECENT OR SELFISH

12 While we are polishing this facet of the gem of love we will do well to remember that love "does not behave indecently." This means that we will be mannerly in the home, in the congregation and in the ministry. We will not be rude and unchristian. Neither will we act immorally, seeking selfishly to corrupt another. (1 Cor. 10:8; 2 Pet. 2:9, 10) But we must think properly so as to act properly. We must shun obscenity. The Ephesians were told: "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. 5:3, 4; Col. 3:5-8) Christians are on stage. We are a theatrical spectacle before men and angels. (1 Cor. 4:9) What kind of characters will we be in the present drama if we forget to do the loving thing, if in our thoughtlessness we bring reproach upon Jehovah, whom we should love first and foremost? Never may that happen!

13 Love does not selfishly "look for its own interests." In the case of an overseer, for example, this means expending himself. It requires that he be approachable at all times. Never should he be too busy to aid others. If persons in the congregation have problems they cannot resolve and they are in need of assistance, should they not feel free to seek the aid of the mature overseer? And should he not be loving and considerate? Why, think of Jesus. How busy he was! Yet, persons were able to approach him. He preached to them. He taught them. He cured them. He showed pity for them. He had love for them! He set the perfect example, one that mature and loving overseers will not forget.—Matt. 4:23; Mark 1:21, 22; 2:13; Luke 7:13; John 13:34; 15:9, 12.

14 Love will cause us to sacrifice our own rights at times and to be tolerant toward customs which, in themselves, are not unscriptural. Corinthian Christians wondered whether to eat meat purchased in the meat market but which had come from animals offered to idols. There was no direct objection to partaking of it, as long as one was not eating a sacrificial meal in the worship of demon gods represented by the idols. Yet, if eating such meat would stumble another, Paul advised refraining. He said: "All things are lawful; but not all things are advantageous. . . . Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:23-33) Similarly today, the thoughtful Christian will, for example, refrain from drinking alcoholic beverages in a community where doing so is frowned upon. He has a Scriptural right to partake in moderation, but he abstains because he does not want to stumble someone. Be concerned, then, with the welfare and edification of others. Polish this facet of the gem of love. Look not for your own interests selfishly but for the interests and well-being of others. Love will make you do all this because love never fails.—Phil. 2:4.

OTHER FACETS OF LOVE

15 Love "does not become provoked" or "keep account of the injury." Not only

12. Since love "does not behave indecently," how should we conduct ourselves?

13, 14. (a) Inasmuch as love does not selfishly "look for its own interests," what does this mean for an overseer? (b) What example should overseers not forget? (c) In love, how may Christians look well to the interests of others?

15. The mature Christian will adopt what view of anger and of holding a grudge? Why?

does anger damage relationships, but it is also injurious to health, placing a strain on the heart. Solomon said: "A calm heart is the life of the fleshly organism." (Prov. 14:30) So heed the counsel: "Let anger alone and leave rage; do not show yourself heated up only to do evil." (Ps. 37:8) Anger is a work of the fallen flesh. (Gal. 5:19, 20) And keeping a grudge hurts you. It is unchristian. (Matt. 5:22; Lev. 19:17, 18) Once, Paul and Barnabas had a difference. But the breach was healed and they bore no grudges. (Acts 15:36-41) Harbor no animosity, then, nor immaturely look for a way and time to repay some offender. Do not become provoked or keep account of injury. Remember, these facets of the gem of love must be polished, too. —Rom. 12:17.

[16] The apostle further said that love "does not rejoice over unrighteousness, but rejoices with the truth." (1 Cor. 13:6) The Christian finds no pleasure in injustice, even if opposers experience it. (Prov. 29:27) However, those of evil bent, Satan, the demons and wicked men, rejoice over unrighteousness, taking the view that "the end must justify the means." This was one factor that brought upon earth and its inhabitants the dreadful ravages of world war in this generation. Cities were turned to rubble, homes to dust, a measure of happiness to sorrow and pain—and for millions there came death. These and other causes of suffering have been brought about by those rejoicing over unrighteousness, haters of what is right. Christians, though, rejoice in Jehovah, in the triumph of truth, not in unrighteousness of any kind. Thus, for them the future holds real grandeur. They are sowing love, not hate, and they will continue to reap God's love in return, with happiness now and in the new order of his promise.—2 Pet. 3:11-13; Gal. 6:7-10.

[17] True love "bears all things." Hence, should difficulties arise, Christians will be forgiving. They keep in mind Christ's words: "Moreover, 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. 18:15-17) This first step in settling differences is an act of love, for gossip does not fill the air, but the offender himself is privately approached. Additional steps may be taken if necessary, but how many problems are quite easily resolved in this way, by love! They are seen for what they are—minor personal offenses that can quickly be forgiven and forgotten. True Christians do not let their love fail. They choose "to live peaceably," to work out their problems amicably.—2 Cor. 13:11.

[18] Love will not permit us to reject truth. "Truth is . . . stranger than fiction," it has been said. Yet, if it is truth, love will accept it. Why? Because love "believes all things." Still, love is not gullible, or credulous. If something is improper or untrue, love will not permit us to accept it. Love will, however, cause us to receive with appreciation the truths recorded in God's Word. It will move us to accept spiritual food provided through the "faithful and discreet slave." (Matt. 24:45-47) We will not be skeptical of it. Why, if we were doubtful in this regard, we would be like the restless, turbulent waves of the sea. Have you observed roaring waves, perhaps driven by changing winds? Their motions are erratic. Well, if we are skeptical, we will be like the waves. Thus, for our benefit James wrote: "So, if any one of you is lacking in wisdom, let him keep on asking God, . . . and it will be given him. But let

16. Over what does love not rejoice? With what does it rejoice? Compare Christians and those of evil bent in this respect.

17. Give one way in which love "bears all things."

18. (a) With love, how will we view truth? (b) What attitude should Christians take toward spiritual food provided through the "faithful and discreet slave"?

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."—Jas. 1:5-8.

19 A Christian must also hope in all things in God's Word. The Thessalonians were admonished: "But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation." (1 Thess. 5:8) A soldier who enters battle without proper equipment or protective covering can hardly hope to survive. If our love fails, what kind of spiritual soldiers will we be? We will not have the "breastplate of faith and love" or the vitally necessary helmet, "the hope of salvation." Fittingly, then, love "hopes all things," all things in and truly founded upon the Word of God, the Holy Bible.—John 17:17.

20 Another facet of the gem of love is that it "endures all things." Love for God makes possible the endurance of persecution. Even after the apostles were flogged and dishonored in behalf of Christ's name, "every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." (Acts 5:40-42) Suffering due to persecution can be endured with the strength God gives. (Phil. 4:13) But what if we receive rebuke from God through his Word or organization? Then remember this wise counsel: "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) Let not your love fail. Accept correction. Never permit it to drive you away from God's organization, or to kill your love of it or of Jehovah.—Ps. 141:5.

21 Admittedly, it is not always easy to exercise love. Therefore, you must work at it and must depend upon Jehovah's spirit. If you do, it will be possible for you to show love, for it is a fruit of God's spirit. (Gal. 5:22, 23) Be determined to display love that attracts. And bear this in mind: "A true companion is loving all the time, and is a brother that is born for when there is distress." (Prov. 17:17) In summing up his inspired appraisal of love Paul said: "Now, however, there remain faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13:13) Love is that grand quality that permeates the Christian congregation. Love will survive Armageddon, as will true Christians who demonstrate it. (Rev. 16:14, 16) So keep a tight grip on the gem of love. Do not lose it. Let no one rob you of it. Cherish it! It will ever prove to be a blessing to you, to your Christian brothers and to all with whom you have dealings. Show it now and forever. Remember—"Love never fails"!—1 Cor. 13:8.

19. Love "hopes all things." What things?
20. What will love enable us to endure?

21. (a) To show love, upon what must Christians depend? (b) Why cherish love?

Amazed

In the Solomon Islands difficulty arose between two villages, one of which is comprised of Jehovah's witnesses and persons studying with Witnesses. Before learning God's truth and being baptized, the headman in the village of Witnesses had the reputation of being a very hard man. When the day came to have the meeting to straighten things out, all the men in the other village came with their spears, bush knives and war clubs, just in case something might happen. How surprised they were when the Witnesses and their friends arrived, not carrying anything that even looked like a weapon! They sat down to work out a solution to their problem, peacefully. The non-Witness villagers were amazed.

Happy Experiences in the Pioneer Ministry

TYPICAL of the happy experiences one can have in the pioneer ministry are the following from a pioneer sister in Quebec, Canada:

"In the month of November, Mrs. A—— accepted the booklet offer. On the first back-call she was encouraged to read her Bible. On the second back-call she had a whole page of Bible questions she wanted answered. On the third back-call we arranged to have a systematic Bible study in *'Let God Be True'* after we placed this and the book *From Paradise Lost to Paradise Regained* with her. The day after we called she phoned to order another *Paradise* book and a Bible for her sister, Mrs. B——.

"When we arrived to start our first Bible study with her, before we could even take off our coats, she led us over to the piano where she had lined up all her crucifixes, rosaries, prayer books—even her big $35.00 Catholic Bible. 'What of all this should I keep? What should I destroy?' she asked. We advised her to keep her Bible and the Catechism for comparison.

"Mrs. B——, in the meantime, was contacted by a Witness in our congregation and arrangements were made to call some evening when her husband would be home. The Witness asked me to come along as the husband speaks nothing but English. A study in the booklet *'This Good News of the Kingdom'* was started and literature was placed.

"The following week Mr. B—— posed many, many questions. Then he said, 'Don't call on me for two weeks. There is no doubt we will become Jehovah's witnesses, but I must do a lot of thinking and a lot of reading first. This is going to mean a big change in our lives, and I want to make sure I'm doing the right thing. My wife can continue studying with you, but I want to wait for two weeks.'

"During these two weeks there was a showing of the Society's film in our Kingdom Hall, so Mr. and Mrs. B—— and Mrs. A—— went. They were very impressed by the film even though Mr. B—— could not understand the commentary in French. He is already asking where he can attend meetings in English.

"During these two weeks he had to go on a trip for his company. He packed his New World Translation Bible, *'The Truth Shall Make You Free'* and *Paradise* books, which he read completely. When he was leaving on his trip his little girl wanted to give him a medal, saying, 'This will bring you good luck, daddy.' He said, 'We don't need those medals anymore, dear, we have God with us now. Throw it in the incinerator.' We are now starting our first study in the English *'Let God Be True'* with the family.

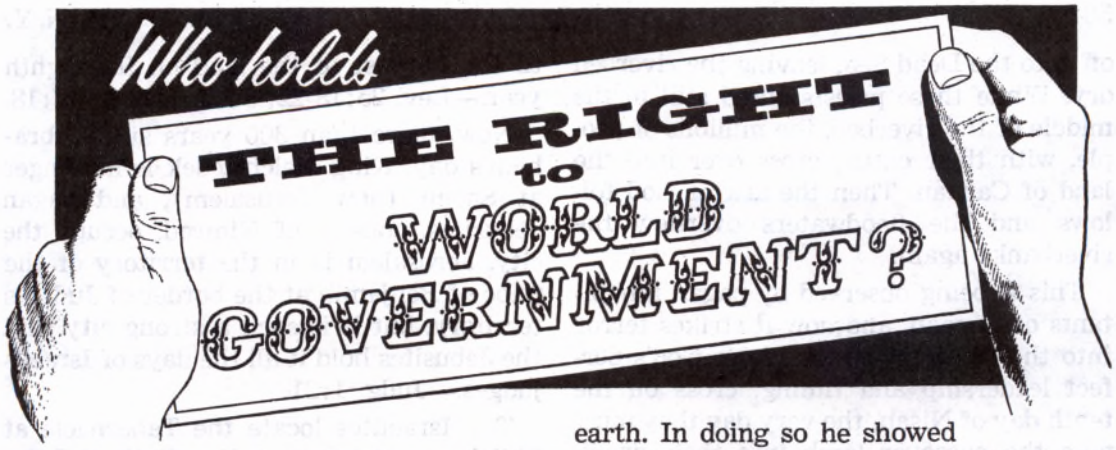
"Mrs. A——, in the meantime, has obtained a big looseleaf binder and as she learns a new truth she enters it into her binder, as Truth number 1, Truth number 2, etc. She is up to 62. Each one is followed by a scripture to prove it. She is talking to her neighbors, and as she learns a new truth she shares it with her sister.

"Mr. B——, right at the second visit, after he had read the booklet *Living in Hope of a Righteous New World,* said, 'The whole object is that we become preachers of this good news. How many hours a month should we devote to the ministry?'

"This is but one of our many wonderful experiences we have been enjoying lately. There is the professor who came to the service center to find someone to study with him. He had obtained two magazines and no one came back to explain them to him. He had so many questions and wanted to get to the root of our beliefs. So we are studying with him in between his school classes and the university course that he is taking.

"Additionally, there is the Sunday-school teacher who wanted so much to understand the Bible that she even said to her husband, 'It looks like I'll have to go and get one of those Jehovah's witnesses to come and teach me. They seem to be the only ones who know their Bibles.' When my daughter called at her home, she said, 'I'm sure God sent you in answer to prayer.' She is a very ardent student.

"We are so grateful to Jehovah for giving us all these joyful experiences. It is a real pleasure to serve Him in this day, directing others to the Kingdom hope."



IN EVERY nation on earth today men realize that the world faces a final showdown in the matter of world government. There are many ideologies. One ideology submits everything and everyone to the State. In another, the individual man has a voice in government, each one having a share in sovereignty. One ideology rules out religion, substituting what amounts to another religion, atheism, seeking to convert all to its tenets. Another says that religion—any religion, the one of your choice—is necessary to the continuance of satisfactory government.

Does any one form of government have the right to rule this earth? If so, is it a right government, with power to take this rule and administer it to the benefit of the people? Does religion have any place in this government? And does your choice of government or religion have any effect on the form of government earth will have, or, rather, does it determine whether you will be allowed to live under that government or not?

The Creator of heaven and earth long ago foreknew and foretold the present dilemma, and with understanding and empathy he set the righteous standards for that government and stated who will rule. Not only this, but he used a nation to enact a complete pattern of his government for earth. In doing so he showed what relation our choice of both government and religion would have to our prospects for living under his provided government.

The key to understanding of the subject lies in the prophecy at Genesis, chapter 49, verse ten: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong." Shiloh is understood to mean "The One Whose It Is." To find out who he is and what the government under his scepter means to us, we must go back to the people to whom this prophetic statement was made and see how God dealt with them to make patterns of this coming Shiloh and his government.

GOD THE INVISIBLE SOVEREIGN

An appropriate time to look in on these people is when they are about to enter upon the duties of occupying and governing a land. It is springtime, the most inauspicious time to cross the Jordan River, for it is at flood stage as the Israelites and a vast mixed company of followers approach to cross into Canaan. But this poses no problem for the Sovereign of the universe. As soon as the feet of the priests carrying the golden ark of the covenant touch the floodwaters they miraculously begin to recede and in a short while drain

off into the Dead Sea, leaving the riverbed dry. While these priests stand still in the middle of the riverbed, the millions of people, with their cattle, cross over into the land of Canaan. Then the ark of God follows and the floodwaters overflow the riverbanks again.

This is being observed by pagan inhabitants of Canaan, and how it strikes terror into their hearts! Israel, under God's perfect leadership and timing, cross on the tenth day of Nisan, the very day they must take the passover lamb into their dwellings. But before the passover meal can be celebrated a general circumcision of the males has to be carried out. Joshua, Caleb and the priests and Levites had been circumcised already, but not the others, those born during the forty years' wilderness journey. By Nisan 14 all are fully recovered and they observe the passover on time at Gilgal, not far from the walled city of Jericho.—Josh. 5:1-10.

Now the Israelites are in the land "flowing with milk and honey." So, exactly on time, God stops supplying the manna, on which they have fed for forty years. (Josh. 5:11, 12) In this year the count begins for celebrating the sabbath years and the liberty-bringing Jubilee years. Their faithful keeping of these determine whether they will continue in their God-given land or not. From this year, 1473 B.C.E., to the end of the reign of their last human king, Zedekiah (607 B.C.E.), they will be obliged by God's law to celebrate 17 Jubilees and 121 intermediate sabbath years.

Under Joshua as God's appointed judge the Israelites are kept busy for the next six years subduing the nations in the land and allotting the territory to the twelve tribes. Now their faith undergoes a real test, for the following year the land must enjoy its first year of sabbath rest. Under divine blessing the obedient Israelites survive until the harvest of the land on the eighth year.—Lev. 25:18-22; Josh. 14:1 to 17:18.

Now, more than 300 years since Abraham's day, King Melchizedek is no longer at Salem (now Jerusalem), and pagan Jebusites, cousins of Nimrod, occupy the city. Jerusalem is in the territory of the tribe of Benjamin at the border of Judah's territory, but it is such a strong city that the Jebusites hold it all the days of Israel's judges.—Judg. 1:21.

The Israelites locate the Tabernacle at Shiloh, about twenty miles north of Jerusalem and ten miles south of the Levite city of Shechem. The twelve tribes go up to Shiloh to offer sacrifices and to celebrate the passover and feast of weeks or "Pentecost." Shechem is also a "city of refuge" for the unintentional manslayer to run to for protection from the avenger of blood.—Josh. 20:7; 21:20, 21.

A CHOICE HAS TO BE MADE

At Shechem, Joshua, near the close of his life, gives his farewell speech to the nation, strongly putting before them the choice of serving either the gods of Babylon or the one living and true God, Jehovah. He says:

> "Jehovah the God of Israel has said, 'It was on the other side of the River [Euphrates] that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods. In time I took your forefather Abraham from the other side of the River . . . and made his seed many. . . . Jacob and his sons went down to Egypt. Later on . . . I went plaguing Egypt . . . and afterward I brought you out. . . .'
>
> "And now fear Jehovah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River [Euphrates] and in Egypt, and serve Jehovah. Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the

River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah."—Josh. 24:1-15.

So, looking to the coming of Shiloh, "the one whose it is," they must choose the true religion to be able to enjoy his ruler when he does come. Joshua presents this choice between the gods of Babylonia and Jehovah while the third dynasty of kings rules in ancient Babylon, far to the east. Little do people of the world realize today that they are faced with the same choice in these the final days of Great Babylon, whose downfall is foretold in sacred Bible prophecy.

Here is an example of the right choice for us to make today. The Israelites answer: "As for us, too, we shall serve Jehovah, because he is our God." (Josh. 24:16-22) Does this right choice in the matter of worship prove to have a good effect on their serving under the rulership of Jehovah their King? The record reads: "And the people continued to serve Jehovah all the days of Joshua and all the days of the older men who extended their days after Joshua and who had seen all of Jehovah's great work that he did for Israel."—Judg. 2:7.

Jehovah reigns as the real King, the heavenly King of Israel, from the time of Judge Joshua through the 356 years that his appointed judges administer justice and deliver Israel from their enemies. In the days of Samuel, the last judge and a prophet, Jehovah's words come true: The Israelites ask to have a visible, human king. Jehovah comforts the hurt Samuel with these words: "Listen to the voice of the people . . . for it is not you whom they have rejected, but it is I whom they have rejected from being king over them."

Showing that they must practice true worship in order to have his kingship, God tells Samuel: "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." Samuel then warns what it will mean not to have God exclusively as their King, but the Israelites say: "No, but a king is what will come to be over us. And we must become, we also, like all the nations [including Babylonia]." —1 Sam. 8:1-20.

A TEST OF HUMAN KINGSHIP

The tribe of Judah had taken the lead in subduing the inhabitants of the Promised Land. (Judg. 1:1-4) But Jehovah chooses Saul, of the tribe of Benjamin, as Israel's first human king. God does not here offer the tribe of Benjamin the opportunity of providing the Messiah or Christ, the Anointed King who is to be the Seed of God's "woman" promised in the garden of Eden. He, Shiloh, was to come through the tribe of Judah. King Saul now comes under test, however, as to whether the kingship deserves to continue in his family.—1 Sam. 9:1 to 11:15; Gen. 49:27.

After just two years of reigning Saul fails in his test by taking it on himself to perform the sacrificial service of a priest, to act as a king-priest like Melchizedek. God therefore tells him: "And now your kingdom will not last. Jehovah will certainly find for himself a man agreeable to his heart; and Jehovah will commission him as a leader over his people, because you did not keep what Jehovah commanded you." (1 Sam. 13:1-14) Eight years later this man is born in Bethlehem of Judah, in 1107 B.C.E.

Saul goes from bad to worse, finally committing an act of rebelliousness as bad as the "sin of divination" practiced by ancient Babylon. Then Jehovah declares the royal rule to be definitely ripped away from him and his family. (1 Sam. 15:1-29)

Jehovah sends Samuel to Bethlehem secretly to anoint the young shepherd David of the tribe of Judah to be future king over Israel. Later, David, with God-given courage, destroys the Philistine giant Goliath, and is taken by Saul into his army, becoming army commander.—1 Sam. 16: 1-23; 17:20 to 18:5.

Eventually, because of David's successes, Saul becomes envious, seeing in David the possible "man agreeable to [Jehovah's] heart" to whom the kingdom is to come. (1 Sam. 18:6-9) He threatens David's very life, makes David an outlaw, and hunts him down like a wild animal. However, David and his band never strike back against the "anointed of Jehovah." Jehovah all this time protects David, training him for the kingship as a lion cub, as foretold at Genesis 49:9. He would prophetically picture the promised Shiloh.

CHOICE OF BABYLONISH RELIGION BRINGS DOWNFALL

In the fortieth year of his reign King Saul faces a battle with the Philistines near Mount Gilboa. Realizing that he is abandoned by Jehovah God, he turns to witchcraft,* which he had at the beginning banned from his kingdom. By night he visits a surviving witch at Endor and tries to communicate through her with dead Samuel for information. Saul thus resorts to demonism. A demon impersonates Samuel to the witch of Endor, to her mind's eye, and transmits through her a message of doom to King Saul. Not "tomorrow," as the demon incorrectly says, but a number of days later King Saul and three, not all, of his sons fall in battle at Mount Gilboa. King Saul, wounded by a Philistine arrow, hastens his own death by falling on his royal sword.—1 Sam. 28: 4-25; 31:1-13.

Then, at the priest city of Hebron, the men of Judah come and anoint David as king over the house of Judah, in 1077 B.C.E. (Josh. 21:9-12; 2 Sam. 1:1 to 2:4) After some time the other tribes come to King David at Hebron and enter into a covenant with him before Jehovah and anoint David as king over Israel. "Thirty years old was David when he became king. For forty years he ruled as king. In Hebron he ruled as king over Judah for seven years and six months; and in [Benjaminite] Jerusalem he ruled as king for thirty-three years over all Israel and Judah." Jerusalem at this time (1070 B.C.E.) remained a Jebusite stronghold.—2 Sam. 5: 1-5.

"THE ONE WHOSE IT IS"

At this, the third anointing of David, the scepter and commander's staff over all Israel comes to the tribe of Judah, to continue in that tribe in fulfillment of the patriarch Jacob's prophecy: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong."—Gen. 49:10.

Paul the apostle showed how this prophecy proved true when he said:

> "After these things he gave them judges until Samuel the prophet. But from then on they demanded a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, for forty years. And after removing him, he raised up for them David as king . . . From the offspring of this man

* Regarding witchcraft in ancient Babylon, we read: "Another class of beings was greatly feared by the Babylonians, namely warlocks and witches. These were usually men and women who were deformed, or who possessed some physical peculiarity which led their neighbours to believe that they were closely associated with devils, and that they sometimes served as dwelling-places for the powers of evil. As possessors of human intelligence, they were often considered to be more baneful than the devils themselves. They were specially masters of the Evil Eye and the Evil Spell, and they employed all the practices of the priests who exorcised devils, but with evil motives and the intent to do harm. The priests were masters of White Magic, and the warlocks and witches of Black Magic. The incantation, which in the mouth of a priest made a sick man well, in the mouth of the witch procured his death."—Page 150 of *Babylonian Life and History*, edition of 1925, by Sir E. A. Wallis Budge, KT.

according to his promise God has brought to Israel a savior, Jesus."—Acts 13:16-23.

King David was the son of Jesse, and the prophecy at Isaiah 11:1, 2, 10 was fulfilled in Jesus as the offspring of David: "And there must go forth a twig out of the stump of Jesse; and out of his roots a sprout will be fruitful. And upon him the spirit of Jehovah must settle down, . . . And it must occur in that day that there will be the root of Jesse that will be standing up as a signal for the peoples. To him even the nations will turn inquiringly, and his resting place must become glorious." This Jesus, the offspring of Jesse through David, became also the "root of Jesse" from three aspects: (1) Jesus Christ has kept the genealogical line of Jesse alive by becoming the permanent heir of Jesse. (2) He becomes Lord to David and so to David's father Jesse, as the apostle Peter explained at Jerusalem on the day of Pentecost of A.D. 33:

"Actually David did not ascend to the heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my right hand, until I place your enemies as a stool for your feet."' Therefore let all the house of Israel know for a certainty that God made him both Lord [to King David] and Christ, this Jesus whom you impaled."—Acts 2:14, 34-36; Ps. 110:1; Matt. 22:41-45.

(3) Christ is now a Savior, and during his 1,000-year reign over mankind, he will resurrect Jesse as well as his son David.—Isa. 9:6; John 5:26-29.

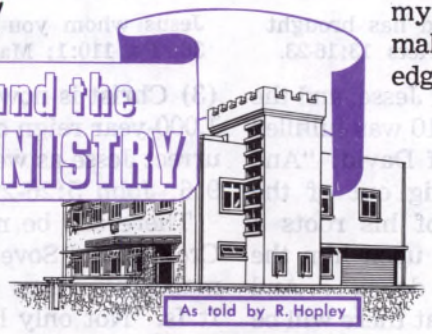
There can be no question about it. The Creator and Sovereign of the universe has made this Jesus Christ "The One Whose It Is." Not only has he shown this by his dealings with the nation of Israel and his covenants with them, but also he has tested and proved this One as the perfect One, whose integrity to Jehovah is unbreakable, who will carry out all His judgments in perfect fairness and justice, putting God's right principles and laws into effect throughout the earth. He is a king-priest like Melchizedek forever, therefore is both God's chief one in government and High Priest of the true worship of God. A choice of worship and government has to be made. We cannot establish the rule of Shiloh in the earth, but the choice that we make greatly affects our lives and our prospects for life under the peaceful reign of the great Shiloh, "The One Whose It Is." This will be further graphically proved as later issues of *The Watchtower* consider the matter.

Illegitimate Offspring

◆ A recent court decision in the United States ruled that a husband's consent to artificial insemination of his wife by another man's semen does not render the child legitimate in New York State. Reporting on the decision, *The United States Law Week* of August 13, 1963, said: "The concept that historically is deeply imbedded in the law is that a child who is begotten through a father who is not the mother's husband is deemed to be illegitimate. Unless some statute changes this doctrine, 'it must be presumed that the historical concept of illegitimacy with respect to such a child remains in force and effect.' There is no statute." The opinion of the New York Superior Court, Kings County (*Gursky* v. *Gursky*, August 2, 1963), said: "Where the precise issue of legitimacy has been squarely presented for determination, it has been held that heterologous artificial insemination by a third party donor, with or without the consent of the husband, constitutes adultery on the part of the father, and that a child so conceived is not a child born in wedlock and is therefore illegitimate."

Scripturally, a woman who consents to artificial insemination is in substance committing adultery, and if her husband consented to the practice, he would also be approving of an adulterous course. Artificial insemination is out of harmony with God's law.—Matt. 7:17-20; 1 Cor. 6:9-11.

Devoted to Jehovah and the MINISTRY



As told by R. Hopley

WHEN I was a child my parents began to have Bible study meetings in our home at Chase Terrace, near Walsall, England. These weekly meetings grew, as my brothers and some other friends joined us. I used to listen to the discussions about God's kingdom and its blessings, and I was particularly impressed by the account in Isaiah, chapter 11, about the animals and how a little child would lead them.

What little I understood about Bible doctrines such as the condition of the dead, the soul, God and Christ and the Kingdom, I readily accepted. But it was not until I was about eighteen that I took a more serious view of my devotion to God and the ministry. Up till then I had been very keen on sports and there was a tussle when the football season came as to whether I would go in for football whole-souled or not. Just about that time my brothers began talking about attending a convention in London sponsored by the Watch Tower Society. They were all excited about it and I caught the spirit of the occasion and attended with them. A friend, the secretary of our local football club, came also and he professed to enjoy the talks. He had a sister with whom I became friendly. It was not long, though, before I began to realize that this friendship was coming in between me and my study of the Bible. So I made up my mind to break off this association.

Not long after that, my friend, the secretary of the football club, chose football in preference to Bible study and lost further interest. However, I never allowed this to affect me. I was firm in my desire to serve God and to make progress in the knowledge of his purposes. My family aided greatly in this, as all nine of us were united with a strong love for one another as we grew in the knowledge of Jehovah. It was the example set by my brothers that helped me to make a firm decision to devote my life to Jehovah God. Thus, in 1921, at the age of nineteen, I was baptized in symbol of my dedication to Jehovah.

DEVOTING FULL TIME TO MINISTRY

Gradually my discernment of spiritual things grew and I felt the urge to give up my secular job and devote my whole time to the work of the ministry. One of my brothers was already a full-time minister, called a "colporteur" at that time, and I made up my mind to join him. He had five years of experience already and was well able to train me for this work. That was in 1925. My first assignment, together with my brother, was at Kings Lynn, in Norfolk, England. We traveled by cycle all around the countryside in all sorts of weather and soon we had quite a large circle of friends. Public talks were given and the beginnings of a congregation made.

We then moved on to Wisbeech. It was here that I gave my first public talk. It was really a milestone in my life. I was through in less than half an hour, giving it mostly from memory, but it was a start. It was also here that we met a Salvation Army man, very well known in town. We spent much time discussing the subjects of hell, soul and trinity. He was amazed at the Bible texts we were able to turn up refuting the popular ideas on these subjects. It was not long before he was con-

vinced that we were teaching the truth. He did all he could to help us and later he built a fine Kingdom Hall where regular meetings were held.

About this time my brother decided to get married. He took up a secular job, and this left me without a partner. Even before this the thought of marriage had come into my own mind, but I felt I wanted to remain entirely free for Jehovah's service, and kept to the idea of singleness. So I stuck to my full-time ministerial work, moved to another town, and had a wonderful time. I felt that God's spirit was helping me to carry on, even though alone.

Eventually I joined up with Brother Clarence Taylor, who now serves in South Africa. He was well advanced in Bible knowledge and we had a grand time preaching together. We worked in Great Yarmouth and other places in East Anglia, finally going to Brother Taylor's hometown, Sheffield.

FOREIGN SERVICE

In 1931 the Watch Tower Society arranged a convention in Paris. We attended and there met the branch servant from India. His hometown was also Sheffield, so when we got back he invited us to dinner. It was then that we received our first invitation to go to India. Another brother, Gerald Garrard, who also serves in South Africa now, was invited to join us. Soon we left London on a ship bound for foreign service.

It was a long journey but we enjoyed it. We landed in Bombay and Brother Skinner, the branch servant, met us and welcomed us to India. There were very few of Jehovah's witnesses in India at that time. But the people received us very kindly, for Indian hospitality is proverbial. In most homes we were offered cold drinks or a cup of tea. We were given a long series of assignments to different parts of the country, as the policy in those days was to cover the territory as quickly as possible, placing literature, and then move on. We preached in Quetta in the far north, then across to Delhi, into the Himalaya Hills at Naini Tal, on down to Kanpur, Allahabad, Agra, Calcutta and eventually across into Burma.

We found the work in India very different from that in England. It was easy to place literature, but not so easy to convince the Hindus and other religious communities that life could come only as a result of Christ's ransom sacrifice. Hindus have many "gods." Some of the more popular are in the shape of an elephant-headed man, or a monkey, or in some cases just a lump of clay with some sort of representation of a man. Some sects believe that God is in everything and they very strictly avoid killing anything, even a cockroach, a rat, or a bedbug. Hindu homes are usually decked with many religious pictures of their "gods." Mohammedans, on the other hand, abhor images. It amazes the Mohammedans when we tell them we do not believe in the "trinity," or three gods in one. They have their own ideas about Jesus Christ, but are often willing to discuss the subject. And then there are the Parsees, who are Zoroastrians by religion and use fire as a symbol of deity. Yes, there are certainly plenty of religious ideas among the people of India.

While working in Calcutta we had the opportunity of spending some time during the hottest season preaching up in the Himalayas at Darjeeling and Kurseong. What an awe-inspiring sight those lofty snow-capped mountains are! The view of mighty Kanchinjunga is truly breathtaking, a marvelous exhibition of Jehovah's handiwork!

Eventually I was sent to Burma. There were some families already interested in

the Bible and actively engaged in the preaching work in Rangoon and other places. I was able to aid these brothers to organize themselves more for the ministry. Several families showed keen interest in Bible truth, and as their children grew up, they too became active Witnesses. These families were really the beginning of the present-day witness work in Burma. I enjoyed greatly the privilege of helping them toward Christian maturity.

In 1938 I was assigned to Madras, India. From there I worked down the southeast coastal section, placing literature in Trichinopoly, Madura and Tuticorin, besides many small places. At this time I was joined by a young brother from Malaya, a one-time Sikh named G. P. Singh. We worked together for quite a time. He eventually was privileged to attend the Watchtower Bible School of Gilead in the United States, and on his return to India he continued in the full-time ministry.

Then came World War II. The British government in India clamped down on our literature, confiscating it wherever they could find it. As we moved from town to town we were constantly harassed by the police, who took away our literature. Then the Society instructed me to go to Bangalore and work with just the Bible, aiding the local brothers to do likewise. By this means we broke down a lot of prejudice, especially among Roman Catholics. After three years in Bangalore I was sent to Calcutta to help the small congregation that was just forming there. However, my health broke down and I returned to England, where I had an operation for appendicitis and spent some time recuperating.

COMING IN THE NEXT ISSUE

- Strip Off the Old Personality if You Want to Live Forever.
- Let the Spirit's Fruitage Make Over Your Personality.
- Hold a Good Conscience.
- Youths, Guard Your Spirituality.

ASSIGNED TO BRANCH OFFICE

On my return to India in 1949 I was invited to work at the branch office in Bombay. Another brother and I worked together on a small press printing *The Watchtower* in the Malayalam language, as well as doing other printing work. I also handled the shipping of literature and the literature stock. This kept me busy, but it was work that I thoroughly enjoyed.

Life at the branch office and home has been spiritually uplifting and it has been a fine privilege to work with those who have been in the preaching work for so many years. Gradually the activity in India has expanded, until there are now seventy-five congregations of Jehovah's witnesses throughout India. It has been an inspiration to me to live and work with the Indian brothers and to watch them grow to maturity. Babies of long ago are now active preachers and overseers in congregations. Then, in 1960, the Bombay branch office and home were moved into the suburbs into a fine new building owned by the Society, where it is still my privilege to serve.

It is now over thirty-three years since I first came to India, and thirty-nine years since I became a full-time preacher of the good news. It has been a life devoted to Jehovah and the interests of the Kingdom. I trust that my experience will serve to encourage others to do the same thing, that is, to devote their lives to Jehovah and become full-time ministers. If we put our trust in Jehovah and in his Word and are courageous in being his witnesses, then we are assured of his protection and blessing and we may be certain that he will sustain us as we faithfully carry out our devotion to Jehovah and the ministry.

● Why does Saul inquire who David was at 1 Samuel 17:55 if David had already been a harpist in Saul's court, as indicated at 1 Samuel 16:23?

The *New World Translation of the Holy Scriptures,* along with other translations of the Bible such as the King James Version, tells us in the sixteenth chapter of First Samuel that David came to Saul's attention and Saul made him his harpist and armor-bearer. Then 1 Samuel 17:15 indicates that David went back to sheepherding for his father and later returned to Saul at the time he fought Goliath. It was at the time of his return that Saul seemed to know nothing about David, as indicated at 1 Samuel 17:55-58. Now, the question is, how is this possible?

This account, as contained in the *New World Translation* and the *King James Version,* is taken from the Masoretic Hebrew text, because both of these translations are based on that text. But we must remember that the Masoretic text is a fairly recent text as compared with such versions as the Greek *Septuagint,* which is a translation of much older Hebrew texts into the Greek. And the *Septuagint,* which is contained in the fourth-century Greek manuscripts Vatican 1209 and the Sinaitic, gives us a slightly different picture of these events because certain key verses that cause the difficulty are omitted. In other words, when we read the account in the *Septuagint,* there is no problem because it does not say David went back to sheepherding. So, when Goliath first voiced his boastful challenge, David was present and could volunteer to fight the giant. Saul knew the youthful David, but not as a fighter; so David acquainted the king with his exploits when as a shepherd lad he had slain the lion and the bear in the strength of Jehovah. Then, as David went forth to battle the giant, Saul did not need to inquire as to David's identity; and such inquiries do not appear in the *Septuagint* version.

These circumstances seem to indicate that something has been done to the Masoretic text and it is possible that it is for this reason these apparent difficulties have been created for us. You will observe that the footnotes in the first edition of the *New World Translation* draw attention to these differences in the manuscripts.

● What might have been the kingdom that God would have firmly established through Saul, since Jacob's prophecy indicated that the rulership would be given to the tribe of Judah? Why was not the foretold rulership (Gen. 49:10) given initially to Judah?—G. S., U.S.A.

The account at 1 Samuel 13:13 says: "At this Samuel said to Saul: 'You have acted foolishly. You have not kept the commandment of Jehovah your God that he commanded you, because, if you had, Jehovah would have made your kingdom firm over Israel to time indefinite.'" That means that the kingdom would have lasted to the indefinite future. It does not mean to all eternity, to time without end, because we know that the day was bound to come within the schedule of God's due time for the earthly visible kingdom to give way to the spiritual kingdom of God's dear Son. God did not indicate to Saul through Samuel when the limit would have come, if he had been faithful.

It is not unthinkable that a kingdom should have gone on with Saul's offspring and at the same time for the "scepter" to remain with the tribe of Judah. For example, later on, after the death of Solomon, God split the kingdom of the Israelites and gave only two tribes to the house of David, Judah and Benjamin; whereas God gave to Jeroboam, whom God appointed as king, ten tribes of Israel. He told Jeroboam that if he continued to serve Jehovah God, then his kingdom would continue: "You are the one that I shall take, and you will indeed reign over all that your soul craves, and you will certainly become king over Israel. And it must occur that, if you obey all that I shall command you, and you do walk in my ways and actually do what is right in my eyes by keeping my statutes and my commandments, just as David my servant did, I will also prove to be with you, and I will build you a lasting house, just as I have built for David, and I will give you Israel." (1 Ki. 11:37, 38) So if Jeroboam and his offspring had continued faithful, that separate kingdom of Israel would have continued right alongside the kingdom of Judah until the one "who has the legal right" would come; that is, Jesus Christ. (Ezek. 21:27) Then all the people of God would be united under him.

So, too, God said to King Saul through his prophet Samuel that if he had continued faithful his kingdom would have continued to the indefinite future. But God did not indicate by that statement that he would have made the same arrangement with King Saul's family that he later did with David; namely, that if Saul's family would deflect from God's service, God, nevertheless, would not remove his kingdom from them but would merely chastise the disobedient monarchs of Saul's line. As it was, Saul deflected and his son Ish-bosheth succeeded him to the throne for only two years, and the kingdom rulership of all Israel was later turned over to the tribe of Judah in the person of the shepherd of Bethlehem, David.

Exercise of rulership was not given initially to the tribe of Judah because of the words spoken by the same prophet who foretold Judah's eventual rulership over Israel, namely, Jacob. This prophecy, recorded at Genesis 49:27, 9, indicated that Benjamin would have the first opportunity as king in the *morning* of Israel's experience as a royal nation, leading Israel against its enemies, particularly the Philistines, during which time Judah would be like "a lion cub." Thus Judah initially was not to be like a full-grown lion, the king of beasts, but would be like "a lion cub," indicating it would have a secondary position while undergoing training and until it grew up. Interestingly, when the people demanded that there be a king over Israel, David had not yet been born. David was born eight years after King Saul had turned unfaithful, so that Jehovah God waited himself to pick the man agreeable to his own heart. But this waiting period was a fine time of training for the tribe of Judah; and after David was anointed by the prophet Samuel he underwent persecution that tested his godly qualities. Thus in God's due time the tribe of Judah did receive the kingdom, just as the prophet Jacob foretold.

ANNOUNCEMENTS

FIELD MINISTRY

Men of faith turn to God for guidance. Regularly they talk to God in prayer, and they walk with God by ordering their lives in harmony with his Word. During August, Jehovah's witnesses will continue to help others to appreciate the wisdom of walking and talking with God by presenting to them the 704-page Bible-study aid *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, along with a booklet, on a contribution of 75c.

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 1964 this date falls on Thursday. The meeting will be at ten o'clock in the forenoon on Thursday, October 1, and will be held at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213.

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 13: The Identifying Mark of Love. Page 489.

September 20: "Love Never Fails." Page 495.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1964
Semimonthly

STRIP OFF THE OLD PERSONALITY IF YOU WANT TO LIVE FOREVER

LET THE SPIRIT'S FRUITAGE MAKE OVER YOUR PERSONALITY

HOLD A GOOD CONSCIENCE

YOUTHS, GUARD YOUR SPIRITUALITY

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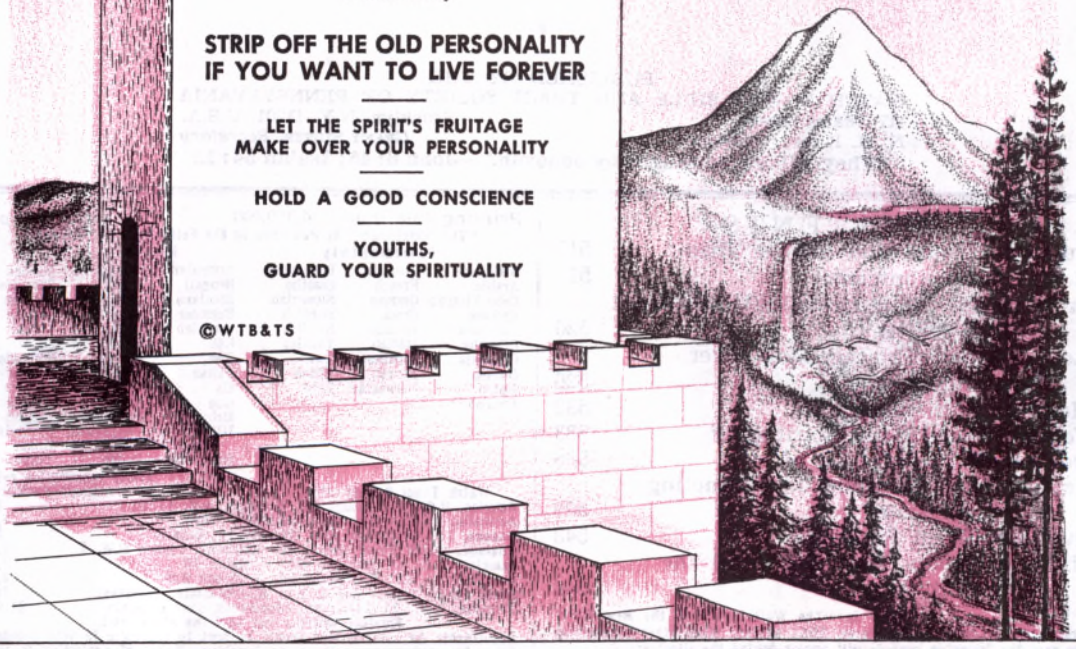

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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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RUMORS
—Should You Believe Them?

WHO is there that has not heard a rumor? The more fantastic and excitement-arousing or scandalous the rumor, often the more readily it is believed and spread. Rumors excite, disturb, cause anxiety, raise false hopes and may slander people. Obviously, then, rumors are something to be reckoned with. How can one avoid being misled, disturbed unnecessarily or falsely encouraged?

First of all, it will help you to keep in mind the definition of a rumor—"a story or statement talked of as news without any proof that it is true." Whether it has basis in actuality or not, the rumor lacks acceptable authority. So you can detect a rumor not only by the obvious words "there is a rumor that . . ." but also by the fact that its distinguishing feature is lack of sound evidence. The rumor has no secure standard of evidence. Well, then, should you believe rumors?

Since a rumor, when checked out, all too often bears the same resemblance to truth as a broken mirror does to a whole one, would it be wise to accept it as authentic information? In most cases, no, especially if the rumor does not personally affect you or if it is not reasonable or if it contradicts sound facts in your possession. If you blindly regard a rumor as true, passing it on, remember, you may be held accountable for it.

To protect yourself against false reports, it is well to weigh what you hear, to test rumors with what authorities you have. You should also want to protect your friends. Unfortunately, many people do not do that. They hear a rumor and pass it on as truth if the item is of sufficient interest, even though it may injure someone. It is amazing with what speed rumors can travel. They can spread through a factory, an office or a community with greater speed than many other methods of communication.

The rumor that Nero set fire to Rome in 64 C.E., for instance, must have spread like wildfire. That rumor was put out by Nero's enemies, and most modern scholars doubt that Nero was in any way responsible for the fire. They regard it as accidental. But the rumor that Nero set fire to the city has persisted down to this day. To counteract the false rumor, Nero spread one of his own: That the Christians set fire to the city. This led to a terrible persecution of the Christians.

In our day rumors are amazingly prevalent. One of the latest on a global scale was on April 13, 1964, when it was flashed

around the world that Soviet leader Nikita Khrushchev was dead. It was a false rumor, started apparently as a hoax. A television office in Hamburg, West Germany, received a press telegram saying that Khrushchev died of "hephacapaly tirosis." But that office, evidently suspicious, did not take any action on the message. Another rumor telegram had been sent to a radio office in Cologne. That office repeated it to the Hamburg headquarters of the German press agency, closing with the words, "Can you confirm this?" But the teletype reader excitedly tore off the message before the final words appeared. As a result, a flash was sent out, saying, "Khrushchev dead." By the time the lost line, "Can you confirm this?" was discovered, it was too late. A false rumor had spread around the world.

When rumors come your way, what reasonable measures can you take to protect yourself? If evidence is lacking, usually it is wise to disregard the rumor. It is sobering to realize that you do not know. So when evidence is absent, be careful about getting excited, disturbed, angry, elated, discouraged or charged with whatever emotion the rumor is likely to evoke.

What if a rumor directly affects your health or safety? The fact that there is no known authority for some news does not in itself mean it is invariably false. It could be true. If someone reported that he heard a bad storm was coming, you might inquire about the source of his information. Perhaps he just "heard a rumor" about it. Yet it could affect your safety, so you may wish to confirm it; and that can often be done simply by turning on the radio or calling the weather bureau.

But what about rumors that do not affect you personally? Well, is it really worth your while or is it really your obligation to try to confirm them? If it is of no great consequence, is it worth your time and the time of others who may be involved, to have to confirm or deny it? Why bother if it does not make any difference anyway?

If a rumor does not involve you personally and it is something that cannot be easily confirmed, such as by reference to a newspaper or magazine or by turning on a radio, then why risk spreading something that may not be true?

Should you have facts that prove the rumor false, then puncture the rumor balloon before it travels farther.

If a false rumor involves an organization with which you are associated, you may especially be in a position to puncture it. For example, if a Bible research organization regularly publishes information in its official publications and someone comes along with a rumor that conflicts with what you read in the official publications, then what? Are you going to put a rumor above what is official? That would not be wise. If you are uncertain, check what is published officially. Is a reputable organization going to disseminate vital information via rumormongers? No, such an organization uses official spokesmen and official publications.

Christians especially must recognize a rumor for what it is, for they are under command by God: "Now that you have put away falsehood, speak truth each one of you with his neighbor, . . . whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers."—Eph. 4:25, 29.

COMING IN THE NEXT ISSUE

- Nations Come to Jehovah's House to Pray.
- "Carry On Prayer on Every Occasion in Spirit."
- Are You a Loyal Christian?
- Take Care Not to Belittle the Name of Jehovah!

Hold a Good Conscience

WHAT IS CONSCIENCE?
HOW SHOULD IT WORK?

"LET your conscience be your guide," many say. By this they mean that your conscience will guide you to do what is right.

However, what kind of conscience? Trained by whom, by what set of circumstances, environment or teaching? In harmony with whose concept of "right" will it guide you? The "wise" saying does not answer these critical questions.

The conscience of the thief enables him to rob. The conscience of the liar enables him to lie. The conscience of the murderer enables him to murder. Obviously, it makes a big difference what kind of conscience one has. There is a bad conscience as well as a good one. A bad conscience is acquired by feeding the mind on bad information and by continually going against what one knows is right. The conscience then becomes dulled, calloused, until it may finally become inoperative in distinguishing right and wrong. Instead, what is expedient or profitable may replace it as the guide to one's conduct.

CULTIVATE A GOOD CONSCIENCE

Conscience is the internal recognition of right and wrong as regards one's motives and actions. It is that faculty of the mind that impels one toward doing or not doing what is right and avoiding or not avoiding what is wrong.

Surely the lover of righteousness wants to avoid what is wrong, for wrongdoing means the loss of God's favor and even one's life prospects. The apostle Peter warned: "Many will follow their acts of loose conduct . . . But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering."—2 Pet. 2:2, 3.

But how is a good conscience developed? God's Word counsels: "Keep your minds fixed on the things above." (Col. 3:2) By keeping the mind centered on God's ways, on the wisdom that comes from Him, a person can begin to cultivate a good conscience. This wisdom comes from the knowledge of God's purposes found in his Word, the Bible. The apostle Paul showed this when he stated: "Clothe yourselves with the new personality, which through accurate knowledge is being made new." —Col. 3:10.

To cultivate a good conscience a person must take in accurate knowledge of what is right and what is wrong. But he must also live up to it. Not doing what one learns is right eventually dulls the good conscience he is acquiring. He will then find himself lapsing into bad ways of thinking and acting. Doing, not just hearing, is vital, as the disciple James noted: "Put away all filthiness and that superfluous thing, moral badness, and accept with mildness the implanting of the word which is able to save your souls. However, *become doers* of the word, and *not hearers only,* deceiving yourselves with false reasoning." —Jas. 1:21, 22.

GOOD CONSCIENCE AT WORK

Like the rudder of a ship that steers it through troubled waters, a conscience trained in obedience to God's Word steers us correctly through the troubled seas of humanity and conflicting standards of

right and wrong. It acts as a goad to keep us in God's right ways and pricks us when we have done wrong.

No doubt you have experienced this by being troubled over something you did that you knew was wrong. It caused you great anguish. You may have lost sleep over it, perhaps even been brought to tears by it. This is conscience at work, exerting its influence in you, helping you by chastening you for past mistakes so you will avoid future ones. It is like the case of the person who failed to pay his income tax as he should have, but who, years later, sent the tax bureau the money because his conscience bothered him all that time! So conscience, trained in right ways, is a powerful force for good.

In the process of building and holding a good conscience, it is vital to recognize God's great mercy in forgiving past errors. A person should not be tormented in his conscience perpetually by the wrong he has committed before he acquired a good conscience, or by the wrong for which he has asked forgiveness after acquiring a good conscience. God's marvelous promise is: "I shall forgive their error, and their sin I shall remember no more." (Jer. 31:34) Also, through Isaiah, God assured: " '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.' " (Isa. 1:18) Let us take this loving, merciful God at his word and have confidence that he forgives past errors as we sincerely ask forgiveness and continue serving him.

Another important point to recognize is that, while God's Word gives us the accurate knowledge needed for right thinking and right acting, it does not set out a detailed list of precise situations in which we may find ourselves, with a pointed answer as to exactly what each person should do. However, it does give us *principles* that fit every occasion. Each Christian needs to train his conscience so he will be able to apply these principles correctly and not have to have somebody else tell him what to do each time a decision is required relative to right and wrong. Indeed, Christians are under obligation to God to progress toward maturity in making decisions. They must "become full-grown in powers of understanding."—1 Cor. 14:20.

NOT HOW CLOSE, BUT HOW FAR

Some reason that if a thing is not specifically forbidden by God's Word or by God's visible organization, then it is all right to indulge in it. But, just because a thing is not forbidden, that does not mean it is for Christians. Jesus said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:14) Hence, the Christian does not try to see how close he can get to the world and its bad ways just because some things are not pointedly forbidden, but he trains his conscience to see how far away he can get from what is bad so as not to be contaminated by it.

A person may know that it is wrong to commit fornication, to steal, to become drunk or commit other grievous sins. He feels that he never wants to be a practicer of those things the Bible plainly speaks against. But does he allow himself to participate in activities that could lead to them, just because there is no specific rule against these activities? If a person does not want to commit fornication, does he yet permit himself to come into close contact with those of the opposite sex other than his marriage partner? This is not the way to hold a good conscience, for he allows himself to have it severely tested, perhaps beyond endurance.

A person who wants to hold a good conscience will avoid, not only what is clearly bad, but also what can lead to bad. He will demonstrate that the law of God is in his heart and that he does what is right because he loves what is right, not because he ceremoniously follows a long list of do's and don't's. (Jer. 31:33; Matt. 6:33) He will have the same mental attitude as Jesus Christ, of whom it was said: "You loved righteousness, and you hated lawlessness." (Heb. 1:9) If one is to keep away from immorality, for example, he should keep away from intimate association with one not his mate. He will be careful not to seek out the company of the opposite sex when he is too young to marry. Later, when courting for the purpose of marriage, he will hold his good conscience by remembering that courtship is not a license for loose sexual behavior.

Anyone who wants to do what is right will also stay away from associating with persons who are not interested in God. For a certainty, "bad associations spoil useful habits." (1 Cor. 15:33) The more one associates with those who are not striving to hold a good conscience, the more he will have his own eroded toward badness. It is inescapable. "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap." (Gal. 6:7) God's Word plainly shows that bad associations spoil useful habits. Do not mock him by saying or behaving as if you do not believe it.

DO NOT VIOLATE CONSCIENCE

As you work toward holding a good conscience, you need to keep in mind the effect of your own behavior on others. For instance, your good conscience may not be disturbed at doing a particular thing that is proper by God's standards, but another's conscience may be disturbed. You may like to drink wine, eat certain foods, or do other things that the Bible shows are perfectly permissible. But what if another, weaker in conscience, is offended? Then it would be better not to insist on your rights, but to forego what offends another's conscience. Heed Paul's warning: "When you people thus sin against your brothers and wound their conscience that is weak, you are sinning against Christ. Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble."—1 Cor. 8:12, 13; 10:24, 25.

The opposite can also be true. You may be disturbed at what does not disturb another mature Christian. That does not mean you should try to do what he does at the expense of violating your conscience. If you feel it is wrong for you to do some particular thing, then as long as your refraining is not a violation of Godly principles, do not do what you feel is wrong. Later you may see things as the other person does. Then it is time enough to do what he does, this time without violating your conscience. When in doubt, do without. No harm will come by not taking an action that pricks your conscience, but harm may come if you ignore the warning, as it can pave the way for more serious violations of your conscience.

No, do not let just any conscience be your guide. Work hard toward building and holding a good conscience trained by God's Word. Do not let go of it, even though you may be surrounded by those with bad consciences. Do not thrust aside your good conscience, as some have, for that would mean the shipwreck of your faith and the loss of God's favor. (1 Tim. 1:18-20) If you love what is right and if you want to live in the righteous new order of things promised by God, then by all means "hold a good conscience."—1 Pet. 3:16.

"Strip off the old personality with its practices, and clothe yourselves with the new personality." —Col. 3 : 9, 10.

If You Want to LIVE FOREVER

A TRAVELER along a country road came upon what appeared to be an abandoned farm. Its owner was a lazy good-for-nothing God-dishonoring fellow. The fields were overrun with weeds and the orchards bore only diseased fruit unfit to eat or even pick. "What a sad and sickening sight!" groaned the stranger. However, upon rounding the bend in the road his depressed spirits were suddenly lifted as he came upon a very prosperous farm with fertile fields and lush orchards. Observing that every tree was loaded down with the finest fruit, the astonished traveler exclaimed: "Look! Here is lovely, living beauty, resembling that of Paradise!"

[2] In time the energetic farmer purchased his neighbor's neglected orchard and began a reclamation program. He worked hard cutting out the deadwood, stripping off all the sucker branches, fertilizing the root systems and watching over and protecting the trees against disease and pestilence. In addition this God-fearing farmer gave thanks to his Grand Creator when the trees began to produce good fruit. People everywhere were struck with utter amazement as the fame of this spectacular transformation spread far and wide throughout the countryside. A wild orchard had been tamed through the hard work and watchful care of an industrious farmer whose efforts had been blessed by Jehovah! —1 Cor. 3:6, 7.

[3] Now, you may never have the opportunity of seeing such a radical change in a literal fruit-bearing orchard. But whoever you are, wherever you live or whatever language you speak, you only have to look around you to observe something far more wonderful taking place. For in reality this story of an orchard is only a small illustration of what is now occurring on a global scale in more than 190 countries and islands of the sea, among people speaking more than 160 different languages. Hundreds of thousands of these people are actually changing both their way of thinking and their conduct. They are transforming or making over the characteristics of their very personalities so they can live forever!

[4] These made-over personalities are

1, 2. What interesting points can be drawn from the illustration of productive and nonproductive trees?

3. What change has occurred that is far more wonderful than the taming of an orchard?

4. In what respects do Jehovah's witnesses surprise many people?

known as Jehovah's witnesses. Undoubtedly, in visiting with them when they call at your door, you have recognized that they are altogether different from other people in many respects, for example, their outlook on life, the way they talk and the things they say, the way they conduct themselves, and so forth. However, the really surprising thing is that at one time, maybe very recently, these individuals talked and acted just like other persons in your community. Then, upon becoming Jehovah's witnesses, they developed entirely new personalities. Most amazing indeed!

[5] How great this change in personality has been can be better appreciated by making a comparison. Look at your own community as a whole. What do you see? What kind of persons are the majority of those among whom you have to live and work? Is the kind of fruitage these personalities produce good or bad? If you are one who lives in a quiet little churchy town or village, where your neighbors are not an open threat to your life and property, you probably observe that individuals are often clannish and intolerant and very hypocritical in their way of living, especially toward outsiders and strangers. They often slander and backbite and are revengeful toward others. They are not immune to social and sexual immorality and loose conduct. Profanity, cursing and obscene talk are a part of their daily speech.

[6] Or, perhaps you live in one of the large population centers where you come in closer contact with the rotten fruitage produced by the present degenerate society of mankind. Fear of your fellowman compels you to lock your doors securely at night. Parents often worry over the danger that their children may be kidnapped. There are not many people you dare to trust, especially in the commercial world. Agreements involving any degree of risk are usually set out in legal contracts, couched in special phraseology to make them binding, simply because the word of people cannot be trusted. The newspaper, radio and television headlines and commentaries, the statistics on crime and delinquency, and the general outcries of an aroused public all testify to the bad and poisonous fruitage produced by the present generation. On every social and governmental level of society people of this present system of things are very selfish and greedy. They quarrel and often fight like wild animals. Ever so many are liars, extortionists, thieves and "kickback" artists. Some are desperate underworld criminals and fugitives from justice. Many are sadistic killers and sex perverts who lie in wait for innocent and defenseless victims. More and more people by choice are fornicators, adulterers, masturbaters and sodomites. Some have reached great notoriety in high social circles as professional prostitutes, paramours, "playboys" and pimps. Many, many thousands are dope addicts and habitual drunkards. It is not an exaggeration to say that, for the most part, the whole world, morally speaking, seems to be a tangled jungle of confusion infested by beastlike characters who prey upon their fellow creatures.

5, 6. After looking at today's world conditions, to what conclusions do you come?

WHY SUCH WICKED CONDITIONS?

[7] A thoughtful person inquires beyond the prima-facie evidence, which appears on the surface, and seeks to learn the cause for these atrocious conditions, as well as a remedy, if there is one. Such an inquiry discloses that bad personality characteristics such as described above are acquired, in part, through both *heredity* and *envi-*

7. How has heredity been a major influence on personality characteristics?

ronment. Parents have passed on to their children the imprint of nearly 6,000 years of sin and death. "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "Through the disobedience of the one man many were constituted sinners." (Rom. 5:12, 19) Hence David confessed, though he was 'a man agreeable to Jehovah's heart,' "In sin my mother conceived me." (Acts 13:22; Ps. 51:5) Of sinner Adam's offspring "there is not a righteous man, not even one." "Who can produce someone clean out of someone unclean?" asked Job. —Rom. 3:10; Job 14:4.

8 The climate and environment in which seedlings are compelled to grow have much to do with their development and fruitfulness. No less is this true with the offspring of mankind. From infancy children are surrounded by the depraved environment of this corrupt world. The atmosphere created in the home by the parents may be quite good, which, of course, is the rare exception nowadays, yet the association outside the parental nest is, for the most part, ruthless and cruel. The child that comes from a good home plays and associates so often with less fortunate children. The public schooling of the youth, whether inside or outside of Christendom, is under the influence of a wicked system of things ruled by Satan the Devil and his demons.—John 12:31; 2 Cor. 4:4; Eph. 2:2.

9 Do not forget that, since 1914 and the beginning of World War I, we are living in a time of great calamity and woe. The Bible foretold what would take place after that year, saying: "So down the great dragon was hurled [from heaven], the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. [Hence] . . . 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."—Rev. 12: 9, 12.

10 We are now living in this "short period of time," the "last days" of this Devil-ruled system of things, concerning which the apostle Paul under divine inspiration warned: "But know this, that in the last days critical times hard to deal with will be here." In telling how critical and how hard to deal with this time would be, Paul next describes the foul-smelling personalities that would walk the earth in these last days. His description is so accurate and faithful to the facts we might imagine we are reading a commentary in our daily newspaper instead of Paul's nineteen-hundred-year-old letter to Timothy. "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." —2 Tim. 3:1-5.

SOLID BASIS FOR HOPE

11 Notwithstanding this bad start every one of us has had through heredity, as well as the degrading influence we have suffered by our environmental association with a world under the control of enraged demons, yet the situation is not altogether hopeless. Reassuring hope is based on the trustworthy testimony Jesus gave to the Jewish ruler, Nicodemus, when he de-

8. What effect has environment had on personalities?
9. Why have conditions worsened, particularly since 1914?
10. How accurately did Paul describe the personalities of people living today?
11, 12. In spite of world conditions, why is our situation not a hopeless one?

clared: "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.

12 What world did God love? Why, the world of fallen sinful mankind, offspring of the rebel sinner Adam. "Christ Jesus came into the world to save sinners," not sinless ones, wrote the apostle Paul to Timothy. To the same effect he also wrote the Romans, saying: "While we were yet sinners, Christ died for us." So the grand privilege of entering Jehovah's glorious new order of perfection and righteousness, and having everlasting life under that wonderful arrangement of things, is extended, not to a sinless race of people, but only toward human creatures who are born in sin and schooled under a system of demonic wickedness.—1 Tim. 1:15; Rom. 5:8.

13 Does this mean that Jehovah will allow the restored Paradise to be populated with the hateful personalities that now infest the earth? Certainly not! Some changes, indeed, some very drastic changes, in the personalities of those qualifying for life in God's sinless kingdom of uprightness are absolutely necessary.

14 At Capernaum during Jesus' great Galilean ministry all doubt on this point was removed. Jesus, the historical account says, "beheld a tax collector named Levi [also called Matthew] sitting at the tax office." Now tax collectors even at that early time had a bad reputation as extortioners. Nevertheless, "[Jesus] said to him: 'Be my follower.' And leaving everything behind he rose up and went following him. Also, Levi spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal. At this the Pharisees and their scribes began murmuring to his disciples, saying: 'Why is it you eat and drink with tax collectors and sinners?' In reply Jesus said to them: 'Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance.' " On another occasion, this time in the city of Jerusalem just a few days before he was put to death, Jesus again emphasized this truth when confronted by the hypocritical holier-than-thou religious leaders of his day. "Truly I say to you that the [despised and sinful] tax collectors and the harlots are going ahead of you into the kingdom of God."—Luke 5:27-32; Matt. 21:31.

15 We learn several important things from this conversation. Sinners were called to be footstep followers of Jesus, and in the instance of Matthew he was also called to be one of the twelve apostles. Such sinners, however, are not called to continue in their past course of lawlessness and sin, but, rather, are called *to repentance*. Extortioners and harlots will live forever in God's new order, not simply because they are humble enough to admit their guilt as sinners, but, more important, because they are eager and happy to change their past way of thinking and their past way of living, yes, to change their whole personalities of the past.

16 The making over of our personalities, therefore, is a divine requirement upon all who will live forever in God's new order. However, this does not mean that it is a requirement that will be enforced for the first time after Jehovah destroys Satan and his wicked influence upon human society. Rather, it is a requirement that all those who hope to survive Armageddon must meet *now*, this side of the Battle, now,

13. Does this mean that God's new order will be populated with bad personalities?

14, 15. (a) What association did Jesus have with sinners, and with what results? (b) What do we learn from this?

16. What, then, is required of all who hope to live forever?

"before there comes upon you people the burning anger of Jehovah."—Zeph. 2:2.

NOT A RECENT REQUIREMENT

17 This new-order requirement, the acquiring of a completely new personality, is not something that is demanded only of twentieth-century Christians who are faced with the imminence of Armageddon. First-century followers of Christ had to work just as diligently to make over and change their way of living. Note what the apostle Paul wrote in 55 C.E. to those in the congregation at Corinth. "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.*"—1 Cor. 6:9-11.

18 To another congregation, "to the holy ones and faithful brothers in union with Christ at Colossae," the apostle Paul wrote in 60-61 C.E.: "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."—Col. 1:2; 3:5-9.

19 Paul the apostle of the Lord Christ Jesus was no exception, for he included himself with the rest of the early Christians when he wrote: "For *even we* were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in maliciousness and envy, hateful, hating one another." In another letter this apostle of Christ again included himself, saying: "It is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them *we all* at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest."—Titus 3:3; Eph. 2:1-3.

20 The apostle Peter also told how true Christians of the first century transformed or made over their personalities, saying: "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. 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.

21 If first-century Christians to whom these words were originally addressed had to make such drastic changes in their personalities in order to entertain the hope of everlasting life, then with a greater force of argument must we do likewise, who are living in this violent and corrupt twentieth century at the very portals of the long-awaited new order. Jehovah's law is just as demanding upon us as upon the Ephesians and Colossians who were told: "Put away the old personality which conforms

17. Is the stripping off of the old personality a rather recent requirement? How do you know?
18. In this regard what did Paul also write to the Colossians?
19. Did Paul consider himself exempt from meeting this divine requirement?
20. What did Peter write in this regard?
21. Is the stripping off of the old personality with its practices an optional matter for true Christians today?

to your former course of conduct and . . . put on the new personality." "Strip off the old personality with its practices, and clothe yourselves with the new personality."—Eph. 4:22-24; Col. 3:9, 10.

STRIP OFF THAT BABYLONISH PERSONALITY NOW

[22] The great majority of people today who publicly display the rotten fruitage of their bad personalities seem quite content to continue doing the works of their lord and owner the Devil. (John 8:44) Jehovah's Christian witnesses, therefore, stand out in stark contrast to these, for they gladly put themselves under the ownership and cultivation of Jehovah and Christ Jesus. The ever-increasing number of these Witnesses already totals more than a million and is growing at a phenomenal rate throughout the earth. During the fiscal year of 1963 more than 62,000 were baptized in symbol of their dedication to do the will of their owner Jehovah.

[23] And from where do these Witnesses come? Principally from this world's organized religious systems, otherwise collectively identified in the Scriptures as "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." These people who become Jehovah's witnesses quickly respond to the divine call, "Get out of her, my people," and in doing so they shed their old personalities that conformed to their former course of conduct while they were under the tutelage of that wicked system. If all the former Babylonish thoughts, sayings and deeds of these individuals were written in an open book for all to read, it would certainly tell a shocking story. It would reveal that formerly some had been slanderers, envious, quarrelers, greedy persons and hateful gossipers. More shocking, it would disclose that formerly some had had the personalities of liars, thieves, killers, sodomites, fornicators, prostitutes, dope addicts and drunkards. Wild undisciplined trees these were, whose fruitage was a disgrace to God and to man!—Rev. 17:5; 18:4.

[24] But now look at the reputation that these same individuals have made since becoming associated with Jehovah's witnesses. Everywhere in Christendom, in Heathendom and in communistic lands Jehovah's witnesses are recognized as an upright, clean and honest people, a people of truth and integrity, holy men and women and children of faith, fidelity and courage. Certainly those producing delicious and noble fruit like this are as oases in the barren wilderness of human society. Of a truth, only "big trees of righteousness, the planting of Jehovah," could bear such precious life-giving fruitage as this!—Isa. 61:3.

[25] Whoever you are, if you sigh and cry because of the disgusting things you see done in the earth, if you want to live forever, you too can get out of Babylon the Great and make the break for freedom and life in Jehovah's new order! You too can strip off the old Babylonish personality together with its death-dealing practices. But hurry! There is little time left before God's judgment destroys this monstrous "mother of harlots" together with all who remain in her.—Rev. 17:1, 2, 15, 16.

[26] But how, you may ask, can such colossal changes in the whole personality of an individual be made? How can the change be made at this crucial time when the pressure is so great to compel everyone to

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22. What evidence proves it is possible for individuals to strip off their old personalities?
23. (a) From where do the ever-increasing number of Jehovah's witnesses come? (b) What were their former personalities like?
24. Having stripped off their Babylonish personalities, what image do Jehovah's witnesses now present to the world of mankind?
25. What invitation is here urgently extended to all?
26. What questions are raised, and where will satisfactory answers to them be found?

conform to the world's way of thinking and acting? How has this been accomplished in the case of the hundreds of thousands of Jehovah's witnesses of all nationalities? All who want to live forever will find the Scriptural answers to these important questions presented in the following article.

"Produce fruit that befits repentance. [For] every tree . . . that does not produce fine fruit is to be cut down and thrown into the fire."—Matt. 3:8, 10.

Let the SPIRIT'S FRUITAGE Make Over YOUR PERSONALITY

"BY THEIR fruits you will recognize them." This proverbial truth is often quoted, but not everyone who repeats it knows he is quoting from Jesus' famous Sermon on the Mount. In that Sermon by way of illustration the Great Teacher enlarged on this principle of truth, saying: "Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces worthless fruit; a good tree cannot bear worthless fruit, neither can a rotten tree produce fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men." "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."—Matt. 7:16-20; Luke 6:45.

[2] In his letter to the Galatians Paul also said that rotten stock could easily be recognized by the worthless fruit it produces. So if you see a person practicing fornication or uncleanness or engaging in loose conduct, if you see an idolatrous person or one practicing spiritism, if you see a person expressing hatred, strife or jealousy, or one being seized in fits of anger, if you see one stirring up contentions, divisions, sects or envies, if you see one engaging in drunken bouts or licentious revelries, or if you see one practicing *things like these,* then you know you are looking at a rotten tree that is about to be cut down and pitched into the fire of everlasting destruction. "As to these things," Paul continues, "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.

[3] These conclusions are therefore inescapable: rotten trees must first become good trees before they can produce good fruit; the man's heart must first become good before his mouth can speak forth good things; incorrigible ones who resist and resent changing will be summarily burned up, annihilated. Furthermore, if such changes in personality and in one's course of conduct were not possible, then

1. In his Sermon on the Mount, how did Jesus say we could tell the difference between good and bad trees?
2. What kind of fruitage did Paul say would identify persons who will go into everlasting destruction?
3. From these scriptures to what conclusions do we come?

Paul's warning to the Galatians would have been meaningless, without purpose.

[4] But how can the mental makeup, the living habits, the way one talks and acts toward others, be altered and changed to the point where one has a completely new personality? Well, how were such drastic changes possible in the case of the Christian Corinthians who formerly had been fornicators, adulterers, thieves, drunkards, revilers, extortioners, and so forth? The inspired Scriptures answer: "But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and *with the spirit of our God.*" So with this same divine agency, Jehovah's active force, the holy spirit of our God, the same changes in true followers of our Lord Jesus Christ today can be accomplished. —1 Cor. 6:11.

[5] Further assuring us that it is Jehovah's active force or holy spirit that produces the fine fruit displayed by true Christians, Galatians 5:22-25 declares: "The fruitage *of the spirit* is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. . . . Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires. If we are living by spirit, let us go on walking orderly also by spirit." As long as a person has the "spirit of the world" he can never hope to bring forth this kind of fruitage, for only those who receive "the spirit which is from God" can do so. —1 Cor. 2:12.

THE BEAUTY OF A NEW PERSONALITY

[6] Jehovah's powerful spirit can certainly give a person a completely new personality. For example, if you are long-suffering, mild-tempered and are exercising self-control, certainly your speech and language is bound to improve. If you bridle your tongue, abusive, hateful and cutting remarks will be avoided. You will have a mild answer to give to those who oppose you and revile you. (1 Pet. 3:15) Filthy language, obscene jesting, foolish talking and rotten sayings will not pass your lips if you are being led by Jehovah's spirit, for you will have a love for his holy Word the Bible and the divine precepts contained therein. That Word commands: "Let a rotten saying not proceed out of your mouth . . . neither . . . foolish talking nor obscene jesting." "Now really put them all away from you, . . . abusive speech, and obscene talk out of your mouth."—Eph. 4:29; 5:4; Col. 3:8; Jas. 3:8-12; Prov. 15:1.

[7] By letting the power of Jehovah's spirit make over your personality you will be able to exercise self-discipline and self-control in this immoral, sex-maddened, thrill-seeking world. You will be able to "deaden . . . your body members . . . as respects fornication, uncleanness, sexual appetite, hurtful desire." Such "hurtful desires" include harmful habit-forming things like the addiction to narcotics and the slavery to tobacco. The same is true when it comes to your personal eating and drinking habits. Moderation and self-control will prevent you from becoming either a glutton or a drunkard. Modern sophisticated society may frown at the insinuation that it is infested with drunkards, preferring to call such addicts by a more fancy name, "alcoholics." But regardless of what label is attached the Bible declares that unless they make over their personalities by exercising self-control they will never live in God's clean and sober new order of righteousness.—Col. 3:5; 1 Cor. 6:10; Prov. 23:20, 21.

4. How are drastic changes in personality made possible today?
5. (a) Describe the "fruitage of the spirit." (b) Who are able to display it?
6. In what ways will a new personality be reflected in one's speech?
7. (a) In what other ways can Jehovah's spirit change one's personality? (b) By exercising self-control what "hurtful desires" can be avoided, to the saving of one's life?

[8] Particularly in your association with others should you radiate the new personality that only Jehovah's spirit can develop. Begin to do this in the home among blood relatives, whether they are in the Truth or not, as you deal with the many economic problems and social difficulties of the times. If you exercise self-control, if you show mildness, if you prove you have faith, if you display goodness and kindness, if you are long-suffering, if you bless the home with peace and joy and, above all, if you show love toward everyone, why, even as the apostle Peter says, unbelieving husbands who have the spirit of the world "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.

[9] There can be no hypocritical pretension in this regard. This new personality is not to be a thin veneer for outward show, nor is it a pretty veil that is put on or taken off to fit the occasion. Rather, if you have the spirit of God instead of the spirit of the world, then this new personality must be an inseparable part of you. At all times, whether in your home congregation or on an around-the-world tour, whether inside or outside the home, wherever you go this beautiful Christlike personality must also go. When you visit your neighbors and friends in the house-to-house work, when you go to your business, when you go to school, wherever you go, you must display this same new personality for all to see. Your friends and neighbors, your business associates, your schoolteachers and schoolmates, will be compelled to see how the power of Jehovah's spirit can create in His witnesses completely new personalities. Let their speaking abusively of you be because you do not lose your temper, because you do not lie or steal or cheat, because you do not commit fornication or adultery, because you are not a slave to habit-forming narcotics, including tobacco, because you do not get drunk, "because you do not continue running with them in this course to the same low sink of debauchery."—1 Pet. 4:3, 4.

[10] Another place where your loving "new personality" will be noticed, and especially appreciated and admired, is in association with the congregation of Jehovah's people. Whether that congregation is a small one numbering but a handful or whether it is a large international assembly of Jehovah's witnesses, you must "walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit [which is from God] in the uniting bond of peace." (Eph. 4:1-3) Colossians 3:12-14 also addresses you who are associated with Jehovah's congregation, when it says: "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."

YOUR OWN RESPONSIBILITY

[11] What is your personal responsibility or obligation in this matter of making over

8. How can one display the fruitage of God's spirit in the home, and with what results?
9. (a) Besides in the home, where else should one reflect a Christlike personality? (b) What excuse, then, will opponents have to speak abusively of you?
10. What personality characteristics identify those of the Christian congregation?
11. (a) With whom does the responsibility for a new personality lie, with the creature or with the Creator? Explain. (b) How did Jesus emphasize this point?

your personality? When you make a dedication of your life to do God's will, is your acquiring of a new personality entirely up to Jehovah? When you come out of the water of baptism in symbol of such dedication to God, do you automatically and immediately step forth adorned with a clean new personality? No, the change does not come in this fashion or with this speed. First of all, Jehovah does his part; there is no question about this. He provides his active force or holy spirit that makes possible the great change. However, Jehovah makes this provision available only to those desiring it, to those seeking it, to those asking or begging Him to give them such spirit. Jesus emphasized this divine principle when he said in his Sermon on the Mount: "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. For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened." For those who first ask, Jehovah can "do more than superabundantly beyond all the things we ask or conceive."—Matt. 7:7, 8; Eph. 3:20.

12 It is therefore your responsibility first to ask Jehovah for his holy spirit as well as prove worthy of receiving it by making a dedication of your life to the doing of his will. Then upon receiving such divine help and power it is your obligation to let the fruitage of that spirit make over your personality. It is your responsibility to strip off the old personality together with its practices. This is not an easy thing to do. It is a tremendous undertaking, and each one individually must put forth a great effort. However, with all your personal effort, without the active force or spirit of Jehovah it could never be accomplished, for no human who is an offspring of the willful sinner Adam has the power and strength in himself. Never forget this. Never become self-reliant or self-confident. Rather, *keep on* asking for Jehovah's spirit, *keep on* seeking Jehovah's help in this regard.

13 Have you ever heard some attempt to excuse themselves from this personal responsibility by saying, "This is just the way I am. I can't change"? This is the weak crutch that the drunkard or alcoholic and the tobacco and narcotic addicts often lean upon. No one doubts the truthfulness of the first statement, "This is just the way I am." But when they add, "I can't change," they really mean, "I won't change." This is the same spirit, the same mental attitude that Cain had. Instead of heeding Jehovah's warning to "turn to doing good," Cain obstinately held to the false premise, "I can't turn; I can't change," and so headlong this 'I-won't-turn' man plunged down the course of violence and disobedience to his eternal destruction. —Gen. 4:6-8; Jude 11.

14 Then there are those who would like to deceive themselves and others into believing they have what they like to call an uncontrollable "split personality." This they think excuses them from personal responsibility and gives them license to fly into a fit of anger at the slightest provocation, or to indulge in a periodic fling of loose conduct. But alas, how wrong they are! No 'Dr. Jekylls and Mr. Hydes' are acceptable in the theocratic society of Jehovah's Christian witnesses, for such so-called "split personalities" are not pleasing to God. Jesus declared: "He that is not on my side is against me." It is also written: "You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be

12. In accepting one's responsibility for stripping off the old personality, how can self-confidence be avoided?

13. How do some attempt to excuse themselves from personal responsibility in the matter of making over their personalities?

14. Are so-called "split personalities" free to indulge periodically in loose conduct?

partaking of 'the table of Jehovah' and the table of demons." You cannot have the spirit of the world and at the same time have the spirit of God. Only the stupid one thinks he can remain clean and yet, periodically, return to his vomit and to a rolling in the mire.—Matt. 12:30; 1 Cor. 10:21; 2 Pet. 2:22; Prov. 26:11.

15 Daytime and nighttime cannot be split up and intermixed to suit the whims of anyone. So if we have come out of darkness into His marvelous light, then as children of the light we cannot conduct ourselves as children of darkness. This is Paul's argument to the Romans. "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light. As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy. But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh."—Rom. 13:12-14; 1 Pet. 2:9.

GROWTH TOWARD MATURITY AND PERFECTION

16 Some might conclude from the emphatic language used by the apostle Paul in Colossians 3:9 that this stripping off of the old personality and the replacing of it with a new personality is something that occurs suddenly and completely. Such a conclusion, however, is not according to the Scriptures or the facts. Growth in maturity from the spring planting to the harvest fruitage illustrates the point. The process is gradual and one that requires a great deal of effort and hard work on the part of the farmer. Peter appreciated this principle of gradual growth and development when he wrote: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." Adds Paul: "To what extent we have made progress, let us go on walking orderly in this same routine."—2 Pet. 1:5-7; Phil. 3:16.

17 So the change in personality characteristics takes time and is something that is never completed in imperfect mankind. Perfection in personality will never be reached this side of Jehovah's new order of righteousness. Hence the need for constant effort toward improvement. The inspired writers John and James put it this way: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness. If we make the statement: 'We have not sinned,' we are making him a liar, and his word is not in us." "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."—1 John 1:8-10; Jas. 3:2.

18 Not even the apostle Paul while in the fallen flesh reached perfection in his personality. Otherwise he would not have said: "I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. I really delight in the law of God according to the man I am within, but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members." So down to the day of his death this great Christian warrior admitted that it was necessary to put

15. As children of the light, how should Christian personalities conduct themselves?
16. Are we to suppose that the attaining to a new personality is something that occurs suddenly and completely?
17. How do John and James show that constant effort toward improvement in one's personality is necessary?
18, 19. In what never-ending struggle are Christians engaged, as shown in the case of Paul?

up a hard fight. "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—Rom. 7: 21-23; 1 Cor. 9:27.

[19] As in the apostle Paul's case, so in ours, if we fail to browbeat the sinful tendencies of the fallen fleshly body and lead it as a slave to the dictates of a new personality, if we fail to display the fruitage of Jehovah's spirit, we too will be disapproved by Jehovah, and that would be most tragic.

[20] Do you realize what that means, to be disapproved by Jehovah? Shortly before Jesus was taken captive that last night he warned his disciples of the terrible consequence that would come upon his anointed followers if they were disapproved because of not bearing the fruitage of Jehovah's spirit. "I am the true vine," said Jesus, "and my Father is the cultivator. Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. . . . Just as the branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you remain in union with me. . . . If anyone does not remain in union with me, he is cast out as a branch and is dried up; and men gather those branches up and pitch them into the fire and they are burned."—John 15:1-6.

[21] Jehovah is a productive cultivator, and he will see to it that everyone in his lush theocratic organization produces and displays the pleasant fruitage of His spirit. Make no mistake about it, if you fail to produce the fruitage of a Christian personality you will have no place in the theocratic society of Jehovah's Christian witnesses! All the fruitless, wild and lawless suckers in his cultivated organization are quickly lopped off, cast out, dried up and eventually are pitched into the fire of everlasting destruction! "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

[22] How much better, then, to be disciplined by our heavenly Father, as by the Great Cultivator who cleans his people by his Word and dealings, in order that we may remain in His fertile organization and bear more of the spirit's fruitage in union with Christ Jesus our Lord. It is true, as Paul wrote to the Hebrews, that such corrective discipline and cleaning of our personalities is painful, "yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." So "do not belittle the discipline from Jehovah, neither give out when you are corrected by him; for whom Jehovah loves he disciplines."—Heb. 12:5-11.

START COUNTING YOUR BLESSINGS

[23] Your letting the spirit's fruitage make over your personality this side of Armageddon will bring you many Kingdom blessings even amid the present sordid conditions in the world. You too will be able to count your blessings and privileges together with Jehovah's witnesses. You will have freedom from want, for you will continually enjoy a banquet of rich spiritual food. Your cup will overflow with joy and happiness. Never do the righteous who seek first the Kingdom have to beg for bread. (Matt. 4:4; 6:31-33; Isa. 25:6; Ps. 37:25) You will have freedom from fear of man, for we know that Jehovah can deliver the righteous and give them the victory even when their enemies torture them to death. (Ps. 118:6; Luke 12:4; 1 John 4:18) You will have freedom from slav-

20, 21. According to Jesus' warning, what will be the consequences if we fail to let the spirit's fruitage make over our personalities?

22. Why should we not belittle the discipline of our loving Father, Jehovah?

23. Together with Jehovah's people, what are some of the grand blessings you can now enjoy in great measure?

ery to Satan and his demonic organization, for the Truth will set you free to become the happy and willing slaves of Jehovah and Christ Jesus. (John 8:32; Rom. 6:6, 16; 1 Cor. 7:23; Gal. 1:10; Col. 3:23, 24; 1 Pet. 2:16) You will have the freedom to worship and the freedom to assemble with Christ Jesus in your very midst, whether openly by the thousands in great assemblies of Jehovah's witnesses, or secretly behind iron and bamboo curtains. (Matt. 18:20) You will have the freedom and privilege through prayer to talk directly to your Father Jehovah, to petition him for his spirit, his guidance, his strength and his protection. (Matt. 6:6; John 14:13, 14) You will have the freedom and honor to carry about the fear-inspiring name of JEHOVAH as you serve as his dedicated publicity agents and witnesses, proclaiming the everlasting good news to all the nations.

[24] Above all, never overlook the grandest blessing and privilege that any creature could possibly have, namely, sharing in the vindication of the precious Word and sacred Name of your Father Jehovah. Jesus in his illustration of the vine and the branches particularly emphasized this overriding purpose for bearing more of the spirit's fruitage, saying: "My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples."—John 15:8.

[25] So keep on letting the spirit's fruitage make over your personality. Keep on bearing much fruitage. Keep on proving that you are a true footstep follower of Christ Jesus and an imitator of his lovely personality. Then, instead of reading the sickening story of your stripped-off old personality, everyone will be so happy and thrilled to make the acquaintance of your attractive new personality in the fruitage that Jehovah's holy spirit has produced. All to the honor and praise and sanctifying of Jehovah, the most glorious *personality* in all the universe!

24. What is the all-important purpose served by your bearing more of the spirit's fruitage?

25. So what should we keep on doing, and with what results?

HOSPITAL WITNESSING

● Even while ill, Jehovah's witnesses are a comfort to others, including those who are attending them in their illness. This can be seen from what took place when a Witness in Toronto, Canada, found it necessary to go to a hospital. She says: "Last October when I spent two weeks in a hospital I had opportunity to witness to nine people, some patients, and others who were emloyees. One of the employees was a German lady who accepted the magazines from me and asked many questions. After I left the hospital I corresponded with all to whom I had spoken, sending them magazines. I heard from three of them soon afterward. To those who lived in the city I sent along my telephone number. Two days later I had a phone call from the German lady and she thanked me for the magazines. She said she is very tired at the end of the day and cannot bring herself to write a letter, but she was glad to give me a call on the phone.

"She told me, among many things, that she had been promoted at the hospital and because of it was being treated very coldly by her fellow workers. She said, 'I ate alone and was alone. I didn't know what to do. Then I got your magazines and your nice letter and I was so happy. I read the first article, which you said I shouldn't miss, on "Mildness Is Wisdom." How much better I felt and how glad I was that I didn't say anything to my fellow workers but just kept quiet! I am glad I remained mild, it was the right course.' The lady subscribed for the magazines and says that she reads them every night and really enjoys them."

YOUTHS

GUARD YOUR SPIRITUALITY

YOU school-age Christians are different from your schoolmates who have no purpose in life. You have determined that, regardless of what other incidental activities you might engage in, your foremost purpose in life is to serve God. This being the case, you are not left in doubt as to what is right conduct, because God's Word the Bible is your guide. You do not feel, as do so many worldly youths, that you are wasting your time by going to school; because you have a purpose in life and you can see how the things you are learning will help you to accomplish that purpose. But as a Christian, you must guard your spirituality.

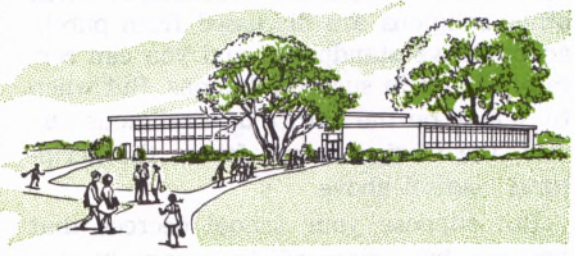
You are going to school for an education, not to participate in religious rites, though there is more of this in school than most people realize. Your attitude toward these religious activities in the school must be governed by what you have learned from the Bible, and the same is true of participation in after-school activities.

You must realize, of course, that true religious principles may mean very little to your classmates; in fact, they mean little to most adults. Since this is the case, they may feel that anything religious is good, regardless of what the Bible may say about it. People in some places may even go to church and claim to be Christian one day, and then the next day they indulge in pagan voodoo rites. Others go to church on Sunday and then live dishonest and immoral lives the rest of the week. But you youths who have determined that you want to serve God in the way that he approves must live by the principles of his Word all the time.

For safeguarding you during school years certain Bible principles stand out as being of utmost importance. One of these is God's counsel to seek right association and to avoid unnecessary association with those who are not worshipers of Jehovah God.

You can be certain that bad association will endanger your spirituality, for Jehovah God inspired an apostle of Jesus Christ to write: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Writing again to those Christians living in the immoral city of Corinth, this same apostle pointed out the need to stay clear of false worship and false worshipers when he said: "What sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? . . . And what agreement does God's temple have with idols? . . . ' "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing" '; ' "and I will take you in." ' " —2 Cor. 6:14-18.

It is true that you cannot completely avoid coming in touch with unbelievers;



otherwise you would have to get out of the world. So in attending school you can expect to come in contact with persons who do not love God and who do not respect his Word the Bible, and in most cases this is unavoidable. But after the bell rings to let you know that school is over for the day, you do not have to linger in the company of those who have no faith, as if you liked to be with people of that sort.

"QUIT TOUCHING THE UNCLEAN THING"

God tells us not only to avoid unnecessary worldly associations, but to "quit touching the unclean thing." Now, how does this principle apply to your school life? Well, in many schools throughout the earth there are religious services. At times they are grossly idolatrous; in other instances they may be simply the repetition of a prayer from the Bible. But, look at it this way: Would you go into some church of Christendom and there join with the congregation in prayer? Of course not, because you know that they worship a triune god. They label it with names from the Bible, but they borrowed the idea from ancient Babylon, which was in opposition to Jehovah God. Their worship is unclean in God's sight. So if you would not join them in worship in their church, why do it when they move their religious services into the schoolroom? One who obeys the Bible command to "quit touching the unclean thing" will not do so. You can say your own prayer at home in private.

Of course, there are times when the Bible is read as literature in school, or when other religions are discussed from purely an objective standpoint, and you can certainly share in such discussions. But when they take on the nature of a religious service, the Christian will follow the Scriptural counsel above.

But suppose your school decrees that you can have time off to engage in religious activity or instruction? Well, keeping in mind the Bible principle of staying separate from false worshipers, you could not join worldlings in any interfaith religious service. But it would be another thing to take advantage of the time provided by engaging in the Christian ministry or by doing personal Bible study. Then such released time would be used wisely. It is the same as taking advantage of national holidays.

Some schools may allow for birthday parties and celebration of religious holidays such as Christmas, which even encyclopedias and the public press have repeatedly shown to be of pagan religious origin. Despite the fact that the Bible shows that only pagans celebrated birthdays (Gen. 40:20; Mark 6:21) and despite its warning against worship that is mixed with paganism, some may feel that joining in such celebrations is such a small thing that no harm can come from it. But it is a matter of principle. Those who think that a little violation of principle will not hurt are like people who would not think of committing a bank robbery, but they do not mind cheating people out of a few dollars, because it is just a "little thing." They excuse their violation on the basis of "littleness," but in doing so they undermine their own morals.

So when it comes to celebrations based on false worship, you do not want to be like those people who take their religion lightly. Who are the criminals in prison? Who are the ones convicted of extortion, robbery, or murder? Why, they are usually people who have a religion but who learned to take religion lightly! Do not be like them.

Further, even if the celebrants at school think they are honoring God by their actions, you know that, in the case of Christmas, for example, they are actually joining in the ancient worship of the sun-god, in

the worship of that ungodly man who was later deified and made a hero—Nimrod, "a mighty hunter in opposition to Jehovah."—Gen. 10:9.

So if your school has false religious services or celebrations or birthday parties, then what? Why, then the witness of Jehovah asks to be excused, and if this is not possible, he just sits quietly and does not participate in any way in these religious activities.

Besides separateness from false worship and false worshipers, another vital principle that should govern your life is the one stated by the Son of God: "Keep on, then, seeking first the kingdom and his righteousness." (Matt. 6:33) That means that our life and its activities should center around God's kingdom and related matters, the ministry, congregation meetings and private study of the Bible.

AFTER-SCHOOL ATHLETICS

Concerning this principle of putting Kingdom interests first, as well as the one regarding right association, how should a young witness of Jehovah view after-school-hour sports? Ask yourself, Would involvement in such sports tie me down to a program requiring me to spend evenings and weekends playing on the school team when I should be at a meeting of the Christian congregation or out in the ministry pursuing my real purpose in life?

Moreover, when you play in the company of worldly youths, what kind of language do they use? Even those that the world considers to be "good" (because they do not join gangs or destroy public property) often use foul language, tell smutty jokes and may even blaspheme God. Is that the kind of association you want? Not if you want to guard your spirituality.

Remember what the apostle Paul wrote to the young man Timothy: "Bodily training is beneficial for a little; but godly devotion is beneficial for all things." (1 Tim. 4:8) Note that Paul placed the emphasis, not on bodily training, but on godly devotion. Since a "little" bodily training is usually provided during school hours, and since being an athlete is not your purpose in life, why spend a lot of time on sports that could be more profitably spent in building up your spirituality? Modern schools have overemphasized sports, but the Bible places the emphasis where it belongs—on godly devotion. Study of God's Word and taking care of Kingdom interests is more important than participating in any after-school athletic activities.

If you desire a little extra recreation at times, then remember Paul's words to Timothy: "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.*" It would follow, then, that any recreation you take outside of school should not be with worldly youths but with "those who call upon the Lord out of a clean heart." These are the ones with whom you should enjoy recreation.—2 Tim. 2:22.

SCHOOL CLUBS

Many school-age Christians are faced with the matter of whether to join school clubs or not. When it comes to school clubs, the wise thing is to examine your motive.

Why do you want to join a club? Is it because of free educational benefits that you could not get anywhere else without paying for them? Education is not a wrong motive. Yet even so, you need to examine other factors: Is the club limited to school hours? Does it come closely under school supervision? Or will the club require extra time after school with perhaps little or no supervision? Will membership in the club create unwise distractions for you? Discuss the matter with your parents. Discuss together the purpose of the club and the

effect of its operation. Then be sure that the decision made is in favor of retaining your spirituality.

Now, suppose you examine your motive in wanting to join a club and find that it is not really educational benefits unobtainable elsewhere that you want, but the association. In this regard we have a warning given at 1 John 2:15: "Do not be loving either the world or the things in the world." The word "world" in that scripture is from the Greek *kosmos* and refers to people; that is, when God's Word says 'not to be loving the world,' it basically means we should not love association with worldly people. It is a warning against bad association. So if you were to join a club that is in effect a social club or that would entangle you in worldly alliances, you could be heading for trouble. Even if it is only a hobby club, is it wise to enjoy hobbies with worldly people? Since Christians should take recreation with other Christians, would it be proper to share hobbies with worldlings? God cannot be mocked: "Bad associations spoil useful habits."

Many, then, are the school clubs that pose great threats to your spirituality and moral uprightness. Illustrating this are the words of L. T. Woodard, M.D., who writes in his book *Sex in Our Schools,* about high school clubs and Greek-letter societies:

> "Many high schools have them, too, on a local basis . . . Most of these organizations are purely and simply social clubs. They include small cliques of a school's most popular students. And, although they are not 'sex clubs' as such, they certainly serve as centers for sexual activities. In talking with various high school students who passed through my office during the course of my research for this book, I jotted down the following statements on high school Greek-letter societies from boys and girls who should know about them firsthand: A sorority girl of 17: 'There isn't a girl in our sorority who's a virgin.' . . . A fraternity boy, 16½: 'I joined the fraternity to have a place to bring a girl. The fraternity rents a little basement apartment near the school, and let me tell you, it's a real rape shack.'"

That doctor goes on to quote other students with more shocking statements about high school clubs, spotlighting the grave moral danger.

So when it comes to school clubs, study out the situation and discern the ultimate consequences. Heed the warning: "Do not be loving the world," and save yourself endless misery and heartache.

SCHOOL DANCES

What, now, of school dances? School dances involve the same dangers as school clubs, only they greatly heighten the danger of immorality. Many school dances are noted for scandalous conduct, especially as to what happens after the dance. Since most of the dancing that is done at such dances is sexually stimulating, it is little wonder that shocking moral conduct results. And do not think that the farther one advances in worldly education, the better the moral climate becomes. Note this report from the New York *Times* of March 14, 1964: "A survey of the senior class at Columbia College shows that 83 per cent believe in premarital sexual intercourse." So Jehovah's witnesses stay clear of school dances. School dances throw one into the company of bad associates. They seek recreation with those "who call upon the Lord out of a clean heart."

MUSIC INSTRUCTION, SCHOOL BANDS

A Christian interested in music may face the problem of whether he should take music instruction. He may be invited to join the school band. What should be his view? There is nothing wrong with music instruction itself; what really matters is the degree of involvement, where and under what circumstances the instruction is taken and the music played. Would it involve playing anthems for which audiences must arise with religious fervor? A mem-

ber of a band is expected to perform at political and religious affairs and may also be requested to parade in political events behind flags. So joining a school band could involve the young musician in some difficult problems. If there is after-school band practice, would this take you away from meetings, participation in the ministry and rob you of time for Bible study? Is learning to play a musical instrument more important to you than learning how to be a servant of God? Is playing an instrument the big thing in your life, or is your dedication to God? All these questions would have to be considered. If your parents are in union with the Lord, they will certainly consider all these factors with you and make their decision in your best interests spiritually.

If you are interested in playing a musical instrument, it may be that your parents will decide that private teaching would be preferable, in view of dangerous involvement at school. Or if a musical instrument could be learned at public school without undue involvement and so that Kingdom interests are not crowded out, that would be another matter. So Christian parents will consider the degree of involvement and the circumstances under which the music instruction is taken and make their decision in favor of their children's spirituality.

SCHOOL PLAYS

Now, what Bible principles apply to school plays? Well, there is no objection to acting in itself; at meetings of Jehovah's witnesses there are demonstrations on certain programs. But what you endeavor to portray by the theatrical play may bring you into conflict with Bible principles. Also, it appears that in most instances it would be difficult to engage in such training and not find your theocratic activities hindered. Plays may go on at times that interfere with Kingdom interests. Moreover, once one is involved in plays, it may be difficult, since one may be expected to appear in any play, even though it is based on false religious ideas or upon subject matter that would be objectionable to a Christian. Again, this is a matter to discuss with your parents.

SCHOOL ASSEMBLIES

From time to time many schools have assemblies in the school auditorium. How are you going to view such assemblies? Attendance or nonattendance would be a matter of conscience, especially since what goes on at assemblies varies so greatly throughout the world. At some school assemblies there are educational films, educational talks by police officials, naturalists and others, and so forth. On the other hand, some assemblies may feature religious celebrations or the idolizing of creatures; or there may be pep rallies with frenzied clapping, cheering and singing of the school song. So a decision should be made in harmony with an enlightened conscience.

Some parents, however, may feel that they cannot allow their children to attend certain types of assemblies even though their children do not participate in objectionable activities, should they come up. They may feel that there is danger of your being infected with the spirit of people who laud leaders and heroes among men instead of reserving worshipful honors for God. (Rom. 1:25) Knowing how contagious is the cheering and shouting of young people, they prefer to have their children be excused, rather than risk their becoming contaminated with idolatrous practices. It is the responsibility of your parents in union with the Lord to make the decision regarding this and other matters in your best spiritual interests.

Problems will arise during your school years and when they do, ask yourself what Bible principle applies. Then consult with your parents who are in union with the Lord to see if you have reached the decision that will guard your spirituality. You can also consult with your congregation overseer, who will be glad to help you to apply Bible principles to guard your spirituality.

So fully consider your Christian obligations and, when you are at school or anywhere else, govern your course by God's Word. After school hours, keep in mind that you are not like the shiftless youths who have no purpose in life but who are left on the loose. As a Christian you are different. Why, even a schoolboy who lives on a farm usually has to head for home after school to care for the chores his father has given him to do. So it is with a Christian, for his heavenly Father has given him responsibilities. While caring for them calls for self-denial with regard to worldly things, it is a protection; furthermore, it opens the way to great riches, many privileges in connection with the Christian ministry, and life everlasting in God's glorious new order.

With such grand prospects ahead of you, guard your spirituality as though your very life depended upon it. It most certainly does!

DO YOU REMEMBER?

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

● Why cannot the Bible be said to be a "white man's book"?

Only Asiatics were used as its writers; "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—P. 263.*

● What harm can come to a Christian from following a man?

It obscures his vision of the pattern set by Christ; causes him to rely upon man instead of upon Jehovah; causes him to fall if the one he is following falls.—Pp. 270, 271.

● How can one be sure that he is following the right religion?

By testing it by the Word of God, the Bible. —P. 296.

● What is the basic difference between dictatorship and theocratic rule?

The dictator rules by compulsion; Jehovah appeals to the free and good will of honest persons, wins them by showing love.—P. 302.

● Why may not Christians be opportunists?

Because an opportunist is one who takes advantage of situations with little regard for principles or ultimate consequences.—P. 323.

● Why do men die?

Because of Adam's disobedience "sin entered into the world and death through sin, and thus death spread to all men."—P. 327.

● What does consistency require of a Christian?

That he practice what he preaches.—P. 356.

● What course should Christian youths take regarding elective offices and popularity contests in school?

Avoid them as part of the world and as tending toward creature worship.—Pp. 380, 381.

● How can imperfect humans be said to reflect Jehovah's glory?

By proclaiming "the magnificent things of God," his glorious purposes.—P. 406.

● Is the pronunciation of God's name the vital matter?

No, but what is vital is that he does have a unique and personal name, the commonest form of which is Jehovah, so that he need not be left nameless.—P. 424.

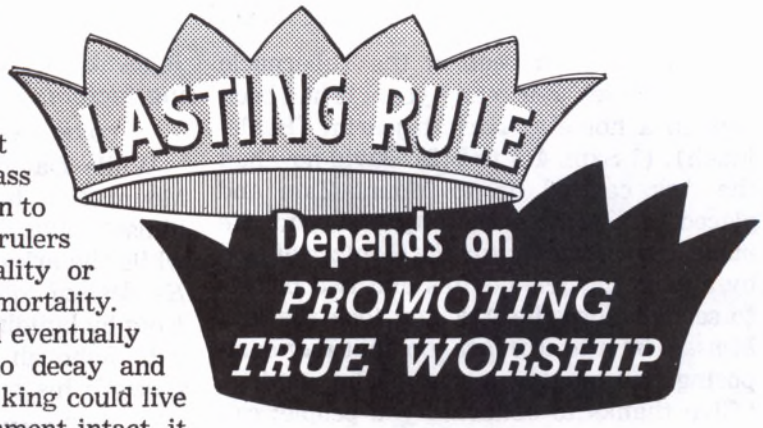
● What mistake did Aaron and Miriam make in regard to Moses?

They forgot Moses' God-given position and saw only the individual.—Pp. 466, 467.

● By what did Jesus say that all men would be able to recognize his disciples?

By their love for one another, with such love as he had for them.—Pp. 489, 490.

* All references are to *The Watchtower* for 1964.



THE great unavoidable obstacle that has always faced rulers striving to build or perpetuate a government is that they have to die and pass their power and authority on to successors. Many are the rulers who have sought immortality or who have even claimed immortality. Nevertheless, they died and eventually their governments fell into decay and ruin. But if a right kind of king could live forever and hold his government intact, it would be to the everlasting benefit of his subjects.

Even dynasties or family lines have been unable to hold a kingship forever. The Bible tells us, however, that Jehovah God has covenanted with a certain man that one from his family line will be able to sit on the throne forever and that the authority and realm of this kingship will continue to increase until it extends its dominion over the entire earth. As an assurance, God used this man and his son, along with the capital city of that kingdom, to make a miniature pattern of what this enduring kingdom would be like; in other words, a small-scale kingdom of God actually functioned so that interested ones among mankind could see what is required of one who would hold a lasting kingship and what the rule of this kingdom would mean and so could confidently place their trust and hope in it.

The man God used in this way was King David, not arbitrarily, but because David was the kind of ruler God approves. David began to rule over the tribe of Judah in 1077 B.C.E. and over all Israel in 1070 B.C.E. But before the full pattern of the promised permanent kingdom could be made, an appropriate capital city had to be selected and certain developments had to take place. Note that the things David did show what God requires of this lasting ruler, accurately foreshadowing the things to be done by His permanent king.

RIGHT KIND OF RULER

David desired God's rule to be exercised over all the God-given land. When he began to reign he selected Jerusalem as appropriately situated for his capital. But Jerusalem was still occupied by enemies, pagan Jebusites. Now, as king, not only over Judah, but over all the tribes, he could move against Jerusalem, located in the territory of Benjamin. God blessed his zeal and courage and David proceeded to capture the stronghold of Zion or Jerusalem. After David transferred his capital from Hebron to Zion it came to be called "the city of David."—2 Sam. 5:6-9; 1 Chron. 11:6-8.

King David followed God's laws of justice and righteousness and enforced them, and the fame of Zion or Jerusalem began to go out to the nations round about. (Ezek. 16:14) The Philistines, outstanding practicers of Babylon-rooted religion, tried to overthrow David. But David checked these Babylonish enemies of true worship in two crushing victories.—2 Sam. 5:17-25.

Now firmly established in his kingdom, *David lost no time in promoting the worship of God among the people, putting the interests of Jehovah's worship first.* Since the days of High Priest Eli the ark of the

covenant had not been at the Tabernacle built by Moses. For many years it had been kept in a home at Kiriath-jearim (Baale-judah). (1 Sam. 4:1 to 7:2) David now had the Ark carried up to Mount Zion and placed in a tent in the city of David. *He made arrangements for the worship of God* by appointing ten Levites and two priests to serve before the Ark and *took the lead himself in true worship,* on that day composing and singing a new psalm, saying: "Give thanks to Jehovah, you people; call upon his name, make his deeds known among the peoples! . . . 'Jehovah himself has become king!' . . . Give thanks to Jehovah, you people, for he is good, for to time indefinite is his loving-kindness." To this song the people said Amen.—1 Chron. 15:1 to 16:36; 13:1-12; 2 Sam. 6:1-19.

David did not take the glory and credit to himself as Israel's real king, but *he recognized that he ruled in the name of Jehovah on "Jehovah's throne."* (1 Chron. 29:23) And *the people were encouraged to recognize this* in the psalm of Korah's sons:

> "Jehovah is great and much to be praised in the city of our God, in his holy mountain. Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. . . . May Mount Zion rejoice, may the dependent towns of Judah be joyful, on account of your judicial decisions. March around Zion, you people, and go about it, count its towers. Set your hearts upon its rampart, inspect its dwelling towers, in order that you may recount it to the future generation."—Ps. 48:1-14; see also Psalm 76:1, 2.

"To obey is better than a sacrifice," God's prophet Samuel had told disobedient King Saul. (1 Sam. 15:22) *David recognized that obedience to God is required of even a king if his rulership is to last.* Would his dominion be removed like his predecessor Saul's? David's love for God and his zeal for exalting and promoting Jehovah's worship would be the determining factors.

COVENANT FOR LASTING KINGSHIP

While David built himself a palace on Mount Zion, he did not deem it proper for himself to be dwelling in a house of cedars while the ark of God dwelt in a mere tent. *He desired to exalt Jehovah God the real King* by building a palatial temple to Jehovah. Jehovah responded in appreciation through his prophet Nathan:

> "I shall prove to be with you wherever you do go, and I will cut off all your enemies from before you; and I shall certainly make for you a great name, like the name of the great ones that are in the earth. . . . 'And Jehovah has told you that a house is what Jehovah will make for you. . . . I shall certainly raise up your seed after you, which will come out of your inward parts; and I shall indeed firmly establish his kingdom. He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. As for my loving-kindness, it will not depart from him the way I removed it from Saul, whom I removed on account of you. And your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite.'"—2 Sam. 7:1-17.

What a blessing from the Universal Sovereign! David would be the first of a line of rulers whose kingship would never end. This covenant for the kingdom made evident that the Seed of God's "woman" promised in the garden of Eden, the Seed of Abraham through whom blessings would come to all families of the earth, would be in the line of King David, of the house of Judah, from which the scepter would never depart.—Gen. 3:15; 22:18; 49:10.

King David was now like a cornerstone laid in Zion on which a royal house of rul-

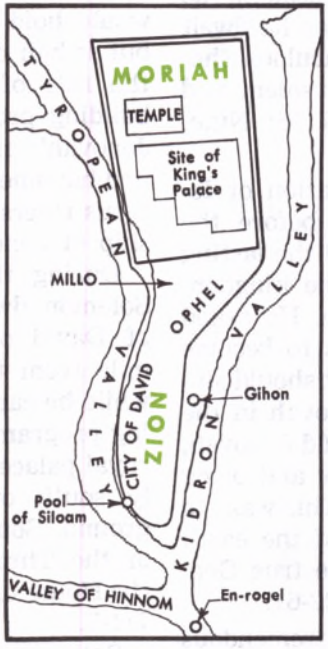
ers was to be built to represent the heavenly King, Jehovah. He expressed appreciation in prayer.—2 Sam. 7:18-29.

David's successor was his son named Solomon, meaning "Peaceable." He was also called by Jehovah Jedidiah, meaning "Beloved of Jehovah." (2 Sam. 12:24, 25) What an honor it was for Solomon to be born in Zion! It greatly surpassed the honor of being born in famous Babylon. Psalm 87:2-6 describes this honor: "Jehovah is more in love with the gates of Zion than with all the tabernacles of Jacob [Israel]. Glorious things are being spoken about you, O city of the true God. . . . And the Most High himself will firmly establish her. Jehovah himself will declare, when recording the peoples: 'This is one who was born there.' "

Solomon could actually be said to be born as king in 1037 B.C.E. Then, according to the covenant with David, Jehovah especially became a Father to him. David had subdued all the nations within the God-ordained boundaries of the Promised Land; so Solomon reigned from the river of Egypt on the south to Kadesh on the Orontes, eighty miles north of Damascus.—1 Chron. 29:23.

Jehovah gave David inspired plans for building the temple. Besides this, David gathered together much material and great contributions of money by himself and the people. He also contributed the exact piece of land for the temple structure. *He realized that the nation's prosperity depended on God,* and that they were really only giving God glory with the things He himself owned and provided for them.—1 Chron. 29:10-16.

The temple plot was more than 2,400 feet above the Mediterranean sea level, on Mount Moriah, where Abraham had built an altar to offer up his son Isaac. A spur extending southward that came to be called "Ophel" connected it with Mount Zion. From any direction the worshipers would have to go *up* to the temple. (Ps. 122:1-4; Isa. 2:2) At the time that David had bought the plot a plague was on, and Jehovah's angel had directed the building of an altar there. David offered a sacrifice and said: "This is the house of Jehovah the true God, and this is an altar for burnt offering for Israel."—1 Chron. 21:14 to 22:1; 2 Sam. 24:10-25.



WORSHIP OF JEHOVAH EXALTED

David had Solomon anointed as king when David's fourth son Adonijah planned to take over the throne. Later all the people anointed Solomon and submitted to him as king. (1 Ki. 1:1-40; 1 Chron. 28:1; 29:20-28) From this point, to picture the exaltation of the true worship of Jehovah God by the Greater Solomon, Christ Jesus, the Seed of Abraham and Heir of David, and the accompanying blessings of his rule, God directed and blessed Solomon's rule.

In the spring of 1034 B.C.E. Solomon began to build the temple. Because of David's advance preparation, the magnificent edifice was constructed with noteworthy ease, taking only seven and a half years to build. But it was not complete in its furnishings until the ark of the covenant was brought into the temple's Most Holy compartment. The inauguration account reads:

"At that time [the festival of booths] Solomon proceeded to congregate the older men of Israel, all the heads of the tribes, . . . Then the priests brought in the ark of the covenant of Jehovah to its place, to the innermost room of the house, the Most Holy, to underneath the wings of the cherubs. For the cherubs were spreading out their wings over the place of the Ark, so that the cherubs kept the Ark and its poles screened over from above."—1 Ki. 8:1-7; Ex. 34:22; Lev. 23:33-36.

The temple area, as well as Zion, was now included in Greater Jerusalem; so God's representative presence as he dwelt among the cherubs by his miraculous Shekinah light stayed within Jerusalem and Zion.—Ps. 80:1; 99:1; Isa. 37:16; Num. 7:89.

In front of all the congregation of Israel King Solomon, kneeling before the massive copper altar, indicated the lasting quality of the covenant for the kingdom in a long prayer of dedication. He asked that if Israel should sin so as to become captive in any foreign land, but should sincerely repent and pray to Jehovah in the direction of the land, then would Jehovah, please, hear them, show mercy and bring them to their God-given land. This was "to the end that all the peoples of the earth may know that Jehovah is the true God. There is no other."—1 Ki. 8:22-61.

South of the altar stood a tremendous circular water basin, called the "molten sea," fifteen feet in diameter and seven and a half feet high, resting on twelve images of bulls, each three of these facing in a different direction. (1 Ki. 7:23-26) The altar before which Solomon prayed doubtless stood at the exact place where David had built his altar. It was thirty feet square and fifteen feet high. (2 Chron. 4:1-5) Upon it a grand sacrifice was made on this inauguration day. God now showed his approval of the temple:

"Now as soon as Solomon finished praying, the fire itself came down from the heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah's glory itself filled the house. And the priests were unable to enter into the house of Jehovah because Jehovah's glory had filled the house of Jehovah. And all the sons of Israel were spectators when the fire came down and the glory of Jehovah was upon the house, and they immediately bowed low with their faces to the earth upon the pavement and prostrated themselves and thanked Jehovah, 'for he is good, for his loving-kindness is to time indefinite.' "—2 Chron. 7:1-3.

Was Solomon the promised One who would hold the everlasting kingship? No, but as heir of David he accurately pictured the rule of the permanent Heir, in the building program he carried out to exalt Jehovah's name and to bring prosperity and happiness to his subjects through righteous rulership and promotion of the worship of Jehovah.

During the next thirteen years King Solomon dwelt in his palace in the city of David on Mount Zion, about half a mile from the temple on Mount Moriah, while he carried out a governmental building program. He proceeded to build a new royal palace on Mount Moriah, immediately south of the temple, but on lower ground. South of this he built the Porch of the Throne, the Porch of Pillars and the House of the Forest of Lebanon.—1 Ki. 7:1-7.

Solomon now ruled from the Temple Mountain, Moriah. His wife, Pharaoh's daughter, also moved to a new house built for her; she was not allowed to "dwell in the house of David the king of Israel, for the places to which the ark of Jehovah has come are something holy," as King Solomon said.—2 Chron. 8:11; 1 Ki. 3:1; 7:8; 9:24.

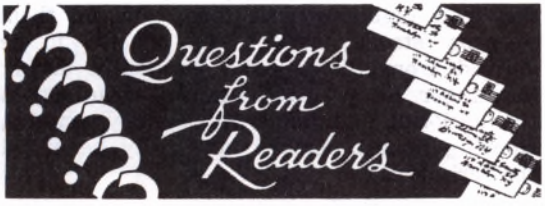
BLESSINGS FORESHADOWED

Such were the beauty and grandeur of Solomon's building works and of all the arrangements for taking care of them as to leave the beholder breathless, as in the

case of the visiting queen of Sheba. (1 Ki. 10:1-5) Solomon's long reign was one of glory, peace and prosperity. His subjects became many:

"Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from [the city of] Dan to Beer-sheba, all the days of Solomon."—1 Ki. 4:20, 25.

This was all a prophetic picture. David had been given a covenant for a lasting kingdom that was to be in his line. David had many kings of his line to sit upon the throne, but there was One to come who would take the kingship permanently. This One was the Greater Solomon, Christ Jesus. The peaceful reign of Solomon in which everyone was happy and sitting in his own allotment of land and enjoying the blessings of righteous rulership was pictorial of the reign of Christ Jesus the Greater Solomon, the Seed of God's "woman," the Prince of Peace. (Matt. 12:42; Isa. 9:6, 7) He, because of his immortality, has a lasting hold on the kingship and will keep it forever, rooting the line of David in the throne forever. But as to this pictorial kingdom of God and how it came to clash with Assyria, the Second World Power, please see our next issue.



● Why does 1 Chronicles 2:13-15 speak of the seven sons of Jesse, whereas First Samuel refers to David as the eighth?

The Bible account at 1 Chronicles 2:13-15 says that "Jesse, in turn, became father to his first-born Eliab, and Abinadab the second, and Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, David the seventh." The account at 1 Samuel 16:10, 11 says: "So Jesse had seven of his sons pass before Samuel; still Samuel said to Jesse: 'Jehovah has not chosen these.' Finally Samuel said to Jesse: 'Are these all the boys?' To this he said: 'The youngest one has till now been left out, and, look! he is pasturing the sheep.'" In the next chapter of 1 Samuel, verse 12, the account reads: "Now David was the son of this Ephrathite from Bethlehem of Judah whose name was Jesse. And he had eight sons."

It appears from these accounts that one of those sons shown to Samuel did not live long enough to marry and have children, in consequence of which his name was omitted at 1 Chronicles 2, which gives the genealogy of Jesse and others. It is well to remember that First Samuel was written by Samuel, Gad and Nathan and was completed about 1077 B.C.E. Chronicles, however, was written by the priest Ezra about 460 B.C.E. When writing 1 Chronicles 2:13-15, Ezra left out the name of the son of Jesse who evidently had died childless.

● What did Thomas mean when he said, as recorded at John 11:16, "Let us also go, that we may die with him"?

Just before the apostle Thomas spoke those words, Jesus Christ had stated that Lazarus had died, and he said: "I rejoice on your account that I was not there, in order for you to believe. But let us go to him." (John 11:15) Thomas now spoke up: "Let us also go, that we may die with him." Thomas said this with reference to Jesus, not the dead Lazarus. He spoke as he did because he expected that if Jesus went into Judea to Bethany, where the dead Lazarus was, he would surely be killed. Thomas knew the murderous intent of the hostile Jews. This is indicated by verse eight of that same chapter: "The disciples said to him: 'Rabbi, just lately the Judeans were seeking to stone you, and are you going there again?'" So Thomas' words have reference to Jesus —not to Jesus' being impaled on a stake at the hands of the Romans, but to Jesus' probably being mobbed or stoned to death by the opposing Jews. So Thomas was saying that Jesus' disciples should also go with him and die with him.

SHOWING OTHERS HOW BENEFICIAL THE SCRIPTURES ARE

MANY are the societies and organizations that print and distribute copies of the Holy Scriptures in a variety of languages. Year after year, in fact, the Bible continues to be the best seller. Should not this lead us to expect increased interest in God and his purposes by peoples around the world? The fact is that people today are showing less and less interest in God's will. They are falling away into unbelief.

The reason for this is quite evident. Bibles are indeed widely distributed, but the Bible remains a closed book to most persons. Why? Because there is a great dearth of teachers who will aid honest people to know how to study the Bible and derive from it the riches of knowledge and understanding it contains. Those who do appreciate the value of the Bible, therefore, will be eager to fill this great need and will heartily enter into the work of proving to those who will hear how "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness." —2 Tim. 3:16.*

* See *The Watchtower* of November 1, 1963.

We can teach seekers after truth how to prove from their own Bible the basic doctrines of true Christianity. We can demonstrate with Scriptural examples how wrong thoughts and wrong actions are reproved in kindness by God's Word. We can surely also point out how the Bible sets us straight as regards our relationship with the great Giver of Life, Jehovah God. And, further, the Bible can be shown to be a wonderful source of discipline so that first things are given first consideration in our lives and time is regularly set aside for the vital study of the grand lessons of the Scriptures.

What a privilege to be able to show others how beneficial the Scriptures are! With such a satisfying field of work before us, every Christian witness of Jehovah will gladly go out and seek out some of those described in the Scriptures as 'hungering and thirsting for righteousness.' Having found such ones, they will regularly visit them and aid them to grow strong through the benefits to be derived from Bible study. Especially during September let us each one be steadfast in the back-call and home Bible study activity, showing honest persons how truly beneficial the Scriptures are.

ANNOUNCEMENTS

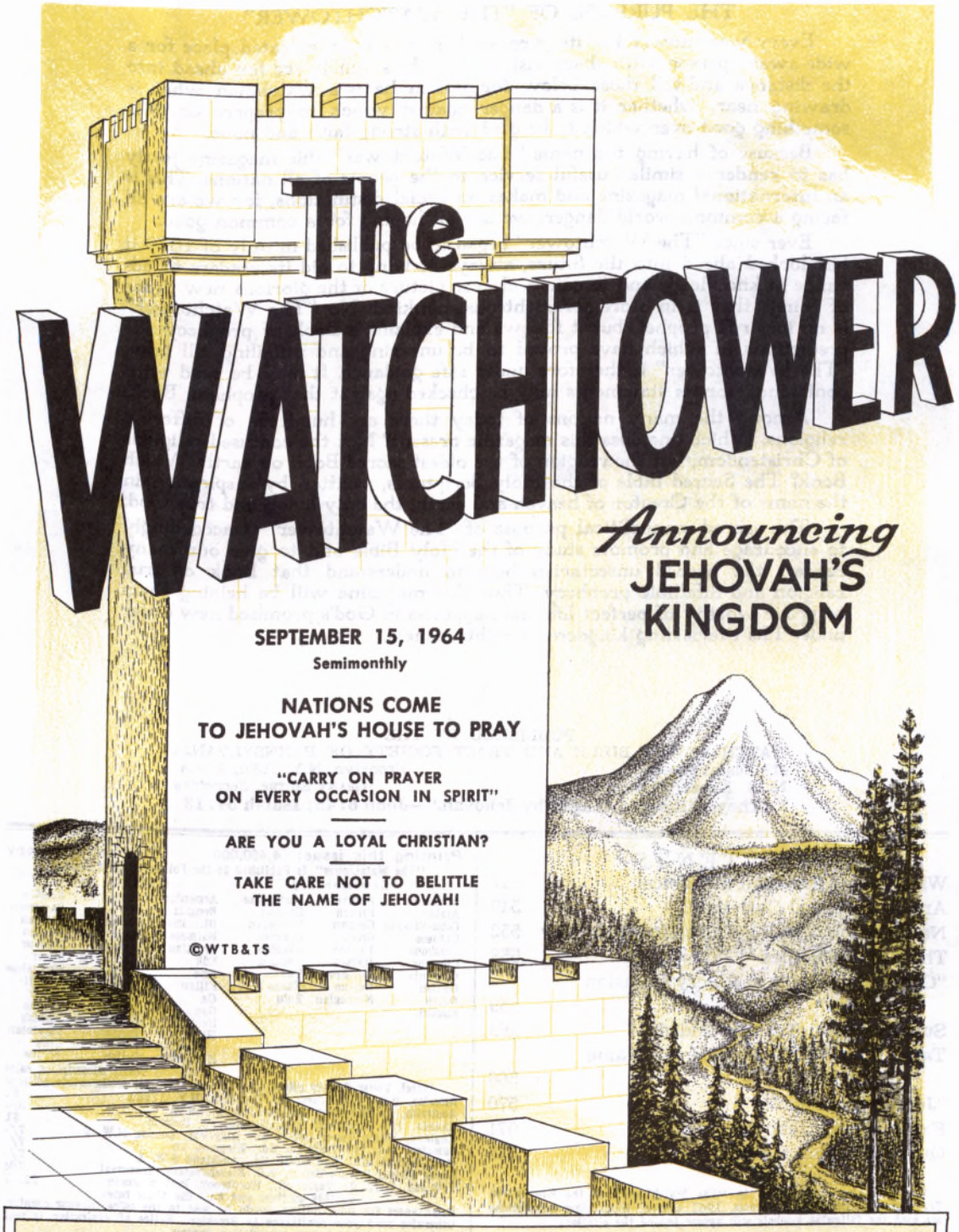
FIELD MINISTRY

The Bible, the book of "everlasting good news," is indeed beneficial to all and for all things, and it is deserving of sincere consideration. It points the way to life everlasting and exposes those who hinder others in seeking to attain it. As an aid to life seekers, during September Jehovah's witnesses will continue to present the 704-page Bible-study aid *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, with a booklet, for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 27: Strip Off the Old Personality if You Want to Live Forever. Page 520.

October 4: Let the Spirit's Fruitage Make Over Your Personality. Page 526.



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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AV – Authorized Version (1611)	*Ro* – J. B. Rotherham's version
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WISE USE of FREEDOM OF CHOICE

"I CAN'T understand how she can wear a dress of that color. I wouldn't be seen in it!" "Classical music? I can't stand listening to it!" "Eat meat? Why, it's the worst thing in the world for you!"

No doubt you could add significantly to this list of likes and dislikes among humans. How well the saying, "One man's meat is another man's poison," describes the wide variation in tastes of different individuals!

These differing tastes reflect the freedom of choice humans have, which freedom is cherished by each person. It should be, for God made it that way. Man was created as a free moral agent and was given considerable freedom of choice in matters of life.

This does not mean, however, that man's freedom should know no bounds. In matters such as worship, doctrine and conduct, the Holy Bible, God's Word, gives much detailed information as to the proper course to follow. Often there are specific statements as to what is right and what is wrong. These things God does not leave up to the individual to establish. Still, man can choose to obey or to disobey these instructions; but he must face the consequences.

Yet the Bible does not lay down laws to regulate directly everything one does. It leaves a wide area up to individual choice, initiative and taste. The resulting variety in personal taste makes life more interesting. How monotonous it would be if every person had exactly the same taste in everything the Bible left to free choice! So while Bible principles should always guide us, the choice of one's food, clothing, entertainment, furniture and many other things is largely left up to the individual. In exercising this freedom of choice, however, one should be careful not to infringe on the freedom of choice of others.

For example, you may like to listen to music very much, and you are free to do so. But your neighbor may prefer to read quietly instead. Your choice should not interfere with his. If you insist on playing your music so loud that it disturbs your neighbor, then you infringe upon his freedom of choice. He is not choosing to listen to your music voluntarily, but is having it imposed upon him. You have abused your freedom. The Biblical principle that must be remembered is this: "All things, therefore, that you want men to do to you, you also must likewise do to them." (Matt. 7: 12) You do not want another's choice imposed upon you. Do not impose yours upon him.

Also to be taken into consideration is the Christian conscience. The Christian appreciates his freedom to choose the kind of music he will listen to, but he also appreciates that some songs are suggestive and demoralizing. So he avoids these. He fills his mind with what is righteous and chaste. He does not abuse his freedom of choice, and so harm himself spiritually. —Phil. 4:8.

In the matter of clothing a Christian is also allowed a wide area of choice. But since what is considered acceptable, well-arranged dress in one part of the world may be viewed as offensive and immodest by morally upright people in another, Christians must use wise judgment in their choice. The Bible counsel for women is "to adorn themselves in well-arranged dress, with modesty and soundness of mind." (1 Tim. 2:9) Thus a Christian woman will be careful never to give the appearance of being immodest. She will avoid being swept along with the fads of this morally decadent world. But, wisely, she will avoid setting herself up as a judge of others.

The Bible also leaves it up to a Christian to decide what kind of food he will eat. (1 Cor. 10:25) One person may relish eating meat, another may be a vegetarian. Both are free to eat what they choose. If a person chooses not to eat meat, or some other food, he should not be criticized: "Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. Who are you to judge the house servant of another?"—Rom. 14:3, 4.

But even in his eating, a mature Christian will use discernment in exercising his freedom of choice. If he knows that certain foods or drinks are offensive to others, then he will not insist on his rights. He will exercise his freedom of choice with consideration for others.—1 Cor. 10:23, 24, 32, 33; 8:7-13.

Since God's Word allows Christians such a wide area of choice in so many matters, it behooves each one seriously to consider Jesus' counsel: "Stop judging that you may not be judged." (Matt. 7:1) Others no doubt have personal tastes and ways of doing things quite different from yours, and it is not the Christian thing to infringe upon their freedom by criticizing them or by going from one person to another asking if others think that what So-and-So is doing is right, and so putting that one in a bad light. How much better it is to set a good example ourselves, and, when it comes to others, commend them for the progress they are making toward Christian maturity!

This does not mean that in the family arrangement parents should not regulate the freedom of choice of their children by correcting and disciplining them. This is their obligation. Christian overseers are also obligated to show loving concern for the spiritual welfare of all in the congregation. At times they may observe circumstances developing that could easily lead to a serious problem, and they may offer sound counsel to help to avert it. Rather than infringing on your freedom of choice, their earnest desire is to help you to see how to apply Bible principles to make wise use of your freedom to choose.

Yes, freedom of choice is desirable and necessary for humans, but it needs to be used wisely. We must appreciate that we cannot have total freedom in all areas and still be approved by God or have harmony with our fellowman. A mature Christian is always guided by the Bible principle that states: "Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God."—1 Pet. 2:16.

Are You a LOYAL CHRISTIAN?

What does it mean and take to be loyal?

THE man was a newspaper correspondent in Beirut, Lebanon, for two of London's leading dailies. He had been educated in one of England's best schools, had a charming wife and several fine children. Then suddenly one day he fled to Russia. Why? Because his disloyalty to his government had been uncovered. Other nations also have their sensational cases, one of the latest being Sweden's Wennerström.

Disloyalty to governments, however, is but one facet of the modern erosion of loyalty. Even more widespread is disloyalty on the part of marriage partners, as can be seen from the skyrocketing divorce rates. Yet even the divorce rates do not begin to tell the whole story as to marital disloyalty, as can be seen from the vice ring that was uncovered early this year in a fashionable suburb of New York City. For "call girls," a polite name for prostitutes or harlots, it employed none other than respected housewives of the community who sold themselves for a price!

But most prevalent and notorious of all is the lack of loyalty to God and his Word, the Bible, on the part of those who claim to be Christians, with many of the clergy taking the lead. Such religious leaders make no secret of their disloyalty, as can be seen by their sermons and books in which they deny the personality of God and the inspiration of the Bible. The laity likewise betray their disloyalty by abysmal ignorance of the Bible, by materialism and by greedy pursuit of pleasure instead of earnest worship of God.

More areas in which there is disloyalty could be cited, but the foregoing should suffice to show how prevalent it is. This sad state of affairs calls to mind what prevailed during the eighth century B.C.E. in the two-tribe kingdom of Judah. Concerning it God caused his prophet to write: "The loyal one has perished from the earth, and among mankind there is no upright one."—Mic. 7:2.

WHAT IS LOYALTY?

Among the definitions given for "loyalty" is "tenacious adherence." It is said to be "essentially personal and moral, based on individual choice." It applies to "all relations of trust and confidence: as a *loyal* subject; a *loyal* friend." It is "fidelity in duty, service, love, etc." Although loyalty generally "includes both principle and sentiment," at times it is used in the sense of allegiance, with the emphasis on principle rather than on sentiment.

Apparently the meaning and value of loyalty has not always been fully appreciated by Bible translators, for the term in its various forms does not appear once in the *King James* and the *American Standard Versions*. However, due to the light that has been thrown on the original languages of the Bible it does appear in such modern versions as the *New World Translation*, in fact, many, many times.

It will help us to understand the exact meaning of "loyal" if we compare it with another word with which it has much in common, although it is not wholly synony-

mous with it, namely, "faithful." For example, an animal, such as a dog, can be said to be faithful, for to be faithful means to be dependable, to be constant. But a dog cannot be spoken of as being loyal, because loyalty always includes principle, which only free moral agents, such as man, are able to exercise.

The difference between the two terms can also be seen from the fact that it is common to speak of certain inanimate things that are regular or dependable as being faithful. For instance, such inanimate things as the sun, moon and stars may be spoken of as faithful, or dependable, but they are not capable of personal attachment or of moral stability.—Ps. 89:37.

LOYALTY TO GOD

Since loyalty is such a fine quality, it is to be expected that the Creator would require it of his creatures. And in doing so he is consistent, for he himself is loyal. As God-fearing David expressed it: "With someone loyal you will act in loyalty; with the faultless, mighty one you will deal faultlessly." Expressing a similar thought, we find God pleading by means of his prophet Jeremiah with the nation of Israel, which had become renegade, to return to Him, "for I am loyal." Being loyal in a way that none of his creatures can be, he is spoken of in the Bible as the only one loyal: "Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal?"—2 Sam. 22:26; Jer. 3:12; Rev. 15:4.

What does it mean to be loyal to God? It means to be steadfast in a strong love for him, recognizing one's obligation to him as the great Sovereign and Benefactor. To be loyal to God means to be governed by his will as that will is made known in his Word, the Bible. Every day you have opportunities to show that you are loyal to God. You show such loyalty when you let yourself be guided by his righteous principles instead of selfishness; when you are not ashamed to do what is right even though it is unpopular and brings ridicule upon you. In particular do you show you are loyal to God when you are not ashamed to confess him before men, when, with freeness of speech, you witness to his existence, his righteous qualities and his purposes for man.

Of course, as a Christian you would never be disloyal to any government under which you live nor to the employer for whom you work, nor to your marriage partner, yet you should always bear in mind that being loyal to your God comes first. Your loyalty to God may at times circumscribe your loyalty to others, but it will never make you disloyal to them. For example, your loyalty to God may preclude your attending the same house of worship as does your wife, but you will not be disloyal to her by having an affair with another woman. In other words, your loyalty to God alone is absolute, to all others it is relative, but only because of its being absolute in relation to God.

LOYALTY BETWEEN CREATURES

Have you entered into a marital relationship? If so, you and your mate have entered into a mutual agreement to be loyal to each other and this loyalty should be shown not only in big things but also in little ones. Are you a husband? Loyalty not only requires that you provide for your wife but that you limit your sex interest, or attempts to derive sexual pleasure, to your wife. For a married man to flirt with other women may seem a trifle, but it is disloyalty nevertheless and can easily lead to more serious, grosser forms of disloyalty.—Prov. 5:15-20; Matt. 5:28.

Among other ways in which you can show your loyalty to your wife is by being careful not to make any disparaging

remarks about her or betray to others any of her weaknesses that you may get to know so well because of living so intimately with her. More than that, you will come to the defense of your wife whenever she is threatened, not only as to bodily harm, but also as regards unkind words from others.—1 Pet. 3:7.

Are you a wife? Loyalty likewise requires of you that you do not flirt with other men, that you do not make public your husband's faults and that you come to his defense when he is under attack in one way or another. But perhaps your chief test of loyalty will be in the matter of submission. Suppose your husband seems to be unreasonable, arbitrary, bossy, and in other ways leaves much to be desired in the way he exercises his headship. Regardless of all that, loyalty requires you to make allowances and bear it silently as far as outsiders are concerned.

Loyalty is also required of Christians in their relations to the "superior authorities," the governments of this world. But this is a relative loyalty, circumscribed by your loyalty to God. Because Christians can be loyal both to God and to earthly governments they can take oaths of allegiance to defend the Constitution, as is required of citizens in some countries in order to get a passport. The principle involved in all this is the one stated by Jesus: "Pay back Caesar's things to Caesar, but God's things to God."—Mark 12:17.

Do you have a particular friend? Then you have also the obligation to be loyal to him, sticking up for him even as a good wife would stick up for her husband. More than that, a true friend delights to come to the aid of his companion in time of adversity. As the Bible tells us: "A true companion is loving all the time, and is a brother that is born for when there is distress." Such was the friendship between David and Jonathan. Material advantage counted for nothing. Jonathan remained true to David even though David replaced him as heir to Israel's throne, and he took David's side in speaking to his father even at the risk of his life. That was loyalty! —Prov. 17:17; 1 Sam. 20:15, 32, 33.

There should be this same loyalty between all the members of the Christian congregation. The fact that another is a fellow believer should make one want to be loyal to that one and ready to come to his defense. Everyone makes mistakes and, except in the case of gross sins, a Christian can usually find extenuating circumstances when a fellow Christian has erred.

Today disloyalty is rampant throughout the world because men pursue the course of selfishness and follow the line of least resistance. It is the foolish course that can lead only to death. In striking contrast to such disloyalty is the loyalty of the great Creator, Jehovah God. He has proved himself loyal ever since there were creatures toward whom he could be loyal. He has had loyal men on earth from Abel on to the present time in spite of all that was brought against them in the way of temptation and opposition. Because of their loyalty they can be assured of Jehovah's favor and protection. "Jehovah is a lover of justice, and he will not leave his loyal ones."—Ps. 37:28.

Blessed be Jehovah the God of Israel, because he has turned his attention and performed deliverance toward his people. And he has raised up a horn of salvation for us . . . to grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him with loyalty and righteousness before him all our days.—Luke 1:68-75.

Nations Come To JEHOVAH'S HOUSE To Pray

"For my own house will be called even a house of prayer for all the peoples."
—Isa. 56:7

A FEW days before his impalement in 33 C.E., Jesus Christ plainly stated that Jehovah's royal temple at Jerusalem was to have served as a "house of prayer for all the nations." (Mark 11:17) Yes, that typical temple was to have been an avenue of approach to the Sovereign Living God for the many foreigners as well as for the Israelites themselves. Thus the privilege of prayer was not to have been limited only to the Israelites bound to Jehovah by the law covenant but the temple was also a provision for dedicated temporary residents and visiting aliens to be heard by Jehovah God. Rightly, then, Jesus accused the Jews of his day for having commercialized the temple. He indicted them by the words: "But you are making it [the temple] a cave of robbers." (Matt. 21:13) In their defiling of Jehovah's typical temple the Jews had in effect discouraged the foreign dedicated peoples of the nations from making the approach to Jehovah by means of his temple or "house of prayer."

[2] A thousand years before Jesus' day, at the dedication of the holy temple in Jerusalem (1027 B.C.E), King Solomon made a special petition to Jehovah God. He implored Jehovah to recognize officially the prayers to be made at this new temple by both the Israelites and the non-Israelites. "Whatever prayer, whatever request for favor there may occur on the part of any man or of all your people Israel, . . . then may you yourself hear from the heavens . . . Also to the foreigner, who is no part of your people Israel and who actually comes from a distant land by reason of your name (for they shall hear of your great name and of your strong hand and of your stretched-out arm), and he actually comes and prays toward this house, may you yourself listen from the heavens, your established place of dwelling, and you must do according to all that for which the foreigner calls to you; in order that all the peoples of the earth may get to know your name so as to fear you the same as your people Israel do, and so as to know that your name itself has been called upon this house that I have built." (1 Ki. 8:38, 39, 41-43) "Jehovah now appeared to Solomon during the night and said to him: 'I have heard your prayer, and I have chosen this place for myself as a house of sacrifice. Now my own eyes will prove to be opened and my ears attentive to prayer at this place.' " (2 Chron. 7:12, 15) Thus Jehovah God confirmed that he

1. How was the temple in Jerusalem to have served in connection with prayer?
2. How did Jehovah come to accept and confirm the temple as a "house of prayer"?

would officially hear prayers by this means and so the temple at Jerusalem came to be known as "a house of prayer."

A NEW, LASTING SPIRITUAL TEMPLE

[3] But this "house of prayer" in Jerusalem turns out to have been merely a type or blueprint of a far grander, new and lasting spiritual temple provided by Jehovah as a means to hear prayer. True to Jesus' prophecy (Matt. 24:1, 2), Jerusalem's last literal temple was forever destroyed by the Romans in 70 C.E. Thirty-seven years before the destruction of this temple of massive stones, the construction of a new, spiritual temple was under way from 33 C.E. onward. While patterned after the typical temple as to certain features, yet the new, spiritual temple was being built of "living stones" with Jesus Christ as the "foundation" stone. (Heb. 9:8, 9) Speaking to the anointed ones, or Christians of his day, Paul writes: "Of course, every house is constructed by someone, but he that constructed all things is God. And Moses as an attendant was faithful in all the house of that One as a testimony of the things that were to be spoken afterwards, but Christ was faithful as a Son over the house of that One. *We are the house of that One.*" (Heb. 3:4-6)

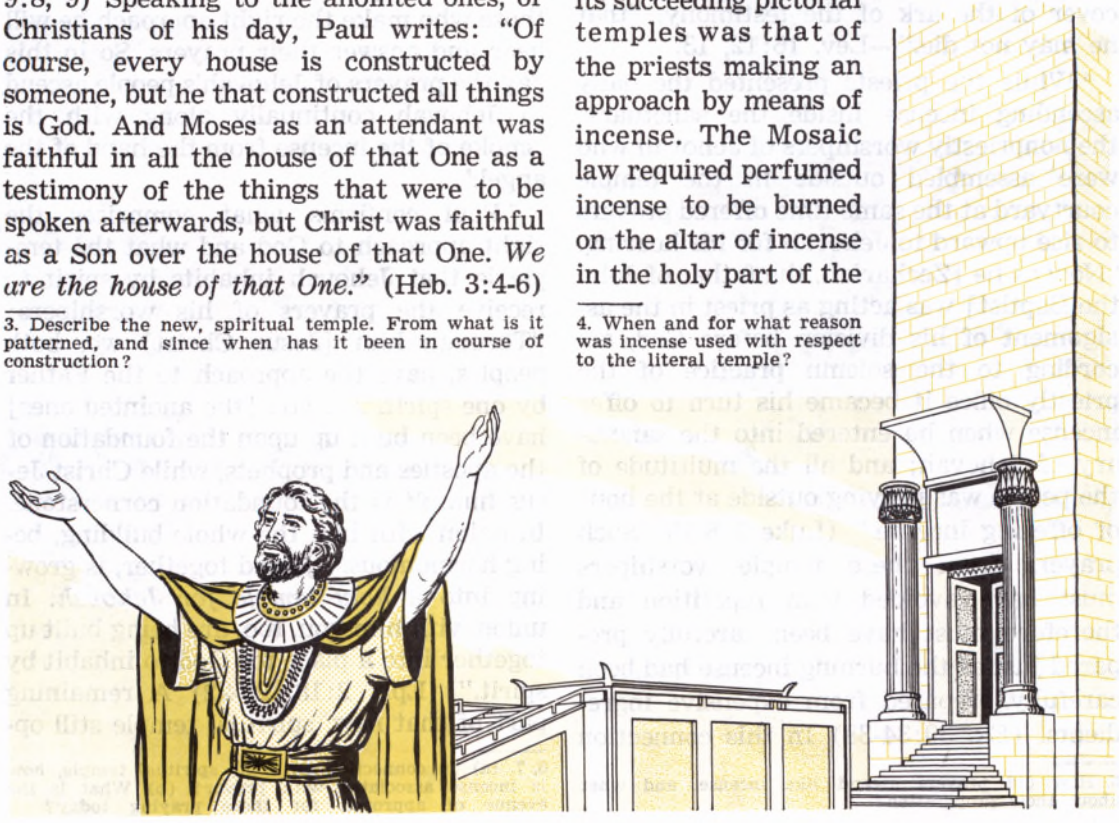
3. Describe the new, spiritual temple. From what is it patterned, and since when has it been in course of construction?

Peter further adds: "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.' " (1 Pet. 2:4-6) Finally, in Revelation John shows that the complete number of the chosen or "sealed" ones for such new temple organization comes to 144,000 members in addition to Jesus Christ.—Rev. 7:4, 15.

PRAYERS LIKE SMOKING INCENSE ASCEND TO JEHOVAH

[4] A feature of the typical tabernacle and its succeeding pictorial temples was that of the priests making an approach by means of incense. The Mosaic law required perfumed incense to be burned on the altar of incense in the holy part of the

4. When and for what reason was incense used with respect to the literal temple?



sanctuary twice a day or whenever official approaches were made before Jehovah. "And Aaron must make perfumed incense smoke upon it. Morning by morning, when he dresses the lamps, he will make it smoke. And when Aaron lights up the lamps between the two evenings, he will make it smoke. It is an incense constantly before Jehovah during your generations." (Ex. 30:7, 8) By law only the priests could present this spiraling ascending smoke of costly perfumed incense. Such served as evidence that the priests rendered fear-inspired homage and praise as they came to minister before the Living God, the Sovereign Majesty of the universe. (Ex. 30:36, 37) On Atonement Day the high priest was first required to prepare his way into the Most Holy part of the sanctuary by presenting a "cloud of the incense" before Jehovah's typical throne, the cover of the ark of the testimony, "that he may not die."—Lev. 16:12, 13.

[5] While the priests presented the daily ascending incense inside the sanctuary, the nonpriestly worshipers of Jehovah who were assembled outside in the temple courtyard at the same time offered prayers to rise upward to Jehovah for his hearing. "Now as he [Zechariah, the father of John the Baptist] was acting as priest in the assignment of his division before God, according to the solemn practice of the priestly office it became his turn to offer incense when he entered into the sanctuary of Jehovah; and all the multitude of the people was praying outside at the hour of offering incense." (Luke 1:8-10) Such prayers from these temple worshipers must have avoided vain repetition and therefore must have been carefully prepared just as the burning incense had been carefully prepared from expensive ingredients. (Ex. 30:34-38) In this connection it is written: "May my prayer be prepared as incense before you."—Ps. 141:2.

[6] The apostle John in Revelation shows that "incense" is associated with prayers also in connection with Jehovah's new, spiritual temple, its Most Holy part in heaven: "And another angel arrived and stood at the altar, having a golden incense vessel; and a large quantity of incense was given him to offer it with the prayers of all the holy ones upon the golden altar that was before the throne. And the smoke of the incense ascended from the hand of the angel with the prayers of the holy ones before God." (Rev. 8:3, 4) Since Jesus Christ is the chief "living stone" of this new temple, he is the only avenue of approach to Jehovah and all prayers must now be made to ascend through him. (John 10:9; 14:6; 16:23) Today Jehovah is in his holy temple of anointed ones, and for those who make the right approach he will hear and answer their prayers. So in this day the prayers of Jehovah's people ascend to Jehovah continually along with the 'smoke of the incense from the hand of the angel.'

[7] Paul confirms what comprises the right approach to God and what the temple is that Jehovah inhabits by spirit to receive the prayers of his worshipers: "Through him [Jesus Christ] we, both peoples, have the approach to the Father by one spirit. . . . you [the anointed ones] have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a *holy temple for Jehovah*. In union with him you, too, are being built up together into a place for God to inhabit by spirit." (Eph. 2:18, 20-22) A remaining part of that new, spiritual temple still op-

5. How did prayers ascend like incense, and what about their preparation?

6, 7. (a) In connection with the spiritual temple, how is incense associated with prayer? (b) What is the avenue of approach for those praying today?

erates on the earth to this day. Such remnant of anointed ones serves as a channel through which a "great crowd" from all nations are rendering Jehovah God "sacred service day and night in his temple."—Rev. 7:9, 15.

ISAIAH FORESEES GRAND FLOW OF SACRED SERVICE

[8] For these final days upon Satan's wicked world of mankind the prophet Isaiah foresaw an earth-wide flow of worshipers coming into association with Jehovah's spiritual house, many members of which are now standing on the heavenly Zion. (Rev. 14:1) The anointed remnant who make up the visible portion of Jehovah's temple are thus seen to be high up in Jehovah's favor since the year 1919 (Rev. 11:12), and they elevate the worship of Jehovah God, putting it high above all other considerations on earth. This is just as long ago foretold: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem."—Isa. 2:2, 3.

[9] All the above-described vast throng of worshipers come as dedicated ones well instructed in Jehovah's theocratic requirements. They do not come empty-handed without gifts for their loving God. Rather, they come full of pleasing 'sacrifices of praise,' full of right public declarations that they have learned how to make through Jehovah's anointed ones still on earth. (Heb. 13:15) Yes, these "foreigners" out of the nations have "joined themselves to Jehovah" by making a dedication in association with the anointed remnant of spiritual Israel. (Zech. 8:23; Gal. 6:16) All these of the "great crowd" from the nations also come to offer their prayers through Jehovah's temple arrangement. Concerning this Isaiah further foresaw: "And the foreigners that have *joined themselves to Jehovah* to minister to him and to love the name of Jehovah, in order to become servants to him, . . . I will also bring them to my holy mountain and make them rejoice inside my *house of prayer*. . . . their sacrifices will be for acceptance upon my altar. For my own house will be called even a *house of prayer for all the peoples.*" (Isa. 56:6, 7) Truly this vast crowd of foreign worshipers have today come to be dedicated, baptized and ordained ministers of Jehovah and thus have an official standing of recognition before God's heavenly throne. (Rev. 7:15) Like those of the anointed remnant, these alien nonmembers, not of the new covenant, count it an inestimable privilege to bear the unique name of *Jehovah* as Jehovah's witnesses.—Jer. 31:31-34.

WHO MAY HAVE THEIR PRAYERS ANSWERED?

[10] Jehovah God is the great "Hearer of prayer" and he arranges to 'cover the transgressions' of those whom he chooses and causes to approach. (Ps. 65:2-4) He pays attention and answers prayers correctly offered to him. (Ps. 66:19; 102:17; 1 Ki. 18:37; 2 Chron. 33:13; Jer. 29:12, 13; Dan. 9:17, 18; Luke 11:9, 10; 1 John 5:14, 15) Jehovah does not hear the wicked ones, "but the prayer of the righteous ones he hears." (Prov. 15:8, 29) Jehovah's 'ears are toward the righteous ones' cry

8. What did Isaiah foresee as to Jehovah's temple house in these last days?

9. (a) What else is necessary for those who make an approach to Jehovah? (b) How does one qualify to make the approach to Jehovah's house of prayer?

10. Give several Scriptural evidences as to who may expect to have their prayers answered.

for help.' (Ps. 34:15; 145:18, 19; Isa. 58: 8, 9) "We know that God does not listen to sinners, but if anyone is God-fearing and does his will, he listens to this one." (John 9:31) Before those of the nations could have Jehovah's attention they must commence to turn from their past evil way, become God-fearing and seek Jehovah's peace. Then Jehovah begins to listen to such whose hearts are inclining toward dedication or who are 'joining themselves to Jehovah.' The apostle Peter confirmed this when he wrote: "For the eyes of Jehovah are upon the righteous ones, and his ears are toward their supplication; but the face of Jehovah is against those doing bad things."—1 Pet. 3:12.

11 For those "foreigners" outside of active association with Jehovah's temple arrangement of prayer, note or "remembrance" is made by Jehovah of their earnest prayers while they are seeking the right approach to him. In due time Jehovah sees to it that such foreign seekers are reached with the Bible message by one of Jehovah's righteously recognized servants so that they become actively associated with Jehovah's temple arrangement for all their future prayers to be regularly answered. Thus the recognized avenue for prayer becomes available to them from that time forward.

12 Take, for example, the Italian Cornelius, an army officer. Though he lived in Caesarea of Palestine he apparently was not a dedicated circumcised Jewish proselyte. Yet because he was "a *devout* man and *one fearing God* together with all his household" his prayers rendered outside of Jehovah's temple arrangement "ascended as a remembrance before God." (Acts 10: 1-4) At the right time Jehovah by means of an angel arranged for Peter, one of the "living stones" of the new, spiritual temple, to preach to Cornelius, that he and his household might become dedicated and baptized. (Acts 10:31, 44-48) From that time forward Cornelius was "granted repentance" and became actively associated with Jehovah's temple arrangement for his prayers regularly to be heard for answering. When Peter later reported this incident to the governing body in Jerusalem, "they acquiesced, and they glorified God, saying: 'Well, then, God has granted repentance for the purpose of life to people of the nations also.' "—Acts 11:18.

13 Today the angels, while remaining invisible, are very active in noting the righteously inclined hearts of sheeplike persons who are rendering sincere prayers to God asking for help. (Matt. 25:31-33) In time Jehovah sees to it that the angels direct God's visible ministers on earth to come in touch with such truth seekers, that they may be shown how to become righteous, then dedicate themselves to God and follow through by maintaining happy fellowship with Jehovah's temple arrangement for sacred service. Following is a modern-day experience that has been duplicated thousands of times in all parts of the earth to bear out this matter.

14 A lady minister of Jehovah's witnesses in California reports that she had only a few minutes left to complete her three-hour preaching program one Sunday. Being somewhat tired, she was inclined to return home, intending to make up the few minutes yet required some other time. However, the nearby address of a person who was not at home on her first call kept coming into her mind. So she finally felt urged to make this visit. On calling, the woman householder was found to be at home. The lady manifested great interest in the Bible, so much so that she desired to share in a home Bible study immediately. At the

11, 12. (a) How do "foreigners" come to enjoy the privilege of prayer? (b) What is demonstrated in the case of Cornelius?

13, 14. (a) What part do the angels have in the gathering of foreign worshipers? (b) Give a common modern-day experience as to this ingathering of worshipers.

close of this first home Bible study the householder told the minister that the night before she had prayed to God for help to understand the Bible. She was now sure that her prayer had been answered. In the months that followed she progressed rapidly as to a knowledge of Jehovah's purposes. Finally she became dedicated and baptized and is now an active witness of Jehovah herself in happy association with the society of Jehovah's Christian witnesses. Like dedicated Cornelius, she now fully enjoys the privilege of prayer to Jehovah and confidently can be expected to be heard regularly.

NEED FOR PRAYER

[15] Where better can one go for counsel on prayer than to the Bible? The Bible is the greatest textbook on prayer. It contains record of 159 prayers in the Hebrew Scriptures. Twenty of Jesus' masterful prayers are recorded in the four Gospels. Prayer as a subject is referred to 98 more times in the rest of the Christian Greek Scriptures. From Jesus' many prayers we observe his great need to maintain communication with his Father during his earthly life course. It is written: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear."—Heb. 5:7.

[16] We, too, have constant need to pray as did Jesus. From experience Jesus comes to be our master teacher of prayer. In the model prayer he emphasized right matters for which to pray, such as, for God's name to be sanctified, for God's kingdom to come, for God's will to be done on earth and finally for basic necessities of life. (Matt. 6:9-13) As was indicated previously, Jesus has come to be and now is the sole avenue of approach to the living God by means of prayer. John writes: "Jesus said to [Thomas]: 'I am the way and the truth and the life. No one comes to the Father except through me.' " "If you ask anything in my name, I will do it."—John 14:6, 14.

15, 16. (a) Why do people go to the Bible for counsel on prayer? (b) Who demonstrated our need for prayer, and on what matters?

WHAT IS PRAYER?

[17] Prayer is actually one-way communication with the true God in heaven. No telephone lines or radio waves are necessary to make such communications to Jehovah in heaven. From ancient time to the present Jehovah has made available a medium of transmission far more effective than either telephone or radio. That medium available to man is nothing other than God's holy spirit. Holy spirit is not bound by time or space in detecting messages to be conveyed to Jehovah's reception arrangement. Such reception is spoken of in the Bible as God's 'hearing ears.' (Ps. 18:6) Jehovah does not answer audibly at the other end. There is no two-way conversation with God in the prayer arrangement. Rather, God gives answer in the form of spiritual guidance and by granting eventual performances of right requests made.

APPROPRIATE EXPRESSIONS

[18] What are some of the expressions a true worshiper might make in his one-way communication with Jehovah? First, he might express words of devotion in which his heart pours out responses of love to God. (Ps. 18:1, 2) Then, there might be words of praise uttered for the many manifestations of God's greatness and works of mercy. (Acts 4:24-30) The one praying might desire to speak words of appreciation for the many opportunities and privileges of service that have come one's way.

17. What is prayer, and how does this arrangement operate?
18. Give some appropriate expressions for prayers to Jehovah.

(2 Sam. 7:27) Expressions of gratitude are always proper in giving thanks to Jehovah for the flow of goodnesses and gifts that have been received. (Col. 1:3) Since all of us are imperfect and continually make mistakes, it would always seem proper to request God's pardon. (Luke 11:4) Such request indicates one's repentant attitude to merit God's mercy further. (Luke 18:11-13) Words of concern as to the welfare of our brothers and requests for blessing upon their performance of Kingdom service are always fitting to communicate. (1 Thess. 5:25) Finally, verbal petitions might be presented for right things needed. —Ps. 33:18, 19; Prov. 30:7-9; Matt. 6:11.

POSTURES

[19] Along with the communicating of these various expressions, are there any prescribed postures necessary for prayer? Generally some posture of concentration is necessary. There are Bible examples and modern examples of Jehovah's people presenting their prayers when bowing, or with raised eyes or when kneeling. (Neh. 8:6; John 11:41; Luke 22:41; Dan. 6:10) Whatever posture is taken, it should be one that will enable an individual to dismiss all distracting thoughts. Why? Because the thoughts to be expressed should be offered sincerely, effectively and in the spirit of love for God. The well-thought-out words should be in harmony with God's holy spirit, since God's spirit cannot act contrary to Jehovah's will. Furthermore, the messages conveyed should be in accordance with Bible truth. In offering proper prayer one always appreciates that "God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:24.

19. What is the situation as to postures when praying?

USE OF AMEN

[20] One's prayer should have a proper and fitting conclusion. The Christian not only concludes by mentioning the name of Jesus but also ends the prayer with an "amen." *Amen* is a Hebrew word that essentially means "surely." *Amen* indicates certainty, so be it. By using the "amen" one confirms that all the expressions made in the prayer were done so with sincerity. In congregational prayers those who hear the prayer might also wish audibly to express an "amen."—1 Cor. 14:16.

[21] Jehovah's witnesses are a praying people today. They know their need of prayer. They know how to pray and they get results. Jehovah's witnesses are associated actively with Jehovah's "house of prayer." The next article will consider some of their remarkable experiences in the field of prayer today.

20, 21. (a) Why the use of "amen" in prayer? (b) What can be said about Jehovah's witnesses as to prayer?

The Truth Purifies

● A woman in Olinda, Brazil, who had been reared a Catholic turned to spiritism when she married. She smoked and gambled. Once, when tipped off by the demons, she won. Then she attended the Baptist and other Protestant churches, but did not join them because she thought that salvation by the mere raising of the hand was too easy. One day she was visited by Jehovah's witnesses. She began to study the Bible with them and to attend the meetings at the Kingdom Hall but continued to smoke and to gamble. On one occasion, her daughter said to her: "Mother, why don't you give up that religion? You do not stop smoking and gambling; you are only fooling yourself." She came to her senses and, praying earnestly for Jehovah's help, she decided never to smoke or gamble again. So she made her dedication to Jehovah and is now an active publisher of the good news of the Kingdom.

"Carry On Prayer On Every Occasion In Spirit"

"Accept the . . . sword of the spirit, that is, God's word, while with every form of prayer and supplication you carry on prayer on every occasion in spirit."—Eph. 6:17,18.

SERVANTS of Jehovah are not only adept in using the Bible as a "sword of the spirit" in their public preaching but they also have a constant need to "carry on prayer on every occasion in spirit." For this reason Jehovah's witnesses are a praying people. Prayer is a prominent feature of their true worship of Jehovah today. By means of prayer they maintain direct personal relationship with God at all times. In every period of history it has been this warm, personal appeal to Jehovah by means of prayer that has distinguished Jehovah's true worshipers from the apostates and pagans who in their imitation prayers feature formalisms and vanities of words. (Matt. 6:7) Moreover, the prayers of true worshipers are offered directly from the heart rather than being read from prayer books or aided by means of prayer beads or prayer wheels.

[2] Irreverent ones scoff at prayer as a waste of time. Say they, 'Such communications never get higher than the head of the one who makes them.' Others who follow a 'religion of nature' of their own design claim that "the only value of prayer is its subjective influence." By that they mean that prayer 'helps such a one to answer his own prayers, to become and be what he is praying to be.' Then there are those, who claim to be Christians, who make long, public prayers "with their lips, yet their heart is far removed from [God]." (Matt. 15:8) One Boston newspaper mentioned: "Rev. —— delivered the most beautiful prayer ever offered to a Boston audience."* Yes, that is it exactly. Such prayers are offered *to an audience,* not to God in heaven. Prayer is not an occasion to preach publicly to obtain admiration of men. (Mark 12:40) Frankly, prayer is communication that must be offered with becoming modesty and reasonable brevity. (Matt. 6:5, 6) To sincere Christians as Jehovah's witnesses prayer is no matter of imagination, fancy or delusion. Prayer is practical, it works, it brings favorable results. This requires that Jehovah's people live lives consistent with their prayers that God's will be done. Note the following experiences of ancient and modern witnesses of Jehovah showing that their prayers are answered by God in heaven.

1. As to prayer, what has distinguished Jehovah's people from all others?
2. Give some views on prayer, as well as that of Jehovah's witnesses.

FOR DEDICATION AND BAPTISM

[3] Prayer is needed in connection with dedication and water baptism. We observe that Jesus found it necessary to pray in connection with his baptism. It is written: "Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up." —Luke 3:21.

* *Watch Tower,* 1916, page 20, ¶9.

3, 4. Present examples as to prayer for baptism.

4 In 1961, in the United States, after a year's Bible study a married woman with an opposing husband decided to symbolize her dedication by water baptism. In prayer she mentioned that she desired to make a solemn vow to serve Jehovah, unconditionally. She realized that such a vow of dedication required exclusive devotion in spite of her husband's opposition. She prayed that, when the next circuit assembly came with its baptismal arrangement for water immersion, it would become possible for her to symbolize her dedication. In answer to her prayer her domestic situation became sufficiently clear to enable her to attend the assembly and to be baptized. When she was being baptized she further prayed in gratefulness. Yes, prayer brought favorable results to this lady, including increased spiritual strength to fulfill her dedication vow.

THANKS AT MEALTIMES

5 Prayer offered at mealtimes is not to be considered a carry-over from false religious traditions. This proper practice is deeply rooted in Biblical precedent. As a matter of fact, Jesus said a blessing in the form of a prayer when he fed the five thousand from five loaves and two fishes. (Mark 6:41) Not only was there a need for Jesus to express thanks to Jehovah for this miracle, but it also resulted in bringing Jehovah's peace upon the assembled crowd during their feeding.

6 There is the report of a family of five, all of whom last year became dedicated to Jehovah. After their baptism the father decided to put into practice the offering of prayer at each meal, just as it is done at all the Bethel homes of the office staffs of Jehovah's witnesses in various parts of the earth. This family's appreciation for what Jehovah provides had become keener. So with softened hearts the family felt the need to express thanks for each meal as evidence of Jehovah's fulfilled promise to provide his servants with their daily necessities. (Matt. 6:11) No longer is the mealtime a disordered affair, with each grabbing food to be eaten as quickly as possible and then dashing out as if the home were just a quick gasoline filling station. Now the mealtime has become a happy family meeting, the taking of food is with order and manners, there is interesting Christian conversation and Jehovah's blessing of peace has settled down upon the household. Truly such prayers bring results.

5, 6. By examples, express results obtained from prayer at mealtimes.

PRAYERS HINDERED DUE TO SIN

7 Peter in the first century C.E. counseled husbands to conduct themselves in a proper manner toward their wives "in order for your prayers not to be hindered." (1 Pet. 3:7) In this way Peter emphasizes that when one prays he must always be spiritually right with his God. One must be morally clean and free from guilt of willful wrongdoing. Where one stands guilty or unacceptable before God there is a 'hindering' to the prayer. In other words, one is hindered from praying correctly by a guilty conscience and Jehovah's hearing ear is not favorably extended. So there is no response to the prayer. Jehovah has turned a deaf ear to the petition. For this reason the majority of the prayers of the unrighteous ones in the world are never answered.—Ps. 66:18, 19; Prov. 15:29.

8 For example, recently it was experienced in one congregation of Jehovah's witnesses that, whenever a certain male member was asked to offer prayer for the congregation at its meetings, he repeatedly would fail to ask for forgiveness of sins. It became rather noticeable as a 'hindering' to the prayer. Later this man's course

7, 8. (a) What did Peter mean by "in order for your prayers not to be hindered"? (b) Give a modern example.

of conduct came to be in question. It was found that this minister in fact had been morally unclean all this time. Though married, and his wife being an active member of the congregation, he had had immoral relations with another woman on the outside. His "hindered" prayer actually led to his exposure and final disfellowshiping.

PRAYERS OF CONFESSION OF SIN

9 Who among us does not commit errors? (Ps. 51:5) Sins and errors committed cause strains of relationship with our God and with our brothers in the congregation. Note one of David's prayers of confession: "My sin I finally confessed to you, and my error I did not cover. I said: 'I shall make confession over my transgressions to Jehovah.' And you yourself pardoned the error of my sins." (Ps. 32:5; 2 Sam. 12:13, 14) Truly upon his earnest confession, with Jehovah's forgiveness, David's conscience again became clear. During these pre-Har–Magedon days each one needs to have a burden-free conscience so that he can stand up against all the opposition mounting. If anyone is carrying heavy burdens of guilt upon his conscience, then it is well for him to confess as soon as possible to Jehovah and to his brothers, so that once more he can lift up his head as clean and upright. No longer will there be a 'hindering' to one's prayers.—1 Tim. 1:18, 19.

10 Three years ago a special pioneer minister of Jehovah's witnesses had become ill during the end of the month. He was missing thirty hours for his monthly report in order to qualify for his money allowance, which then was especially needed. He dishonestly reported the full amount of time, expecting to make up the missing thirty hours of ministerial service next month. But difficulties continued and he was not able to make up the time. It seemed that Jehovah's blessing was not upon his field preaching activities. In prayer he confessed his wrong to Jehovah. He also wrote to the Society to ask their forgiveness and offered to make an adjustment. The Society's headquarters mercifully agreed to let the allowance stand as paid but said that the minister should make up the missing thirty hours during his vacation time that next summer. Yes, that prayer of confession brought relief to a stricken conscience and restored pleasant relationship with Jehovah and his people. Did not that prayer bring results?—Heb. 13:18.

9, 10. (a) Why are prayers of confession necessary? (b) Give an ancient and a modern example of such prayers of confession.

IN TIMES OF TEMPTATION

11 Prayer is vital in times of temptation. Jesus advised: "Keep on the watch and pray continually, that you may not enter into temptation."—Matt. 26:41.

12 One of Jehovah's witnesses who is a civil engineer has enjoyed a steady secular job with a construction firm in the western part of the United States. This man is also a presiding minister of a congregation of Jehovah's witnesses and realizes that his secular job is only secondary to his primary vocation of the Christian ministry. As in Paul's case, it is merely the 'tent-makers' trade.' (Acts 18:1-4) The salary of this overseer's secular job is good and adequate. He puts in forty hours a week at the place of business and thereafter has a free mind for his ministerial activities. Last year the owners of the business made him a tempting offer to become the factory supervisor. They offered an increased salary and other so-called benefits. But there were also increased responsibilities that might bring many sleepless nights and extra activities beyond the present forty hours a week. This tempting offer was taken to Jehovah in prayer. The result was that he was strengthened to turn down the

11, 12. Why pray in times of temptation?

offer. Today he continues to enjoy freedom for his very busy ministerial schedule.

PRAYERS WHEN ILL PHYSICALLY

13 Who is it that has not been physically ill some time or other during his life? Yes, David, once ill, wrote of Jehovah's dealing with sick ones: "Jehovah himself will sustain him upon a divan of illness; all his bed you will certainly change during his sickness." (Ps. 41:3) Jehovah's people do not pray for faith healing. Rather, they pray that wise steps may be taken to cope with their particular health problem. In addition, prayer brings one consolation from Jehovah that enables him to exercise patience and long-suffering to put up with the illness until the healing forces of the physical body are able to bring about restoration to health.

14 A lady minister of Jehovah some time back faced a serious problem of having an operation for a malignant growth. None of the local doctors would agree to perform the operation without a blood transfusion. In harmony with her prayer for guidance, a diligent search was made in other parts of the country for a surgeon who would perform the operation without blood. Such a surgeon was found. He operated successfully without a blood transfusion. The sister has been restored to health for further ministerial service. It was through prayer that the sister's faith was strengthened not to take a blood transfusion at any cost. Likewise, a way out of her problem was found.—1 Cor. 10:13.

PRAYERS AS TO SPIRITUAL SICKNESS

15 Another form of illness is that termed "spiritual sickness." Such is a condition in which one's faith in God is at a low ebb. Prayer is vitally necessary to overcome this dangerous condition into which one has slipped. James gives advice on this matter: "Is there anyone sick among you? 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."—Jas. 5:14, 15.

16 Some years back one of the anointed ministers of Jehovah had become spiritually ill. Two of the older brothers were asked to visit him. They found that the anointed brother had lost confidence and that he had not prayed to Jehovah for three months. No wonder he was spiritually ill! As soothing oil, the Bible as the Word of God was used by these visiting ministers to restore perception as to Jehovah's purposes in the mind and heart of this ailing one. They prayed with the sick brother in his own home to bring about this restoration to spiritual better health. That visit brought results. In this connection James goes on to record: "A righteous man's supplication, when it is at work, has much force."—Jas. 5:16.

PRAYERS DURING PERSECUTION

17 As Jesus was persecuted in his days on earth so are Jehovah's people today subjected to many differing forms of persecution. (John 15:20) Some suffer in literal prisons because of their faithful stand as ministers of God. Others undergo severe suffering of evil in their own homes or in their own surrounding community because of their stand as one of Jehovah's witnesses. Prayer is a must to endure such persecutions. The prophets of old, yes, Job too, are examples of enduring persecution where needed prayer brought results.

13, 14. (a) What is the purpose in praying when one is physically ill? (b) Relate a modern experience as to this.

15, 16. (a) What does James say as to praying for those spiritually sick? (b) Is such a practice helpful?

17, 18. (a) What is gained in praying during times of persecution? (b) Give examples.

"Brothers, take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. . . . You have heard of the endurance of Job . . . Is there anyone suffering evil among you? Let him carry on prayer."—Jas. 5:10, 11, 13.

18 In 1958 Harold King, a British-born Gilead missionary of Jehovah's witnesses, was sentenced to five years' imprisonment in Shanghai, Communist China, for preaching the good news of God's kingdom. He finally was released in the latter part of May 1963 after four years and seven months of incarceration. While imprisoned, King prayed regularly, of which he writes: "I prayed three times a day in full sight of all who might pass by my cell." Brother King's prayers brought results, not only in that he had been kept safe during all those years of imprisonment, but, more importantly, he survived spiritually sound.

PRAY TO MAKE RIGHT DECISIONS

19 Young and old, all of us are constantly called upon to exercise wisdom in making right decisions. James again counsels us: "If any one of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching; and it will be given him. But let him keep on asking in faith, not doubting."—Jas. 1:5, 6.

20 There is the case of the teen-age ordained minister of Jehovah in the United States of America. During his high-school days he built a good record in sports as well as academically. Near the time for his graduation he was offered a football scholarship to attend college. Outstanding sports leaders visited him to encourage him to accept. This young man was now called upon to make a vital decision. For days the battle continued in his mind; one day he would decide to accept the scholarship, the next day he would decide for the full-time ministerial service. Finally he made it a matter of prayer to Jehovah for wisdom. Along with his daily appeals he spent after-school hours in the public preaching work. In response to his prayers he was strengthened to decide for the full-time pioneer service and to reject the scholarship offer. A right decision was made.

19, 20. How does prayer help one to make right decisions?

PRAYERS OF INTERCESSION

21 Prayers of intercession for our faithful brothers in trouble, while under arrest or in court for trial are always proper and needed. Before Paul was arrested the second time and brought before the Roman court he wrote to Timothy: "I therefore exhort, first of all, that supplications, prayers, intercessions, offerings of thanks, be made concerning all sorts of men, concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life with full godly devotion."—1 Tim. 2:1, 2.

22 Likewise today there are from time to time important legal issues involving the ministry of Jehovah's witnesses that require settlement in the high courts. Such have appeared in Canada, the United States, Britain, South Africa, Switzerland, Australia, the Philippine Republic and in other countries. At such times in those countries Jehovah's witnesses have offered prayers of intercession to Jehovah. They have asked God that, if it is his will, he may intercede, granting these high judges special wisdom to rule in their favor, that their God-given preaching work may proceed in peace. Many Supreme Court victories have come to Jehovah's people in answer to such prayers of intercession.

21, 22. (a) Explain prayers of intercession. (b) What have been some occasions in the past and present for such prayers?

PRAY TO RECEIVE ENCOURAGEMENT

[23] In these days of increased pressures we all need encouragement. Situations develop where one becomes discouraged. Nehemiah was downhearted at the news of Jerusalem's lack of wall protection. He prayed about the matter. "It came about that, as soon as I heard these words, I sat down and began to weep and mourn for days, and I was continually fasting and praying before the God of the heavens." (Neh. 1:4) Nehemiah's prayer brought results. The Persian king commissioned him to go to Jerusalem to supervise its wall construction.

[24] In California a father and a son came into the truth and became dedicated, but not so the mother. In time the mother became ill with heart trouble, and was given only a short time to live. The father and son became very downhearted. Finally, in their sorrow they prayed to Jehovah for help that the mother would become a believer. Soon the mother began to make inquiries as to the Bible. In her remaining days she embraced the truth, witnessed by means of the telephone, and died with a hope of living in the new order of things. Yes, the earnest prayers of the father and son brought results. Both father and son are now full-time pioneer ministers.

PRAYER IN TIMES OF DANGER

[25] Times of extreme danger bring need for urgent prayer. Jonah was in such extreme danger in the belly of the big fish, from where he prayed. It is written: "Then Jonah prayed to Jehovah his God from the inward parts of the fish." (Jonah 2:1) Jonah's deliverance was the answer to that prayer.

[26] On April 8, 1963, in South Dakota a dedicated witness of Jehovah and her two daughters were all dressed, ready to attend the local congregation meeting for the annual Memorial service in connection with Christ's death. All of a sudden her opposing husband stood in the doorway with a loaded shotgun pointed at her to prevent her from leaving the house. In this desperate situation she immediately prayed silently to Jehovah. After some minutes her husband began to calm down. He listened to her earnest appeal and finally permitted her to attend the closing part of the Memorial service. Her prayer brought further results in that her husband is now more tolerant and listens to explanations of the Bible.

ORGANIZATIONAL PROBLEMS

[27] Even Jesus found it necessary to pray to solve organizational problems. It is written that Jesus prayed the night before he made the organizational appointment of his twelve apostles, to ascertain the divine will. (Luke 6:12, 13) Jesus thus received the mind of Jehovah on the matter before he announced the twelve appointments.

[28] A minister of Jehovah's witnesses was sent to serve where the need is great as a congregation overseer in a small town in California. The circuit servant told him that this congregation was known as a "trouble congregation," but no one knew why. After the very first meeting he attended, their coldness confirmed that difficulties existed. The new congregation servant repeatedly prayed about this organizational problem. In a few weeks evidence of immorality was revealed that necessitated the disfellowshiping of a sister and the putting of two others on probation. Not only were these prayers answered in producing a cleansed congregation, but in the second year the congregation had a 40-

23, 24. Give examples of prayers that brought receiving of encouragement.

25, 26. How have prayers offered in times of danger been answered?

27, 28. Why are prayers as to organizational problems necessary?

percent increase in ministers preaching from house to house.

FURTHER ADVANTAGES AND BLESSINGS

29 The above are only a few of the many different occasions and situations in which Jehovah's witnesses today approach Jehovah's "house of prayer" for help. With all these petitions there have also ascended, like incense, warm expressions of love and praise together with thanksgiving to Jehovah the Hearer of prayer. Are there any further advantages in worshiping Jehovah by means of prayer? Yes, there are. Prayer continually draws one close to Jehovah. (Jas. 4:8) Thus one gains an intimate fellowship with the Father, our great life source. Prayer keeps one's heart clean and strong. There is nothing that one withholds from his great Friend in heaven. With an open heart and a clear conscience true communication with our God is maintained.

30 Prayer brings Jehovah's abiding peace upon one. Without this peace no lasting success is possible. Jehovah's support is assured through prayer. Prayer also results in an increased flow of Jehovah's spirit upon one. These are days when physical might or brain power do not assure Har–Magedon safety. Rather, it is those who have been guided by Jehovah's spirit that come off victorious. (Zech. 4:6) It is prayer that brings true courage. It brings, likewise, an optimistic outlook. Prayer is the means by which one maintains a strong tie of dedication to Jehovah. God hears the daily calls of his dedicated servants. He grants answers to such prayers that are in harmony with his will and Word.

31 Remember, it is not the abundance of words that counts in saying "Lord, Lord." (Matt. 7:21-23) But it is the following up of the prayer with positive action in doing God's will that counts. Whether we are dedicated ones of the anointed remnant or are of the "other sheep," let all of us, young and old, male and female, "carry on prayer on every occasion in spirit." As a praying people let us delight for all time to come to worship Jehovah our God in his "house of prayer."

29-31. (a) Present some further advantages and blessings brought by prayer. (b) What follow-up must there be to prayer?

Sunday-School Teacher Aided

ONE of Jehovah's witnesses attending an assembly in Kansas placed the *Watchtower* and *Awake!* magazines with a woman who was a Sunday-school teacher. The woman used the coupons on the back of the magazines to subscribe for both, realizing they would help her with her teaching work. As the magazines started to come, she noticed the coupon about the *New World Translation of the Holy Scriptures*. She wrote the Society, asking for ten of the new Bibles for her class. When she received the Bibles, she thought the minister might not let her use them if he knew who the publishers were, so she tore out the pages with the publisher's identity. Her interest mounted as each magazine came to her home.

Almost a year later, she was again contacted by a Witness, who was invited in. "I've been expecting someone from your organization to call on me," she told the Witness, bubbling over with enthusiasm from the things she had learned. Immediately a Bible study was started in the book *"Let God Be True."* The interested woman started attending meetings and sharing in the house-to-house ministry. When she gave up her church affiliation, her Sunday-school replacement inquired as to where she had gotten the green Bibles, as she wanted to obtain more, since they were so easy to understand. As a result, this new publisher took the opportunity to give a witness, and the Sunday-school replacement became interested and began studying the Bible with Jehovah's witnesses.

TAKE CARE Not to BELITTLE the Name of Jehovah!

WHAT does the name of Jehovah mean to you? To Christians it is the name of the Father of Jesus Christ and is the greatest name in the universe. To ancient worshipers of Jehovah like King David and the prophets it was the name that called for the utmost reverence and exclusive devotion. But in this time millions do not have the good sense to show respect for that name, among these being many earthly rulers as well as leaders of world religions, even those of Christendom.

It is a most dangerous thing to hold the name of Jehovah in disrespect, and it is a fatal thing to belittle it. On the other hand, it results in marvelous rewards to hold the name in high respect, to recognize it as the name of the true God, the Creator, the Sovereign of heaven and earth. In fact, the name identifies God as the Purposer toward his creatures, who is not an absentee or unfeeling God, but one who hears and knows those who disrespect his name or belittle it, and who will repay them accordingly. Some will look into God's Word to find what it says about his name and will respect it and give exclusive devotion to it. Others will be like kings of old who exalted themselves and found that belittling the name of Jehovah resulted in their ruin.

In previous issues we have discussed how King David showed outstanding zeal for the name and worship of Jehovah, and how God made a covenant with him for an everlasting kingdom in his line of descent. His son Solomon began his rule walking in the wisdom of Jehovah, this resulting in the greatest prosperity and happiness for his subjects that the world has ever known. However, in his old age Solomon left the exclusive worship of Jehovah and built places of false worship for the gods of his pagan wives. Because of the covenant that God had made with David for a lasting kingship in his line he told unfaithful Solomon that he would leave one tribe (Benjamin, loyal to Judah) to his son but would rip away the rest.—1 Ki. 11:1-13.

LOSS OF TEN TRIBES

In 997 B.C.E. Solomon's son Rehoboam succeeded him. Rehoboam followed Solomon's bad practices and oppressed the people. So ten tribes revolted under the leadership of Jeroboam, of the tribe of Ephraim. God would not permit King Rehoboam to fight to bring the ten tribes back under his dominion. Along with Judah and Benjamin, the Levites, who served in Jerusalem at Jehovah's temple, remained loyal to David's house, even though they would now get tithes from only two tribes instead of twelve. Also many from the ten tribes who feared and respected Jehovah went over to the territory of Judah to be true to Jehovah's worship and to his royal house.—2 Chron. 11:13-17.

Jehovah had promised King Jeroboam that if he would keep worshiping Jehovah as David had done he would give Jeroboam's line a lasting kingdom over the ten

tribes. But he, like Rehoboam, failed to respect Jehovah's word and name. He feared that regular worship by his subjects at Jehovah's house in Judah's territory in the city of Jerusalem would finally wean them back to the kingdom of David's royal house. So he reasoned that a break with the royal house of David meant also a break with the worship of David's God. He chose to set up golden-calf worship in defiance of Jehovah.

This was Babylonish false worship. In ancient Babylon the bull was a symbol of the storm god, Hadad. Nevertheless, Jeroboam made the golden calf the symbol of the god of Israel, setting up altars in two places, Dan and Bethel, to make it convenient for the Israelites to worship the calves and to prevent them from going to Jerusalem, about fifteen miles south of Bethel.—1 Ki. 12:1-33.

The capital of the northern kingdom, first at Shechem, was transferred to Tirzah and finally to Samaria, there to remain until the kingdom of Israel was overthrown. King Ahab, son of the founder of Samaria, made conditions worse when he married a Baal worshiper and built a temple and altar of Baal in this capital city. About thirty years later, King Jehu of Israel destroyed filthy, anti-Jehovah Baal worship from Israel, but worship of the calves continued.—1 Ki. 15:21, 33; 16:15-18; 2 Ki. 9:1 to 10:31.

FALSE WORSHIP BRINGS DOWNFALL

Calf-worshiping Israel had a turbulent history. Kingship changed hands many times. In the meantime Assyria was rising as a world power. An Assyrian king named Pul (or, Tiglath-pileser III) invaded Israel during Menahem's reign, and in the days of the second king from Menahem, Pekah, Assyria took much territory away and carried many Israelites into exile to Assyria. Pekah's assassin, Hoshea, became the last king of Samaria.—2 Ki. 15:17-30; 17:1, 2.

Finally Jehovah's patience with the God-dishonoring kings of Israel ran out and he permitted Shalmaneser of Assyria to invade Israel and make King Hoshea his vassal. Hoshea appealed by letter to Egypt for help, causing the king of Assyria to move against Samaria to destroy it. The well-fortified city held out for three years. In 740 B.C.E. it fell. The records of King Sargon II, who is credited with taking the city, tell us that 27,290 Samaritan citizens were carried off captive and replaced by people from Babylon and other places. —2 Ki. 17:3-24.

While Jehovah was angry with his people for their failure to hold his name in high respect, yet he was against those who hated and belittled his name by attacking his people and in due time brought punishment on Assyria.

But what about the southern kingdom at Jerusalem, still ruled by the line of David's kings? In the days of Uzziah or Azariah, Jerusalem's eleventh king, Assyria began to invade the northern kingdom of Israel. Jehovah warned the kingdom of Judah not to make any alliances with Assyria for help against the enemies of Jerusalem. Isaiah the son of Amoz began to prophesy from the days of Uzziah into the rule of Hezekiah and he mentions Assyria and Assyrians forty-four times, far more than any other prophet in the Bible.—2 Ki. 15:17-19; Isa. 1:1.

In the face of this warning King Ahaz of Judah, Hezekiah's father, made alliance with the king of Assyria for protection against the conspirators King Pekah of Israel and the king of Syria. Isaiah, in warning him against this, uttered a prophecy foretelling the virgin birth of the Messiah, Christ. He said:

> "Jehovah himself will give you men a sign: Look! The maiden herself will actually

become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel [='With Us Is God']. . . . before the boy will know how to reject the bad and choose the good, the ground of whose two kings [of Israel and of Syria] you are feeling a sickening dread will be left entirely. Jehovah will bring against you and against your people and against the house of your father days such as have not come since the day of Ephraim's turning away from alongside Judah [in 997 B.C.E.], namely, the king of Assyria."—Isa. 7:14-17.

The real danger, then, was the Second World Power, Assyria. (Isa. 7:18-20; 8:7, 8) In the sixth year of Hezekiah Samaria fell to Assyria, during the reign of King Sargon II, when Assyria reached the peak of its ascendancy. Isaiah foretold that Sargon would subjugate Egypt and Ethiopia and lead away captives. Secular history records that Sargon II levied tribute on Egypt, the previous dominant world power.—2 Ki. 18:9-12; Isa. 20:1-6.

Up till that time Babylon had been subject to Assyria, but during the rule of Sargon II a Chaldean named Merodach-baladan had himself proclaimed king of Babylon. Sargon fought an inconclusive battle against him, but years later Sargon drove out Merodach-baladan and had himself crowned as the ruler of Babylon. Sargon's son Sennacherib succeeded him to the throne of Assyria and again the Babylonians revolted and set over themselves Merodach-baladan. King Sennacherib sought to unseat him.

SECOND WORLD POWER CHALLENGES JEHOVAH

Sennacherib's father had captured Samaria. Now Sennacherib became anxious to add the city of Jerusalem to his trophies of war. In the fourteenth year of Hezekiah, king of Judah, Sennacherib came against Jerusalem and King Hezekiah bought him off for the time by a large payment. Later, Sennacherib, while laying siege to Lachish, sent military commanders to Jerusalem to demand surrender of the city. But here Sennacherib made his gravest mistake. He belittled the name of Jehovah. His military commander Rabshakeh called out in hateful, insulting language to those on the walls of Jerusalem to quit trusting in King Hezekiah's God, Jehovah, for, he said, no gods had been able to stand up against the conquering Sennacherib. Hezekiah turned in prayer to Jehovah God. Jehovah told Hezekiah through Isaiah that He would cause the king of Assyria to go back home, only to fall there by the sword.—2 Ki. 18:13 to 19:8.

On receiving Rabshakeh's report, Sennacherib, now at Libnah, sent back messengers with letters that expressed ex-

Assyrians, trusting in military might, foolishly belittle the name of Jehovah

treme disrespect for Hezekiah's God, Jehovah. King Hezekiah read the abusive letters of intimidation, spread the letters out in the temple before Jehovah and prayed: "And now, O Jehovah our God, save us, please, out of [Sennacherib's] hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone."—2 Ki. 19:8-19.

Through Isaiah Jehovah assured Hezekiah that his prayer had been heard. Then Jehovah addressed himself to the boastful king of Assyria and said:

> "The virgin [uncaptured] 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 . . . because your exciting yourself against me and your roaring have come up into my ears. And 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. 19:20-28.

Then Jehovah gave Hezekiah a sign to reassure him, saying that on account of Sennacherib's invasion they would reap no crop that year; the second year they would not sow seed nor reap (it would be the sixth sabbath year of the Jubilee cycle—Lev. 25:1-12), but the third year they would peacefully go ahead and sow and reap a harvest. "For out of Jerusalem a remnant will go forth, and those who escape from Mount Zion. The very zeal of Jehovah of armies will do this. And I shall certainly defend this city to save it for my own sake and for the sake of David my servant."—2 Ki. 19:29, 31, 34.

BELITTLERS OF NAME HUMILIATED

Jehovah acted against the belittlers of his name: "It came about on that night that the angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians." The humiliated King Sennacherib beat a hasty retreat back to his capital Nineveh, to the house of his false god Nisroch, there to be assassinated by his sons. As Sennacherib retreated northward the unravished "virgin daughter of Zion," the "daughter of Jerusalem," derided him and wagged her head after him. She rejoiced that her God Jehovah had vindicated his sovereignty over Assyria, the Second World Power, and had proved that he was the only God.—2 Ki. 19:32-37.

In the meantime Merodach-baladan of Babylon was still rebellious, seeking allies to help him overthrow the king of Assyria. He had heard of Hezekiah's sickness in the fourteenth year of his reign, when a malignant boil was about to end Hezekiah's life. But weeping King Hezekiah prayed to have his life spared at that time, primarily because he had no son, no successor to the throne, and the royal line of David through him was in danger of being broken. Jehovah mercifully promised to add fifteen years to his life. Hezekiah recovered, and in the third year afterwards had a son named Manasseh.—2 Ki. 20:12; 21:1; Isa. 38:1 to 39:1.

Merodach-baladan had sent messengers with letters and a gift to Hezekiah, who was pleased to receive them. Perhaps to impress the king of Babylon as a possible ally against the king of Assyria, Hezekiah showed the Babylonian messengers his properties and wealth. Upon hearing how Hezekiah had treated the messengers, Isaiah said: "Hear the word of Jehovah of armies, 'Look! Days are coming, and all that is in your own house and that your forefathers have stored up down to this day will actually be carried to Babylon.' 'Nothing will be left,' Jehovah has said. 'And some of your own sons that will come forth from you, to whom you will become

father, will themselves be taken and actually become court officials in the palace of the king of Babylon.' "—Isa. 39:1-7.

It may have been with regard to his dealings with the Babylonian messengers of Merodach-baladan that 2 Chronicles 32:24-26 refers, saying: "In those days Hezekiah fell sick to the point of dying, and he began to pray to Jehovah. So He talked to him and a portent He gave him. But according to the benefit rendered him Hezekiah made no return, for his heart became haughty and there came to be indignation against him and against Judah and Jerusalem. However, Hezekiah humbled himself for the haughtiness of his heart, he and the inhabitants of Jerusalem, and Jehovah's indignation did not come upon them in the days of Hezekiah."

The relations of King Sennacherib of Assyria with King Merodach-baladan of Babylon are described in the book *Israel and Babylon*, page 33:

> Sennacherib's first task was to conquer that "prop of evil deeds," "that worker of wickedness," as he quaintly describes him. Babylon was captured but Merodach-baladan escaped and fled. It was at this period, rather than at the time of his earlier conflict with Sargon, that Merodach-baladan sought to enlist help from Hezekiah of Judah as recorded in 2 Kings 20:12-19. Babylon, however, continued to give trouble with the readily granted aid of the Elamites, Merodach-baladan making yet another appearance, if not more than one, on the scene; she was finally crushed in 689, the city being levelled to the ground. Apparently Sennacherib had treated Babylon with great forbearance up to this time, and adopted this terrible policy in sheer despair. [Sidney] Smith thinks [in his book *The First Campaign of Sennacherib*] that a passage in the annals of Ashurbanipal may be interpreted to mean that Sennacherib was actually engaged in the reconstruction of Babylon when he was assassinated.—1925 edition, by W. L. Wardle, M.A., B.D., London, England.

Esar-haddon succeeded his assassinated father to the throne of Nineveh, capital of Assyria. (2 Ki. 19:37; Isa. 37:37, 38) It was he who rebuilt the city of Babylon and sent back to it the statue of its chief god, Bel-Merodach, besides restoring the temples of other deities. Ashurbanipal succeeded him, appointing a viceroy to rule Babylon. Nabopolassar the father of Nebuchadnezzar II was the last viceroy appointed by Assyria.—*The International Standard Bible Encyclopædia*, edition of 1955.

Assyria had already suffered a most humiliating defeat at the hand of Jehovah for belittling his name. Would Assyria, "the land of Nimrod," be able to hold her position as Second World Power in the face of Jehovah's prophecy that he would bring execution upon her for despising his name and for her bitter enmity against God's people? She had been able to bring about the fall and destruction of Babylon, but she had not been able to capture Zion, "the town of the grand King." (Mic. 5:6; Ps. 48:1, 2) How Assyria would have her judgment and how Jerusalem under the rule of the kings of David's line would have a clash with Babylon will be discussed in the next issue of *The Watchtower*.

"JEHOVAH OF ARMIES"

◆ Have you observed that expression in your Bible? What does it mean to you? It is not unfamiliar to Bible readers, because it appears in the Hebrew text 281 times. It should remind you that Jehovah is not only the Creator of the visible army of heavenly bodies, but the Commander in Chief of invisible, angelic hosts or armies that he can use against his enemies to accomplish his irresistible purpose. The expression is one that should strengthen God's people when they are harassed by apparently overwhelming numbers of those who oppose them. It should remind us that we do not have to stand in our own strength, that we are not alone. —Isa. 47:4.

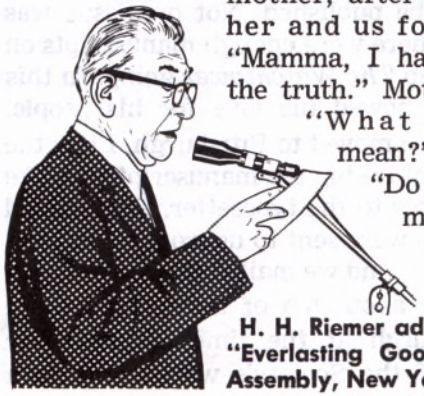
EXPERIENCING Jehovah's Love

as told by **HUGO HENRY RIEMER**

IN 1883, my father, then a presiding elder over a district of the Methodist church in the middle western part of the United States, answered a knock at his door. There stood one of the early witnesses of Jehovah holding up a paperbound book entitled "Food for Thinking Christians," written and published by C. T. Russell. After a greeting, he told my father, "Mister, here is a book that will make you happy with the only true happiness." He then handed the book to my father, who thumbed through it, noting the many Scripture quotations and citations in it. Being impressed by the earnestness of the man, who had kept on talking to him, he gave a contribution for the book.

Mother was just packing father's traveling bag for a weekend trip on the train. He handed her the book, requesting that she put it in his grip on the very top of his things. After he had taken a seat on the train, he opened his grip and took the book out and began reading. He finished reading it when the train arrived at his destination, and he said to himself, "Thank God! That is the truth."

When father arrived home, he said to mother, after greeting her and us four boys, "Mamma, I have found the truth." Mother said, "What do you mean?" He said, "Do you remember that book you packed in my traveling bag? I want you to read it and let me know what you think of it." But he had some misgivings as to her reaction, because she was the daughter of a lay preacher. She read the book and then said to father, "If that is the truth, we have no place in the Methodist church." With rejoicing father said, "Mamma, those are the most precious words I ever heard you speak." I was five years old at the time, but from then until now, at the age of 86, Jehovah has not failed to show his love toward me as he poured it out on my father and mother.



H. H. Riemer addressing "Everlasting Good News" Assembly, New York, 1963

CHANGE IN FAMILY LIFE

The Bible truths my parents learned from the Watch Tower Society brought a remarkable change in the family. As soon as father got the truth, he began to call for the Bible every evening after supper. He read a chapter from it, and we discussed it as he read. Then we all kneeled down right at our chairs for a prayer before we left the table. This was something that did not happen while he was a Methodist preacher.

It was not until graduating from high school in 1896 at the age of eighteen that I dedicated myself to Jehovah's service and symbolized that dedication by water immersion. In 1905 I began serving Jehovah God full time by entering the colporteur work, which is now known as the pioneer service. During the time I was in that work, I proclaimed the truths of God's Word throughout the territory in Missouri north of the Missouri River. I worked there in the summer and went to Texas and Alabama in the winter to carry on the work in those states. Jehovah manifested

his love by causing all my needs to be cared for while I was doing this ministerial work.

In one of my territories was an Indian reservation. As a result of our work there, an Indian man became interested and dedicated himself to Jehovah God. Later his two nephews also became active in Jehovah's service. One became a member of the Bethel family at the Society's headquarters in Brooklyn, and the other volunteered to work on one of the Society's farms. This good fruit of my ministerial labors was a blessing to me from God, an evidence of his love.

My colporteur work continued until 1915, at which time Brother Russell, president of the Watch Tower Society, asked me to engage in the Photo-Drama work. This consisted of a four-part moving-picture and colored-slide program that was accompanied with phonograph Bible lectures. I served as an advance man who went ahead to make arrangements for the showings in various movie theaters, but my work was short-lived because the funds ran out about six months after I had entered the work.

My colporteur work ended in 1916 when Brother Russell died. I might say here that the first time I met Brother Russell was at a convention in St. Louis in 1904. It was an outstanding assembly, although there were only a few hundred persons in attendance. Brother Russell spoke with a very deep, reverential and kind voice. He was an outstanding man whose figure attracted attention. Why, when people passed him on the street they would turn around and look back at him. He stood straight and had a pleasant, alert countenance.

After Brother Russell's death, the next president of the Watch Tower Society, Joseph F. Rutherford, invited me to enter the pilgrim service. This service consisted of visiting congregations, or classes as they were called in those days. I would give private talks to the brothers, and on Sunday, and sometimes on an evening during the week, gave a talk to the public. The appointments of travel that I received from the Society's headquarters took me into every state of the Union. I continued in the pilgrim service until 1918, when a ban was put on all public meetings on account of the flu. I telegraphed headquarters asking what I should do. The reply was to come to headquarters in Brooklyn. Here, too, I have experienced Jehovah's great love.

BETHEL SERVICE

I arrived at the Society's headquarters, called Bethel, at a time when religious persecutors were taking advantage of the war to whip up a feeling of hatred for the Lord's people. This resulted in the unjust sentencing of the directors of the Society, including Brother Rutherford, to four twenty-year prison terms that were to run concurrently. Hatred for us was so rampant in New York that no one would even sell us coal, although winter was coming on. So we got in touch with Brother Rutherford, who advised us to move to Pittsburgh and to keep the work going as much as possible.

One of the outstanding things that happened in those grim days was that Jehovah saw to it that *The Watchtower* never failed to be published. Not one issue was missed. There were enough manuscripts on file to keep *The Watchtower* going. In this Jehovah showed his love for his people.

When we moved to Pittsburgh, I had the privilege of taking the manuscripts for *The Watchtower* to the typesetter. The printed magazines were sent to us from a commercial printer, and we mailed them out. There were only about ten of us working there in Pittsburgh at the time. Every other feature of the Society's work came to a standstill.

In 1919 the appeal of the case of the Society's directors was applied for and heard, and they were immediately released on bail, which had previously been denied them. Finally the conviction was reversed, with all of them being exonerated. All the equipment that we had shipped to Pittsburgh now had to be taken to freight houses for shipment back to Brooklyn. Another brother and I were the last to return, because there were many odds and ends that had to be cared for in Pittsburgh.

PURCHASING DEPARTMENT

While in Pittsburgh, I worked in the treasurer's office and also took care of transporting the *Watchtower* manuscripts to the typesetters. Doing some purchasing for the Society also became my responsibility. When I got back to Brooklyn, I was put in the purchasing department, and I continued working there until 1958, at which time I had an operation that affected my nerves, making it necessary for me to turn the work over to another brother. I helped out for a couple more years, which made a total of forty-two years in doing the Society's purchasing. Since then I have been doing other work. Buying things for the Society was a big job, and it increased mightily when the Society began doing its own printing and binding of its publications.

As might be expected, we had difficulty getting supplies during World War II because so many things we needed were being rationed, but Jehovah showed his love by providing for us. Several times, Brother M. H. Larson, the overseer of the Society's Brooklyn printing plant, and I went to Washington, D.C., to appear before a government-appointed committee that had charge of the rationing of printing paper and other supplies. We had to make an appeal to this committee for such things.

One of the prominent Bible societies had lawyers, big-business men, preachers and others there, about a dozen in all to represent them before the committee. After they finished presenting their requests, the chairman called for the Watchtower Bible and Tract Society. When Brother Larson and I came up before the committee, the chairman said, "Just the two of you?" We answered, "Yes. We hope that Almighty God is with us too." The chairman responded, "Well, let's hope so." We got all the supplies we needed, but the other Bible society was granted far less than they wanted.

Since then the years have passed rapidly, and in recent years my physical strength has waned. While I was bedfast after an operation I told Brother Knorr, who is now president of the Watchtower Society, that the worst pain I had was not being able to engage in the ministry. As he left the room he suggested, "Write letters." Write letters, I thought, but to whom? Once again God lovingly helped me by bringing to my mind the business contacts I had while in the purchasing department for over forty years. During that time I had contacted many salesmen and company executives. What a field for letter writing! I could write to them and tell them about the good things Jehovah has lovingly provided for obedient mankind.

A campaign was on for obtaining subscriptions for the *Watchtower* magazine. Out of the 100 letters I wrote during that campaign, I was blessed with 140 subscriptions. I called those subscriptions "prescriptions for everlasting life." After the campaign ended, I still had 100 more persons to contact by mail with the good news of God's kingdom. On a sort of private campaign with the New World Translation of the Bible and the Bible-study aid *From Paradise Lost to Paradise Regained,* I succeeded in placing 170 books. Such success

in making known God's purposes from a sickbed was, to my mind, an expression of Jehovah's love.

APPRECIATION FOR THE TRUTH

Not all the persons I have known in the organization have maintained their appreciation for the truth. To illustrate this, I want to mention an experience I had while in the pilgrim service. I was in Philadelphia at the time, and, after I had given a talk, an elective elder who claimed to be a brother came up to me and said: "Brother Riemer, I got my *Watchtower* this morning. The only reason I read that *Watchtower* is to find out what you fellows in Brooklyn are trying to put over on us." That was the spirit of some of the elective elders. They were causing splits in the congregations and in the work.

In contrast to the attitude of these elective elders was that of an elderly couple with whom I stayed on the outskirts of Richmond, Virginia. The brother went down to get the mail before breakfast, and when we had breakfast he said, "Brother Riemer, I got a new *Watchtower* this morning, and do you know the first thing that Ma and I do when we get that *Tower?* We kneel down before we take the wrapper off and ask Jehovah to make us worthy to see what the message is that Jehovah has for us. Now, before we take the wrapper off, will you kneel down and pray with us?" How different that elective elder was from this humble couple who appreciated Jehovah's organization!

Another experience I had clearly showed God's love toward me by permitting me to be instrumental in bringing his blessings to a number of persons. It happened during my first month in his service. I contacted a young bank clerk and his wife. Both were deeply impressed by *The Watchtower,* and when I called back on them they readily took more Bible-study aids. They lived in the country near a schoolhouse. After a back-call chart talk, which was a talk based upon a chart of God's purposes that appeared in the first volume of *Studies in the Scriptures,* he arranged for me to give another chart talk in the schoolhouse. Both were soon dedicated to God and immersed in water. Their two daughters also were immersed. One of them had a fiancé, a former major in the army, who also became interested and made a dedication to God. He later became a traveling representative of the Society, now called a circuit servant. One of their children later became a member of the Bethel family at the Society's headquarters in Brooklyn. Thus God showed his love toward me by permitting me to be instrumental in causing three generations to become his servants.

COMING IN THE NEXT ISSUE

- The Bible and Creation in the Light of Modern Science.
- God's Word the True Guide for Man.
- Believers in Good Luck.
- Are You Enduring or Have You Grown Weary?

The Bethel family was very small when I became a member of it forty-six years ago. Today it numbers around seven to eight hundred. I never have seen a collection of people that are so sweet and desirable as those who make up the Bethel family today. Bethel has been for me, from the very first day I arrived, "my home sweet home, the dearest spot on earth to me." I never have had a thought of leaving. I feel that Jehovah has shown his love toward me by allowing me to be here at the visible headquarters of his great work. Really, the theme of my life from the time I got hold of the truth until now has been the compelling force of the Scriptural statement: "God is love." —1 John 4:8.

● Did not Jacob misrepresent himself as Esau, as recorded at Genesis 27:18-30? Why was this allowed?—R.M., U.S.A.

In actuality it was not a case of misrepresentation but rather of representation. Inasmuch as Jacob had already bought the birthright from his twin brother, he could rightfully represent or take the place of his brother, who virtually blind Isaac thought still held the birthright, Jacob's not having forced the issue. (Gen. 25:29-34) Moreover, Rebekah could properly counsel Jacob to go before his father to do what he did inasmuch as Jehovah God told Rebekah before the birth of the twin sons: "Two nations are in your belly, and two national groups will be separated from your inward parts; and the one national group will be stronger than the other national group, and the older will serve the younger." (Gen. 25:23) Rebekah may also have known that Jacob had bought the birthright. So Jehovah directed matters, and the divine record at Genesis 28:5 speaks now of "Jacob and Esau," putting Jacob before his older twin brother, denoting preference, which was expressed emphatically by Jehovah himself. (Mal. 1:2, 3) In the Christian Greek Scriptures Esau is set forth as a warning example to Christians so that they will not be guilty, as was Esau, of lack of appreciation for sacred or spiritual things. (Heb. 12:16) Jacob, on the other hand, is a fine example for Christians, since he showed the highest appreciation for spiritual things, having the utmost confidence in Jehovah's promise that his father had inherited from Abraham. —Heb. 11:8-10.

● In keeping with Matthew 2:23, what Hebrew Scripture prophecy foretold that Jesus would "be called a Nazarene"?

Joseph, Mary and young Jesus settled in Nazareth after spending some time in Egypt and returning to Palestine. Matthew tells us: "So he [Joseph] got up and took the young child and its mother and entered into the land of Israel. But hearing that Archelaus ruled as king of Judea instead of his father Herod, he became afraid to depart for there. Moreover, being given divine warning in a dream, he withdrew into the territory of Galilee, and came and dwelt in a city named Nazareth, that there might be fulfilled what was spoken through the prophets: 'He will be called a Nazarene.' "—Matt. 2:19-23.

Jesus' being called a Nazarene evidently refers to the application to him of the Hebrew word *nétser*. This word means "branch" or "sprout." It was used prophetically of Jesus at Isaiah 11:1, which reads: "And there must go forth a twig out of the stump of Jesse; and out of his roots a *sprout* [*nétser*] will be fruitful." Noteworthy is the fact that the name of Jesus' hometown, Nazareth, is apparently derived from this same Hebrew word, *nétser*, and means "Branch-town."

Hence, while it appears that no specific statement in the Hebrew Scriptures can be cited that says the Messiah would be called a Nazarene, the prophecy of Isaiah 11:1 concerning "a sprout" was fulfilled in Jesus Christ. There is also the meaning of the name Nazareth to consider. These factors combine to give veracity to Matthew's inspired statement at Matthew 2:23 that, according to prophecy, Jesus would "be called a Nazarene."

● At Matthew 24:3, when Jesus' disciples asked him about the "sign" of his presence, what did they have in mind, since later events show that they did not at that time understand that it would be an invisible presence?

When Jesus came to earth, was baptized as the Messiah and began to proclaim, "The kingdom of the heavens has drawn near," the Jews would not accept him. They demanded that he perform the sign foretold at Daniel 7:13, 14, appearing on the clouds of the heavens to take his great kingdom power. They looked for the Messiah to deliver the Jewish nation from bondage to Rome and to display glorious power in doing so. They overlooked prophecies such as Isaiah, chapter 53, which foretold that he would suffer and be despised and rejected by men and would pour out his soul to death as a ransom. In other words, they looked for him to do at his first presence things he was actually to do at his second presence as the heavenly King. They stumbled over him.—Mark 8:11, 12.

Jesus' disciples had been with him now during most of his ministry. They knew that this first presence among them had been marked by many identifying events—fulfillments of prophecy such as by the preaching of John the Baptist and his testimony to the Messiah's anointing with holy spirit and the voice from

heaven, by the healing of the sick, deaf, lame and blind and by the preaching of the good news. Even then it took faith to recognize him. (Matt. 11:2-6) On the other hand, they had heard him tell those who demanded to see a sign from him that their wicked generation would be given no sign except "the sign of Jonah the prophet." They had also heard him explain to the Pharisees, when asked by them when the kingdom of God was coming: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst." There the king was and the Pharisees did not know it! Also, the disciples knew that he had said that he would be killed and resurrected, and that he would go away to receive a kingdom and return. They wanted to be sure they recognized him then. But not yet having received holy spirit, they did not appreciate that he would not sit on an earthly throne; they had no idea that he would rule as a glorious spirit from the heavens and therefore did not know that his second presence would be invisible. —Matt. 12:38, 39; Luke 11:29, 30; 17:20, 21; 19:11-27; Matt. 16:21, 28.

They knew the prophecy of Daniel 7: 13, 14 would be fulfilled somehow, but wondered how. Even faithful prophets before them had wondered about the Messiah's coming to earth and as to his taking of glorious power and having followers to share with him, as Peter explains: "A diligent inquiry . . . [was] made by the prophets . . . They kept on investigating what particular season or what sort of season the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these." Yes, even the angels wanted to know the answers, as Peter goes on to say: "Into these very things angels are desiring to peer."—1 Pet. 1:10-12.

So the disciples in effect asked: 'Just what will be the sign? Just how will the prophecies concerning your presence be fulfilled? What are we to look for, so as not to miss out, so as not to be blind, as the Pharisees are to your presence now, even though you are bodily present and still not recognized as the Messiah to them?'

Jesus did not answer in so many words that he would be invisibly present, but he outlined evidences that would make his presence recognizable, whether visible or invisible. He assured them that Daniel's sign would be fulfilled in him. He knew that later, when they received holy spirit, they would appreciate that his resurrection was "in the spirit" and that his second presence would be in glorious spirit power invisible to human eyes. His answer constitutes a sure sign to Christians on earth today who exercise faith as did those disciples and who discern unmistakably his invisible presence in Kingdom power, though all Christendom is blind to this fact of utmost importance to mankind.

ANNOUNCEMENTS

FIELD MINISTRY

The Bible, the book of "everlasting good news," is indeed beneficial to all and for all things, and it is deserving of sincere consideration. It points the way to life everlasting and exposes those who hinder others in seeking to attain it. As an aid to life seekers, during September Jehovah's witnesses will continue to present the 704-page Bible-study aid *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, with a booklet, for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 11: Nations Come to Jehovah's House to Pray. Page 552.

October 18: "Carry On Prayer on Every Occasion in Spirit." Page 559.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 1, 1964
Semimonthly

THE BIBLE AND CREATION IN THE LIGHT OF MODERN SCIENCE

GOD'S WORD THE TRUE GUIDE FOR MAN

BELIEVERS IN GOOD LUCK

PAY ATTENTION TO PROPHECY

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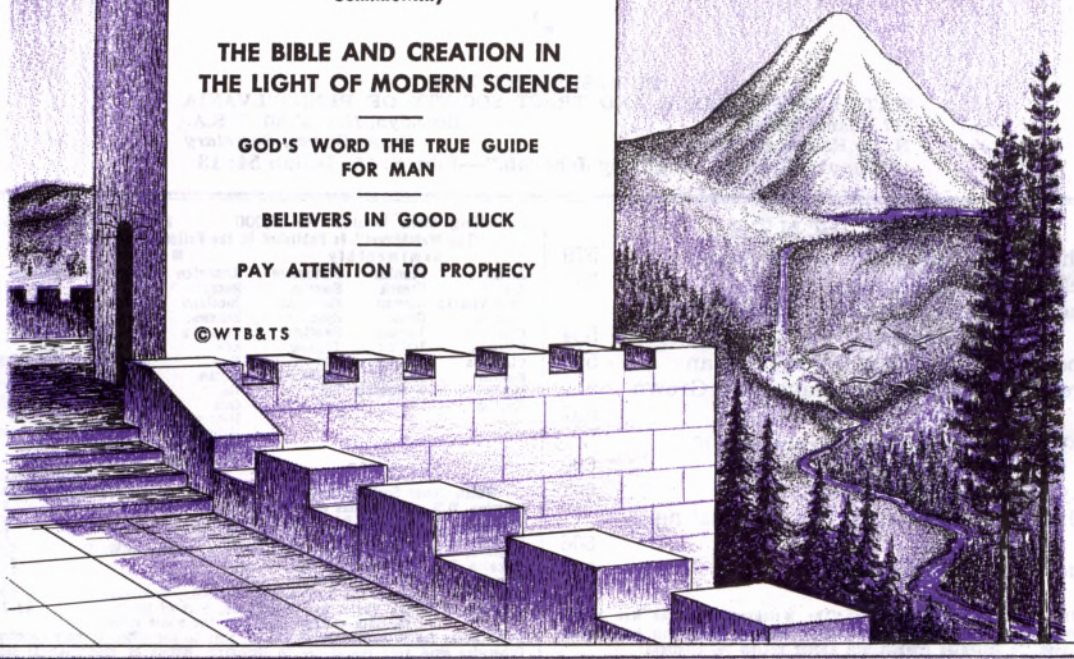

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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
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Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The WATCHTOWER
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What is the Spirit of a SOUND MIND?

OFTENTIMES you will hear people caution, "Now, use the spirit of a sound mind." It may be that this counsel is given to a person departing on a long trip. Or perhaps a particularly hazardous or touchy situation has arisen in which emotions could easily erupt into violent behavior. In such circumstances there is certainly a need to exercise the spirit of a sound mind.

What is generally meant by this expression is to use good judgment; be reasonable; do not take foolish chances or act rashly. Of course, this is good counsel. However, in a given situation, what individuals consider to be good judgment or a reasonable course of action often varies a great deal. So how is one to determine what actually is the spirit of a sound mind?

Unfortunately no one is born with a truly sound mind. To the contrary, as the faithful Bible writer David acknowledged: "With error I was brought forth with birth pains, and in sin my mother conceived me." Due to inherited sin, the Christian apostle Paul explained that "there is not a righteous man [one who is sinless and therefore perfectly sound in mind and body], not even one." And rather than association with this system of things contributing toward soundness of mind, the Bible says: "The god of this system of things [Satan the Devil] has blinded the minds of the unbelievers." By blinding the minds of people to the truth about God and his purposes, Satan has kept them in a state of mental unbalance.—Ps. 51:5; Rom. 3:10; 2 Cor. 4:4.

But despite the disabilities of inherited imperfection and the influence of an unrighteous world, God has made it possible for people to exercise the spirit of a sound mind. "For God gave us not a spirit of cowardice," his Word explains, "but that of power and of love and of *soundness of mind.*" (2 Tim. 1:7) But how is it that God imparts soundness of mind to his people?

It is through his inspired Word the Holy Bible that Almighty God communicates his thoughts to man. This Word contains His perfect standard of truth and righteousness, and so it is through its pages that one becomes acquainted with the perfect mind of God, which is sound. Consequently, to whatever extent a person is able to set aside his own mind, or judgments, and accept the direction of the mind of God on

matters, to that extent he will have the *spirit* or disposition of a sound mind.

This does not mean that one's brains undergo some sort of change, but, rather, that under the operation of God's spirit a person gradually learns to rectify the errors of his own judgment in respect to the various questions that may arise. He begins to make decisions and to act in harmony with the teachings of God's Word, which is an expression of the perfect mind of God. This brings about a change in his life, as is explained in Romans 12:2: "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."

So it is by adjusting one's thinking to harmonize with the perfect standard, which is God's mind as it is expressed in the Bible and in the life of Jesus Christ, that an imperfect human can exercise soundness of mind. To illustrate: Suppose we had a clock that was a poor timekeeper and was without means of regulation. But suppose also that we had access frequently to a chronometer of absolute correctness, which showed us that our clock lost thirty minutes every twenty-four hours. We could now learn to correct our clock by resetting it from time to time. Moreover, we could learn also how to estimate its error at any point in the day.

Likewise it is with our judgment in the various matters and affairs of our life. When we measure it with the perfect standard, we find that we are either too fast or too slow, too weak or too strong, in our mental and physical emotions. And while we are not able to match the perfect example of Jesus Christ, nevertheless we are enabled to regulate our thoughts and judgments so that they conform to the perfect standard to a remarkable degree.

Therefore, a Christian exercises the spirit of a sound mind by determining what the Scriptural evidence indicates is the proper decision to make, or course of action to take. He asks himself: "What would Christ have done in a similar situation? Is there any Bible principle that governs in this matter?" He then goes to Jehovah God in prayer and asks his blessing on the course of action determined upon as a result of consulting his Word. This is the way to exercise the spirit of a truly sound mind.

Since the majority of people do not use the perfect chronometer, God's Word, to govern their lives, it is not surprising that what they consider to be exercising the spirit of a sound mind differs a great deal. For example, when a law was issued in ancient Persia, proclaiming that prayer to anyone except the king would be a crime punishable by death in the lions' den, many probably reasoned that it would be using the spirit of a sound mind to refrain from praying to God until the restriction was lifted. But the faithful Hebrew Daniel did not reason this way. He let God's Word govern his actions, and continued to pray to Jehovah. Contrary to what the majority may have thought, this was exercising the spirit of a sound mind. Jehovah was pleased with Daniel's faithfulness and protected him.—Dan. 6:4-28.

So rather than be influenced by what other imperfect humans may think or what seems to be the reasonable thing to do in one's own eyes, look to Jehovah God and his Word for direction. Heed the counsel of the inspired Bible proverb: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him." By so doing, you will be exercising the spirit of a sound mind.—Prov. 3:5, 6.

BELIEVERS IN GOOD LUCK

Are they wise? What is their destiny?

SURPASSING strange it is that a people with such a long history of divine acts of blessing and protection, the Jews, should be addressed by God's prophet in these words: "But you men are those leaving Jehovah, those forgetting my holy mountain, those setting in order a table for the god of Good Luck and those filling up mixed wine for the god of Destiny." (Isa. 65:11) Yet they had indeed forgotten Mount Zion, where a holy temple stood, as the place of exclusive worship of Jehovah. Oh, they still went through a form of worship there, but their hearts were not in it. Pagan superstitions and human reasonings had completely degraded their view of Jehovah's holy mountain. To them the presence of the temple in their capital city was a token that Jehovah was obligated to protect and bless them regardless of their failure to walk in his statutes. It was like a talisman. —Jer. 7:1-15.

Picture for yourself that beautiful complex of buildings situated upon a prominent plateau, constructed of gleaming white stone, ornamented with plates of beaten gold that catch and reflect the rays of the sun![1] Imagine how resplendent would be the sight! If such a structure were located in the capital city of your native land and were closely identified with your religion, how proud you would be!

Keep in mind this impressive backdrop as you read the account recorded at Luke 21:5, 6: "Later, as certain ones were speaking concerning the temple, how it was adorned with fine stones and dedicated things, he [Jesus] said: 'As for these things that you are beholding, the days will come in which not a stone upon a stone will be left here and not be thrown down.'" Few Jews of that day would ever give credence to such a forecast. Were they not the natural descendants of Abraham and therefore the favorites of God? Was it not their destiny to become a great nation, the greatest, in fact? So no matter how degraded or corrupt they became, if only they stuck close to the holy temple and city they would get by somehow.

One can well imagine how such believers in shrines would consider Jesus' further words of warning: "Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near." (Luke 21:20) Yet that same generation was to fill up the measure of their wickedness, beyond the point of Jehovah's merciful long-suffering, by rejecting and violently killing his own Son, the Messiah. God's goodwill was about to run out. Their rejection was nearer than they thought. God's decree against them would be executed: "And I will destine you men to the sword, and you will all of you bow down to being slaughtered; for the reason that I called, but you did not answer; I spoke, but you did not listen; and you kept doing what was bad in my eyes, and the thing in which I took no delight you chose."—Isa. 65:12.

In the writings of the Jewish historian Josephus we can read of the astounding fulfillment of Jesus' prophecy as it began to unfold just thirty-three years after Jesus stated it. This Josephus became a prisoner of war to the Romans and an unwilling witness of the many terrible woes that engulfed his own people. There were many factions among the Jews, many radical fanatics, sowers of sedition against the Roman domination, restless seekers after innovation in all spheres of life. Roman legions under Cestius Gallus were finally dispatched in the year 66 C.E. to quell rebellion and punish offenders. His armies penetrated the suburbs of Jerusalem spreading havoc, but most of the inhabitants retired behind the city walls and prepared for siege. The rank and file would gladly have opened the gates to Cestius. However, a group of extreme revolutionists were in control, and they would hear of no capitulation. The enemy armies surrounded the city. Then came a most unexpected development, as recorded by Josephus: "It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world."[2]

WARNING SIGN IGNORED

How proudly exultant the Jews would be at this apparent victory! They doubtless assumed that Jehovah had been with them and that this was another evidence that they were justified in hoping for the best. They should, in fact, have been giving attention to Jesus' urgent warning: "Then [when they had seen Jerusalem surrounded by armies] let those in Judea begin fleeing to the mountains, and *let* those in the midst of her withdraw, and let those in the country places not enter into her; because these are days for meting out justice, that all the things written may be fulfilled." (Luke 21:21, 22) Only a few thousands, followers of the despised Jesus of Nazareth and the few who were influenced by them, took note of the warning signal of surrounding encamped armies and fled to the mountains of Gilead across Jordan soon after Cestius' troops withdrew.

On the other hand, the faithless, superstitious Jews stuck with their holy city and temple, while other multitudes moved in from the country places for fear of expected reprisals by the Romans. In fact, at Passover time in the year 70 C.E. a vast crowd from all over Palestine swelled the population far beyond normal. At this juncture the legions of General Titus laid siege to the city. The historian relates how Titus determined to "build a wall round about the whole city, which was, he thought, the only way to prevent the Jews coming out any way. . . . So all hope of escaping was now cut off from the Jews, together with the liberty of going out of the city."[3]

Josephus relates how, at one critical point, as the Romans sought to capture the temple hill, fanatical Jews, worn out by hunger and the ardors of the siege, still staged a desperate attempt to save their holy house from desecration. Despair, mingled with a wild belief that somehow at the last moment Jehovah would step in and fight for them, galvanized them to fierce onslaughts against the invaders. Soon, however, against Titus' expressed wish, the temple was in flames, and as Josephus puts it, "thus the holy house burnt down without Caesar's (Titus') approbation."[4] A melancholy sight it must have

been for the Jews still surviving to see their glorious holy place reduced to a blackened stone shell filled with the charred and smoking remains of all the beautiful carved cedar furnishings.

Shortly the entire city was at the mercy of the Romans. Over a million Jews had perished, either in the fighting or in the famine occasioned by the siege. Some 97,000 captives were shipped off as slaves to Egypt and other faraway places. Parents, who had endured the misery of helplessly watching their young children waste away and die of starvation, now also had to suffer the anguish of having surviving children torn from them and sent into slavery with little hope of any future reunion. How terribly accurate had been the prophecy by Jesus: "Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations." (Luke 21:23, 24) Where now was their favored status with God—to hope for the best?

Josephus then reports that "Caesar gave orders that [his legions] should now demolish the entire city and the temple . . . This was the end which Jerusalem came to by reason of the madness of those who were for innovations [fanatical, rebel Jews], a city otherwise of great magnificence, and of mighty fame among all mankind."[5] Truly, not a stone upon a stone was left there, just as Jesus had forewarned. Even the sacred vessels and the furniture, all they could lay their hands on, were carried off by the enemy to grace the victory procession of General Titus at Rome.

SPECIAL! NEXT ISSUE!

READ: "PEACE AMONG MEN OF GOOD WILL" OR ARMAGEDDON —WHICH?

WHERE DO WE STAND?

Yet, still in our critical era, people are heard to say, 'There's nothing we can do but just hope for the best.' They are mere believers in Good Luck. How foolish to permit ourselves the vain idea that we are lucky to have been born into some certain race or nation; that we are safe as long as we stick close to some great and imposing religious organization; that our particular nation is the superior one, the favorite of the gods, with a glorious destiny ahead! Is our case any stronger than that of the Jews? Their advantages failed them. They had to witness their dream of a glorious destiny dissolve into rubble and ashes because they disobeyed God.

The wise course is to take stock of our position and ascertain how we may flee, separate ourselves, from a doomed system of things, as did those faithful followers of Christ who forsook Jerusalem at the opportune time. They were the ones who survived and who could gain comfort from the expectation aroused by Jesus when he added to his prophecy: "And Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) Instead of worshiping at the altars of Good Luck and Destiny, we should turn to the one Creator God, Jehovah, and worship him in spirit and in truth, for he it is who can and will replace the corrupt rule of the nations with his glorious Kingdom rule, which will be for the blessing of men and women of every race and nation who fear him and work righteousness.—Acts 10:34, 35.

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1 *Wars of the Jews*, Book V, chap. v, par. 6.
2 *Ibid.*, Book II, chap. xix, par. 7.
3 *Ibid.*, Book V, chap. xii, pars. 1-3.
4 *Ibid.*, Book VI, chap. iv, par. 7.
5 *Ibid.*, Book VII, chap. i, par. 1.

THE BIBLE and CREATION

IN THE LIGHT OF Modern Science

"Know that Jehovah is God. It is he that has made us, and not we ourselves."–Ps. 100:3.

THE race for the moon and outer space keeps the eyes of many focused on science and its achievements. Protection of nations is sought by means of scientific advancements in military weapons. Underdeveloped nations look to machines that science has fashioned as the way to industrial progress. In the medical field science is thought to give much hope for the elimination of sickness and disease. Yes, the progress that science has made in some fields causes many to feel that it can be relied upon for the ultimate answer in many other fields of knowledge.

[2] Therefore, when respected scientists comment on the origin of man they are thought to be speaking of fact. Because most scientists accept and teach that man evolved from the lower animals, the masses of mankind believe this to be true. Since science is defined as "a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws," people feel that the scientists have facts when they speak about the ascent of man from beast. As this idea contradicts the Bible teaching that man was created by God, many feel that they can no longer believe the Bible; they think modern science has disproved it.

[3] However, modern science has not disproved the Bible, not one line of it. Actually, the opposite is true. Although the Bible was not written as a scientific treatise, where it touches on things scientific it does not conflict with the facts, but it does conflict with some of the unproved theories and speculations of men. The "body of facts or truths" that have come to light in modern times has in no way contradicted the Bible, especially its account of man's creation. To the contrary, modern scientific "facts or truths," as opposed to speculations, have repeatedly corroborated the words of Jesus when he said: "Your word is truth."—John 17:17.

1, 2. Why do many feel that science has disproved the Bible?
3. What will the facts show?

WHY DO MANY DISBELIEVE?

[4] If science corroborates the Bible, then why is it that so many people today do not believe the Bible and do not accept it as God's Word, a guide for their lives? Most assuredly, it is not because science has disproved the Bible. Some have been led to believe it has, and for this reason they turn

4, 5. Why do some not believe the Bible?

away. But there are also other reasons why many disbelieve the Bible, reasons that the Christian would do well to keep in mind so as not to be duped by unscientific mouthings just because they issue from prominent scientists. Keeping these reasons in mind will help you to "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.

[5] Some do not believe the Bible because they are simply ignorant of its contents, not having studied it with an unprejudiced mind. Others abandon the Bible because of Christendom's ridiculous explanations of what it contains, such as teaching that the creative days in Genesis were each twenty-four literal hours long. Also, their doctrine of hellfire, their blaming God for wickedness, their wars, inquisitions and political meddlings have soured many on the Bible, who have been led to think that the basis for Christendom is the Bible. Many of such, if honest-hearted, can be reached with the message of truth when they see that the Bible, too, disagrees with the teachings and bad practices of Christendom.

[6] Others, however, give up the Bible because they object to its pure laws, though they would hesitate to admit it. They want to gratify their lusts, their greed for money, power, fame, pleasures or immorality. The Bible's righteous principles condemn such lusts and therefore stand in the way of those indulging in them. Rather than doing what is right, they push the Bible aside. Their selfish desires come first.—2 Tim. 3:1-4; 2 Pet. 3:3.

[7] Some disbelieve the Bible because accepting it would deflate their ego. They desire to be well thought of in the world. Accepting the Bible would mean humbling themselves in submissiveness to Jehovah, his Son and his visible organization. They would not like that, as their adoration and adulation by others, or by themselves, would have to cease. Also, they would have to acknowledge that many of their previous concepts were in error. Their pride will not permit them to do so. It is as John 12:42, 43 records of some prominent ones in Jesus' day: "They would not confess him, in order not to be expelled from the synagogue; for they loved the glory of men more than even the glory of God."

[8] Still others find the Bible too energetic for them. They will be required to do God's will, associate with his visible organization, engage in the preaching activity and study for advancement to spiritual maturity. They feel that this is too much trouble; so they take the course of least resistance and look for an easier religion or none at all.—Luke 13:24.

[9] For these and similar reasons many do not believe the Bible; so when a theory such as evolution comes along they eagerly grasp it to gain some comfort in their rebellion against God and his righteous requirements. But never let it disturb you because many do not believe the Bible. This harmonizes completely with the fact that we live in the last days of this system of things. Jesus foretold this when he stated: "The love of the greater number will cool off." (Matt. 24:12) Satan the Devil, the god of this system of things, knows his time is nearly up. He is trying desperately to turn all men away from God. So how could we expect the majority of humanity to turn to the Bible? Only a minority will. "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:14) It is not that the road is unavailable, but that most persons

6-8. What selfish reasons are there for rejecting the Bible?

9. Why should such disbelief not disturb the Christian?

are not looking for it. Jesus assured us that those sincerely looking for the right way would find it: "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. For everyone asking receives, and everyone seeking finds, and to everyone knocking it will be opened." —Matt. 7:7, 8.

GOD CREATED

10 Truth seekers can have confidence that "all Scripture is inspired of God." (2 Tim. 3:16) They can also be confident in the knowledge that modern science has corroborated the Bible in a most marvelous way. This is especially true of where the greatest attack against the Bible has come, and that is in respect to the first few chapters of Genesis, which chapters scoffers think science has disproved. But remember, science is defined as "a branch of knowledge or study dealing with a body of facts or truths," so that it is necessary to separate facts from fancy.

11 At one time evolutionists ridiculed the very first words of the Bible, which state: "In the beginning God created." They claimed, as had the Greek philosophers centuries ago, that matter had always existed and therefore the physical universe had no beginning. But with the advent of the age of atomic energy it became known that some elements of the earth give off radioactivity. If matter had always existed, then this process of radioactive decay would have been completed long ago. But it is still going on. Thus, it is now acknowledged that the universe had a beginning, and its age is estimated in the billions of years, for which the Bible record allows. One group of scientists said: "It is interesting to note that by declaring the universe had a beginning, the Bible anticipated modern science by some thousands of years."*

12 Another problem for evolutionists was to explain how life started. They dismissed the Genesis account of creation and said that life arose accidentally out of dead matter. They believed much like the philosopher Aristotle, who wrote: "All dry bodies which become damp, and all damp bodies which are dried, engender animal life." The Roman poet Virgil said seriously that bees were sometimes produced from the decaying internal organs of cattle. A famous physician in the reign of Louis XIV of France wrote: "The smells which arise from the bottom of morasses produce frogs, slugs, leeches, grasses, and other things."† But then Louis Pasteur, the French chemist, performed his famous experiments that should have destroyed the notion that living things spontaneously arose from dead matter. He proved that smaller forms of life did not originate by themselves but came from other bacteria already existing. This showed that living things on earth come only from other living things.

13 In spite of this evidence, evolutionists who are atheists still believe that a living cell arose by accident. But even the most capable scientists with all their elaborate equipment have not succeeded in creating one tiny living cell! As one "distinguished authority on evolution" admitted: "No living chemist can shape a dinosaur, no living hand can start the dreaming tentacular extensions that characterize the life of the simplest ameboid cell." (*Harper's Magazine,* March 1964) If this cannot be done

10. What confidence can truth seekers have?
11. How have the first words of the Bible been confirmed?

* *Recent Theories of the Origin and Nature of the Universe,* W. E. Filmer, p. 32. (Booklet issued on 919th Ordinary General Meeting of the Victoria Institute at the Caxton Hall, Westminster, England, December 7, 1953.)

† *How Did the World Begin?* M. Price, pp. 35, 36.

12. How has the Genesis account of the creation of life been verified?
13, 14. Why could not a living cell have arisen by accident?

under the best of experimental conditions, it could hardly have happened by accident. The Bible correctly points to the source of life at Psalm 36:9 when it says: "For with you [Jehovah] is the source of life."

14 One might be tempted to think of a living cell as being so simple that it could accidentally arise out of inanimate matter. However, as one scientist said, each cell is "a system so intricate and delicate that its complete functioning has so far escaped our study."* Of its performance, he stated: "Each cell performs . . . activities with a precision that by comparison makes the running of even the finest watch a clumsy affair." Another described a cell as "a little universe, formed of a host of self-propagating organisms, inconceivably minute and numerous as the stars of heaven."† A magazine declared: "The cell is as complicated as New York City."‡

15 No one possessed of his senses would claim that New York, London, Moscow, Paris, Tokyo or other cities came into existence by themselves. As one physicist said: "No material thing can create itself."□ But *one* living cell contains trillions of tiny units, each automatically performing functions more complicated than those performed in any city. Also, there are trillions of cells in just one adult human body! And we are asked to believe that this all came about by accident! No, nothing organized can ever come about by accident. If a housewife wanted to bake an apple pie, would she wait for some apples to fall off a tree accidentally into her oven, which accidentally happened to have flour, eggs and other ingredients in it, and then hope these would accidentally arrange themselves into a pie, which would accidentally cook itself just the right length of time? That would, of course, be ridiculous. But making a pie is simple compared to making living things, and if simple things cannot happen by accident, surely the infinitely more complex could not either.

16 Consider, too, parts of the human body such as the eye, so intricate it took scientists centuries to discover some knowledge of how it operates. The camera is a clumsy imitation of the eye, but it took the genius of inventors, the accuracy of mathematicians, the skill of craftsmen years to develop. Did the far more complicated human eye just happen to develop by itself because some blind jellyfish wanted to see? How did it know it wanted to see when it could not possibly have known what seeing was? No, the human eye is a marvel of creation, brought into existence by One who could already see, as Psalm 94:9 says: "The One planting the ear, can he not hear? Or the One forming the eye, can he not look?"

17 An astronaut comes back from orbiting the earth in a capsule of a few tons and is hailed as a hero. The scientists who devised the mechanism are lauded. What would they think if you declared that the thousands of pieces of metal just chanced to assemble themselves into a capsule and rocket, just happened to be filled with fuel, just happened to ignite when the man was accidentally in the capsule, and then the entire affair just chanced to go into orbit? They would dismiss you as a joker or a mental incompetent. Yet, Jehovah put the earth, weighing an estimated six and a half sextillion tons, into perfect orbit with millions of living things on it, with no reentry problems, no worries over oxygen supplies, no need to squeeze food from a tube or to be concerned about how to get rid of body

* *The Evidence of God in an Expanding Universe*, pp. 122, 124.

† *"After Its Kind,"* B. C. Nelson, p. 27, quoting Conklin, *Heredity and Environment*, 5th ed., p. 210.

‡ *Look*, January 16, 1962.

□ *The Evidence of God in an Expanding Universe*, p. 71.

15. Show why anything organized demands an organizer.

16. How do parts of the human body speak of a Creator?

17, 18. How do modern inventions show the universe had a Creator?

wastes. And we are asked to believe that this just happened by itself!

18 It takes thousands of men constantly working to keep the schedules of one railroad or airline from going wrong so that no accidents occur, and they occur anyway. At the same time, suns and planets of incredible size move through space with a speed and precision that stagger the imagination, and that grand system is supposed to have had no designer! Sensible persons appreciate the truth of the words written by Isaiah: "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 [Jehovah] also being vigorous in power, not one of them is missing." (Isa. 40:26) David similarly exclaimed: "When I see your heavens, the works of your fingers, the moon and the stars that you [Jehovah] have prepared, what is mortal man?" (Ps. 8: 3, 4) So, too, in our day, honest persons recognize that what modern scientific discoveries and inventions emphasize over and over again is the fundamental truth recorded in Genesis, that "in the beginning God created." Of those who do not believe this, the psalmist states: "The senseless one has said in his heart: 'There is no Jehovah.' "—Ps. 14:1.

SPECULATIONS DISPROVED

19 During the last century evolutionists believed that different forms of life came about by things slowly changing from one kind into another. Some thought giraffes got their long necks by stretching higher and higher for the top leaves of trees, and so their offspring were born with long necks. It was thought that people living near the equator got tanned from the hot sun, and then passed the tan to their children, resulting in dark skin. But then an Austrian, Gregor Mendel, discovered the facts of heredity, which prove such things untrue. He found out about the definite, orderly laws that fixed things from parent to offspring "according to its kind," just as Genesis had recorded. This made the slow change of one form of life into another impossible, for while it allowed for great variety in color, size and shape, it did not result in new forms of life.

20 Evolutionists next said that things must have evolved, not by slow changes, but by fast changes in the genes, by mutations. However, of this a scientist recently said: "Whether the mutations are natural or induced by some artificial means such as radiation . . . the evidence today suggests that much more than 99 percent of mutations are undesirable."* Mutations distort, they do not create new kinds.

21 To help them out of their difficulties evolutionists have searched extensively for fossil remains that would show the connections between family kinds. But no such fossils have been found of creatures whose fins were changing into arms or legs, or whose feet were changing into wings. In short, all the many gaps between family kinds have remained, simply because no connections ever existed! As an article in the London *Times* (May 19, 1963) on the subject said: "The fossil evidence is really of little help [for evolution] here . . . it is only by a stretch of the imagination that one can visualize a specific transformation of particular specimens . . . into their alleged modern descendants."

22 As the lower animals were created suddenly, so was man. He was given a high mental capacity that the animals lacked. This is just what science corroborates, and not a slow ascent from a mud puddle. In

19, 20. What changing theories have evolutionists advanced?

* New Zealand *Herald*, January 17, 1963, p. 16.

21. How does fossil evidence corroborate creation?
22. What has archaeology discovered?

the book *New Discoveries in Babylonia About Genesis* the author states: "It was expected that the more ancient the period, the more primitive would excavators find it to be, until traces of civilization ceased altogether and aboriginal man appeared. Neither in Babylonia nor Egypt, the lands of the oldest known habitations of man, has this been the case. When civilization appears it is already full grown. . . . In the face of these facts, the slow progress of early man is a disproved assumption, and the idea that an infinitely prolonged period elapsed before civilization appeared cannot be maintained."

23 But what of those so-called "prehistoric" men one frequently hears about? Some of such fossil remains are not human at all, but are animal. Others are simply varieties of the human family who were living at the same time "modern-type" man was, just as today there are many sizes and shapes in different living peoples. The Neanderthal man was at one time regarded as "prehistoric," an ancestor of modern man in the evolution scale, but note what an encyclopedia now says: "Neanderthal man cannot be regarded as an ancestor of modern man. Neanderthal man and men of the modern type . . . must be looked upon as descendants of a common ancestor."*

24 Many of these so-called "prehistoric" men were not a "low" type at all. Of those who are called "Cro-Magnon" a university professor stated: "The Cro-Magnon race . . . are conservatively appraised as on a par with the finest stock today intellectually and physically."† Another scientist reported: "These men represent in many ways the finest type the world has ever seen."† Embarrassingly for those who persist in believing the speculation of evolution, *Science Digest* (April 1961) said: "Since the Cro-Magnon man . . . the human brain has been decreasing in size." How accurate the simple Genesis account of man's creation, his fall into sin and subsequent degeneration!

25 Evolutionists have also combed the earth looking for a people who speak a primitive language, as they feel this would support their theory. The book *The Miracle of Languages* says: "They have found none. . . . The language of the bushmen [of Australia] and the Sari [of lower California] are elaborate, and show evidences of decay. . . . All languages appear to have descended from one universal parent language." *Science News Letter* (Sept. 3, 1955) confirmed this by saying: "There are no primitive languages. The idea that 'savages' speak in a series of grunts and are unable to express many 'civilized' concepts, is very wrong. . . . Typically, their grammars are much more complex . . . than any modern language." How well this, too, fits the Biblical account of man's having one language that was confused after the Flood, resulting in many languages spreading throughout the world, gradually degenerating.

26 So-called "prehistoric" men exist only in the imagination of those who choose to ignore the facts, because no evidence derived in the entire history of archaeology has sustained the speculations of evolution. It is just as an article in *Harper's Magazine* (July 1963) stated: "We have yet to unearth traces of the intelligent apes that gave rise to humanity." And this article was written in support of evolution! Think of it, after more than a century of frenzied searching by hordes of evolutionists the record of the rocks shouts out louder than ever that "God created"! Evolutionists cannot "unearth traces of the intelligent apes

* *The Encyclopædia Britannica,* 1946, Vol. 14, p. 764.
† *Creation, Not Evolution,* A. Baker, p. 76.

23, 24. What are some facts that disprove the notion that there were "prehistoric" men?

25, 26. What other facts show that "prehistoric" men did not exist?

that gave rise to humanity" simply because they never existed, except, as the London *Times* intimated, 'in someone's imagination.'

[27] In the face of such evidence, honest-hearted persons will be convinced, but the skeptic never will be, since he wants to cling to the error that suits his purpose. "That is why God lets an operation of error go to them, that they may get to believing the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness." (2 Thess. 2:11, 12) God-fearing persons are not taken in by satanic speculations that belittle the Bible, God's Word, and water down its effect; that make God unnecessary as Creator, Sustainer and Provider; and that push aside the reality of man's fall into sin and his need for redemption. Humble ones say as the psalmist of ancient times did: "How I do love your law! All day long it is my concern." (Ps. 119:97) These know for a certainty, as the evidence of modern science shows, that "Jehovah is God. It is he that has made us, and not we ourselves."—Ps. 100:3.

27. What truth does all the evidence affirm?

"Your word is a lamp to my foot, and a light to my roadway." —Ps. 119:105.

GOD'S WORD
The True Guide For Man

SCIENCE, in its different branches, is also thought to have answers to many of the everyday problems of life. Many feel that the answers it does not now have it will soon get, so that eventually man's problems, such as those concerning food, clothing, housing, disease, and even social and moral problems, will all be solved.

[2] There is no doubt that science has done good in some of these areas. It has raised the living standards for some and has provided many conveniences. It has fashioned astonishing mechanisms, such as the airplane for quick travel, telephones for efficient communication, as well as other time- and labor-saving devices. In medicine advancement has been made toward alleviating some of man's suffering. None of this progress is minimized. But at the same time science has also helped produce a very unbalanced machine age that has resulted in frightful tension, mental illness, delinquency, marital strife, crime and violence. The more "advanced" a nation has become scientifically the more these problems have increased. Some estimates show that in the United States alone, one of the most advanced countries of this scientific age, as many as 18 million persons need some kind of mental help! One out of every two hospital beds in the country is occupied by a mental patient!

[3] In addition, it is science that has fash-

1, 2. What correct appraisal can we make of science?

3. What resources are misused by science, with what consequences?

ioned the weapons that have killed more people in two world wars than were killed in the wars of all previous history combined. It is science that has fashioned engines of destruction in our day that could destroy most of the life on earth in a matter of minutes! People thus live in constant dread of these monstrous weapons possessed by both Eastern and Western nations. To provide for all of this, as the New York *Times* pointed out in its issue of March 13, 1962, there are "more than 50,000,000 people in uniform or producing for those in uniform, a number greater than the total population of France." It also noted that total world military spending annually "now amounts to $120,000,000,000, or more than the total income of all the under-developed countries." What could all this money and manpower accomplish if used for the good of mankind? It is estimated that adequate housing could be provided for about 240,000,000 people, the hungry among the world's three billion people could be fed, and the sick of the world could be provided with medical care!

4 That science has not solved the basic problems of man, many recognize. A German medical publication reported: "The mental health of all civilized peoples is endangered today to an extent never before known. . . . What man has gained through science, technical knowledge, industry and organization . . . he is three times over in danger of losing because of the strong threat against proper body and mental balance."* Said the *Saturday Evening Post* (June 15, 1963): "Science and technology continue to outstrip social, political and philosophical progress at a frightening rate." That science contributes to social and moral ills can be seen from the conditions prevailing in many of the large industrial cities throughout the world. The Manchester *Guardian* of May 16, 1963, reported: "Our great cities . . . are a disgrace to any body of men who call themselves civilized: the press, the pace, the congestion, the irritation are so great that the sensibilities of motorists must be coarsened. Even considerate drivers are forced . . . to behave subhumanly. These conditions operate upon us gradually and imperceptibly. The machine is uncivilizing us: attitudes which it engenders must spill over into other departments of living."

5 Truly, science has not solved the world's social, moral and spiritual ills, but has added to them. It has not proved to be a true guide for man in the past, or at present, nor will it prove to be such in the future. As a noted newspaper columnist remarked: "This age of science has no natural limits we know of, and what is dawning on us now is that it is also uncontrollable. Science simply does not know what it is doing or where it is going, in any universal sense; and if the good it does is fundamental, the damage it does is absolutely unrepairable."* This responsibility for causing ill was also noted by Nobel Prize-winning scientist Dr. Harold Urey,† who said that the intellectual ideas of the scientific revolution have eroded morality and religion. He stated that the skepticism of the scientific community already has spread into the general population, and he predicted that it will spread ever more widely in the future, adding that this may even be indirectly responsible for the rise of social evils such as delinquency. In view of all this, it is little wonder that one author acidly said: "If the present condition of international hatred, mass murder, violated treaties, forgotten honor, and civilian

* *Medical Reports*, p. 434 (article entitled "General Problems of Mental Health," by Professor Werner Villinger, MD).

4. How do others recognize the failure of science to solve the basic problems of man?

* Monterey *Peninsula Herald*, p. 14, Monterey, California (editorial entitled "Pandora's Box Opens," by Eric Sevareid).

† Los Angeles *Times*, June 14, 1963.

5. Show why science is not a true guide for man.

extermination in the holy name of war are the best that evolution can accomplish, we should hand the whole mess back to the monkeys and ask them to stir up another batch!"*

GOD'S SERVANTS KNOW THE TRUE GUIDE

6 While much of this may come as a surprise to those who thought science would provide solutions to man's problems instead of causing more of them, it does not come as a surprise to servants of God. They have not turned to false guides, but they rely on the only true guide available to man, God's Word, the Holy Bible. That is why God's people remain unperturbed in the midst of world turmoil. They have long known that the Bible foretold exactly the distressing things we see taking place throughout the world in our day, for it warned: "But 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." Would these conditions improve? Those fortified with truth from God's true guide for man know that in these last days "wicked men and impostors will advance from bad to worse, misleading and being misled." They recognize the truth of Jesus' words when he prophesied the anguish of nations so evident today: "While men become faint out of fear and expectation of the things coming upon the inhabited earth."—2 Tim. 3:1-4, 13; Luke 21:26.

7 Those who love God and have respect for his Word are not fooled by the high claims and promises of those who assure the people that things will get better and that their problems will be solved in time, especially now that science is at work. God's servants respect what properly controlled science can do, but they do not worship it nor do they make it a guide for their lives. They know that the Creator of man is the only one who can provide what man needs in order to walk properly. He has done that by providing his Word, the Bible, which gives them the knowledge they need to guide them in matters of peace, morality, life and worship. It tells them accurately why things are as they are and what the future holds, because its Author knows all these things; as it is written: "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'; . . . I have even spoken it; I shall also bring it in. I have formed it, I shall also do it." (Isa. 46:9-11) What confidence Jehovah's servants have in his Word because they know that the all-controlling, all-knowing God, Jehovah, is the One who by his spirit inspired it, seeing to it that what his servants need as a true guide has been recorded for them!

8 This Word of God is like a bright light shining in a dark place. Who can move about with confidence in the dark? This evil-filled world is covered with such darkness, just as prophesied through Isaiah: "For, look! darkness itself will cover the earth, and thick gloom the national groups." (Isa. 60:2) But would that be true of Jehovah's people? No, for they have the illumination of his Word! "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) Of Jehovah's

* *Dead Men Tell Tales*, by H. Rimmer, p. 31.

6. Has the failure of science to guide man proved a surprise to God's servants?
7, 8. Why do God's servants make his Word their guide?

people, Jesus said: "He that follows me will by no means walk in darkness, but will possess the light of life." (John 8:12) As Jesus respected God's Word and used it to guide his life, so now the Word of God provides an infallible guide that will enable his followers to find their way through this dark system of things, even past its disastrous end into a new system of things, into a perfect "new earth" where righteousness is to dwell!—2 Pet. 3:13.

PROVIDES MENTAL FOOD

9 The Bible provides the mind with food necessary for mental balance. When men turn away from the one true source of wisdom and guidance, then only chaos can be expected, as has come to pass. Relying solely on the wisdom of men, however intelligent, cannot be sufficient for man to govern his affairs successfully. Man is not the Creator; he is the one created. How can the one created know better than the One creating? But instead of relying on God's thinking, the worldly-wise have substituted their own thinking. As a result man's mentality and order of things break down. It is like trying to run a high-powered automobile by putting rubbish instead of high-test gasoline in the fuel tank! Or like a person eating dirt and garbage as a steady diet instead of proper food. His body mechanism will soon break down. So, too, with the mind. The only way it will operate as it should is if it gets the proper fuel that comes from God and is revealed through his Word, the Bible.

10 Man is but a babe in God's sight. His foolishness in human affairs proves he is no more able to control his destiny than a newborn babe. A person would not think seriously of allowing his baby's scribbling on a piece of paper to be used as a guide for a long, hazardous journey. Relying solely on man's mentality, to the exclusion of God's Word, is the same. Man is a babe in a demon-controlled world. He is up against spirit forces far beyond his power to control. Hence, he needs the wisdom and direction that come from above.—Eph. 6:10-18.

11 The mind of man must have what God meant for it to have to be healthy. It must feed on the spiritual diet provided by God's Word. The apostle Paul showed this by stating: "Keep holding the pattern of healthful words that you heard from me with the faith and love that are in connection with Christ Jesus." (2 Tim. 1:13) That such healthful words would be available in abundance in our day, the prophet Micah foretold: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it peoples must stream. And many nations will certainly go and say: '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.*' "—Mic. 4:1, 2.

12 What has this healthful pattern of instruction done for God's servants in these last days? Under the direction of God's spirit it has made it possible for them to do what no other earth-wide society of people has accomplished in our time! It has made it possible for peoples from all nations, of all colors, kindreds and tongues, formerly of many differing religions and social levels, to live and work together in complete peace and unity! This marvelous harmony that has resulted is just what the Bible foretold would be produced when

9, 10. Why is the wisdom of man alone insufficient as a guide?

11. What is necessary for man's mind, and how has Jehovah provided it?

12, 13. What has the healthful pattern of instruction done for God's servants today?

humble persons took in the healthful teaching from God's Word and applied it, for it said: "And [God] will certainly render judgment among many peoples, and set matters straight respecting mighty nations far away. 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." (Mic. 4:3) This is the condition prevailing now in the peaceful society of Jehovah's witnesses. But they do not give themselves credit for solving this problem of bringing global peace to persons of different nationalities. No, they recognize that it is only by the power of God's Word and spirit that this has been accomplished.

[13] Jehovah's witnesses appreciate this power of God's Word to transform man's thinking and turn it into proper channels. They apply themselves to do just that and have succeeded where the worldly-wise have failed. This accurate knowledge that comes from God is the key to their success, for they have obediently followed the recommendation of this true guide: "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. 3:9, 10.

[14] God's guide for man also brings to his attention the vital quality of love. This is necessary for unity and peace, for love "is a perfect bond of union." (Col. 3:14) Jehovah's witnesses have learned what this Bible love is. They are cultivating it now and will continue to do so until they have acquired it to perfection. This love smooths all their relationships, allowing them to come together and work without the frictions experienced in the old system of things. Even science now acknowledges the importance of such love in human relationships. As a chairman of the Mental Health Research Fund in London said: "By far the most significant discovery of mental science is the power of love to protect and restore the mind."* The Bible knew about this love long ago. That is why a society of people who live by God's Word and obey the law of love are able to live in peace and happiness with one another and can keep their mental balance while others engage in strife and go mad.

14. (a) Explain the part love plays among God's people. (b) How has science recognized the importance of love?

TRUE GUIDE FOR FUTURE

[15] Not only does the Bible provide a true guide for everyday living, but it provides a true guide for the future, which science cannot do. The most science can do is to extend one's life-span briefly, although at the same time it makes the future very uncertain for others. But God's infallible Word promises a happy future for obedient mankind. It reveals a wonderful new order of things in which peace, prosperity, health, everlasting life and joy will prevail on an earth-wide paradise. But before that glorious time comes, wickedness must be eradicated from the earth. God's true guide for man also shows that this lawlessness is very near its end and that shortly God Almighty himself will cause it to cease by completely destroying wickedness and wicked people. "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) How important it is, therefore, to learn of God's ways now so that we can begin walking on that narrow path that leads to life! How vital it is to heed the

* New York *Times*, August 16, 1954.

15. (a) What else does the Bible provide that science cannot? (b) How can meek ones walk in God's ways?

counsel of God's true guide 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) Yes, God's guidebook for life will provide you with what you need to walk in his ways, for "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.

16 There is a special urgency about being guided by God's Word now, for the time in which we live will see the complete end of this old system of things. That means we can have the hope of surviving its end and of never dying at all! "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) Our day is similar to when Jehovah's people of ancient times were standing at the very threshold of the Promised Land. Note the fine words of counsel Moses gave, which words take on even more importance in our day, since it means not just a temporary deliverance, but a deliverance to everlasting life: "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 [God's] 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) Yes, apply your hearts to following God's guide for man and you can be among those spoken of by the psalmist when he said: "The righteous themselves will possess the earth, and they will reside forever upon it." —Ps. 37:29.

17 Appreciate, therefore, the Bible for what it is, God's remarkable communication to the human race. Let it be your guide. Using man's schemes, scientific or otherwise, however clever, will lead you only to disappointment and disaster. The Bible, confirmed by all the honest findings of modern science, has proved itself accurate in detail as a road map for us through this dark system of things. No, the Bible is not out of date as a true guide for man. It has been around a long time, but so has eating, and you would not give that up as being out of date, would you? Neither will life seekers give up God's life-sustaining thoughts contained in his Word, the Bible, spiritual food that has proved itself vital throughout the ages. Humble persons will certainly not want to be like the four journalists who had been invited to participate in a television discussion on Christianity.* When they were asked if any one of them had given five consecutive minutes to an adult consideration of what Christianity had to say, every one of them admitted that he had not, even though all were men of above-average intelligence! How typical of many in the world who want their problems solved, who want a better future, but who will not go to the only place where they can get the information to make that possible!

18 Nor should you be discouraged when you offer God's guide to others and they scoff, ridicule and turn away. Even with the mountain of evidence testifying to the reliability and integrity of the Bible, many will remain unconvinced. Remember, Jesus said: "If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead." (Luke

16. What urgent counsel should we take to heart? Why especially so now?

* *Christian Heritage*, December 1960, p. 4.

17. What appreciation should we show toward God's Word?

18. Even though others reject God's Word, why should we not be discouraged?

16:31) Some may find this hard to believe, but the truth of it was demonstrated when Jesus resurrected Lazarus from the dead, because shortly afterward "the chief priests now took counsel to kill Lazarus also."—John 12:10.

[19] Sheeplike persons will believe. They will recognize the ring of truth in the Bible. They will note that, when exposed to the light of true science, the Bible shines more brilliantly than ever as a lamp for our feet, a guide for our lives. They will take in these life-giving waters of truth and will rejoice with Jehovah's people who have brought these truths to their attention. Then together they will look forward to the time when Jehovah completely vindicates his Name, Word and people. They will look to the great day of the execution of divine judgment in which Jehovah will cleanse the earth of wickedness. They will look with keen anticipation beyond that time to God's new order where Jehovah will shower down blessings on humankind, and where true science, controlled and guided by its Creator, will be used to bring joy to the hearts of all those who loved God's Word, lived by it, and survived the end of this disbelieving old human society. Thus, all who now have respect for God's Word and look to it as a guide say as did the psalmist: "For Jehovah is a great God and a great King over all other gods, he in whose hand are the inmost depths of the earth and to whom the peaks of the mountains belong; to whom the sea, which he himself made, belongs and whose own hands formed the dry land itself. O come in, let us worship and bow down; let us kneel before Jehovah our Maker."—Ps. 95:3-6.

19. What will all sheeplike persons do?

LISTENED TO A NEIGHBOR

◆ One of Jehovah's witnesses in Curitiba, Brazil, was witnessing from house to house when she was interrupted just as she was about to read a Bible text, the householder saying: "Would you please be so kind as to go away and convert the pagan Catholics, because I was converted twenty years ago and don't need your advice." The Witness kindly tried to explain the reason for her visit, but she was not given an opportunity. The reception she received at the next house was different. The householder was pleasantly surprised by the explanations given and took the book *From Paradise Lost to Paradise Regained*. On the following Sunday, when the Witness returned to give her further explanations as she had promised, the lady said: "You know, I showed this book to my neighbor and she was thrilled with it, so she asked me to tell you that she would like one of these books." The Witness went to her. She took the book and said: "I, who thought that I knew everything, don't know anything. But Jehovah will help me to learn what I did not learn during the twenty years I was a Baptist."

THE POWER OF KINDNESS

◆ Christian kindness can attract people of a good heart to Jehovah's truth. This is the way it happened in the case of one individual in Canada: "One Saturday afternoon during the circuit servant's visit my husband and I were making our last call in the field ministry for that day. The lady who lived next door was just locking up her house to go away. We asked her if she would like a ride as we were going on to Andover, and it turned out that this lady was going to Andover to visit some friends. When we arrived there we found that her friends were just leaving to go across the border to a funeral and would not be back that night. As a result this lady was stranded. So we invited her to go to the meeting with us and after the meeting we would take her home. She accepted our invitation to the meeting and enjoyed it so much that she went with us to the public talk the circuit servant gave in Bristol the following week. She enjoyed this so much that she went with us to the public talk the next week and has expressed a desire to be one of Jehovah's witnesses."

Are You ENDURING

OR

Have You GROWN WEARY?

IT IS one thing to start a race; it is another thing to finish it as a winner. It is one thing to go forth into battle; it is another thing to return from it victoriously. Likewise it is one thing to dedicate your life to the doing of the will of God and to follow in Jesus' footsteps, and quite another thing to endure therein as a winning runner, a victorious warrior.—1 Ki. 20:11.

Today, wherever we look, we see a lack of endurance. Ever so many students in schools and ever so many marriage partners show by their quitting that they cannot "take it," they cannot endure. This tendency is to be seen even among some dedicated Christian ministers. Are you one that is enduring, or have you grown weary?

If you are among those that have grown weary, examine yourself, take an inventory. Ask yourself: Could it be that God no longer comes first in my life? Have I grown lukewarm like the members of the congregation at Laodicea? Has my appreciation of spiritual things decreased? Have I lost the love of God that I had at the first? Am I slowing down or perhaps even coming to a halt? If so, then look for the reason.—Rev. 2:4; 3:16.

Could it be that you have lost perspective and have become like the seed sown among the thorns, regarding which Jesus said: "These are the ones that have heard, but, by being carried away by anxieties and riches and pleasures of this life, they are completely choked and bring nothing to perfection"? Or could it be that you have forgotten that man does not live on bread alone but on every utterance proceeding from Jehovah's mouth and so have neglected to take in spiritual food regularly, and, as a result, are now suffering from spiritual anemia? Could it be that the ways of this ungodly world, with its uncleanness and loose living, have regained their grip on you, so that you no longer feel comfortable in spiritual activities? Or could it be that opposition by acquaintances, relatives and others has caused you to become discouraged?—Luke 8:14; Matt. 4:4.

Regardless of the reason, spiritual weariness is a danger sign. It is an unhappy state that can lead only to disaster. So arouse yourself! Keep reminding yourself that there are at least three good reasons why you should be determined to endure and not grow weary: By enduring you share in the vindication of God's name, making his heart glad and proving the Devil a liar when he boasted that no creatures could endure. By enduring you are able to help others to endure, both by your example and by your ministry. And by enduring you assure yourself lasting happiness and endless life.—Job 2:4, 5; Prov. 27:11; 1 Tim. 4:16.

JEHOVAH GOD PROVIDES HELP

Of course, you could not endure without God's help; but of that you are assured.

For one thing, he has provided his Word, the Bible. In it God encourages you to endure by holding out rewards: "He that has endured to the end is the one that will be saved." "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life." Keep in mind that endurance is not merely a matter of survival, it is a matter of winning, even as the apostle Paul shows: "Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it."—Matt. 24:13; Heb. 10:36; Jas. 1:12; 1 Cor. 9:24.

In addition to urging us to endure, Jehovah God through his Word gives us many encouraging examples of those who have endured, chief of whom is Jesus Christ. As he himself said: "I have said these things to you that by means of me you may have peace. In the world you will have tribulation, but take courage! I have conquered the world." Yes, as the apostle Paul admonishes us: "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. . . . Indeed, consider closely the one who has endured such contrary talk by sinners . . . that you may not get tired and give out in your souls." —John 16:33; Heb. 12:1-3.

Among other examples the Bible gives of servants of God who endured is Job, concerning whom the disciple James wrote: "We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful."—Jas. 5:11.

Hardly less outstanding is the example of endurance that the apostle Paul gave. What he endured! "I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep," to mention but a few of the things he endured. Nor would we overlook modern examples of endurance, as given in the recent past by the witnesses of Jehovah in Nazi Germany, and at the present time in Spain, in Cuba, in Portugal and in Iron Curtain countries.—2 Cor. 11:24-27.

By means of a visible earthly organization Jehovah God furnishes further help so that you might endure and not grow weary. This organization helps you to understand God's Word and how to apply its counsel to your life so that you will be able to endure. For that purpose it publishes a veritable stream of Bible literature, such as this magazine you are reading, and arranges for five weekly meetings wherever possible, where spiritual strength can be gained to endure. This organization uses the Watch Tower Society as its legal instrument and is under the direction of the "faithful and discreet slave" Jesus mentioned at Matthew 24:45-47.

Further, Jehovah God has made available his holy spirit to help you to endure. As he foretold, his people endure, not because of a military force, nor because of any human, physical, material power, but by means of his spirit. His spirit upon his servants has ever enabled them to do mighty works and to endure.—Zech. 4:6.

DOING YOUR PART

While Jehovah does his part, that is not sufficient for you to endure. You must also do your part. For example, he provides the spiritual food and drink, but unless you put forth effort to partake of it, you will continue to be spiritually famished. So buy out time from other things so as to be able

to read the Bible regularly and to study it with the helps that God has provided. Never let a day go by without taking in some such spiritual food. That is every bit as essential for you as it was for Joshua and the kings of Israel who were told to peruse God's Word daily.—Josh. 1:8; Deut. 17:18-20.

Good as that is, however, it is not enough. You must also arrange your affairs so as to meet regularly with your fellow Christians, who, like you, are concerned with enduring and are in a position to help you and whose very example can encourage you to endure. They will incite you to "love and fine works," and, in turn, you will be able to aid others. Christians are like the members of the human body; they cannot get along without one another. —Heb. 10:24, 25; 1 Cor. 12:14-27.

Further, to endure you must make yourself susceptible to and receptive of God's holy spirit, for that is what gives you the strength to endure. Nor is prayer to be overlooked. And even as physical activity is essential to bodily health, so spiritual activity, in the Christian ministry, is essential to spiritual health.

QUALITIES AIDING YOU TO ENDURE

By taking advantage of God's Word, association with God's people, God's holy spirit and prayer you will be able to cultivate the qualities that will help you to endure and not grow weary. Among such qualities are faith and hope. These enabled Abraham and Moses to endure long years in God's service and they can help you likewise to endure. As the apostle Paul shows: "If we hope for what we do not see, we keep on waiting for it with endurance." "We bear . . . in mind your faithful work and your loving labor and your endurance due to your hope." Just as an anchor helps a ship to endure in a storm, so the anchor of hope will help you to endure the storms of life.—Rom. 8:25; 1 Thess. 1:3; Heb. 6:19; 11:8-10, 24-27.

Joy and contentment are two further Christian qualities that will enable you to endure. "The joy of Jehovah is your stronghold," Nehemiah told his people. And of Jesus we read, "For the joy that was set before him he endured a torture stake." As for contentment, along with godly devotion, "it is a means of great gain." Contentment simplifies matters and makes it easier to endure the rugged life of a Christian soldier.—Neh. 8:10; Heb. 12:2; 1 Tim. 6:6, ftn. 1950 edition.

But above all, love, love for Jehovah, with all your heart, mind, soul and strength, and love of your neighbor as yourself, will help you to endure. If you love Jehovah your God you will want to please him, you will want to make his heart happy by keeping integrity, you will want to make known to others his name and his glorious attributes, and to do all that takes endurance. And if you love your neighbor as yourself you will want to help him to gain everlasting life by your example and your ministry, and that takes endurance. As we read, "Love is long-suffering and kind. . . . It bears all things, believes all things, hopes all things, endures all things. Love never fails." Yes, above all else, love will help you to endure! —1 Cor. 13:4, 7, 8; Matt. 22:37-39.

It is not easy to endure. But was anything worthwhile ever gained by following the line of least resistance? God does his part; you *can* do your part. For the sake of his name, for the sake of others and for your own sake, resolve that with the help of God you will endure!

Expansion of True Worship in the Solomon Islands

JUST ten years ago the first one of Jehovah's witnesses arrived in the Solomon Islands to preach the good news of God's kingdom. By 1958 there were still less than a dozen Kingdom preachers in all the islands. But in the years since then this small group has multiplied many times over until, in May 1964, a peak of 366 active ministers was reached!

Several months ago it was the pleasure of these zealous islanders to make arrangements to hold an "Everlasting Good News" Assembly. The Kingdom publishers in the small village of Magi on the island of Malaita served as hosts for the conventioners. They were happy for this privilege, and worked for months in advance in order to assure that their brothers would be well fed and comfortably accommodated.

A large garden was planted exclusively for the purpose of supplying the cafeteria. The women harvested over 7,000 sweet potatoes, and, after washing them in a stream, carried them to the convention site. Surely this would be enough for everyone, they thought. But as more and more people kept arriving another trip to the garden had to be made. By the end of the assembly all the foodstuffs had been consumed, including additional supplies brought by conventioners from other places.

The men also were busy making preparations. They built dormitories, for it was obvious that there would not be enough space in the private homes to accommodate the numbers expected. But where did they get the idea for erecting such quarters? Why, from the motion picture "The New World Society in Action" in which they had seen the sleeping accommodations that the African brothers built for their assemblies! So with that as a pattern, the islanders constructed their dormitories from poles and sago palm leaves sewed together, using as thread the vines of the jungle.

What a surprise it was to find that even before the first day of the assembly all available space was filled! However, nobody was upset because of this. Instead, all warmly welcomed the new arrivals and immediately volunteered to help build additional shelter. Before breakfast, when the tropical heat had not yet dispersed the morning crispness, a group set out to gather building materials, and, with the cooperation of many willing helpers, a structure fifty feet by fifteen feet was completed by early afternoon.

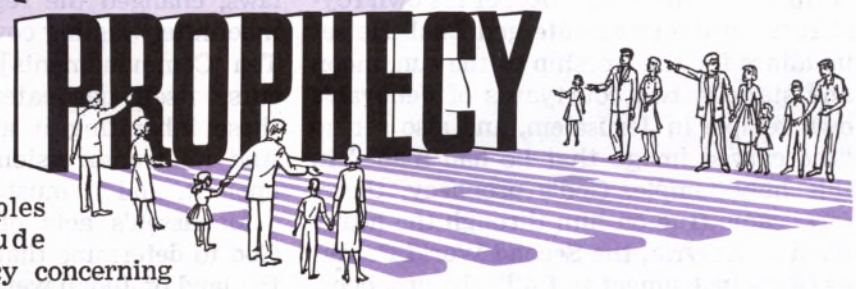
The Kingdom Hall was the assembly auditorium. Despite the fact that it had been enlarged for the occasion, it was filled to overflowing right from the start. The remarkable attendance for the first session was 500, nearly 200 more than the total number of Witnesses in all the islands! How happy the installation workers were to pull down the side walls and to extend the sago-palm-leaf thatch! Trees were also felled and cut into suitable lengths to be used as benches. These last-minute extentions were certainly appreciated as the assembly progressed, for by the time of the public talk the crowd had swelled to a peak of 675!

Included in this large audience were Melanesian people from several language groups and, in addition, persons from Australia, Canada, Indonesia, Lithuania, New Zealand, Pakistan and Sweden. Some sixty Witnesses from the city of Honiara on the island of Guadalcanal chartered a ship to make the trip. An outstanding delegation of about two hundred men and women, along with their children, came from the north coast of Malaita. Some of them had to travel three days on foot and by canoe on the open sea in order to be present. Thirteen of the twenty-one that were baptized were from this area.

These conventioners had not traveled long distances to attend a social event. No, but they had come to take in life-giving knowledge concerning the true God, Jehovah, and his Son Jesus Christ. (John 17:3) To help them do this, every discourse was supplemented by illustrations on calico or on a blackboard, and at the end of every session the people would crowd around the boards lined up on the platform to copy down the information.

This zealous desire to learn Bible truths and to become better ministers is what has been responsible for the rapid expansion of true worship in the Solomon Islands. As we watch the delegates tuck their notebooks away in their luggage and head for home, we feel sure that the good news of God's kingdom will realize even greater proclamation in the islands in the days to come.

Pay Attention to PROPHECY



"PAY attention to yourselves," said Jesus when instructing his disciples on proper attitude toward his prophecy concerning the time of the end. (Luke 21:34) Such a strong warning is especially appropriate now, because world developments have caused individuals and even governments to realize the desirability of looking into the future. They have many "prophets": students of history and politics, news analysts and even astrologers, an inheritance from ancient Babylon. But these have failed, just as they failed ancient Babylon, and they continue to fail to be able to foretell the future with accuracy and dependability.—Isa. 47:12-15; 44:25, 26.

PROPHECIES PROCLAIMED EARTH WIDE TODAY

Unlike the prophecies or forecasts of men, which are at best only educated guesses, the prophecies of Jehovah are from the mind of the One who created the universe, the One powerful enough to direct the course of events to fulfill his word. Jehovah's prophecies are in his Word, the Bible, available to all persons. All have opportunity, if they desire, to take heed and sincerely seek understanding of them. Those who do not read can hear, for God has on earth today a prophetlike organization, just as he did in the days of the early Christian congregation. (Acts 16:4, 5) He designates these Christians as his "faithful and discreet slave." (Matt. 24:45-47) This "slave" group is strictly commanded: "Do not treat prophesyings with contempt." (1 Thess. 5:20) This has proved true of Jehovah's anointed witnesses on earth. They pay attention to prophecy with the greatest respectfulness. They have corrected themselves when prophecy revealed their own shortcomings. They have not held back when prophecy has condemned practices followed even in Christendom. (Isa. 58:1) Yes, they have proclaimed the prophecies written in God's Word even though this has brought world hatred toward them.—Matt. 24:9.

JEHOVAH'S PROPHECY COMES TRUE

For outstanding proof of the need to pay attention to prophecy, let us look briefly into a section of history near the end of the kingdom of Judah, ruled by kings of the line of David. We break in at the time of King Manasseh, fourteenth king after David. Succeeding his father, good King Hezekiah, to the throne, he ruled for fifty-five years. He had ample opportunity to know the history of the nation and the prophecies that Jehovah had caused to be fulfilled toward his forefathers. God had prophesied concerning any king on the throne of David: "When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam." Directly contrary to God's word and prophecy, Manasseh turned to Babylonish religion, such as astrology, magic, omens, sorcery, divinations and

professional foretellers of events. He even performed human sacrifice, of his own royal sons, to the Canaanite god Baal. He set up altars for the worship of the sun, moon and stars in two courtyards of Jehovah's own temple in Jerusalem, and also set up "the carved image that he had made" in this holy temple. God's prophecy, therefore, came true on him through the heavy hand of Assyria, the Second World Power, as God's instrument to fulfill the prophecy. —2 Sam. 7:14; 2 Chron. 33:1-7.

But Manasseh's contempt for God's word through Moses and his other prophets brought more than punishment on Manasseh himself. His rebelliousness led Judah to act more wickedly than the pagan inhabitants of the land. Jehovah God sent a stinging prophecy that should have opened his ears: "Here I am bringing a calamity upon Jerusalem and Judah, of which if anyone hears both his ears will tingle. . . . and I shall simply wipe Jerusalem clean just as one wipes the handleless bowl clean, wiping it clean and turning it upside down. And I shall indeed forsake the remnant of my inheritance and give them into the hand of their enemies." —2 Ki. 21:10-15.

Manasseh's stubborn course resulted in the shedding of innocent blood in the land "in very great quantity." (2 Ki. 21:16) This, according to the literature of the Jewish rabbis, included the blood of Isaiah, whom they say was sawed apart at King Manasseh's command. Manasseh despised a very similar prophecy that Isaiah brought from Jehovah stating: "Look! Jehovah is emptying the land and laying it waste, and he has twisted the face of it and scattered its inhabitants. . . . Without fail the land will be emptied, and without fail it will be plundered, for Jehovah himself has spoken this word. The land has gone to mourning, has faded away. . . . And the very land has been polluted under its inhabitants, for they have bypassed the laws, changed the regulation, broken the indefinitely lasting covenant [based on the Ten Commandments]. That is why the curse itself has eaten up the land, and those inhabiting it are held guilty. . . . And its transgression has become heavy upon it, and it must fall."—Isa. 24:1-20.

Manasseh's acts of wickedness caused God to determine that now Jerusalem and the land of Judah were so defiled that they could not escape being emptied and desolated for a period of time. (2 Ki. 23:26, 27) But, for ignoring God's word and prophecy, Manasseh first had to be punished. We read: "Jehovah kept speaking to Manasseh and his people, but they *paid no attention.* Finally Jehovah brought against them the chiefs of the army that belonged to the king of Assyria,* and so they captured Manasseh . . . and took him to Babylon [which the king of Assyria had made one of his residences]." Manasseh's subsequent repentance and attempt to restore true worship and God's response with mercy to him are recorded at 2 Chronicles 33:10-17.

ATTENTION TO PROPHECY BRINGS PROTECTION

Manasseh was succeeded by his son Amon, who resumed pagan idolatry. He was murdered, but the people loyally stuck to the house of David and put his eight-year-old son Josiah upon the throne. Thus David's line retained the throne, as God had prophesied. (2 Chron. 33:18-25) At nineteen years of age King Josiah began to cleanse the whole kingdom of false worship. He paid attention to Jehovah's prophets. (2 Chron. 34:1-7) Therefore the Second World Power, Assyria, was never able to take Judah and Jerusalem into captivity. Josiah saw Assyria itself fall in 633

* In Esar-haddon's list of twenty-two tribute-paying kings of the Westland we find "Manasseh of Judah." —*The Encyclopedia Americana*, edition of 1929, Volume 2, page 440b. Manasseh appears also in a list of kings tributary to Assurbanipal.

B.C.E., fulfilling the prophecy of Nahum concerning Nineveh, capital of Assyria, which was destroyed by the kingdom of Media and its allies. (Nah. 1:1; 3:1, 5, 7; 1:15) This proves that Jehovah the God of prophecy is true and is the Universal Sovereign.

Present at Nineveh's fall was the commander of the Chaldean army, Nebuchadnezzar, son of King Nabopolassar, who had been a general of King Assurbanipal of Assyria. Nabopolassar had taken over the kingship of Babylon at the time Assurbanipal died. He was a Chaldean by descent, a Semite (the Assyrians were also Semites). He established a dynasty of kings that ended with Belshazzar. After the fall of Nineveh, Nebuchadnezzar was associated with his father in the kingship of Babylon.*

Josiah took six years to complete his work of cleansing the land of Judah and the temple of Jehovah at Jerusalem of false worship, which included Babylonish astrology and professional foretellers of events. While having Jehovah's temple repaired, High Priest Hilkiah found the "book of Jehovah's law by the hand of Moses." This was doubtless the original book of the law written by Moses, which would cause a sensation. (2 Chron. 34:8-15) The book climaxed with the words: "And it must occur that just as Jehovah exulted over you to do you good and to multiply you, so Jehovah will exult over you to destroy you and to annihilate you; and you will simply be torn away from off the soil to which you are going to take possession of it. And Jehovah will certainly scatter you among all the peoples from the one end of the earth to the other end of the earth . . ." On hearing this read, conscientious King Josiah was terrified.—Deut. 28: 63-65; 2 Chron. 34:19.

Josiah with great earnestness sent High Priest Hilkiah with a delegation to "inquire of Jehovah in my own behalf and in behalf of what is left in Israel and in Judah concerning the words of the book that has been found, for great is Jehovah's rage that must be poured out against us . . ." God answered them through the prophetess Huldah in Jerusalem: "This is what Jehovah has said, 'Here I am bringing calamity upon this place and its inhabitants, all the curses that are written in the book that they read before the king of Judah, due to the fact that they have left me and gone making sacrificial smoke to other gods, in order to offend me with all the doings of their hands and that my rage may pour forth upon this place and not be extinguished.' "

But Jehovah showed loving-kindness and considerateness to King Josiah, saying: "Here I am gathering you to your forefathers, . . . and your eyes will not look upon all the calamity that I am bringing upon this place and its inhabitants."

King Josiah then held a meeting of all the people at the temple in Jerusalem, reading to them "all the words of the book of the covenant, which had been found at the house of Jehovah." Then he led the people in concluding a covenant of faithfulness to Jehovah. The good results of the king's respectfulness for Jehovah's word and prophecy were: "All his days they did not turn aside from following Jehovah the God of their forefathers."—2 Chron. 34: 21-33.

After reigning thirty-one years, Josiah inadvisedly took action that resulted in his death, in 628 B.C.E. It came about in this way: The one-time First World Power, Egypt, had been overthrown by Esarhaddon, king of Assyria, and, after a revolt, had been reconquered by his son

* See pages 4, 5, 300 of *Nebuchadnezzar*, of 1931 edition, by G. R. Tabouis. However, Tabouis gives the date of Nineveh's fall as 612 B.C.E., which is not in agreement with our date of 633 B.C.E.

Assurbanipal. But Nineveh was later destroyed and southern Assyria and also the title to Egypt, Palestine and Syria had fallen to Babylonia under King Nabopolassar. Now, Nechoh (Necho), Pharaoh or king of Egypt, asserted himself against domination by Babylon, Assyria's successor as the new world power. He led his armies northward toward Carchemish on the Euphrates River about fifty miles west of Haran.

King Josiah led his armies out, evidently to block the passage of the armies of Nechoh. Pharaoh Nechoh tried to dissuade Josiah, saying: "Refrain for your own sake because of God, who is with me, and do not let him bring you to ruin." However, "Josiah did not turn his face away from him, but to fight against him he disguised himself and did not listen to the words of Necho from the mouth of God. So he came to fight in the valley plain of Megiddo." Besides ignoring God's warning, Josiah's move was bad in that it favored Babylon, ever the enemy of Jerusalem. Josiah's disguise did not shield him, for an Egyptian arrow found him and he died.—2 Chron. 35:20-25.

Josiah's younger son Jehoahaz then ruled badly for three months and was captured by Pharaoh Nechoh, who made Jehoahaz' older brother Eliakim king of Judah, changing his name to Jehoiakim. Jehoiakim's unrighteous reign lasted eleven years.—2 Chron. 36:1-5; 2 Ki. 23:30-37.

JERUSALEM SUFFERS FOR IGNORING PROPHECY

At the beginning of King Jehoiakim's rule God sent word to His prophet Jeremiah that He would make His temple like the tabernacle set up in the city of Shiloh, forever bereft of the sacred ark of God's covenant. So far had Judah drifted from the worship of Jehovah that the priests, prophets and people considered this true prophet treasonous and laid hold of Jeremiah, saying: "You will positively die." But when Jeremiah made his defense before the princes of Judah, they found no basis for putting him to death and set him free for the time being.—Jer. 26:1-24; 7:1-34.

In 625 B.C.E. Nebuchadnezzar became king of Babylon, the Third World Power. In that year he defeated Pharaoh Nechoh the king of Egypt in battle at Carchemish by the Euphrates River. (Jer. 46:1, 2) In that year Jeremiah, by inspiration, foretold a seventy-year-long desolation of Jerusalem and the land of Judah for despising the word of Jehovah and his prophets. Jeremiah warned: "Therefore this is what Jehovah of armies has said, 'For the reason that you did not obey my words, here I am sending and I will take all the families of the north, . . . even sending to Nebuchadrezzar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about . . . And all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years.' " (Jer. 25:1-11) The age-old enmity between these two cities was approaching unavoidable military clash, which will be discussed in the next article of this series.

In the prophecy King Nebuchadnezzar was likened to a drinking cup of Jehovah's rage. Jeremiah said: "This is what Jehovah the God of Israel said to me: 'Take this cup of the wine of rage out of my hand, and you must make all the nations to whom I am sending you drink it. And they must drink and shake back and forth and act like crazed men because of the sword [of Nebuchadnezzar] that I am sending among them.' "—Jer. 25:15, 16.

NATIONS TO DRINK CUP OF JEHOVAH'S RAGE

In a symbolic way Jeremiah, by prophesying, passed the cup to the nations, making them drink the prophetic message before drinking its fulfillment: "I proceeded to take the cup out of the hand of Jehovah and to make all the nations drink to whom Jehovah had sent me: namely, Jerusalem and the cities of Judah and her kings, her princes, to make them a devastated place, an object of astonishment, something to whistle at and a malediction, just as at this day." After putting Jerusalem first in the order of being served with the cup of wine of divine rage, Jeremiah mentions in rapid order the countries of Egypt, Uz, Philistia, Edom, Moab, Ammon, Tyre, Sidon, Dedan, Tema, Buz, Arabia, Zimri, Elam, Media. Yes, "and all the other kingdoms of the earth that are on the surface of the ground."—Jer. 25:17-26.

Finally Jeremiah climaxes the serving of the cup from Jehovah's hand by adding: "And the king of Sheshach himself will drink after them." (Jer. 25:26) Jewish tradition has it that this name Sheshach is a cipher for the Hebrew name Babel (or Babylon), on the system by which the last letter of the Hebrew alphabet (*taw*) is substituted for the first letter of the alphabet (*aleph*), and the next to the last letter (*shin*) is substituted for the second letter of the alphabet (*beth*), the third last letter (*resh*) for the third (*gimel*), and so on.* Besides, the name Sheshach has the thought of humiliation, which was due for Babylon. Another suggestion is that Sheshach means "copper-gated," which description was true of Babylon. This prophecy would mean, then, that the king of Babylon would cease to be the symbolic cup in Jehovah's hand, but would, in turn, have the symbolic cup of wine, in the form of another king, put to his own lips. In that case it would be exclaimed: "O how Sheshach has been captured, and how the Praise of the whole earth gets to be seized! How Babylon has become a mere object of astonishment among the nations!"—Jer. 51:41.

So God would use Babylon as a convenient executional instrument, yet for Babylon, his bitter all-time enemy, the hater of Jerusalem, the city that stood for his name, Jehovah prophesied utter desolation: "And it must occur that when seventy years have been fulfilled [on Jerusalem and the land of Judah] I shall call to account against the king of Babylon and against that nation, . . . their error, even against the land of the Chaldeans, and I will make it desolate wastes to time indefinite. And I will bring in upon that land all my words that I have spoken against it, even all that is written in this book that Jeremiah has prophesied against all the nations. For even they themselves, many nations and great kings, have exploited them [Jehovah's people] as servants; and I will repay them according to their activity and according to the work of their hands."—Jer. 25:12-14.

According to the Christian apostle Paul, even the events that we have just reviewed are themselves prophetic, typical of something greater. Here was a people that had God's name upon them and who went farther than the pagan nations in bringing reproach upon his name. Christendom has taken God's name and that of his Son Jesus Christ, yet has brought more reproach upon the name of God and Christ than the pagan nations. Also, in Babylon, the ancient hater of God and his people, there is pictorial significance of the world empire of false religion, always God's bitter enemy. The prophecy of Jehovah came to be true upon Jerusalem and later upon Bab-

* See footnote on Jeremiah 25:26, page 269, of Volume 4, of the *New World Translation of the Hebrew Scriptures*, 1958 edition. Also, *Lexicon for the Old Testament Books*, by Koehler and Baumgartner, Volume 2, page 1014a, edition of 1953.

ylon. His words cannot fail today, to bring destruction upon those who despise his Word. Those who pay attention to prophecy by diligently studying and quickly acting as prophecy directs will receive his favor. Jehovah is "the One telling from the beginning the finale." He commands: "Listen, and your soul will keep alive." So, if you wish to keep alive, pay attention to prophecy!—Isa. 46:10; 55:3.

Diligent in Declaring the Everlasting Good News

TODAY many persons are diligent. Politicians are diligent in seeking election or reelection. Bankers, businessmen and manufacturers are diligent in seeking to increase their power or profits or both. Medical researchers are diligent in seeking to find causes and cures for diseases. And many a parent is diligent in seeking to provide for his family.

If human reasoning and the wisdom of this world justify diligence in such endeavors, how much more reason do dedicated Christians have for being diligent in acting on the everlasting good news concerning which the apostle John wrote: "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.' "—Rev. 14:6, 7.*

Of course, that 'the hour of God's judgment has arrived' is not good news for Satan the Devil nor for any who have his spirit, but it is good news for all lovers of righteousness. It means an end of this wicked system of things with all its sorrow, pain, crying, sin and death, and the bringing in of a new order free from all such things. The enjoyment of that new order, however, is to be had only on God's terms, and so only for those willing to comply with God's terms is this indeed good news.—Rev. 21:4.

The fact that John saw an angel having this good news indicates that the preaching of it would be under the direction of angels, and this is what we could expect in view of the role the angels played in bringing to humankind the good news of Jesus' birth nineteen centuries ago. (Luke 2:9-14) Moreover, did not Jesus prophesy that angels would accompany him when he returned? (Matt. 24:30, 31; 25:31, 32) Besides, are we not told that these angels are "spirits for public service, sent forth to minister for those who are going to inherit salvation"? It is indeed a great comfort and source of encouragement to know that God's angels are guiding, backing up and protecting those who are declaring the everlasting good news.—Heb. 1:14.

What a grand privilege it is to declare the everlasting good news! It brings glory to God and life to those who accept it, as well as to ourselves. This being so, what if opposers, at peril to themselves, try to stop us or at least to slow us down? That is no reason for fear. Jehovah God is to be obeyed, not men! So let us speak out boldly and be diligent in doing so, for the time is short. When Babylon the Great goes down in destruction there will be no more opportunity for any hearers to take their stand on Jehovah's side and find safety.

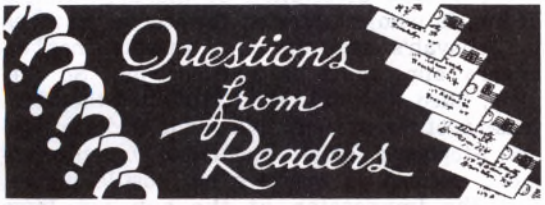
How can we manifest diligence in courageously declaring the good news? One way is by being diligent in equipping ourselves so as to be able to present the good news intelligently and convincingly. We want not only to 'count time' but to make time count! More than that, we must set aside time for this preaching work, for if we wait until we have nothing else to do we will never engage in declaring the good news. That means to "go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves." In other words, we must take time from other activities or affairs for use in declaring the everlasting good news.—Col. 4:5.

More than that, to be diligent in declaring the good news we must take care to see that the inhabitants of every home in our assignment have an opportunity to hear the good news, and that repeatedly. We also want to make certain that we call back on all persons manifesting interest and, wherever possible, start home Bible studies with interested lovers of righteousness, potential persons of goodwill.

* For details see *The Watchtower*, October 1, 1963.

We want to show not only courage and diligence in declaring the good news but also endurance. That endurance would be required is clear from the words reported by John in this connection: "Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus." While we know that the time is comparatively short, we do not know just how short. So it will require endurance on our part, a resolve to endure regardless of what we may be called on to endure and regardless of how long it may yet be until Jehovah calls a halt to the declaration of the good news. —Rev. 14:12.

During the month of October dedicated Christians will be declaring the good news by offering the *Awake!* magazine on a subscription basis, each issue of which has something to say about the everlasting good news.



● Is it right to say that Jehovah's witnesses do a converting work or a proselyting work?

According to *Webster's Third New International Dictionary,* to convert is "to bring over or persuade (a person or group) to a particular belief, view, course, party, or principle often from a previously held position" or "to bring about a spiritual conversion in (as a religious conversion in a person or group)." A proselyte is defined as "one who has been converted from one religious faith to another." Hence, to proselyte is "to convert from one religion, belief, opinion, or party to another." A proselytizer is therefore "one that makes or tries to make proselytes."

In Bible times, some foreigners became converts to the Jews' religion. They were referred to in the Christian Greek Scriptures by the Greek word *prosélytos,* meaning "one who has come over to Judaism, a convert, proselyte." (*A Greek-English Lexicon,* by Liddell, Scott and Drisler, 1849, page 1272) The Scriptures and Jesus himself called such ones proselytes, though this term is not applied in the Greek Scriptures to those converted to Christianity. (See Matthew 23:15; Acts 2:10; 6:5; 13:43.) Yet, according to modern dictionary usage, it can be said that a person who turns from some other religion to Christianity is a convert or proselyte.

The Greek word for "convert" is *strépho,* which means "to turn." It is rendered "turn around" in the *New World Translation of the Holy Scriptures* at Matthew 18:3, where Jesus said: "Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens." A related word, *epistrépho,* meaning "to turn about" or "turn upon" is used at James 5:20, where it is said: "Know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins." The Greek noun *epistrophé,* which is akin to *epistrépho,* means "a turning about, or round, conversion" and was used at Acts 15:3. At Acts 15:1-3 Luke did not try to avoid indicating that early Christians made converts. No, but after saying that Paul, Barnabas and others were sent to inquire of the apostles and older men at Jerusalem regarding circumcision, he explained that during their journey "these men continued on their way through both Phoenicia and Samaria, relating in detail the *conversion* of people of the nations." So, when persons at that time embraced Christianity, they were converted.—See *An Expository Dictionary of New Testament Words,* W. E. Vine, pages 238, 239.

To his followers Jesus said: "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) Were they not to do proselyting work, to make disciples? Indeed they were, and Christ's modern-day followers do the same thing. If turning pagans from false worship to Judaism was proselyting them, then, also, turning pagans to Christianity means proselyting them. Of course, they do not use force or unchristian methods in their preaching work. No coercion is employed to bring about conversion. Instead, Biblical truths are taught today by Jehovah's Christian witnesses. Those with righteous hearts respond to the truth. It is not the personal force of the minister that changes the person, for Christ said: "No man can come to me unless the Father, who sent me, draws him." (John 6:44) It is the truth of God's Word, as preached by Jehovah's witnesses, that sets persons free from religious bondage. (John 8:32) Those who

hear the message of truth must individually decide whether to accept or reject it. They determine whether to turn around, to make a change in life, to quit being fashioned after this system of things and become converts to true Christianity.—Rom. 12:2.

But Jehovah's witnesses are doing a proselyting work, a work of conversion, just like that of the early Christians. Due to their ministry, hundreds of thousands of persons have abandoned Babylon the Great. And we joyfully look to the future, for there still remains some time for others to heed the admonition: "Get out of her, my people."—Rev. 18:4.

● What does Acts 6:15 mean when it says that Stephen's face "was as an angel's face"? Was he transfigured, as Jesus was?

The Bible account at Acts, chapters 6 and 7, tells about Stephen's defense before the Sanhedrin, and chapter 6, verse 15, says: "As all those sitting in the Sanhedrin gazed at him, they saw that his face was as an angel's face." The scripture here does not necessarily mean that Stephen's face was transfigured, as Jesus was on the mount of transfiguration. Yet there must have been something about Stephen's face that fascinated the members of the Sanhedrin. It was not unusual, of course, for the judges to observe the countenance of the prisoner before them, which sometimes is an indication of guilt or innocence. Now, Stephen appeared before the court, not with the downcast face of one guilty of a crime, but with the countenance of an angel, a messenger sent by God, one with confidence that he had the backing of God. His face gave no evidence that he was guilty of wrongdoing. He displayed courage. His face showed that he was serene and unperturbed, because of his confidence in God. As Jesus had said not long before this: "I give you my peace. . . . Do not let your hearts be troubled nor let them shrink for fear." —John 14:27.

The Bible's description of the appearances of angels who manifested themselves at times to Jehovah's servants also reveals that an angel's appearance is awe-inspiring. So Stephen, filled with holy spirit, reflected the countenance of a representative of the God of glory, and Stephen's facial appearance, for the moment, seemed to overawe his hostile judges. But the impression of the opposed Jews changed from wonderment to chagrin when Stephen exposed their guilt as to the murder of the "righteous One," Jesus Christ. After Stephen's rebuke, the judges "felt cut to their hearts and began to gnash their teeth at him." But Stephen, "being full of holy spirit, gazed into heaven and caught sight of God's glory and of Jesus standing at God's right hand." With this vision to strengthen him, he could face those unrighteous judges with confidence that he had indeed done the will of God.—Acts 7:52, 54, 55.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah God has provided everlasting good news that is today being proclaimed to all peoples, and it is the privilege of his servants on the earth to share in this proclamation. During October, Jehovah's witnesses will continue to do this by giving brief Bible sermons to the people in their homes, by conducting free home Bible studies with those who manifest interest, and by offering the *Awake!* magazine on a subscription basis; $1 for a year.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 25: The Bible and Creation in the Light of Modern Science. Page 584.

November 1: God's Word the True Guide for Man. Page 590.

SPECIAL

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 15, 1964

"Peace Among Men of Good Will" OR ARMAGEDDON —WHICH?

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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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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)
Dy – Catholic Douay version
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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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXV October 15, 1964 Number 20

A SOCIETY Practicing Righteousness

THE desire to belong is inherent in the human family. Basically man is a sociable creature. He wants to share his life and interests with others. Today, in a morally degenerate and warring world, the longing of many is to belong to a society of people practicing righteousness, a society in which there is warmth and friendship, and wherein there is complete trust and interdependence among all its members. Is there such a society?

Amid the many societies on earth there is one earth-wide society that is so different from all others as to make it truly unique. What makes it so? Not its numbers, which run into upward of a million, for many societies can boast that many and more. Not the great wealth of its members either, for among them are to be found people of every financial level, from rich to very poor. Nor is it unique because of the great learning of those belonging to it, for among them there are not only research scientists but also those who first learned to read and write after becoming associated with this society. Neither is a particular skin color or nationality or language the distinguishing feature, for its membership embraces persons of all races, nations and tongues. Nor is this society of people to be noted for peculiarity of dress. To the casual observer they in no way differ in appearance from the people among whom they reside.

What, then, does make this society different, unique? The fact that its members have given God the first place in their lives. How? By taking seriously and applying in their lives the plain counsel of God's Word, the Holy Bible, expressed in the following and many other like passages: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (Matt. 22:37; John 17:3) This is the solid, rocklike foundation for their unity and peace. Closely tied in, of course, is their common acceptance of the Bible as the written Guide for a proper way of life, for all its members fully agree with the application of Jesus' words to all sixty-six of its books: "Your word is truth." —John 17:17.

This society's members adhere strictly to the high moral standards set forth in

the Bible. Not content with that, they also recognize and accept the responsibility of following the example of Jesus, who was a faithful and tireless preacher of the kingdom of God. So this society is truly distinctive in that all its members, young and old, male and female, are Christian ministers. Among them there is no division into clergy and laity. When they come together, each one, as opportunity affords, shares in 'holding fast the public declaration of his hope, inciting his fellows to love and fine works.'—Matt. 24:14; Heb. 10:23, 24.

The kingdom that they preach, the same kingdom for which Jesus taught his followers to pray, is the only government to which they give unqualified allegiance. While proving to be peaceful and law-abiding citizens in the various countries in which they find themselves, when faced with a conflict between human laws and divine requirements, they put obedience to God first. (Acts 5:29) Appreciating Jesus' words, "My kingdom is no part of this world," and, "You are no part of the world," they do not mix in politics, and, among themselves, pay no attention to national distinctions. In this respect they are truly a unique society, the only really international one.—John 18:36; 15:19.

Because of the current rising tide of nationalism in many parts of the earth, such as in Africa with its many newly proclaimed independent states, members of this society have encountered terrible persecution. Not fully comprehending their Biblical stand of neutrality toward all this world's national and political factions, governments and lawless elements have dealt out to its members cruel punishment. Their meeting places have been burned down, hundreds of homes destroyed, their crops ruined, and countless other indignities have been heaped upon them in an effort to break their loyalty to God and his kingdom. Nevertheless, these faithful believers in God's kingdom have withstood such onslaughts and maintained an uncompromising stand for God and for righteousness.

Unique also is the fact that this society's members have truly 'beaten their swords into plowshares and their spears into pruning shears.' They do not fight among themselves, and they strive to "be peaceable with all men." Even under provocation, such as when violent and unjustified action is taken against them, they have refused to retaliate or strike back.—Isa. 2:4; Rom. 12:18.

Cleanliness is another characteristic of this society. The members keep physically clean and neat, avoiding such filthy habits as smoking, chewing and spitting tobacco. They keep morally clean by refusing to lower the high Bible standards of sex relationships, honesty in financial and all other matters, and so forth. They keep religiously clean by refusing to make common cause with non-Christian groups or with so-called Christian groups that fail to adhere to the written requirements of God's Word. Consistently they comply with the inspired counsel: "Let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear." —2 Cor. 7:1.

What is the name of this truly different society, this society of people practicing righteousness, the kind of society to which honest persons have longed to belong? It is the society of Christian witnesses of Jehovah. As revealed in the Bible, JEHOVAH is the personal, self-given name of the only true God, and this society of people are dedicated to the work of bearing witness to his supremacy and worthiness to be served and worshiped by every creature in the universe.—Isa. 42:8; 43:10.

UNDER Righteous Rule

EVERY society must be under some sort of rule. Members cannot be each one a law unto himself, for that would spell anarchy and not society. There must be some code of behavior to which all subject themselves, and certain members to whom is committed authority to see that all understand and comply with the requirements. Consider, then, in this respect the society of Jehovah's Christian witnesses.

A central authority, consisting of a group of older and mature Christian men who are wholly dedicated to God and to his kingdom's interests on earth, who are anointed with his spirit and who may be referred to as the governing body, gives recognition to congregations of the Witnesses throughout the world. From its headquarters the governing body furnishes to every congregation material for well-planned Bible study as well as counsel on how to preach the Kingdom message most effectively in the territory allotted to the congregation.—Matt. 24:45-47.

From each congregation the names of suitable and capable men are submitted in recommendatory form to the governing body. Having passed upon and approved such recommendations, the governing body authorizes the men selected to supervise and regulate the activities of the congregation. In all of this there is no selfish competition or ambitious politicking for position. The Scriptural requirements for such men are clearly understood and followed: "Ministerial servants should likewise be serious, not double-tongued, not giving themselves to a lot of wine, not greedy of dishonest gain, holding the sacred secret of the faith with a clean conscience. . . . Let ministerial servants be husbands of one wife, presiding in a fine manner over children and their own households." "Capable men, fearing God, trustworthy men, hating unjust profit; and you must set these over them as chiefs over thousands, chiefs over hundreds, chiefs over fifties and chiefs over tens. And they must judge the people on every proper occasion." (1 Tim. 3:8, 9, 12; Ex. 18:21, 22) Congregations may embrace ten, fifty or a hundred or more persons, and a group of congregations, in what is called a circuit, may well include a total of a thousand or more Witnesses.

The function of these appointed men is not to boss or exert undue authority over members of the society, for it is always kept in mind that each one freely volunteered to be a witness for Jehovah. No, rather, their work as *servants* is to be continually available to assist any members who require help in the carrying out of their dedication to perform God's will. When members fall into sickness, extreme want, or into severe trials and persecutions because of their faith, these servants endeavor to be prompt to visit and aid them, comforting them and encouraging them to maintain Christian loyalty despite the troubles that assail them. Like good shepherds, they are truly concerned about the flock, not viewing it as their own, but as the flock of God entrusted to their care.—Acts 20:28; 1 Pet. 5:2, 3.

These loving overseers are also responsible to guard against any infiltration of evil

men or wicked works into the society of Christians. So correction must at times be administered, firmly, but always in love. As directed by God's Word, these servants must "admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all. 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. 5:14, 15) When circumstances require it they must also be prepared to "reprove before all onlookers persons who practice sin, that the rest also may have fear." (1 Tim. 5:20) Christian purity must be maintained.

By reason of such righteous rule the climate for cultivation of the fruitage of God's spirit in every member of the society is made possible. Says the apostle Paul: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) With these qualities abounding among the members of this society there results a degree of productivity in the kingdom-preaching work that is noted and marveled at by those on the outside.

This righteous and beneficial rule of the society of Jehovah's Christian witnesses in all the earth should not, however, be credited to some man or men. God alone is the One who long ago made provision for it and caused his prophet to write about it for our benefit: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself. And each one must 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. 32:1, 2) Who is this king? He is the foreordained one whose "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." (Isa. 9:6, 7) He is no other than Christ Jesus glorified in heaven, God's choice of king for all the earth.

Bible chronology shows that the year 1914 C.E. marked the time when Christ Jesus commenced his kingdom rule with authority from his heavenly Father. With that just and mighty Ruler directing the society of Christian witnesses from his heavenly throne, we can well understand why princes, or chiefs, or appointed servants in the organization have come to be protectors and refreshers for every member as they strive to serve God amid a hostile and barren system of things. Year by year they have been helped to see more clearly God's will for his people on earth, and this society under righteous rule has never hesitated to move forward and make the changes that would bring them into closer conformity to God's purposes. They constitute a happy and purposeful society, grateful that Jehovah has placed them under the direction of a Righteous Ruler who supervises the organization for good and gives them positive and godly leadership in work that is satisfying and beneficial.

How wonderful to be able to pray with confidence as did the psalmist: "Let the pleasantness of Jehovah our God prove to be upon us, and the work of our hands do you firmly establish upon us. Yes, the work of our hands, do you firmly establish it"! (Ps. 90:17) No wonder members of this society under righteous rule are represented in the Scriptures as joyously shouting out: "To the one sitting on the throne [Jehovah God] and to the Lamb [Christ Jesus] be the blessing and the honor and the glory and the might forever and ever." (Rev. 5:13) To them has been opened up an entirely new way of life.

A NEW Way of Life

TO THE members of the society of Jehovah's Christian witnesses, religion is a serious matter. It means more than membership in a religious denomination and attending some church service on Sunday when convenient. Religion for them is the most important thing in their lives. It represents for them a new way of life.

In its infancy Christianity was known as "The Way." Thus we read that Saul of Tarsus persecuted those "who belonged to The Way." Opposers were said to speak "injuriously about The Way." (Acts 9:2; 19:9, 23) It is also called "the way of Jehovah," "the way of God" and "the way of the truth," since it constitutes the way marked out by God in his Word for all true worshipers to follow. (Acts 18:25, 26; 2 Pet. 2:2) That "The Way" must indeed be a new way of life for those who embrace it is clear from the Scriptural examples.

It meant a radical change in morals for some in the very wicked city of Corinth who were converted to Christianity, for the apostle Paul says to them: "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. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." —1 Cor. 6:9-11.

Following "The Way" also meant a complete change of attitude for those who had been practicing magic, spiritism and suchlike. Apparently there were many such in Ephesus, a very religious city, for we read about them: "Many of those who had become believers would come and confess and report their practices openly. Indeed, quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver. Thus in a mighty way the word of Jehovah kept growing and prevailing."—Acts 19:18-20.

But perhaps no one experienced a more sweeping change from an old to a new way of life than the apostle Paul. As Saul of Tarsus he had been, by his own confession, "a blasphemer and a persecutor and an insolent man," and 'the foremost of sinners.' But after his conversion he could write: "You are witnesses, God is also, how loyal and righteous and unblamable we proved to be to you believers. In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, to the end that you should go on walking worthily of the God who is calling you to his kingdom and glory."—1 Tim. 1:13, 15; 1 Thess. 2:10-12.

What was true of those who accepted Christianity in the days of the apostles is true also of those today accepting and following "The Way." They adopt a new way of thinking, of believing, of speaking, of acting, a new way of life entirely. Every aspect of their lives is affected. People

with whom they formerly associated are amazed at the change that has come about. They have truly heeded the counsel 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." (Rom. 12:2) They have come to know and appreciate that the distinguishing mark of the true followers of Christ Jesus is that they 'have love among themselves.'—John 13:34, 35.

The new way of life requires proper adjustment in their family relationships. Husbands demonstrate that they love their wives as their own bodies, as part of themselves, while wives render submissive obedience to their husbands as to the Lord. Parents, though firm when the occasion requires, treat their children with loving consideration. They do not needlessly irritate and exasperate them, but, rather, bring them up "in the discipline and authoritative advice of Jehovah." Children following this new way of life heed the Bible's command to obey their parents in union with the Lord in everything.—Eph. 5:22-26; 6:1-4; Col. 3:20, 21.

Those following "The Way" are likewise guided by Bible principles in dealing with their neighbors. They manifest no prejudice because of race, nationality or language. They practice the teaching of Jesus: "Just as you want men to do to you, do the same way to them." (Luke 6:31) Toward employers they act honestly, giving an honest day's work for a day's wages. They do not come in late and quit early if they think that they can get away with it. They do not loaf when no one is supervising, nor do they purloin their employer's merchandise, cash or equipment even when this might be done without detection. "Let the stealer steal no more," is the command that they obey.—Eph. 4:28.

Followers of "The Way" do not defraud the government under which they live in the matter of taxes. They engage in no political or social demonstrations or upheavals, no rowdyism, no gambling. Rather, they are intent upon living up to the requirements of the new way of life they have chosen to follow. It is not an easy way, with a broad gate and plenty of "elbow room" to do as one pleases, but the gate is narrow and the way itself is cramped. Nevertheless, how glad they are that they have found it, for it leads to life.—Matt. 7:13, 14.

What enables this people to make such a great change in their lives? Diligent study of God's Word, personally and in congregation meetings, brings to view beckoning examples of those who in the past chose to give up the old and selfish way of life and adopt the new. They learn that faithful adherence to Bible standards brings peace and satisfaction now, and also opens up an endless vista of life in a new system of things that God has promised as a reward to those who remain faithful. They discover that God's requirement for those who gain life in his new order beyond Armageddon is that they conscientiously endeavor to live according to the new way of life NOW.

Confidently these members of the Christian society of Jehovah's witnesses lay hold of and cherish the grand promise of their God: "And I will give them one heart and one way in order to fear me always, for good to them and to their sons after them. And I will conclude with them an indefinitely lasting covenant, that I shall not turn back from behind them, for me to do them good; and the fear of me I shall put in their heart in order not to turn aside from me. And I will exult over them to do them good, and I will plant them in this land in trueness with all my heart and with all my soul."—Jer. 32:39-41.

A People WITH A Purpose

PERHAPS the greatest cause for apathy in religious matters is the feeling shared by multitudes of persons that there is among their religious organizations no real direction, no single worthy purpose for which to labor, nothing to become enthusiastic about. Their organizations hold out no hope of converting the world. In fact, there is every indication that godlessness is gaining ground throughout the earth.

Even religious leaders share the uneasiness and feeling of uselessness, as may be noted by this expression of a clergyman: "In our moments of humility we know we are failing, although we do not know why. We want to be used by God in His reconciling work in the world, but *we are involved and caught in the purposelessness of our time.* We too are being strangled by the cords of our own vested interests, and we struggle in vain to deliver ourselves from this body of death. We know that we are dry bones. . . . We are the hollow men. We have the physical equipment, but we lack the Spirit." (Italics added.)

What a refreshing contrast to find that there are today people with a purpose, people who are enthusiastic about their faith, who work whole-souled at spreading it, and who are confident about the future! Yes, we are speaking about the society of Jehovah's Christian witnesses. No matter where you find them around the world, they are noted as a people whose lives revolve about one vital activity, the preaching of the good news of God's kingdom from house to house, and that to the glory of God and the blessing of their fellowmen. (Acts 20:20) They are truly happy. "Oh, how I wish I could be like that," some are heard to say. If you really want to, you can be like them.

THE PARAMOUNT PURPOSE

First, you must learn what is the paramount purpose that actuates this people. To reform and improve governments or living standards is not their aim. Their objective is not that of converting the world. They are followers of Jesus Christ, looking always to him as the pattern for their course. Jesus set the example in purposeful living some 1,900 years ago when he said: "My food is for me to do the will of him that sent me and to finish his work." "I have come down from heaven to do, not my will, but the will of him that sent me." As he came to the close of his earthly ministry he could truthfully say in prayer to his heavenly Father: "I have glorified you on the earth, having finished the work you have given me to do." (John 4:34; 6:38; 17:4) So the sustaining force that kept Jesus going was the conviction that all his activities were in line with his Father's purpose. He permitted no other consideration to distract or deter him from that course.

It follows that when creatures devote themselves first and foremost to the doing of God's will they are in effect making God's purpose their purpose, and since God's purpose is certain of accomplishment, they can always be certain of satisfying achievement. And what is God's purpose? Let the words of Holy Scripture

answer: "It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:9, 10) So it is God's unalterable purpose in his own appointed time to put an end to all the divisive, warring elements throughout the universe, and forever unite obedient creatures under the peaceful administration of his chosen king, Jesus Christ.

The almighty Creator can achieve his purpose at any time he wishes. Today or tomorrow he could snuff out the lives of all who, for selfish gain, set themselves against his purpose and promote political and social divisions and factions amid the human family. First, however, he mercifully provides time for an earth-wide proclamation of his purpose so that people may intelligently align themselves with him or with his enemies. So it is that the society of his dedicated witnesses diligently busies itself about the work that is Jehovah's will in these days, a work that is clearly foretold in Jesus' words: "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 good news of the kingdom is actually a message that recommends Jehovah God as the one true and sovereign God, as the One who is worthy to be served and worshiped, as the One who can and will bring to meek and reverent creatures their heart's desires.

The fact that Jehovah's witnesses have a purpose in life, namely, Jehovah's purpose, makes them noticeably different and dynamic. This is why they are so cheerful and free from the fears of this system of things. Each dedicated, baptized member of their society is a minister, a preacher of good news. So dominant is this purpose in their lives that the individual Witness will avoid anything and everything that threatens to interfere with it, even if it should mean seeking some other secular employment. Promotion and high position in secular activity are frequently sacrificed in behalf of the preaching work. So all-consuming is this one purpose in their lives that at times entire families will move from one country to another where there may be greater need for gospel preaching. This same zeal and enthusiasm moves men with families to support and women with children to raise to make time in their lives to preach the good news to all they can reach. Regularly they call at the homes of others as they share in the ministry.

Many other persons have a purpose in life, but often they do not achieve it, or, if they do, they are somehow disappointed in its realization. Subjecting ourselves and our lives to Jehovah's purpose brings happiness and certainty of success. How foolish and frustrating to be immersed in the petty purposes and objectives of men and nations when they fly in the face of the announced purpose of the Almighty God! At the latest, all such movements and their supporters who are not for God and the accomplishment of his purpose will meet their end at "the war of the great day of God the Almighty" when Jehovah rises to execute judgment upon his enemies. (Rev. 16:14) Wise persons will now seek to make peace with God, dedicate their lives to him and share with the society of his Christian witnesses in proclaiming his purpose to all who will hear.

You too can share the happiness and usefulness of this people by associating and serving with them in imitation of Christ. 'Vessels for an honorable purpose,' they are, 'sanctified, useful to their owner [Jehovah God], prepared for every good work.'—2 Tim. 2:20, 21.

TRUE PROSPERITY *Comes from God*

PROSPERITY is often erroneously measured in terms of financial worth, or of political and social success. Yet everyone should know that there can be no true prosperity without peace and prospect of life. Aptly, Jesus raises the question: "What benefit will it be to a man if he gains the whole world but forfeits his soul?" (Matt. 16:26) The answer is obvious. Favor and life from God are vital ingredients of true prosperity.

Measured correctly, then, there is no evidence of true prosperity among the nations of the world. No, not even among those nations that enjoy the highest living standards. Material success and increase of leisure time have produced a host of evils including adult and juvenile delinquency, an attitude of independence toward God from whom all things come, and selfish concentration upon materialistic aims and fleshly pleasures. Add to the foregoing the precarious international situation, the latent dangers of which haunt both rich and poor.

Where is true prosperity to be found? How is the society of Jehovah's witnesses faring? Are they prospering? To obtain the accurate answer, we must take more than a cursory glance at their experiences of the past fifty years. It is true that they have suffered the hatred of all nations through two world wars, as foretold by Christ Jesus. (Matt. 24:9, 10) They have been unjustly outlawed in country after country, they have been violently beset by mobs, they have been the targets of all kinds of lying accusations, they have been ostracized. Even today in many circles the mention of the name "Jehovah's witnesses" is sufficient to produce expressions of ignorant intolerance from people otherwise very polite.

A closer look at Jehovah's witnesses, however, reveals some very striking facts. They alone of all the religious organizations have been able to train and equip all their members to be active ministers of God and preachers of the kingdom. They have been able to achieve something the United Nations with its 112 member states has been unable to do, namely, draw together in peace and cooperation peoples of every nation and language and race. Unlike so many other organizations, they have been able to maintain among their members the high Bible standards of morality in every field of human relationship. Outstandingly, they have retained the strong ties of family, with the result that multitudes of youthful persons are seriously embracing the true Christian way of life and sharing in the spreading of the good news of the Kingdom. Surely these are marks of true prosperity! But there are many more.

In August of 1923 the spokesman for Jehovah's witnesses addressed a throng of 2,500 assembled in convention at Los Angeles, California. At the close of the discourse that audience enthusiastically rose to adopt a Resolution that, in effect, bound them to share unstintingly in the work of proclaiming the Kingdom, so that sheeplike and goatlike persons might be divided in harmony with Jesus' illustra-

tion. (Matt. 25:31-46) Forty years later, in September 1963, in Pasadena, California, came the concluding meeting of a round-the-world series of "Everlasting Good News" Assemblies of Jehovah's Witnesses, assemblies that were held for three to eight days in twenty-four principal cities of the world, and which were attended by a total crowd of 580,509 persons. The passage of the years between those two assemblies was obviously filled with progress and global expansion as sheeplike ones were assembled to the fold of God.

INCREDIBLE EXPANSION

The modern history of Jehovah's witnesses has more startling figures to offer. In 1918 the number of Witnesses who spent time each month preaching the good news with *Studies in the Scriptures* was around 7,000. Ten years later the number of preachers had climbed to 44,080. Twenty years later it was 59,047, thirty years later 260,756. Forty years later, in 1958, the number had swelled to 798,326. Now, in 1964, the figure has reached the amazing peak of 1,064,387. During the decade 1942-52 the number of Jehovah's witnesses doubled in North America, multiplied five times in Asia, more than six times in the Pacific Islands, about seven times in Europe and Africa, more than twelve times in the Atlantic islands, and almost fifteen times in South America. From 1953 to 1963 they more than doubled in hours devoted to preaching earth-wide. The one branch office outside the United States in 1900 is now supplemented by 91 other branches around the world. The headquarters in Brooklyn, New York, now directs the preaching work in 194 lands, and literature is published in 162 languages. Since all this has to do with the unselfish work of spreading the good news of God's kingdom, we can say without hesitation that it is true prosperity.

No man or organization of men can take the credit for this marvelous record of expansion achieved despite the hurdles of World War II and Fascist and Communist persecutions. Even today in thirteen countries where Jehovah's witnesses are forced to work underground and under extreme difficulties, there are upward of 101,400 ministers who are faithfully and consistently doing what God has commanded them to do. What, then, is the secret of all this striking prosperity amid national and international opposition? It can be nothing other than the spirit of Jehovah God, who promised: "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise up against you in the judgment you will condemn. This is the hereditary possession of the servants of Jehovah, and their righteousness is from me." (Isa. 54:17) Spiritual prosperity brings great peace and happiness to Jehovah's people.

To endeavor to obstruct the work and purpose of the Almighty God is not only a futile but a deadly business. And to persecute his ministers is to court disaster. Counseled law teacher Gamaliel in the first century: "Men of Israel, pay attention to yourselves as to what you intend to do respecting these men. . . . Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." (Acts 5:35-39) The fruitless efforts on the part of men and governments to stop the preaching of God's kingdom only adds to the proof, already strong, that the prosperity of this work is from God. "My own counsel will stand," he says, "and everything that is my delight I shall do." —Isa. 46:10.

"Peace Among Men of Good Will"

OR ARMAGEDDON —WHICH?

"Glory in the highest unto God! And on earth peace, among men of good-will."—Luke 2:14, Ro.

ARE you a man or woman of goodwill? If you are, then you are one of those about whom an army of heavenly angels spoke in unison, almost two thousand years ago. Why did those angels appear and speak? Because an event had occurred that will yet result in eternal peace to you right here on this earth that is now menaced with a third world war.

[2] The event was the birth of a baby boy in the Middle East. What happened on that occasion is no fairy tale, fable or myth, but it was witnessed by a number of hard-working men in the hill country. It was proved to be true by a medical doctor who, in his "statement of the facts that are given full credence among us," says that he had "traced all things from the start with accuracy, to write them in logical order . . . , that you may know fully the certainty of the things that you have been taught orally." The writer was Doctor Luke. He wrote more than nineteen centuries ago and his statement has been preserved in thousands of handwritten copies in a number of ancient languages till the invention of printing in the fifteenth century. You can therefore take very seriously today what the angels said about you as a person of goodwill so long ago.—Luke, chapter one, verses one to four.

[3] In medical history the birth of this baby boy is most important, for it is the only birth on record of a child from a vir-

1. Why is it interesting now to identify oneself as among the "men of good will"?
2. What was this important event, and why can we take very seriously today what Doctor Luke wrote about it?
3. Why was the birth of that boy important in medical history, and how was the fatherhood of that boy publicly witnessed to?

gin girl. The conception of the child in her was therefore from no man but was from a heavenly father. If this had not actually been the case, the angels of heaven would not have interested themselves in the child's birth. If it had been an illegitimate baby whose human father kept himself hidden in shame so as to shirk his responsibility, the holy angels would not have debased themselves to bear witness to its birth. There would be no reason to rejoice over the birth of such an unwanted boy, from whom no good could come to all mankind. In proof that the boy's birth was a miraculous, honorable, beneficial one from a clean virgin, the army of heavenly angels appeared to men and made known who the father of the newborn boy was. The angels gave glory to God, and thus they revealed the heavenly Father of the remarkable baby.

4 At that time the Roman Empire was holding down the peace in the Middle East. The Arabs had not yet become Mohammedans. In the Roman Province of Judea the boy had been born in the city of Bethlehem, and because of the crowded housing conditions in the city his mother Mary had to lay him in a stable manger. The time was about the middle of the Jewish month of Tishri, or about October the first, a season of the year when people could turn out for tax registration and when shepherds could be out in the fields all night to look after their sheep. Doctor Luke collected interesting details of what then occurred. For the benefit of all "men of good will" he writes (Luke 2:8-20, *New World Translation*):

5 "There were also in that same country shepherds living out of doors and keeping watches in the night over their flocks. And suddenly Jehovah's angel stood by them, and Jehovah's glory gleamed around them, and they became very fearful. But the angel said to them: '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.' And suddenly there came to be with the angel a multitude of the heavenly host, praising God and saying: 'Glory in the heights above to God, and upon earth peace among men of good will.' So when the angels had departed from them into heaven, the shepherds began saying to one another: 'Let us by all means go clear to Bethlehem and see this thing that has taken place, which Jehovah has made known to us.' And they went with haste and found Mary as well as Joseph, and the infant lying in the manger.

6 "When they saw it, they made known the saying that had been spoken to them concerning this young child. And all that heard marveled over the things told them by the shepherds, but Mary began to preserve all these sayings, drawing conclusions in her heart. Then the shepherds went back, glorifying and praising God for all the things they heard and saw, just as these had been told them."

7 At that time, almost two thousand years ago, the angels gave glory in the heights above to God as the Most High or Supreme One. The faithful shepherds became eyewitnesses and also gave glory to God for what he was doing in behalf of mankind by sending the promised Messiah or Christ the Lord, the royal descendant of King David, for Mary was a descendant of David. So glory in the heights above to God was not lacking at that time.

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4. Where and under what local circumstances was the boy born, and what was the season of the year?

5, 6. (a) What information did angels bring, and to whom? (b) How did these become eyewitnesses of the birth, with what effect on them?

7. In harmony with what the angels said back there, what was not lacking at that time?

[8] But what about the 'peace on earth'? Certainly those shepherds were "men of good will," and so were Joseph and his wife Mary. Likewise, the old man Simeon and the old prophetess Anna, for they both saw the baby Jesus when Joseph and Mary brought him into the temple of Jerusalem on the fortieth day from his birth in Bethlehem. Both of those old persons thanked God for what he was doing. There was peace among all these persons as "men of good will." But the king of Jerusalem was no man of goodwill. He was, by Rome's appointment, Herod the Great, an Edomite. So he had no peace, but tried to destroy the young child Jesus when about two years old. Shortly afterward King Herod died of a loathsome disease, but Jesus escaped and grew up to be "Christ the Lord."—Luke 2:25-40; Matt. 2:1-23.

A QUESTION FOR TODAY

[9] "Upon earth peace among men of good will"—that has been a famous quotation for the past nineteen hundred years. But what has been its effect upon the world of mankind? As far as international affairs are concerned, the years of world peace have been few since angels first said those soothing words. In this respect the world situation was not changed by the birth of Jesus in Bethlehem. He himself stirred up the opposition of the religious leaders of his country, who finally had him put to death by the Roman Governor Pontius Pilate in the year 33 C.E. Centuries later many persons claimed to be his followers but they had great religious disputes with one another. Those who pretended to be Christians fought bloody wars with the Mohammedans, and also killed off thousands of Jews. These professed Christians even fought fanatical wars among themselves, not only over religious disagreements, but more often over politics of this world. These so-called Christians have been anything but peaceful; they have not been a real force for world peace.

[10] Investigators of wars have made a survey of world peace and war during the long period from 1481 before our Common Era down to the end of World War II. In that year of 1481 B.C.E. the militarized nation of Egypt was the dominant world power. At that time the prophet Moses and his people were away out in the wilderness of the Arabian peninsula, living according to the Ten Commandments that Moses had received from Jehovah God. During all the 3,426 years since then to the end of World War II in 1945 there have been only 268 years of world peace. Thus more than three thousand years were years of war, in which upward of 8,000 international peace treaties were broken. Thus there was one year of peace to twelve and eight-tenths years of war during all that time. But what now about world peace since the year 1945 and the establishment of the United Nations for international peace and security? World peace is in danger as never before!

[11] For over a thousand years it has been very easy for Christendom to sing "Glory to God in the highest, and on earth peace to men of good will" at her Christmastime. But history shows that this has not promoted or established world peace. Since Christmas was introduced into her religion in the fourth century Christendom has miserably failed in making this a warless world. Today, after sixteen centuries of Christmas celebrations, responsible men of

8. What individuals enjoyed the 'peace on earth' then, as shown by the happenings back there?
9. During the centuries since then, did the quoting of the words "Upon earth peace among men of good will" make those who pretended to be Christians more peaceful, and what are the facts?
10. According to statistics presented by investigators, how have the years of world peace compared with those of war since in the time of the prophet Moses?
11. What theme has Christendom adopted at her Christmastime, and yet today, after sixteen centuries, what threat do men of Christendom talk about?

Christendom talk of the threat of Armageddon.

12 Under date of May 6, 1962, and mentioning well-known names, the editorial writer of the New York *Times* wrote: "Armed with a good cause and the shield of defensive military might made more potent by our nuclear tests, President Kennedy is now engaged in a new effort to find some sort of accommodation with Soviet Russia to avert an atomic Armageddon. In this effort he follows the course pursued by Presidents Roosevelt, Truman and Eisenhower."

13 Earlier, on September 16, 1961, ex-President Eisenhower spoke at a dinner in Chicago, Illinois. There he said that, because the destruction now threatening us was by nuclear warfare, it put Chicago "but thirty minutes from Armageddon."

14 Under the heading "Conference in Moscow" the New York *Times* of November 6, 1960, said in its editorial columns: "Perhaps the most fundamental difference in the attitude of the two capitals [of Russia and of China] is the fact that Moscow has made clear it understands fully the enormous havoc hydrogen bomb warfare would wreak on all humanity, while Peiping talks at times as though it did not fear even a nuclear Armageddon."

15 Because of now having at hand the terrible hydrogen bomb, the third world war is talked of as a "thermonuclear Armageddon."*

16 Concerning the continual "cold war" between the Eastern and Western military powers, an editorial writer says: "It is no philosophic campaign for a visionary future. It is against all the forces of evil in the world, a kind of Armageddon, the outcome of which will be victory or defeat not for a single nation or a single alliance but for the whole race of man."*

17 One columnist writer on Foreign Affairs warns us: "We cannot afford to drift toward Armageddon simply because nobody bothers to face the obvious problem. If the obvious problem is not swiftly studied, the future is bound to produce catastrophe."†

18 The fiftieth year from the outbreak of World War I started off with a big peace offensive by the leading politicians of the world. Even the Pontifex Maximus of Vatican City made a pilgrimage to places of religious interest in the Middle East, a trip that was said to be in the interest of peace and unity. On January 21, 1964, the Disarmament Committee of the United Nations reassembled and dragged on for months—but no disarmament. The two terrifying Red giants of Communism continued to show no increase in love for each other, whereas the noncommunist democratic world was assured that there would be no end of the cold war between Communism and capitalistic nations "in our time." So prayers continue to be offered in the religious churches of Christendom and Jewish synagogues in behalf of the United Nations in its role of peacemaker. There is good reason to fear a third global conflict.

19 In all their warnings about Armageddon the men of religion, politics, militarism and science continually overlook some-

* New York *Times* as of October 26, 1961, under the editorial article "The Issue in Moscow."

12-14. What references were made to Armageddon (a) by a New York *Times* editorial writer in 1962? (b) by ex-President Eisenhower in 1961? (c) by an editorial writer at the time of the Moscow Conference in 1960?

15-17. (a) Because of the hydrogen bomb, what is World War III referred to as going to be? (b) Editorially, how has the "cold war" been described as to its climax? (c) According to a writer on Foreign Affairs, to what is the drift of world affairs?

* New York *Times* as of October 18, 1959, under the editorial "The Road to Disarmament."

† C. L. Sulzberger on the editorial page of the New York *Times* as of June 1, 1960.

18. Despite the promising beginning to the fiftieth year from World War I, why is there good reason to fear a third world conflict?

19. To be true, what meaning must be given to the word "Armageddon," and what is to be expected of the "men of good will" there?

thing. What is that? It is what Armageddon really will be. Those speakers and writers have borrowed the name from the Holy Bible, the same book that also tells us about how an army of angels appeared at the birth of Jesus in Bethlehem and brought the message of glory to God and peace among men of goodwill. Armageddon must therefore be given its Bible meaning, not the meaning put upon it by worldly-wise men. They like to picture it as a final battle by some unnamed forces of good against unnamed forces of evil, a real military fight between divisions of mankind. They like to think of themselves as being among the forces of good that will win. However, the Bible plainly points out the opposing forces that will be engaged in the battle of Armageddon. In that battle the "men of good will" are to have no part in the fighting, for their God will fight from heaven in behalf of what is right.

[20] To keep this matter straight in our minds, let us read the prophetic Bible account of this coming war of Armageddon. Only once does this dynamic word "Armageddon" (or, Har–Magedon) occur in the Holy Bible, and that is in its last book, called Revelation or Apocalypse. This final book was given by inspiration to the Christian apostle John to show to faithful Christians "the things that must shortly take place." The prophetic preview of Armageddon is given in connection with the sixth of a series of seven plagues. These symbolic plagues are said to be "the last ones, because by means of them the anger of God is brought to a finish." (Rev. 1:1; 15:1; 16:12) When the sixth plague is poured out, it reveals something that brings down the anger of God. Here is what the apostle John sees when the sixth plague is poured out:

20. How many times does the word "Armageddon" occur, where, and in what connection?

[21] "And 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." —Rev. 16:13-16.

[22] Does that expression "the kings of the entire inhabited earth" leave out any of the political rulers of today? No; regardless of whether they are kingly, presidential, democratic, communistic or neutralist rulers of today. All of them are gathered to the place called Har–Magedon for war. But war over what issue? Not for war between themselves, with at least *some of* these political rulers and armies on the side of God the Almighty. Why not? Because the apostle John saw the "kings of the entire inhabited earth" gathered to this war by the *enemies* of God the Almighty. The kings are gathered by expressions inspired by demons, and demons are no friends of God the Almighty. In proof of this the Christian disciple James wrote to Christians who only pretended to believe: "You believe there is one God, *do* you? You are doing quite well. And yet the demons believe and shudder."—Jas. 2:19.

[23] Under the unseen influence of such demons, who shudder at the thought of the Almighty God, the "kings of the entire inhabited earth" (including Christendom) permit themselves to be gathered to Ar-

21. In Revelation, chapter sixteen, what does John see in his vision concerning Har–Magedon?

22. Who are gathered to Armageddon, and why is it evident that not even some of them are on the side of God the Almighty?

23. In behalf of whom are the "kings of the entire inhabited earth" gathered to Armageddon to fight?

mageddon, to fight for these demons, of course. That means also to fight for the invisible "ruler of the demons," that is to say, Satan the Devil. (Matt. 12:24) In the Revelation to John, Satan the Devil is pictured by the Dragon, out of whose mouth one of those froggish "inspired expressions" hopped for gathering political rulers to the war at Armageddon.

24 One of these demonized expressions also hopped out of the mouth of the symbolic wild beast. Revelation, chapter thirteen, verses two through seven, tells us that the Dragon Satan the Devil gives this "wild beast" its power, throne and great authority, which authority it would wield over every tribe, people, language and nation. Thus the "wild beast" is the visible political organization on earth, under the unseen domination of Satan the Devil.

25 A third demon-inspired expression hops out of the mouth of the "false prophet." The very name of this prophetic organization betrays that it is false and hence is no prophet of God the Almighty on political affairs. Naturally the prophetic propaganda out of its mouth helps to lead the earthly kings on to Armageddon.

26 Close students of the Bible are watching for the fulfillment of its prophecies in modern events and situations. They see all the political rulers and their fighting forces being gathered together irresistibly to the "war of the great day of God the Almighty," at Armageddon. This does not necessarily mean that they are being gathered to a "thermonuclear Armageddon," a third world war. On the surface of things at least, all human efforts of today by means of the United Nations organization, the World Peace Foundation, the Peace Corps, and other peace agencies seem to be in one direction, to just one worldwide situation where the people will say with self-assurance, "Peace and security!" (1 Thess. 5:3)* Despite these efforts toward international peace, the demon-maneuvered gathering of earth's kings to Armageddon goes right ahead and will mean at last a war against Almighty God.

27 Regardless of how much the religious clergymen of Christendom may object to what we say about earth's kings who are members of their churches, the inspired Scriptures leave no doubt about this march to Armageddon. So turn, please, to the next chapter of the Revelation, chapter seventeen. It tells us about Babylon the Great, with whom the kings of the earth are said to commit fornication in a religious way. It says that Babylon the Great not only enjoys union with earth's kings but also sits down on "peoples and crowds and nations and tongues." (Rev. 17:1, 2, 15) And quite understandably so, for Babylon the Great is the world empire of false religion, this religion being based on that of ancient Babylon. It is therefore false. Truly the empire of false Babylonish religion is worldwide today. It is a hopeless religious confusion.

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24. What is the symbolic wild beast out of the mouth of which one of the froggish "inspired expressions" comes?

25. What kind of organization is the symbolic false prophet?

26. (a) Does the "war of the great day" to which they are being gathered mean a "thermonuclear Armageddon," and what appears to be opposed to such a thought? (b) However, what will their being gathered there at last really mean?

* On April 22, 1964, the American President L. B. Johnson opened the New York World's Fair at its site. In the course of his Dedication speech he said: "But, unless we can achieve the theme of this Fair—'Peace through Understanding,' unless we can use our skill and our wisdom to conquer conflict as we have conquered science, then our hopes of today, these proud achievements—will go under in the devastation of tomorrow.

"I prophesy peace is not only possible in our generation; I predict that it is coming much earlier. And if I am right, then, at the next World's Fair, people will see an America as different from today as we are different from 1939. . . .

"All of these dreams and these hopes and these expectations depend upon a world that is free from the threat of war. . . ."—See the New York *Times*, as of April 23, 1964, page 26.

27. What does Revelation, chapter seventeen, show about the relations of earth's "kings" with Babylon the Great?

THE DECISIVE FIGHT

28 All the "kings of the entire inhabited earth" are associated with religion. Hence the unsuspecting person might think that this association of religion with politics would lead nations to God. The popular idea is that people are all worshiping one and the same God, only under differing external forms with different religious names. This idea hurts nobody's feelings, but is it correct? What does Revelation, chapter seventeen, verses thirteen and fourteen, say about these kings with whom Babylon the Great has religious ties and unions? It says: "These have one thought, and so they give their power and authority to the wild beast. These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them." Who is the person there called "the Lamb" and who is Lord of lords and King of kings? It is the heavenly Jesus Christ, who was once born as a human in Bethlehem.

29 He is also called "the Lamb of God that takes away the sin of the world." (John 1:29) This Lamb died sacrificially on earth, but Almighty God raised him from the dead to immortal life in heaven as a spirit person. God has now made the glorified Jesus a heavenly King with right to the rulership of all the earth. When he was down here on earth Jesus Christ never committed religious fornication with Babylon the Great as the "kings of the entire inhabited earth" have done. So when such kings under the influence of Babylon the Great fight against the Lamb, does it mean fighting for Almighty God or against Him? The only answer is, Against him!

30 The fight by the kings of the earth at Armageddon is merely mentioned in Revelation 17:14. The description of it is given in Revelation 19:11-21. There the apostle John tells us how, in the opened heaven, he sees the Lamb of God now like a warrior mounted on a white horse. And, says John, "the name he is called is The Word of God. Also, 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. He treads too the press of the wine of the anger of the wrath of God the Almighty. And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords." This One fights for God. But against whom?

31 In the battle report the apostle John tells us, saying: "I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army." In that battle action those earthly kings and their armies are at Armageddon, gathered there by the expressions inspired by demons. Who, now, wins the ensuing war of Armageddon, this "war of the great day of God the Almighty"? John tells us:

32 "And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both were hurled into the fiery lake that burns with sulphur. But the rest were killed off with the long sword of the one seated on the horse, which sword proceeded out of his mouth. And all the birds were filled from the fleshy parts of them."—Rev. 19:11-21.

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28. Despite their religious connections, against whom do these earthly "kings" fight, according to Revelation 17:13, 14?

29. Why is this one appropriately called "the Lamb," and, when fighting against him, against whom do the kings really fight?

30. How is the Lamb of God pictured in Revelation 19:11-16?

31, 32. Against whom does he fight, and who wins the fight, according to Revelation 19:17-21?

33 That leaves no doubt about the war of Armageddon, which lies just ahead of all mankind. Nineteen centuries ago, in prophetic vision, John saw who would win the war. That makes it certain now who will win the "war of the great day of God the Almighty." It will be God's Warrior, the King of kings and Lord of lords, and his heavenly angelic armies. The political systems on earth, as pictured by the wild beast and its image and the false prophet, will be destroyed as thoroughly as if they were pitched into a lake of fire and sulphur. No more will there be international unity by means of the present-day alliances. The political rulers and their fighting forces, civilian and military, will be killed off by the heavenly forces. They will be given no honorable burial in memorial tombs but will become food for scavenger birds. The slaughter of them will be by the symbolic "long sword" of execution that protrudes out of the mouth of the King of kings. And on earth the "men of good will" are going to be eyewitnesses of this.

34 Let us, then, not fool ourselves. For any one of us to get involved in the war of Armageddon means to get involved with God the Almighty, for it is a war by the political rulers of this world against God and against his Son, Jesus Christ, the King of kings and Lord of lords. Such involvement would mean our certain destruction, without hope of our being resurrected from the dead under the victorious kingdom of God during the thousand years of rulership by his triumphant Son Jesus Christ.

THE ALTERNATIVE COURSE

35 When we see who make up the two sides in this showdown fight at Armageddon (or, Har-Magedon), we can also see that the fight is over the issue of the sovereignty of the earth. The question that is up for settlement at Armageddon is, Who has the right to rule all the earth? Who will, in fact, rule the earth now and forever—the political rulers of this corrupt system of things or the Son of God, Jesus Christ? When World War I was fought in 1914-1918, mainly between the nations of Christendom, it was over the question of who will dominate the earth politically and commercially. World War II of 1939-1945, which was also chiefly between the nations of Christendom, was over the same question. By all the tokens observable *today* any third world war would be over the same issue. In agreement with that fact, the human rulers of our earth now yield to the unseen demonic influence of God's enemies and refuse to hand over the sovereignty of the earth to God's appointed King, Jesus Christ. Unavoidably God is obliged to use violence at Armageddon. The nations thus bring destruction upon themselves at the hands of God the Almighty at Armageddon, in the worst time of trouble ever in human history.—Matt. 24:21, 22.

36 Consequently, we should seriously ask ourselves, Do we desire to suffer destruction with the nations in that "war of the great day of God the Almighty"? Do we desire to be found at war with God the Almighty at Armageddon? If we do not desire that to happen to us, then what can we do about it? There is only one alternative course that we can take. What is that? The Holy Bible, God's Word, answers, Seek the "peace among men of good will."

37 The words "Upon earth peace among

33. What, therefore, will happen to all the political systems and the rulers and their fighting forces at Armageddon?

34. What would one's getting involved in that war mean to one, and why?

35. (a) At Armageddon, what is the issue that is up for settlement? (b) Why is God obliged to use violence there?

36. What questions should we seriously ask ourselves, and what is the Bible answer?

37. By whom is this "peace among men of good will" offered, and what does our enjoying it mean as to consequences?

men of good will" were said by the heavenly army of angels. But first they said: "Glory in the heights above to God." Manifestly, then, this peace is no peace established by means of the man-made United Nations or by means of Babylon the Great, the world empire of false religion that rests on the religion of ancient Babylon. It is a peace that is offered by the Most High God, concerning whom Psalm 83:18, according to the *King James Version,* says: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." We do not want Jehovah to look on us as his foes at Armageddon and therefore to be at war with us there. Our desire is for Jehovah to be at peace with us at that critical time. His being peaceable toward us then means our survival, our salvation. God's peace, on his terms, is extended to "men of good will."

[38] Our next question is, then, Who are these "men of good will," and how can I become one of them? These "men of good will" have not come into existence first in our day or generation. "Men of good will" have existed ever since the heavenly angels mentioned them to the God-fearing shepherds at the time of Jesus' birth in Bethlehem. Throughout the nineteen centuries of our Common Era there have been some on earth. Now at this most critical time in human history there are still some on earth, although they are in the minority, as they always have been. Are they the prominent ones of earth who launch these much-advertised peace drives and offensives? Are they the people who belong to these political organizations for international peace, including the United Nations? No! Why not? Because all of these are seeking merely international peace by human means, and not peace with God in God's way.

[39] From what viewpoint are these men who were mentioned by the heavenly angels said to be "of good will"? Is it the idea that they are of goodwill toward God, inclined to consider him in a friendly and indulgent way? Or is it the idea that God has goodwill toward them, thus making them persons who have the goodwill of God toward them? The idea evidently is that of God's goodwill toward worthy persons. In fact, God's attitude of goodwill is the deciding thing, the critical thing, not our goodwill toward him, for God has to decide who may become his friends and on what terms. One's having a religious attitude toward God and belonging to some church of Christendom or to some synagogue of Jewry does not meet the requirements.

[40] For instance, nineteen hundred years ago, out of all the nations, the Jews had a religious attitude toward Jehovah God and gloried in his gorgeous temple at Jerusalem. And yet the Christian apostle Paul, who had been a Jewish Pharisee, said concerning the natural-born Jews: "Brothers, the good will of my heart and my supplication to God for them are, indeed, for their salvation. For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the Law, so that everyone exercising faith may have righteousness." (Rom. 10:1-4) At last the apostle Paul found it necessary to turn to the non-Jews or Gentiles with his message of salvation. Because the natural Jews re-

38. (a) How long have these "men of good will" spoken of by the angels been in existence? (b) Why do they not include these worldly advocates for peace?

39. In what way is it that these men are said to be "of good will"?

40. How, in the case of the natural Jews of his day, does the apostle Paul show that merely having a religious attitude toward Jehovah God is not enough?

jected God's righteousness through Christ, God cast off the Jewish nation.

41 God definitely showed this rejection of their nation thirty-seven years after the unjust death of Jesus Christ outside the walls of Jerusalem. Then, in the year 70, God permitted the Roman armies to destroy Jerusalem and its temple and to carry off 97,000 surviving captives into slavery in all parts of the Roman Empire. That was no act of goodwill on the part of the Most High God toward that religious nation, but was a very painful expression of his displeasure. However, at that particular time God was showing goodwill toward a Jewish remnant who had become followers of his Son Jesus Christ and also toward many Gentile followers of his Son. These were the "men of good will" of that time. They escaped the destruction of Jerusalem and the enslavement of its miserable survivors. Those goodwill persons proved worthy also of later being saved out of death by a resurrection under God's kingdom.

42 A number of modern Bible translations bring out this thought as contained in the words of the heavenly army of angels at Jesus' birth. The *Revised Standard Version* translates Luke 2:14 this way: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" *The New English Bible* reads: "Glory to God in highest heaven, and on earth his peace for men on whom his favour rests." Dr. James Moffatt's translation reads: "Glory to God in high heaven, and peace on earth for men whom he favours!" *An American Translation* reads: "Glory to God in heaven and on earth! Peace to the men he favors!" Other modern translations read similarly. They make it very plain that God's peace is among the persons toward whom he has goodwill or with whom he is pleased.

43 Jesus Christ when on earth called attention to that fact that God was then specially exercising goodwill and that it was the time for the Jews to avail themselves of God's goodwill for their everlasting benefit. In the synagogue in the city of Nazareth where he had been a carpenter till thirty years of age, Jesus was given the book of the prophet Isaiah. Out of it he read from chapter sixty-one, verses one and two, which read: "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." That prophecy sets the goodwill on the part of Jehovah God in contrast with his vengeance, a fact that makes it manifest that God's goodwill is not toward all people. (Luke 4:16-19) In the coming "war of the great day of God the Almighty" at Armageddon, he will express his vengeance toward all those who are there lined up against him in war.

44 God's goodwill was toward his Son Jesus Christ as a man on earth. In the prophecy of Isaiah 49:8, 9 He foretold this, saying: "This is what Jehovah has said: 'In a time of good will I have answered you, and in a day of salvation I have helped you; and I kept safeguarding you that I might give you as a covenant for the people, to rehabilitate the land, to bring about the repossessing of the desolated hereditary possessions, to say to the prisoners,

41. (a) How did God definitely show this rejection of the Jewish nation? (b) Who, then, were the "men of good will" of that time?

42. How do a number of modern Bible translations bring out this same thought concerning "men of good will"?

43. (a) At Nazareth how did Jesus call attention to the fact that God was then exercising goodwill? (b) What contrast in God's dealings did the prophecy there read set forth?

44. (a) According to Isaiah 49:8, 9, to whom was God's goodwill nineteen centuries ago? (b) How did God's goodwill operate that the rest of Isaiah's prophecy might be carried out?

"Come out!" to those who are in the darkness, "Reveal yourselves!" ' "* Because of God's goodwill toward his faithful Son Jesus Christ, who prayed to him for salvation, Almighty God saved him out of death by resurrecting him on the third day. Thus, alive from the dead forevermore in heaven, the resurrected Jesus Christ could carry out the rest of Isaiah's prophecy.—Heb. 5:7-9.

45 That is a reason for us people today to be happy, if we desire to be "men of good will" and to enjoy peace both now and at the crucial time of Armageddon. In this short remaining time before that "war of the great day of God the Almighty," when he will execute his vengeance upon his enemies, it is still a "time of good will" on His part. It is still a "day of salvation" in which we can take advantage of God's provisions for salvation from destruction. The apostle Paul earnestly calls this to our attention, when he writes these words: "Sharing in God's work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing. God's own words are: 'In the hour of my favour I gave heed to you; on the day of deliverance I came to your aid.' The hour of favour has now come; now, I say, has the day of deliverance dawned." —2 Cor. 6:1, 2, *New English Bible.*

46 It was nineteen centuries ago that the apostle Paul quoted those words of Isaiah's prophecy (49:8) and applied them to our benefit. How much more, then, at this late date, ought his words to appeal to us! Will we now take full advantage of God's undeserved kindness through Jesus Christ while the time of his goodwill is still here? To do so means our salvation.

HOW TO GET HIS GOODWILL

47 Today hundreds of thousands of people of all sorts of nations, of all kinds of languages, of all sorts of color, in at least 194 known lands, have become "men of good will." With might and main they are striving to keep in God's favor, under his approval. How have they become "men of good will"? By following the wisdom set out in the Holy Bible. In its Proverbs (8:35) it is written concerning the getting of heavenly wisdom: "The one finding me will certainly find life, and gets good will from Jehovah."

48 We have to do something toward gaining God's goodwill, for Proverbs 11:27 says: "He that is looking for good, will keep seeking [God's] good will; but as for the one searching for bad, it will come upon him." We must become, not Baptists, not Methodists, nor Presbyterians, not members of Christendom's churches, but God's true people. Otherwise, we cannot have his goodwill, for Psalm 149:4 says: "Jehovah is taking pleasure in his people. He beautifies the meek ones with salvation." Psalm 147:11 adds: "Jehovah is finding pleasure in those fearing him, in those waiting for his loving-kindness." Jehovah's pleasure means his goodwill.

49 True "men of good will," both those who entertain heavenly hopes and those who entertain earthly Paradise hopes, are very busy today in helping all seekers of God's goodwill to get it. To these interested seekers they are bringing copies of the Bible in the needed languages and also printed literature to help these seekers to under-

* *NW*, 1958 edition, *margin*. Also, Young's *Literal Translation of the Holy Bible* (1898) reads: "Thus said Jehovah: 'In a time of good pleasure I answered thee, and in a day of salvation I helped thee,' " etc. Isaac Leeser's *The Twenty-four Books of the Holy Scriptures* reads: "Thus hath said the LORD, In the time of favour have I answered thee, and on the day of salvation have I helped thee;" etc.

45. (a) Hence over what fact can those who want to be "men of good will" be happy today? (b) How does the apostle Paul call attention to this, in 2 Corinthians 6:1, 2?

46. According to Paul's words, what should we do today, and what will doing so mean to us?

47, 48. Like hundreds of thousands of others today, how can people become "men of good will" today?

49. (a) What are true "men of good will" very busy in doing today? (b) How?

stand that sacred Book and to find out what God's requirements are for getting his goodwill. To avoid being influenced by the froggish expressions inspired by demons that issue from the mouths of the Dragon, the wild beast and the false prophet, we need the heavenly wisdom that is found in the Bible, which was inspired by God's holy spirit. To this end God's "men of good will" today are helping the honest seekers by carrying on personal Bible studies in the homes of these people free of charge. They also invite such searchers of the Bible to their congregational meetings for association with "men of good will."

50 True "men of good will" are persons who have been reconciled to God by dedicating themselves through Christ to God and then testifying to their dedication by being baptized in water. They have made a deep impression on the public eye by being immersed in water, sometimes thousands at a time, as, for instance, those 7,136 who were baptized during the Divine Will International Assembly of Jehovah's Witnesses held simultaneously in Yankee Stadium and the Polo Grounds, New York City, in the summer of 1958.

51 Why were they thus baptized? Of course, to imitate the example of God's greatest man of goodwill, Jesus Christ himself. He sent out his followers into all the earth with the 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) When Jesus himself was baptized, he symbolized the dedicating of himself to Jehovah God to do the divine will. Likewise those who are now "men of good will" and Jehovah's ordained ministers, publicly symbolized their complete dedication of themselves to their God by baptism.

52 Thus, as dedicated, baptized Christians, they are fearlessly facing the oncoming outbreak of the "war of the great day of God the Almighty" at Armageddon. They know that the issue over which that war is fought out to a finish is God's kingdom over all the earth in the hands of his King of kings and Lord of lords. As long as nineteen hundred years ago Jesus Christ saw that at this time the issue must be clearly set forth before all mankind. Hence in his prophecy concerning the conclusion of the system of things in our day he said: "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) God's "men of good will" are the ones who have been fulfilling this mandatory prophecy since the end of the Gentile Times in 1914, and particularly since the end of World War I in the year 1918. In this way notice has been served on all the nations, and especially Christendom, which prefers the United Nations organization to God's Messianic kingdom.

53 The "good news" that God's kingdom has been set up in heaven with His Messianic King on the throne must continue to be preached till the end of this doomed system of things is reached. As the preaching continues and spreads out, more and more persons are acting on the good news. They are choosing peace with God rather than to suffer destruction with the nations at Armageddon.

54 So by dedicating themselves to God and his service and by symbolizing this

50, 51. Who are the true "men of good will" today, and whose example have they copied?

52. With what attitude are these "men of good will" facing Armageddon, and what notice are they serving on the nations, and why?

53, 54. (a) As the good news continues to be preached, what choice are a multitude of people making, and what are they becoming? (b) In harmony with the Proverbs, how are they gaining the pleasure of the reigning King?

dedication through a public water baptism they are putting themselves in line for God's favor. They are becoming "men of good will." Mindful of the newly enthroned King Jesus Christ, they take to heart the words of the inspired proverbs: "The pleasure of a king is in the servant who is acting with insight." "The lips of righteousness are a pleasure to a grand king; and the speaker of upright things he loves." (Prov. 14:35; 16:13) So with proper insight the dedicated ones see their obligation to use their lips in preaching the good news of God's newborn kingdom everywhere for a witness. Obediently they join in preaching.

COMING IN THE NEXT ISSUE

- Jerusalem—"A Burdensome Stone to All the Peoples."
- Wolves in Sheep's Covering.
- Do You Have Sufficient Determination?

[55] These sheeplike people not only love the King Jesus Christ but also love his spiritual brothers, a small remnant of whom yet remain on earth as leaders in the work of preaching the good news. The sheeplike people want to show their love for the King by doing good to his spiritual brothers. They know that they can do this particularly by helping Christ's spiritual brothers to get the Kingdom witness accomplished. So they take a share with them in preaching the Kingdom news and in suffering with them as Kingdom witnesses. They look forward to the time when the giving of the witness to all the nations will have been done, for then the King will say to them: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world. . . . Truly I say to you, To the extent that you did [good] to one of the least of these my brothers, you did it to me." Their having the blessing of the King's heavenly Father means that they are among God's "men of good will." To indicate this, the King has placed such sheeplike people at his right hand.—Matt. 25:31-40.

[56] At that time the goatlike enemies of God's kingdom will go off into everlasting punishment, the everlasting cutting off from all existence anywhere. The righteous sheeplike people will enter "into everlasting life" under God's kingdom. (Matt. 25:46) They will continue to enjoy God's "peace among men of good will." God has long had such men of goodwill in mind. So from the founding of the world about six thousand years ago God made preparation for them. He has in mind for them a Paradise realm on a cleansed earth under the kingdom of his dear Son Jesus Christ. In the heavenly kingdom itself the King will have his spiritual brothers reigning with him to bless all mankind. But the earth, cleansed of all who are not "men of good will" at Armageddon, will be the territory of the Kingdom, the terrestrial realm of the heavenly kingdom. It will be beautified with Paradise conditions that will result in praise and thanksgiving to God's kingdom, and Satan and his demon angels will not be permitted to interfere.

[57] What a glorious, peaceful home this Paradise earth will be for "men of good will" everlastingly! Do you readers want it? It can become yours if you now take steps to escape from destruction with divinely disapproved men at Armageddon and you now choose wholeheartedly to become God's "men of good will" enjoying His peace.

55. (a) How do they show their love for the spiritual brothers of the reigning King? (b) How does their having the blessing of the King's Father identify who they are?

56. Where will the goatlike people go at Armageddon, but into what inheritance will the sheeplike people at the King's right hand enter?

57. By what course now may a peaceful Paradise home on earth be gained?

A HAUGHTY SPIRIT is before STUMBLING

"PRIDE is before a crash, and a haughty spirit before stumbling," are the words of the wisest king of ancient times. This wise man recognized that the principle applied to himself as a king. It goes even farther and applies with equal force to a nation. —Prov. 16:18.

In previous issues we have discussed how the ten-tribe northern kingdom of Israel, with its capital at Samaria, broke away from the royal house of the kings of the line of David who sat on "Jehovah's throne" at Jerusalem. In addition it pulled its people away from the worship of Jehovah at the temple in Jerusalem, thus rejecting Jehovah's worship and his word and becoming haughty against him. Inevitably the nation began to deteriorate and decline. It began to stumble because God then permitted the enemy nations round about to come in and make inroads on its territory. This kingdom, after 257 years, stumbled to its complete crash, being taken captive by Assyria, its subjects being carried away and scattered in distant lands.

Samaria's sister kingdom of Judah did not learn a lesson from Samaria's fall, but similarly demonstrated haughtiness against Jehovah. Finally God sent his prophet Jeremiah with his strongest warning yet. In this prophecy he likened his rage against Judah to wine, this rage to be poured out in execution of his judgment. The cup represented the instrument he would use to accomplish the execution. To execute his rage against Judah and Jerusalem and many of the other nations, Nebuchadnezzar would be the cup. But later, for Babylon's wickedness and haughtiness against Jehovah and his people, Babylon itself was to drink of his rage from another cup or instrument, another king. The effect of drinking this cup is described in God's words to Jeremiah:

PROPHETIC CUP OF RAGE SERVED TO JUDAH

"You must say to them, 'This is what Jehovah of armies, the God of Israel, has said: "Drink and get drunk and puke and fall so that you cannot get up because of the sword that I am sending among you." ' And it must occur that in case they refuse to take the cup out of your hand to drink, you must also say to them, 'This is what Jehovah of armies has said: "You will drink without fail. For, look! it is upon the city upon which my name is called that I am starting off in bringing calamity, and should you [nations] yourselves in any way go free of punishment?" ' 'You will not go free of punishment, for there is a sword that I am calling against all the inhabitants of the earth.' "—Jer. 25:27-29.

In a symbolic way Jeremiah had to make Jerusalem and the land of Judah and their rulers first drink the cup, by serving this prophetic message of divine rage. It was distasteful to the nations to hear these words. It was like having a foretaste of the symbolic cupful of wine. This occurred specially in the reign of Jehoiakim, the

third last king on the throne of Judah. Jehovah said to Jeremiah: "Take for yourself a roll of a book, and you must write in it all the words that I have spoken to you against Israel and against Judah and against all the nations, since the day [beginning in 647 B.C.E.] that I spoke to you, since the days of Josiah, clear down to this day. Perhaps those of the house of Judah will listen to all the calamity that I am thinking of doing to them, to the end that they may return, each one from his bad way, and that I may actually forgive their error and their sin."—Jer. 36:1-3.

Jeremiah dictated Jehovah's message to his secretary Baruch. Because of Jeremiah's inability at the time, he told Baruch to take the written message to the temple at Jerusalem and read it aloud to all those there on the fast day. This fast day was called nine or more months after Jeremiah began to dictate and produce the scroll. As Baruch courageously read the prophecy in the temple's upper courtyard, at the entrance of the new gate of the temple, Micaiah the son of Prince Gemariah was there listening.

BOOK-BURNING

Micaiah reported the matter, and Baruch was called before the princes to read the prophecy to them. Afterward they took the roll and told Baruch and his master Jeremiah to conceal themselves. On hearing about the prophetic roll, King Jehoiakim sent for it. Would the king now listen and honor the prophecy or would he show haughtiness by acting against what was now not only the spoken but also the inspired *written* word of God?

All the princes stood about as Jehudi read the scroll. "And the king was sitting in the winter house, in the ninth month [November-December], with a brazier burning before him. Then it came about that as soon as Jehudi had read three or four page-columns, he proceeded to tear it apart with the secretary's knife, pitching it also into the fire that was in the brazier." Three of the princes pleaded with the king not to burn Jeremiah's roll, but he paid no attention; the whole roll was burned. Thus Jehoiakim reached a peak in his haughtiness against Jehovah, going so far as actually to burn God's written Word. Jehoiakim even tried to arrest Jeremiah and Baruch, but in vain. "Jehovah kept them concealed."—Jer. 36:4-26.

Jehoiakim burns God's written Word

Here a lesson was given that should show the nations who try to destroy God's Word by burning it or by grinding it up or by banning it from their realm that their efforts are futile and completely ineffective; that Jehovah's Word stands forever and cannot be destroyed by wicked men. Jehovah said to Jeremiah: "Take again for yourself a roll, another one, and write on it all the first words that proved to be on the first roll, which Jehoiakim the king of Judah burned up. And against Jehoiakim the king of Judah you should say, 'This is what Jehovah has said: "You yourself have burned up this roll, saying, 'Why is it that you have written on it, saying: "The king of Babylon will come without fail and will certainly bring this land to ruin and cause man and beast to cease from it"?' Therefore this is what Jehovah has said against Jehoiakim the king of Judah, 'He will come to have no one sitting upon the throne of David, and his own dead body will become something thrown out to the

heat by day and to the frost by night. And I will call to account against him and against his offspring and against his servants their error, and I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah all the calamity that I have spoken against them, and they did not listen.'" ' "

Jeremiah obeyed. He dictated to his secretary "all the words of the book that Jehoiakim the king of Judah had burned in the fire; and there were added to them many more words like those."—Jer. 36: 27-32; 45:1-5.

JUDAH BECOMES TRIBUTARY TO BABYLON

This was toward the end of the fifth year of King Jehoiakim's rule and in the second year of Nebuchadnezzar, or in 624 B.C.E. King Nebuchadnezzar of Babylon had not yet come against Jerusalem, as is evident from the fact that Jehoiakim objected to Jeremiah's prophecy foretelling Nebuchadnezzar's attack. (Jer. 36:9, 29) This helps us in understanding the time of the occurrence of the events recorded at 2 Kings 24:1-6: "In his days Nebuchadnezzar the king of Babylon came up, and so Jehoiakim became his servant for three years. However, he turned back and rebelled against him. And Jehovah began to send against him marauder bands of Chaldeans and marauder bands of Syrians and marauder bands of Moabites and marauder bands of the sons of Ammon, and he kept sending them against Judah to destroy it, according to Jehovah's word that he had spoken by means of his servants the prophets. It was only by the order of Jehovah that it took place against Judah . . . Finally Jehoiakim lay down with his forefathers, and Jehoiachin his son began to reign in place of him."

It was not in 628 B.C.E., the first year of Jehoiakim's reign, but in 620 B.C.E., that King Nebuchadnezzar made Jehoiakim his vassal or servant. In the third year of this vassalage (not the third year of his reign, but the eleventh year), Jehoiakim rebelled and stopped paying tribute to Babylon. Nebuchadnezzar then came up a second time to punish Jehoiakim. That was in 618 B.C.E.—See *Harper's Bible Dictionary*, by M. S. and J. L. Miller, edition of 1952, page 306, under "Jehoiakim."

God's prophecy had said of Jehoiakim: "With the burial of a he-ass he will be buried, with a dragging about and a throwing away, out beyond the gates of Jerusalem." (Jer. 22:18, 19; 36:30) It was Nebuchadnezzar's intention to take King Jehoiakim alive and in fetters to Babylon as a captive, as 2 Chronicles 36:6 states: "Against him Nebuchadnezzar the king of Babylon came up that he might bind him with two fetters of copper to carry him off to Babylon." But Jehoiakim was never taken captive by Nebuchadnezzar nor did he make peace with him, but he died inside Jerusalem. How, the Bible does not disclose. Because of his "detestable" acts his body was thrown outside Jerusalem's walls.—2 Chron. 36:8.

CAPTIVITY OF PRINCIPAL PEOPLE OF JUDAH

Jehoiachin his son reigned only three months and ten days, a period of time so short as hardly to be taken into account in Jehovah's words at Jeremiah 36:30. (2 Chron. 36:9, 10) "During that time . . . Nebuchadnezzar the king of Babylon proceeded to come against the city, while his servants were laying siege against it. At length Jehoiachin the king of Judah went out to the king of Babylon, . . . and the king of Babylon got to take him in the eighth year of his being king." The eighth year of Nebuchadnezzar's reign ran from the first month of the Jews' calendar, Nisan, the first day, to their twelfth month Adar, the 29th day. This last day

would correspond, in the Gregorian calendar, to March 19, 617 B.C.E.

In this captivity "no one had been left behind except the lowly class of the people of the land. Thus he took Jehoiachin into exile to Babylon; and the king's mother and the king's wives and his court officials and the foremost men of the land he led away as exiled people from Jerusalem to Babylon. . . . Further, the king of Babylon made Mattaniah his uncle king in place of him. Then he changed his name to Zedekiah."—2 Ki. 24:8-17.

It was this event that Daniel the prophet writes about: "In the third year of the kingship of Jehoiakim the king of Judah, Nebuchadnezzar the king of Babylon came to Jerusalem and proceeded to lay siege to it." (Dan. 1:1) This "third year" of vassalage to Babylon would be the eleventh year of Jehoiakim's entire reign and would be due to end on Adar 29, or March 19, 617 B.C.E. He died before he lived out the end of this eleventh year.*

So, then, the exile and captivity of even part of the Jews at Babylon did not begin in 625 B.C.E., at the end of the third year of independent rule of King Jehoiakim at Jerusalem. Likewise, the seventy-year period that was foretold by the prophet Jeremiah did not begin in that year of 625 B.C.E. The prophecy that the land of Judah was to be turned upside down like a vessel and emptied of all its inhabitants was certainly not fulfilled then. Even eight years later, in 617 B.C.E., the time of the captivity of Jehoiachin along with the principal men of Jerusalem, only a small portion of the people were taken along. The vast majority of the people continued to inhabit Jerusalem and the cities of Judah, and the land was by no means left an uninhabited desolation.*

It is because of making the mistake of dating the beginning of the seventy-year period for the desolation of Jerusalem and the land of Judah after King Jehoiakim reigned at Jerusalem but three years that the chronologers in Christendom throw their time schedule of history at least nineteen years out of order, shortening up the stream of time by that many years. They do this because of trying to harmonize the Bible records with the astronomical Canon of Claudius Ptolemy, an Alexandrian or Egyptian astronomer of the

* In agreement with this, Josephus' *Antiquities of the Jews*, Book 10, chapter 6, says, in part: "In the fourth year of Jehoiakim, one whose name was Nebuchadnezzar took the government over the Babylonians, who at the same time went up with a great army to the city Carchemish, which was at Euphrates; upon a resolution that he had taken to fight with Necho king of Egypt, under whom all Syria then was. . . . But when Nebuchadnezzar had already reigned four years, which was the eighth of Jehoiakim's government over the Hebrews, the king of Babylon made an expedition with mighty forces against the Jews, and required tribute of Jehoiakim; threatening upon his refusal to make war against him. He was affrighted at this threatening, and bought his peace with money; and brought the tribute he was ordered to bring for three years.

"But on the third year, upon hearing that the king of Babylon made an expedition against the Egyptians, he did not pay tribute; yet was he disappointed of his hope, for the Egyptians durst not fight at this time. . . .

"A little time afterward, the king of Babylon made an expedition against Jehoiakim; . . . and made his son Jehoiachin king of the country, and of the city; he also took the principal persons in dignity for captives, three thousand in number, and led them away to Babylon. Among whom was the prophet Ezekiel, who was then but young. And this was the end of king Jehoiakim, when he had lived thirty-six years and reigned eleven. But he was succeeded in the kingdom by Jehoiachin, . . ." [See also Ezek. 1:1-3]

* In Jeremiah 52:28 we read: "These are the people whom Nebuchadrezzar took into exile: in the seventh year, three thousand and twenty-three Jews." This "seventh year" may mean the seventh year *after* the year of his victory over Pharaoh Nechoh at Carchemish in 625 B.C.E., for *after* his victory at that place Nebuchadnezzar had all Palestine at his mercy. Telling what followed this, 2 Kings 24:7 says: "Never again did the king of Egypt come out from his land, for the king of Babylon had taken all that happened to belong to the king of Egypt from the torrent valley of Egypt up to the river Euphrates."

Hence, with a special threat to Jerusalem and Judah, the reign of Nebuchadnezzar as king of Babylon might be counted as starting in 624 B.C.E., or the year after his victory over Pharaoh Nechoh at Carchemish. From this standpoint the "seventh year" mentioned in Jeremiah 52:28 would be 618-617 B.C.E., which was also the eleventh year of Jerusalem's king Jehoiakim. But, from when Nebuchadnezzar actually began to reign in Babylon, 618-617 B.C.E. would be the "eighth year" of his reign. (2 Kings 24:12) So, then, it was actually in the eighth year of his reign in Babylon that he took into exile the above-mentioned 3,023 Jews, evidently not counting in their wives and families, numbering thousands.—2 Ki. 24:14-16.

Parallel with the above, the "eighteenth year" of Nebuchadnezzar spoken of in Jeremiah 52:29 would be the "eighteenth year" of his domination over Palestine, but the "nineteenth year" of his entire reign in Babylon, as mentioned in 2 Kings 25:8.

second century after Christ, but whose system of astronomy has long since been exploded. In this we do not go along with such chronologers.

So, at this captivity in 617 B.C.E., the beginning of Judah's desolation had to wait until the eleventh year of the last king of Judah, Zedekiah, who was put under an oath of submission by Nebuchadnezzar.—2 Chron. 36:13; Ezek. 17:12-14.

PROPHETIC CUP OF RAGE SERVED TO BABYLON

Haughty King Jehoiakim had died a disgraceful death. But the obedient priest Jeremiah remained alive to prophesy for Jehovah. In the fourth year of King Zedekiah, or in 614 B.C.E., Jeremiah wrote a prophecy setting out in detail the coming fall of Babylon. It was in contrast to the prophecy made by the false prophet Hananiah to nullify the effect of Jeremiah's prophecy against Jerusalem. (Jer. 28:1-4) In that same year King Zedekiah, with his quartermaster Seraiah, made a visit to Babylon for political reasons, doubtless to reassure the king of Babylon by personally bringing the tribute due to Nebuchadnezzar. At this time it appears that the governor of the city of Babylon was one Nabonidus, whom King Nebuchadnezzar was thinking of marrying to his favorite daughter Nitocris.* Jeremiah took advantage of Zedekiah's visit to have this Seraiah take along the roll containing the prophecy on Babylon's fall and to read it aloud at Babylon. He tells us:

"And Jeremiah proceeded to write in one book all the calamity that would come upon Babylon . . . Furthermore, Jeremiah said to Seraiah: 'As soon as you come to Babylon and actually see her, you must also read aloud all these words. And you must say, "O Jehovah, you yourself have spoken against this place, in order to cut it off so that there may come to be in it no inhabitant, either man or even domestic animal, but that she may become mere desolate wastes to time indefinite." And it must occur that when you will have completed reading this book, you will tie to it a stone, and you must pitch it into the midst of the Euphrates. And you must say, "This is how Babylon will sink down and never rise up because of the calamity that I am bringing in upon her; and they will certainly tire themselves out."' "—Jer. 51:59-64.

From these events in the latter days of the kingdom of Judah, with kings of the line of David sitting on Jehovah's throne at Jerusalem, we learn the lesson: "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) Jerusalem, the city of the great King, that had been so richly blessed by Jehovah God, that had been protected by him, even many years beyond the fall of her sister kingdom of Samaria, had reached a climax in haughtiness and pride, even going so far as to burn the written Word of Jehovah God. After this the entire nation began to decline most rapidly and to stumble seriously to the point of losing her freedom and to come under servitude to a pagan king, with her fall and complete desolation imminent. How this occurred will be discussed in the next succeeding issues of this magazine.

Bible-burning governments, and those who seek to destroy God's Word, the Bible, or who try to keep it from the people by banning it and arresting those who possess the Bible, and persecuting those who believe and proclaim its message, will stumble seriously, and, because of pride and haughtiness against Jehovah, will soon be brought down with a crash to desolation from which they will never be able to recover.

* See the book by G. R. Tabouis entitled "Nebuchadnezzar," and chapter four entitled "The Embassy of Zedekiah," particularly pages 96-99.

● Why did the law given to Moses require that the hand of the witnesses should be first to come upon a person sentenced to death, and does this have any application or lesson for us today?

Concerning those sentenced to death by the court in Israel, Deuteronomy 17:5-7 reads: "... you must stone such one with stones, and such one must die. At the mouth of two witnesses or of three witnesses the one dying should be put to death. . . . 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."

Not only were the judges and older men of the nation responsible to clear out what was bad, but all in Israel were to be zealous for true worship, anxious to see that no reproach was brought upon God's name, that the organization remained clean, avoiding community condemnation. The witnesses must show their zeal by taking the lead in carrying out the judgment. Such zeal was illustrated by the Levites when they acted against their Israelite brothers who practiced calf worship at Sinai; by Phinehas the Levite in executing the Simeonite Zimri at the time 24,000 Israelites died for immorality in connection with Baal of Peor. (Ex. 32:25-29; Num. 25:6-9) Parents were required to bring their stubborn, incorrigible son to the judges, not shielding him from the death sentence. If one became a false prophet or apostate, love of Jehovah God and loyalty to him and his organization came ahead of even the closest natural ties, such as that of a son or a daughter.—Deut. 21:18-21; 13:6-11.

Another principle was involved. It was one thing to bring testimony against a person before the court but quite another thing to be the executioner, actually shedding the person's blood. This would make a witness think very carefully in giving evidence. It would be a very hardened witness who would give false testimony knowing he also had to be first to act to put the man or woman to death.

So today, if wickedness is practiced by anyone in the Christian congregation, the congregation's judicial committee has the responsibility to investigate and disfellowship, to clear away what is bad. But each one in the congregation should be just as zealous for the congregation's cleanness and good standing before Jehovah, even though the guilty one may be as close as a son or a daughter. Each one should be zealous to bear witness to what he knows in the case, not withholding information or evidence because of close ties of family or friendship. He should acquiesce to the judgment of the committee and support its action. —Zech. 13:3.

Also, there is another lesson for us. We should be very careful that we give true, not false or questionable testimony. We should not let prejudice or a preconceived opinion cause us to give false, hasty, careless or inaccurate testimony. We stand accountable to the great Judge, Jehovah God. For we must remember that in God's law to Israel the false witness received the punishment that he had intended for the one against whom he testified falsely. —Deut. 19:18-20.

Thus, from this law given to Israel we can apply to our modern day the principle of being zealous for right, for the pure, clean worship of Jehovah, and also the principle of being truthful, very careful, in giving testimony, knowing that we are before the great Judge Jehovah, who judges us on the words we speak at such a time.—Matt. 12:36, 37.

● Is it proper for a Christian to have a hobby of magical tricks simply for his amusement?

It may be that a person has a hobby of performing tricks that have nothing to do with real magic or demonism. It may be that one simply employs sleight-of-hand tricks or those involving illusions. So if one were merely showing how adroit a person may be with his hands, with no pretense of any magic, there may be no objection to such entertainment. However, whether a Christian will be involved in things of this nature or not is something that should be thoughtfully considered. One might start out performing simple tricks, but this could lead into practices that, knowingly or unwittingly, mimic the magical arts. One might duplicate by trickery real magical feats that are performed by demons, such as levitation, moving objects mysteriously, ectoplasmic materializations, and so forth. Such could lead into involvement with wicked spirit forces be-

cause it is playing at what the demons actually do.

Illustrating the danger of playing at anything that resembles demon activity is the experience of a woman in London. Her experience is described by Nandor Fodor in the book *The Haunted Mind.* This woman was fascinated by magic and hypnotism, and she had an extensive library on magical arts. The report says:

"I had a young boy staying with me who was a good hypnotic subject. I drew a magic circle, put him inside and sent him into hypnotic sleep. Then I commanded him to bring up the Devil! The boy writhed and cried. He was afraid. . . . Nothing happened in the first five hypnotic sessions. But the sixth time something did, and it frightened me out of my senses. In the magic circle a light appeared. Out of a luminous haze two eyes—as big as eggs—looked at me with an awful, penetrating look, a horrible expression. I asked hoarsely what it was. The boy answered—in a totally different voice—'the Evil that you conjured up speaks to you'. . . . I was so scared that I shrieked, 'Go back, never come again! I will not permit you, I don't want you!' The light disappeared with a rushing sound, and things returned to normal. But I was white as chalk and for days afterward I felt that all the strength had gone out of me. The boy felt the same. Four or five times he felt that a power had tried to gain control of him."

Toying with magical practices, even though one may be faking them, is highly dangerous, and is inviting the demons to put in an actual appearance, as they did in the case of a man who put on fake seances, only to discover that sometimes he actually performed mediumistic phenomena.—*Clock Without Hands.*

Sometimes those who perform tricks try to cause others to believe that they are doing something supernatural, magical. Thus they may, in fact, lay themselves open to real difficulty with the demons. Certainly no Christian would want to make any claim to having supernatural powers or leave any impression that he is a practitioner of Babylonian magic, which is condemned by God. (Deut. 18:10, 14) A Christian should also keep in mind that persons who know him and that he is a minister of God might look unfavorably on magiclike tricks; some persons might be stumbled. So the Christian may well find the pursuit of a hobby in so-called "magical" tricks is not advantageous.—Phil. 1:10; 1 Cor. 6:12.

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Jehovah God has provided everlasting good news that is today being proclaimed to all peoples, and it is the privilege of his servants on the earth to share in this proclamation. During October, Jehovah's witnesses will continue to do this by giving brief Bible sermons to the people in their homes, by conducting free home Bible studies with those who manifest interest, and by offering the *Awake!* magazine on a subscription basis; $1 for a year.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 8: "Peace Among Men of Good Will" or Armageddon—Which? ¶1-29. Page 621.

November 15: "Peace Among Men of Good Will" or Armageddon—Which? ¶30-57. Page 627.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 1, 1964
Semimonthly

JERUSALEM—"A BURDENSOME STONE TO ALL THE PEOPLES"

WOLVES IN SHEEP'S COVERING

BE HONEST IN EVERYTHING

BABYLONISH RELIGION BRINGS VIOLENCE AND NATIONAL RUIN

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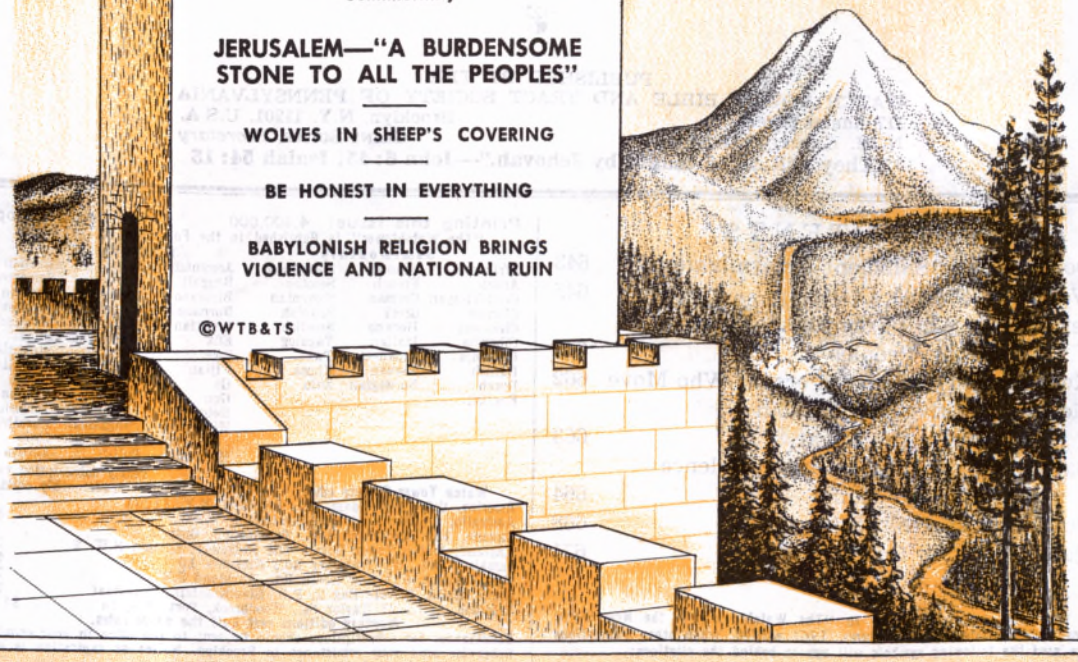

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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DO YOU HAVE SUFFICIENT Determination?

THOUSANDS of Christians were flocking from all over England to attend the "Everlasting Good News" Assembly of Jehovah's Witnesses in London. This promised to be a grand spiritual feast that would help Christians mold their lives in harmony with God's Word, and many were determined to be there. But a problem faced eighty-year-old Mrs. Halsey when she missed the bus that had been arranged to carry her congregation from Great Yarmouth 140 miles to the assembly. What would she do? With firm determination she set out to cycle those 140 miles, and actually covered eighty miles before a bus from another congregation stopped and gave her a ride! With this type of determination marvelous things can be accomplished.

How much determination do you have? When you have assignments to accomplish, goals to reach or responsibilities to discharge, do you persist despite obstacles and against any opposition that may arise? In this life few worthwhile endeavors come easily. You need to have the determination to carry on to the finish if you are to realize success.

It may be that you are seeking employment, or are endeavoring to master a new job. Oftentimes this involves long hours of relentless search, or much patience and intensive study. It is easy to become discouraged and give up; yet if you determinedly persist, with faith in God's promises to provide his servants the means for acquiring daily necessities, in time you will be rewarded with success. (Ps. 37:25; Matt. 6:11, 25-33) Jesus Christ himself emphasized the need for such persistence when he said in his Sermon on the Mount: "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.

While it often takes real determination to provide a household with material sustenance, it also requires determination on the part of parents to give children in that household the disciplining and training they need. The Bible encourages parents to "train up a boy according to the way for him," and then "even when he grows old he will not turn aside from it." (Prov. 22:6) As parents, have you shown the necessary persistence required to form good habits in your children? Do you regularly

read to them from the Bible, inculcating its righteous principles in their minds?

Perhaps you may object that your children simply are too full of energy to sit and listen, that they are interested only in playing and watching television. But could it be that the real problem is your own lack of determination to fulfill your obligation to discipline them? You need persistence. Consider, for example, how one mother whose husband did not appreciate the value of Bible knowledge was able to discipline her three boys.

"When it was stressed that it was the parents' responsibility to see that children had daily Bible instruction, I decided to set aside time for daily Bible reading," she said. "This raised a howl of protest from my boys, ages seven, five and three, as it always seemed to come at their most enjoyable time. After the account of creation they lost interest, and the howls grew louder as I turned off the television every night and announced it was time for Bible reading. Many times I sat with the Bible in one hand and the rod of correction in the other. However, day by day the antagonism eased, and now, three years later, they not only are willing listeners but ask to have the Bible read and take part in reading and even want me to quiz them on what we have read.

"The effects of this habit have truly been far-reaching. Not only are they getting a good knowledge of what is in the Bible, but our family relationships have greatly improved and the need for discipline has lessened. And it has also helped to bring them to the top of their classes at school, the result of the practice of reading aloud and sounding out difficult words." There is no question about it, determination pays off!

Firm determination is especially the need of those who would be pleasing to God by walking in the footsteps of his dear Son, Jesus Christ. It is not easy to be a Christian and to obey Christ's command to "preach, saying, 'The kingdom of the heavens has drawn near.' " (Matt. 10:7) Especially is this true when one is crippled by muscular dystrophy and is confined to a wheelchair. But even with this handicap Lottie Rose of Philadelphia, Pennsylvania, has been able to engage in full-time ministerial service.

She used to make it a habit to speak to every person that came to her home, and in this way was able to place a great deal of Bible literature with visitors. But she was determined to do more. She writes as to how this was possible: "I would arrange to have someone take me to the front door of my house in my wheelchair and whenever anyone passed by I would speak to them. With what result? Well, during one month I placed 120 magazines. Sometimes I spent as many as seven hours a day preaching this way. In all, during one month, I was able to put in 128 preaching hours, had more than forty return visits with persons showing interest and had the wonderful opportunity of feeding three sheeplike persons in regular Bible studies."

Truly, many marvelous works to God's praise can be accomplished if one has sufficient determination to persist despite obstacles and opposition. It requires faith in God and his promises, as Jesus showed when he said: "That expression, 'If you can'! Why, all things can be to one if he has faith." So exercise faith in God. Trust in him for support. Set your mind on his Word and make a firm mental resolve that you will be obedient to his will regardless of the difficulties or troubles that may come. Your very life depends upon whether you have sufficient determination to remain faithful to such a resolve.—Mark 9:23.

Sheep's Covering

Can you detect them? How can you avoid becoming their prey?

DECEPTION caused Eve to become prey to the great Devourer, Satan the Devil. Thereafter her husband and children fell into the clutches of a wolfish god who has robbed them of everything in life that is worthwhile—fear of God, self-respect, genuine love for neighbor and love of the truth. Today, therefore, hypocrisy and treachery are rife. Each worshiper of the true God is required to be wide-awake, alert to the numerous deceptions that continually beset his path.

To his first-century disciples Jesus sounded a warning that applies to us today with even greater force: "Look out that you are not misled; for many will come on the basis of my name, saying, 'I am he [Christ],' and, 'The due time has approached.' Do not go after them." (Luke 21:8) He also admonished: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves." (Matt. 7:15) Watchfulness and caution are therefore essential to avoid becoming prey to greedy, wolfish men.

Just as wolves will cut off their intended victims from the main flock before attacking and devouring, so it might be expected that human wolves would act. So the apostle Paul under inspiration declared: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." And Peter, an apostle of Jesus Christ, also spoke of this peril: "There will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them . . . Also, with covetousness they will exploit you with counterfeit words." Jesus' brother and disciple Jude, in turn, wrote that "certain men have slipped in who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ." The apostle John adds his testimony: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now [about the year 98 C.E.] there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour. They went out from us, but they were not of our sort." —Acts 20:29, 30; 2 Pet. 2:1-3; Jude 4; 1 John 2:18, 19.

The combined testimony of these faithful witnesses pointed to danger from within the ranks of professed Christians. The peril would be not so much from the openly avowed opponents of Christ as from those who would rise up claiming to be Christ or claiming to exercise the rights and prerogatives of Christ as his empowered representatives. Disarmed by an outward show of godliness and by "smooth talk and complimentary speech," many unwary Christians would be seduced into following

'wolves in sheep's covering' and eventually becoming prey to such selfish deceivers. —Rom. 16:18.

HOW TO DETECT THEM

The apostle Paul disclosed two giveaway signs of deception, namely, a twisting of the words of truth and a lack of the spirit of tender affection. Peter speaks of counterfeit words and the promotion of sects, groups following men. Jude intimates that a departure from the high moral standards of the Bible would be a danger signal. John points to a denial of the true relationship existing between the heavenly Father and his Son, Christ Jesus, as another indication of antichristian deception.—1 John 2: 19, 22.

The facts in fulfillment confirmed those timely warnings. Many false Messiahs (Christs) have arisen since the middle of the first century, men who have duped multitudes of Jews. From time to time men have also arisen, up to and including our own time, claiming to be Christ, deceiving gullible persons who professed to be Christians. Then there is the long line of self-styled vicegerents of Christ who have sat upon a throne in Rome and who have promulgated the idea that their church rule was indeed the foretold thousand-year reign of Christ. In effect they were saying: "The due time has approached," and have thereby stifled the expectations of many in a genuine Kingdom rule with blessings for all peoples. Add to this the multitudes of nominal Christians who have placed their own personal ideas and selfish desires ahead of the teaching of Christ, and who have to that extent usurped the position of Christ as the authoritative Teacher of the Christian congregation.

Since Jesus stated, "Really, then, by their fruits you will recognize those men," let us take note of the fruitage of their selfish and wicked operations. (Matt. 7: 20) Promotion of the clergy-laity distinction among nominal Christians paved the way for harsh and autocratic rule of the masses, lacking in tenderness and love. Some denied the virgin birth of Jesus, while others substituted for the clear teaching of God's supremacy the pagan idea of a trinity of coequal gods, whereby they denied the true position of both the Father and the Son. One so-called Christian leader of the second century is reported to have taught that "the way to eternal salvation was open to those souls only which committed all kinds of enormity and wickedness." Bloody and ineffectual Crusades and wars were fought in the name of Christ. Pagan philosophies were freely mixed with teachings of the Bible. Thus nominal Christians in our day have become inheritors of a host of false and twisted teachings, such as the deathless human soul, purgatory, hellfire torments, celibacy, a man-made system of fasts and abstinences from meat, all accompanied by a great relaxation of the moral requirements set forth in God's written Word.

How utterly at variance all these counterfeit teachings with the clear mandate given by Christ to every one of his followers: "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"!* (Matt. 28:19, 20) It surely is vital for each sincere worshiper of God to look well to his beliefs and associations, for the snares and pitfalls that threaten the purity of one's faith today are vastly multiplied.

HOW TO AVOID BECOMING PREY

Since twisted and counterfeit words and lip service to the Holy Scriptures are seen to be the point of departure from what is sound and true, it follows that our protection must be in a strong faith in the writ-

ten Word of God. Tradition will not suffice; nor will some isolated Bible text that is interpreted in such manner as to do violence to the other plain teachings of the Bible. Whatever anyone asks you to accept as truth, be sure to require of him some clear basis for the teaching in Holy Scripture. Even as regards the religious association to which you now adhere, do not hesitate to inquire into the Scriptural foundations for its teachings. All of this means that you must be a diligent student of God's Word. Paul counseled the young man Timothy: "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) So, too, if you have been taught from the Holy Scriptures, continue to study them.

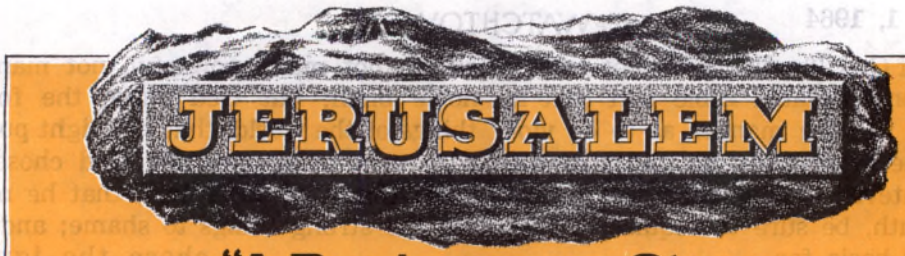
COMING IN THE NEXT ISSUE

- Keeping the Organization of Public Servants Pure, Chaste.
- How the Organization Should View Chasteness.
- Sign of the Kingdom in Power.
- Employment and Your Conscience.

It may be that you have entertained the idea that the older a religious organization, the sounder it must be, or, the larger its following, the more likely it is to have the truth. Age and numbers do not determine truth and error. The world empire of Babylonish religion, which has bequeathed its corruptions to the thousands of modern religious systems, was false and poisonous in its teachings from its very start over 4,000 years ago. In Noah's day the majority of humans were wrong, and again in Jesus' day the majority of the Jews were wrong. You may also have concluded that the religion that appeals to highly educated, rich and influential people must be the true one. Yet the apostle Paul declared: "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.

If you do not want to be exploited by selfish, wolflike men masquerading as sheeplike Christians, men who suavely discourage you from making a thorough study of God's Word, why not associate with those who demonstrate a deep love for the written Word, and who are regularly studying it and applying its precepts in their lives? Shun the company of those who have dethroned Christ Jesus in their lives and set up in his place their own imperfect opinions. The fruits of your own beliefs need to be examined often, for they should harmonize with the attitudes and actions of your Master, Christ Jesus. "Keep testing whether you are in the faith, keep proving what you yourselves are," is the advice of the Scriptures.—2 Cor. 13:5.

You do not want to become prey to unscrupulous men who will only use you for the advancement of their own power and position, and without any regard for your eternal welfare and happiness. So check the credentials of those who come on the basis of Christ's name, or who claim to be Christian teachers, and, if they do not prove to be authentic, then by all means obey the Lord's warning: "Do not go after them." Rather, seek the safety of the true flock of God's sheep.



—"A Burdensome Stone to All the Peoples"

OUTSTANDING on the international scene today is the ancient city of Jerusalem. It is of burning interest to three of the largest religious organizations of the world of mankind, namely, to Mohammedanism, to Christendom and to Jewry. Events of historical importance to all these religious organizations have taken place at this city. Many spots inside and close by the city are considered sacred and are marked by a religious building or otherwise. That is why the city is divided today, the older but smaller part belonging to the Mohammedan nation of Jordan, and the newer but larger part belonging to the Jewish Republic of Israel.

[2] Since World War II there has been much dangerous international and interreligious difficulty over Jerusalem. Having all this in mind, someone may ask: 'Is this a modern fulfillment of what Zechariah, an Israelite prophet, wrote in the sixth century before our Common Era regarding this city?'

[3] Here is what Zechariah the son of Berechiah the son of Iddo wrote at a time when the holy city was an entirely Jewish city: " 'The word of Jehovah concerning Israel,' is the utterance of Jehovah, the One who is stretching out the heavens and laying the foundation of the earth and forming the spirit of man inside him. 'Here I am making Jerusalem a bowl causing reeling to all the peoples round about; and also against Judah he will come to be in the siege, even against Jerusalem. And it must occur in that day that I shall make Jerusalem a burdensome stone to all the peoples. All those lifting it will without fail get severe scratches for themselves; and against her all the nations of the earth will certainly be gathered.' "—Zech. 12:1-3.

[4] The answer to the question is No! The earthly Jerusalem with which Bible prophecy has to do passed out of existence in the year 70 of our Common Era. In that year the Roman legions under General Titus destroyed the city after a horrible slaughter of the Jews. For sixty years the city lay desolate. After that, when a city was built on that once holy spot, it was built, not by Jews or Israelites, but by pagan Romans. It was in the year 130 that the Roman Emperor Hadrian visited the ruins and ordered a city to be built there. It came to be called Aelia Capitolina, and on

1. Why has ancient Jerusalem been outstanding on the international scene recently?
2. In view of the difficulty about the ancient city, what question may someone ask?
3. What did the prophet Zechariah write, as referred to by the questioner?

"And it must occur in that day that I shall make Jerusalem a burdensome stone to all the peoples."—Zech. 12:3.

4. What is the right answer to the question, and what is the basis for such an answer?

the former temple area a sanctuary was built to the pagan god Jupiter.

5 In the early part of the fourth century Emperor Constantine put on an appearance of becoming a Christian. So Jerusalem, then under Roman control, was given a Christian status. But in 637 C.E. this Jerusalem fell before the Moslems. Later, in 1099 C.E. the Crusaders of Christendom took over the city. On the matter of how the Jews fared in this, *The New Jewish Encyclopedia* of 1962 (page 237) says: "After the Moslem conquest, Jews were permitted to settle in Jerusalem, but the entire Jewish community was wiped out during the expeditions of the Crusaders." In the year 1187 Jerusalem fell again before the Moslems, who held the city until the armies of Great Britain took it away in 1917 during World War I. It was in 1948 that the Old City of Jerusalem was cleared of all Jews, after the Jewish garrison in the Old City surrendered to the Moslems on May 28.

6 Now, as regards the prophecy of Zechariah 12:1-3, back in the year 70, when the Roman legions surrounded the rebellious city of Jerusalem and wiped it out of existence, that prophecy certainly was not fulfilled. Such destruction of ancient Jerusalem by the Roman armies had been foretold by another prophet of Jehovah God, namely, Jesus Christ. According to Jesus' own statement Jehovah God had abandoned Jerusalem's house of worship, its temple, and so God did not defend the antichristian city in that year 70. He let it be razed to the ground. God had another Jerusalem in existence at that time, and no Roman armies could destroy it. The Christian apostle Paul called attention to this other Jerusalem even before the earthly Jerusalem was wiped out. When writing to Christians in Asia Minor, Paul spoke of Sarah the true wife of the patriarch Abraham and Hagar his Egyptian concubine, and made this comparison:

7 "Now this Hagar means Sinai, a mountain in Arabia [where the Ten Commandments were given], and she corresponds with the Jerusalem today, for she is in slavery with her children [her Jewish citizens]. But the Jerusalem above is free, and she is our mother. Wherefore, brothers, we are children, not of a servant girl, but of the free woman."—Gal. 4:25, 26, 31.

8 This other Jerusalem, this "Jerusalem above," was referred to in another letter written years before the Romans destroyed earthly Jerusalem in 70 C.E. This letter was addressed to Hebrews who had become Christians and said to them: "You have not approached that [Mount Sinai] which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest [when the Ten Commandments were given there], . . . But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, . . . and God the Judge of all, . . . and Jesus the mediator of a new covenant."—Heb. 12:18-24.

9 Later on, in a miraculous vision, the Christian apostle John saw the sacrificial Lamb of God, Jesus Christ, standing on the heavenly Mount Zion, and with him there were the 144,000 faithful followers who follow him even to their death. (Rev. 14:1-5; 7:4-8) So, then, the Christians were approaching something heavenly, something that the Romans could never destroy. Consequently, when the Roman legions did destroy the rebellious, anti-

5. What changes of aspect and ownership did Jerusalem experience from the days of Emperor Constantine the Great down till now?

6, 7. (a) Jerusalem's destruction in 70 C.E. fulfilled God's prophecy by whom, and why could God let earthly Jerusalem be destroyed then? (b) What comparison does the apostle Paul make of the two Jerusalems?

8. How was this other Jerusalem referred to in the letter written to the Christianized Hebrews?

9. On what did the apostle John in vision see Jesus Christ and his followers standing, and what kept existing there after 70 C.E.?

christian Jerusalem on earth, God's heavenly Jerusalem on the heavenly Mount Zion kept on existing and serving as the faithful organization of God.

10 Well, then, if the apostle Paul and the apostle John did not concern themselves about any earthly city named Jerusalem and its politics, why should we do so today, if we are true Christians? Why should we join Emperor Constantine the Great in considering the pagan city built on the site of the destroyed Jerusalem as a place of sacred Christian history and as something to be cherished religiously? Why should we regard the Church of the Holy Sepulcher, which Constantine built in the city, as a holy place or a shrine for Christians? We should not do so. Like Paul and John, we keep in mind the heavenly Jerusalem and the heavenly Zion, to which we are approaching. Hence we cannot regard the earthly Jerusalem of today as our religious capital, nor can we follow the religious theory that, after the year 70 C.E., the religious capital was transferred from earthly Jerusalem to Rome, the destroyer of Jerusalem.

THE JERUSALEM OF THE FULFILLMENT

11 In harmony with the above, intelligent Christians of today cannot view Jerusalem in the Middle East as the city upon which the prophecy of Zechariah 12:2, 3 is to be fulfilled. She is not the city that Jehovah causes to be a bowl from which all the peoples round about go drinking and reeling. She is not the Jerusalem that Jehovah makes "a burdensome stone to all the peoples," so that, if they try to lift it out of the way, they get scratched very badly. Earthly Jerusalem today does not represent anything divine, deserving to be spared destruction. God did not spare the Jerusalem of Jesus' day from destruction. Why, then, should the present-day walled city of Jerusalem and the unwalled Jerusalem be spared from destruction in the "war of the great day of God the Almighty" at Armageddon? (Rev. 16:14-16) It will not be spared. It is not the city that Jehovah God means when he speaks, in Zechariah 12:8, about being a "defense around the inhabitants of Jerusalem." Who inhabit earthly Jerusalem today?

12 In the prophecy of Isaiah 28:16 Jehovah God made this promise: "Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation. No one exercising faith will get panicky." Was the earthly Jerusalem the city in which Jehovah God fulfilled that promise? Not at all!

13 This prophecy of Isaiah 28:16 is quoted by the apostle Paul in his letter to the Roman Christians, and in his argument he does not apply it to the doomed earthly Jerusalem of his day. Right ahead of quoting Isaiah's prophecy Paul says: "Israel, although pursuing a law of righteousness, did not attain to the law. For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the 'stone of stumbling.' " Then Paul quotes from Isaiah, saying: "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. 9:31-33.

14 The Jews of Israel did not exercise faith in Jesus Christ as being God's Son and the promised Messiah. They stumbled over him as over a stone. So they handed him over to the Romans to be nailed to a stake. Rejecting him, they were disappoint-

10. Why, then, can we not regard the earthly Jerusalem of today as our religious capital?
11. In what ways will earthly Jerusalem of today not fulfill the prophecy of Zechariah 12:2, 3, and will it be spared from destruction?
12, 13. (a) Was the prophecy of Isaiah 28:16 fulfilled in earthly Jerusalem? (b) How does Paul provide the correct answer in Romans 9:31-33?
14, 15. (a) To whom, then, was the apostle Paul applying Isaiah 28:16, and why? (b) How did God lay the symbolic precious cornerstone there?

ed in all their hopes. It is evident, therefore, that the apostle Paul was applying the prophecy of Isaiah 28:16 to the heavenly Jerusalem.

15 In the heavenly Zion or Jerusalem Almighty God Jehovah laid his martyred Son Jesus Christ by raising him from the dead on the third day and by exalting him to heaven to be the Chief One in God's heavenly organization, that is, in the heavenly Zion or Jerusalem. There the resurrected Jesus Christ was seated at God's right hand.—Ps. 110:1, 2; Acts 2:22-36; Heb. 10:12, 13.

16 To those who then believed in Jesus Christ as being the prophetic Stone of Isaiah 28:16 the apostle Peter wrote: "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.' These are stumbling because they are disobedient to the word. To this very end they were also appointed. But 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: 7-10) Thus the Jewish disbelievers were cast away, and the believers in that Stone became God's people. Hence God let earthly Jerusalem be destroyed in 70 C.E. The heavenly Zion or Jerusalem in which he had laid the Stone remained.

17 The resurrected Jesus Christ was that royal Stone that Jehovah God laid in the heavenly city as a sure Foundation, in the year 33 C.E. There, at God's right hand, Jesus Christ had to wait until, as Jehovah God said in Psalm 110:1, 2, "I place your enemies as a stool for your feet." The time of waiting at God's right hand would end with the end of the Gentile Times in the year 1914 C.E., at which time Jehovah God would send the rod of Christ's strength out of the heavenly Zion or Jerusalem, saying: "Go subduing in the midst of your enemies." Who would those enemies be? All the earthly nations who oppose God's heavenly kingdom as exercised through his enthroned Son Jesus Christ. As they are the enemies of the royal Stone laid in the heavenly Zion or Jerusalem, they are also the enemies of that heavenly city. The royal Stone Jesus Christ and the heavenly Jerusalem are inseparably linked with each other. In this connection the term Jerusalem has reference more to the capital part of God's universal organization and hence includes no angels.

18 Not all nations of today are hostile to earthly Jerusalem, but all are hostile to the heavenly Jerusalem. How, then, does God make the invisible heavenly Jerusalem a bowl causing reeling and a burdensome stone causing lacerations to the peoples of all these earthly nations? When does he do this? And why?

19 He would do it after the year 1914 of our Common Era, a year of universal importance. It was in that year that the time for the royal Stone Jesus Christ to wait at God's right hand ended. Why? Because in the seventh Jewish lunar month of that year, or about October 1, 1914, the "times of the Gentiles" ended.—Luke 21:24, *AV*.

20 Long previous, in the year 607 B.C.E., the Gentile world power of Babylon had overturned God's kingdom at earthly Jerusalem, and a succession of world powers

16. According to the apostle Peter, what happened to the Jews who rejected the Stone, but what happened to the believers in the Stone?

17. (a) Till when did Jesus Christ wait in the heavenly Jerusalem, and what command was then given to him? (b) To whom are the earthly nations enemies?

18, 19. When does Jehovah make the heavenly Jerusalem a bowl causing reeling and a burdensome stone, and to whom?

20. Down to the year 1914, how had God not interfered with the nations, but how did he begin to do so in 1914?

followed Babylon in exercising political control of all the earth. During all those 2,520 years Jehovah God did not interfere with those nations by setting up again a kingdom in the hands of a royal descendant of King David. But in 1914 the time came for God to do so, at the end of the Gentile Times for domination of all the earth. Then he put in power the royal Stone that had been laid in the heavenly Zion or Jerusalem in the year 33 C.E., namely, Jesus Christ the Son of David.

21 Thus God's kingdom in the royal line of David was reborn, not in earthly Jerusalem, which was then under Turkish control, but in heavenly Jerusalem. At that time the big question was, Were the nations, both those inside Christendom and those outside, willing to submit to God's newborn kingdom in which Jesus Christ the "Son of David" sat ruling at the heavenly Zion or Jerusalem?

22 In the year 1914 earthly Jerusalem in the Middle East became involved in an international war over world domination, for Jerusalem was then a part of the Turkish Empire. On October 30, 1914, the Allied nations began declaring war on Turkey, as it was then siding with the German Empire and the Austro-Hungarian Empire. On November 5, 1914, Great Britain declared war on Turkey. Thus it came about that on December 9, 1917, the British armies under General Allenby captured earthly Jerusalem, thereby bringing this city under the control of Christendom. Later the British were given the mandate over Palestine by the League of Nations, and the British held this till it ended at 12:01 a.m. of May 15, 1948. After that the Arabs and Jews fought for possession of the Old City. The Arabs won out and the Jews were expelled. All this time none of those nations had heavenly Jerusalem and its King in mind.

23 Well, then, were the nations that engaged in World War I really against the heavenly Zion and the kingdom of God's Son Jesus Christ now reigning in her? Yes! They fought to determine which political bloc of nations should hold the leading place in the Gentile domination of all the earth. They ignored and trampled upon the right of heavenly Jerusalem's King to rule all the earth. Our preaching such a thing angered those nations. (Rev. 11:15-18) In this way they revealed their opposition to God's kingdom and its King Jesus Christ. They betrayed their anger by becoming angry with true Christians who recognized the beginning of the heavenly kingdom of Jesus Christ and who submitted themselves to its right to rule all the earth. Who were such true Christians?

24 They were the earthly ambassadors of the heavenly kingdom. These were imitating the apostle Paul, who said: "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. 5:19, 20.

25 The Kingdom ambassadors were proclaiming that the Gentile Times had ended in 1914 and that the outbreak of World War I with all the horrible things accompanying it was the foretold proof that those "appointed times of the nations" had ended then. They were proclaiming that the nations not submitting to God's estab-

21. Where was God's kingdom thus reborn, and what was the big question at that time?
22. How did earthly Jerusalem become involved in World War I, and how did control of the Old City shift down till 1948?
23. How did the nations who engaged in World War I really prove to be against the heavenly Jerusalem?
24. Who were such true Christians against whom the nations became angry?
25. During World War I, what were those Kingdom ambassadors proclaiming, and what were they calling upon the people to do?

lished kingdom would be destroyed in the approaching battle of Armageddon. They called upon the people to turn peacefully to God's kingdom through Christ, for the people doing so would escape from being destroyed by God's King now enthroned in the heavenly Jerusalem.

[26] Recorded history informs us that foremost among those Christians who were thus acting as ambassadors for God's established kingdom during the years 1914-1916 was a fully dedicated, baptized Christian named Charles Taze Russell. He was then president of the Watch Tower Bible & Tract Society with its headquarters in Brooklyn, New York. Christians who associated with this Mr. Russell in proclaiming the end of the Gentile Times and the full establishment of God's kingdom in the heavens were reproachfully called "Russellites" by their enemies. They continued to be called such even after Russell died on October 31, 1916, after which Joseph F. Rutherford became president of the Watch Tower Bible & Tract Society and the foremost spokesman for these international Christian Bible students. At that time the religious clergymen of Christendom actively joined in supporting both sides in World War I in the enormous spilling of blood. However, the Kingdom ambassadors conscientiously refused to be combatants in the international war over political world domination. For this they became objects of hatred among all the nations, as Matthew 24:9 had foretold.

[27] In the World War year of 1917 the Watchtower Bible & Tract Society under President Rutherford published *The Finished Mystery,* a book giving an explanation of the Bible prophecies of Ezekiel and Revelation. The following year, on February 24, at Los Angeles, California, President Rutherford first delivered his famous speech on the electrifying subject "The World Has Ended—Millions Now Living May Never Die." Not many months later, on June 21, 1918, Rutherford and seven of his Christian associates in the Bible Society were sentenced in Federal Court, under the law against espionage and sedition, to twenty years of imprisonment on each of four counts, these four terms to run concurrently. On Independence Day, July 4, 1918, these eight sentenced representatives of the Bible Society were transferred from Long Island City prison, New York, to the Federal penitentiary in Atlanta, Georgia.

[28] This proved to be an attack on Christian men. But it was more than that. It was an attack upon the heavenly kingdom of God for which these men were ambassadors. Who was behind this attack? Was it Moslems? Or Hindus? Or Buddhists? Or Confucianists? For our answer we go to a book published in 1933 by a degreed Doctor of Philosophy* of the Department of Sociology of the University of Pennsylvania. The book is entitled "Preachers Present Arms." In its chapter 10 on "Groups of Irreconcilables" it says, pages 183-185:

[29] "An analysis of the whole case leads to the conclusion that the churches and the clergy were originally behind the movement to stamp out the Russellites. In Canada, in February, 1918, the ministers began a systematic campaign against them and their publications, particularly *The Finished Mystery.* According to the Winnipeg *Tribune,* the attention of the attorney general had been called to the Russellites, and the suppression of their book was believed

26. Who was then foremost among those Christian ambassadors, and why did they become objects of hatred among all the nations?

27. What notable book was published in 1917, what notable lecture first given in 1918, and what legal matters developed in 1918 regarding eight prominent men of the Bible Society?

* Ray H. Abrams, Ph.D., his publisher being the Round Table Press, Inc., New York, N.Y.

28-30. (a) Against what was this treatment of Christian men really an attack? (b) According to the book *Preachers Present Arms,* who was behind this attack?

to have been directly brought about by the 'representations of the clergy.'

30 "In Worcester, Massachusetts, B. F. Wayland called upon the authorities to arrest the International Bible Students and prevent them from meeting in their halls. Following this and similar pleas by the hierarchy of the orthodox churches, the Russellites began to be arrested in various centers.

31 "When the news of the twenty-year sentences reached the editors of the religious press, practically every one of those publications great and small, rejoiced over the event. I have been unable to discover any words of sympathy in any of the orthodox religious journals. 'There can be no question,' concluded Upton Sinclair, that 'the persecution . . . sprang in part from the fact that they had won the hatred of "orthodox" religious bodies.' What the combined efforts of the churches had failed to do the government now seemed to have succeeded in accomplishing for them—the crushing of these 'prophets of Baal' forever. . . .

32 "One year later, after the condemned men had spent the twelve months in the Federal Penitentiary at Atlanta, the Court of Appeals reversed the decision and the men were free. This verdict was greeted with silence in the churches. . . .

33 " . . . Long-lived religious quarrels and hatreds, which did not receive any consideration in the courts in time of peace, now found their way into the courtroom under the spell of war-time hysteria."

A "BOWL CAUSING REELING"

34 The persecution against those dedicated Christians during World War I apparently reached a climax in the above-mentioned imprisonment of topmost representatives of the Kingdom ambassadors. It affected very much the witnessing to God's established kingdom by those Christian Bible Students. Here apparently the prophecy of Revelation 11:7-19 was realized, that the symbolic "two witnesses" of God were killed by the political "wild beast" that had ascended out of the abyss. Truly at the death of the "two witnesses" the people dwelling on the earth rejoiced and celebrated and left what was left of the "two witnesses" lying exposed to public shame.

35 In the prophetic parable of the sheep and the goats Jesus Christ as King lays down the rule: "To the extent that you did it to one of the least of these my brothers, you did it to me." (Matt. 25:40) When the Jewish Pharisee, Saul of Tarsus, was persecuting the Jewish Christians, the resurrected Jesus Christ miraculously appeared to him and applied this rule of judging and said: "Saul, Saul, why are you persecuting me?" (Acts 9:4; Phil. 3:4-6) Similarly, during World War I, when men persecuted and opposed the Christian ambassadors of God's kingdom, they were persecuting and opposing Jesus Christ, the royal Stone who had been laid in the heavenly Zion or Jerusalem. This violent opposition, however, was not to be without its consequences for the persecutors.

36 Long ago, in Zechariah 12:1-3, Jehovah God had warned the peoples of the nations not to tamper with his heavenly Jerusalem and its King of the royal house of David and of the tribe of Judah. If they did such tampering, they would do so with hurt to themselves. Jehovah the Creator

31. How did the religious clergy react to the sentencing of these Christians to prison, and what had the government apparently accomplished for the clergy?
32. How did the clergy react to the later release of those Christians?
33. Under spell of wartime hysteria, what matters did legal courts see good to take up?
34. What did such a climax to the religious persecution affect, and what prophecy in Revelation about God's witnesses was thus realized?
35. Whom, really, were men persecuting by persecuting the Kingdom ambassadors during World War I, and according to what rule laid down by Jesus Christ?
36. Against what course of action had Jehovah God warned the nations in Zechariah 12:2, 3?

said: "Here I am making Jerusalem a bowl causing reeling to all the peoples round about; and also against Judah he will come to be in the siege, even against Jerusalem. And it must occur in that day that I shall make Jerusalem a burdensome stone to all the peoples. All those lifting it will without fail get severe scratches for themselves; and against her all the nations of the earth will certainly be gathered."

37 Against whom did this prophecy say the siege would be? Not just against the capital city Jerusalem, but also against Judah. In the days of the prophet Zechariah Judah was the land over which the rebuilt Jerusalem ruled. The people of Judah were the subjects of Jerusalem and its royal house of David's family line.

38 In our day the land of Judah against which the siege foretold by Zechariah 12:2 is carried on is held by the spiritual Judeans, the spiritual ambassadors of the heavenly Jerusalem. A remnant of these spiritual Jews, some thousands of them, still remains in the earth. Remember that, in Romans 2:28, 29, the apostle Paul says that a person is not a Jew or Judean who is one outwardly in his circumcised flesh. The real Jew or Judean is the person who is such on the inside, with a circumcised heart. Each one of the remnant is such.

39 As Hebrews 12:22 states it, the remnant have approached a Mount Zion more exalted than the earthly one, on which is the "city of the living God, heavenly Jerusalem." When those in this remnant finish their earthly career as ambassadors substituting for Christ, they will be joined with the Lamb of God, Jesus Christ, now reigning in heavenly glory on Mount Zion. (Rev. 14:1-3) So by besieging this remnant, the enemy peoples are also in effect besieging the heavenly Jerusalem or Mount Zion. They are trying to block Christ's rule over all the earth and its inhabitants.

40 This devilish activity against the peaceful ambassadors of God's kingdom was foreshown in prophetic picture in chapter twelve of the Revelation to the apostle John. Chapter twelve pictures the heavenly Jerusalem, God's organization, as a woman made radiant with heavenly light. As God's woman or wife, she gives birth to a son. The son is snatched from the jaws of the fiery Dragon, Satan the Devil, and is caught away to the woman's husband, God, and is seated on God's throne. This foils the Dragon's scheme. A war in heaven follows this birth and enthronement of God's kingdom with Christ in royal authority. The Dragon and his demon angels are whipped and cast out of heaven and down to our earth. A triumphant cry rings through heaven, saying: "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!" (Rev. 12:1-10) Thus the son of the heavenly Jerusalem is shown to be God's kingdom with Jesus Christ as acting King.

41 The heavenly Jerusalem has other offspring or seed. These are yet down on the earth. So what does the Dragon, Satan the Devil, do, now that he has been cast down to the earth? Up in heaven he could not devour heavenly Jerusalem's son who was caught away to God's throne. So at the earth he tries to devour the rest of her offspring or seed. By persecuting them and fighting against their Christian work he persecutes their mother, God's woman, the heavenly Jerusalem. Revelation 12:17 de-

37, 38. (a) According to Zechariah's prophecy, against whom was the siege to be? (b) In our day who are the Judeans meant in Zechariah's prophecy?

39. With whom will this remnant at last be joined, and so a siege against them is in effect a siege against whom?

40, 41. (a) In Revelation, chapter twelve, this devilish activity against Kingdom ambassadors is seen in connection with what birth and what war? (b) What other offspring does the heavenly Jerusalem have, and what does the ousted Satan the Devil do toward them?

scribes this, saying: "The dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." Such remaining ones of the offspring of the heavenly Jerusalem must today bear witness to Jesus as being the reigning King whom God enthroned.

42 How, though, does the invisible, spiritual Dragon, Satan the Devil, wage war upon these ambassadors of the newborn Kingdom? By using the earthly, visible kingdoms of this world, of which he is the god. (2 Cor. 4:4) The Dragon can use these worldly kingdoms to pass laws against the Kingdom ambassadors in order to stop them.

43 During World War I these Kingdom ambassadors had a temporary setback. But in the spring of 1919 they reappeared on the earthly scene of activity, after the president of the Watch Tower Bible & Tract Society and his seven fellow prisoners were released from the Federal penitentiary of Atlanta, Georgia, never to return there. Ever since then the abased Dragon has waged war upon them. He has been the unseen instigator behind the persecution carried on by the worldly nations. These Kingdom witnesses were under Christ's command recorded in Matthew 24:14 to preach this good news of the kingdom of God in all the inhabited earth for a witness to all the nations. When they arose to this work, their reappearance was frustrating to the Dragon, yes, and to all the worldly nations lying under the power of that wicked one. It was like their resurrection from the dead, like a rising from international disgrace to heavenly honors. This is exactly how it was pictured in the Revelation to John. He tells us this about the "two witnesses":

44 "And after the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them. And they heard a loud voice out of heaven say to them: 'Come on up here.' And they went up into heaven in the cloud, and their enemies beheld them."—Rev. 11:11, 12. Compare with this Revelation 9:1-6.

JUST HURTING THEMSELVES

45 The spiritual resurrected Kingdom ambassadors are really spiritual Jews or Judeans, who have not yet entered into the heavenly kingdom, in the heavenly Jerusalem. As they are yet on earth and are exposed to the Devil's warfare by means of his earthly governments, they are outside the heavenly Jerusalem and thus are tenting in the field outside her walls. From this standpoint Zechariah 12:7 prophetically says: "And Jehovah will certainly save the tents of Judah first, to the end that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not become too great over Judah." —Compare 2 Samuel 11:11.

46 Naturally, those tenting out in the open fields of the territory of Judah are the first ones whom the enemy can reach. Hence they need salvation first. The beauty of salvation by Jehovah needs to be seen to be upon these tenters also, and this first. The spiritual nation as a whole is involved, and not just the capital city and the royal family there. Jehovah's salvation of the tents of the spiritual Judeans first makes the enemy realize that the Judean remnant of Kingdom ambassadors are of value in God's estimation, more so than

42. By what means does the invisible Dragon wage war upon these Kingdom ambassadors on earth?
43, 44. (a) How did the reappearance of the Kingdom ambassadors in 1919 affect their enemies? (b) How was this pictured in the Revelation to John?
45. In what condition with relation to the heavenly Jerusalem are the spiritual Judeans pictured in Zechariah 12:7?
46. Why are those spiritual "tents of Judah" saved first, and what is the enemy made to realize thereby?

the scornful enemy had thought. Thus the enemy is forced to appreciate that the remnant are just as precious to Jehovah God and just as deserving of his salvation as are the other members of the spiritual Israel who are already glorified with the reigning King Jesus Christ in the heavenly kingdom.

47 The remnant yet on earth will share in the beauty of salvation along with the heavenly Jerusalem and with her King of the "house of David" and all his joint heirs. The Kingdom will not leave out of account this faithful remnant yet on earth. They too must be made joint heirs in the Kingdom in order for the Kingdom's royal family to be complete according to the purpose of Jehovah God. Thus, although Jesus Christ is God's appointed Head of the heavenly royal family, he shares his heavenly glory with joint heirs. (John 17: 22-24) The final glory of the whole royal family will be rightly balanced or adjusted for *all* its members. In this way the beauty of the house of the Greater David and the beauty of the inhabitants of the heavenly Jerusalem (his joint heirs) will not be too great over that of the remnant of spiritual Judeans yet on earth under siege.

48 The nations of this earth besiege the heavenly Jerusalem and her royal "house of David" in that they lay siege to the remnant of her Kingdom ambassadors. By doing this they only hurt themselves. They get an experience that sends them reeling. Yes, they come away all cut up. They have to settle with God whenever, in their malice, they touch the interests of God's kingdom and the interests of God's Kingdom ambassadors. Even now before the battle of Armageddon breaks out, they are made to know this in a preliminary sense.

47. What is the "beauty" that must be also upon the remnant of spiritual Judeans yet on earth, and why may they not be left out of account?

48. By laying siege against God's royal interests, how do the enemies affect themselves, and why?

49 The nations have much glee at the time that they persecute the Kingdom ambassadors and despoil them. But this brings them no lasting satisfaction and no final triumph. In the heavenly Zion or Jerusalem the royal Stone Jesus Christ has been firmly laid, and so when they gather around the Kingdom ambassadors as around a community drinking cup and expect to drink the tastiest wine, they do drink something. But what a drink! It gives them no lasting pleasure and no sense of complacency. Instead, they are sent reeling with a dizziness that deprives them of their knowing what to do next or where to go. This reaction makes their fall certain.

50 Here are a number of warning illustrations of backfire and boomeranging of matters taken from true life. The prophet Zechariah completed his book of prophecy in 519 B.C.E. About forty-five years after this the Amalekite Haman was prime minister of the Persian Empire. He caused an unchangeable law to be enacted against Jehovah's people throughout the empire's one hundred and twenty-seven provinces, including Jerusalem rebuilt. According to this law all of Jehovah's people were to be massacred on the thirteenth day of the month Adar in the year 474 B.C.E. For a time Haman gloried in his spite work against Jehovah's people, and then reverses began to come. His wife forewarned him: "If it is from the seed of the Jews that Mordecai is before whom you have started to fall, you will not prevail against him, but you will without fail fall before him." (Esther 6:13) Haman had gloried over his political and legal triumph over Jehovah's people, including Jerusalem. Suddenly his joy was turned to chagrin

49. How do the enemies gather as around a community drinking cup, and how does what they drink affect them?

50. What warning illustration of the boomeranging of matters was given in the days of Mordecai the Jew?

when he himself was hanged on the very gallows that he had prepared for the Jew Mordecai. Later, on the fatal day, Jehovah's people defended themselves with imperial authority and slaughtered their enemies who dared to act on Haman's law. As a climax Haman's ten sons were hanged on the scaffold that their own father had built to hang one of Jehovah's hated people.

51 Years before that, some Babylonian soldiers threw the faithful Shadrach, Meshach and Abednego into the fiery furnace for refusing to bow down in worship before the idolatrous golden image set up by King Nebuchadnezzar. But the Babylonian soldiers were themselves burned to death by the furnace flames, whereas the three faithful worshipers of Jehovah God came out alive.—Dan. 3:21-27.

52 Years later, their close friend, Daniel the prophet, was thrown into the lions' den for refusing to stop praying daily to Jehovah God. Political schemers had forced through a law to make Daniel a criminal for keeping up his worship of Jehovah. Next day Daniel was taken out alive, unhurt, but the schemers themselves were thrown to the lions and were devoured. —Dan. 6:1-24.

53 In the year 33 of our Common Era Jesus Christ was put to death at the urging of Jerusalem's religious leaders, who cried out: "We have no king but Caesar." By accomplishing his death at Roman hands the enemies thought they had forever silenced the preaching work of Jesus' devoted followers. But on the third day after Jesus' death God raised him from the dead. Then Jesus commanded his followers to take up preaching again, not only in Jerusalem and Judea but in all the inhabited earth, everywhere making disciples for Jesus from people of all the nations.—Matt. 28:19, 20; 24:14.

54 Because the apostles of the resurrected Jesus obeyed him and preached openly in the temple, the religious authorities of Jerusalem objected. They jailed the apostles, but God's angel let them out by night and told them to go back and resume preaching in the temple. Arrested and brought before the religious Supreme Court, they explained their not stopping preaching by saying: "We must obey God as ruler rather than men. . . . And we are witnesses of these matters, and so is the holy spirit, which God has given to those obeying him as ruler." Reeling back at this insuperable defense, the Court judges took counsel and then followed Gamaliel's advice: "Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." (Acts 5:17-39) Despite persecution, the Christian congregation continued in Jerusalem. Only when Jerusalem's destruction by the Romans in the year 70 approached did the Christian congregation flee from the city beforehand. The fighters against God again lost, badly cut up!

55 However, let us come down now to our own days. The Dragon, Satan the Devil, has egged on the peoples of the nations to war against the anointed ambassadors of God's established kingdom. In 1931 these Kingdom ambassadors began identifying themselves by the name "Jehovah's witnesses." The religious systems of Christendom have despised this name and continue calling us the "false witnesses of Jehovah."

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51. What warning illustration was given at the time that King Nebuchadnezzar of Babylon set up his golden image?

52. What illustration was given at the time that the prophet Daniel refused to stop praying to his God?

53. What illustration was given at the end of Jesus' first presence on earth in 33 C.E.?

54. What illustration was given in the days of the twelve apostles down till Jerusalem was destroyed in 70 C.E.?

55. How do the religious systems of Christendom refer to Jehovah's Christian witnesses, and how did Hitler lose in his fight against their God?

After World War I Satan the Devil raised up political dictators to stamp out the witnesses in various nations. In 1934 there was worldwide protest made against Hitler's diabolical persecution of Jehovah's witnesses. In Berlin, Germany, Dr. Wilhelm Frick, the Minister of the Interior, in irritation at the protest, said to the dictator: "If the Bible Students do not immediately get in line we will act against them using the strongest means." Thereupon Hitler screamed: "This brood will be exterminated in Germany." But Hitler just made trouble for himself. He lost his fight against God. Today Jehovah's witnesses continue openly meeting and preaching in West Germany. Even in Communist East Germany Jehovah's witnesses faithfully carry on, but underground.

[56] In Communist Russia dictator after dictator has taken control. Jehovah's witnesses, being declared outlaws in Russia and its Communist satellites, have gone underground. At the risk of life and freedom they choose to obey God rather than men. In 1956-1957, by Resolutions adopted at large district assemblies in free countries around the globe, they related to the prime minister instances of Communist Russia's persecution. They asked for the situation of Jehovah's witnesses to be reconsidered on the basis of freedom of religion. What was Dictator Khrushchev's answer? A stepping up of the persecution.* Yet reports successfully get out of Russia to prove that Jehovah's witnesses are very much alive underground, to the great concern of the Communist fighters against God. In this fight they are the ones to get hurt, not God nor Jerusalem above.

[57] Even in lands called democratic, governments and peoples have besieged Jehovah's witnesses to break down their Christian integrity. Communities have framed mischief against them by law, causing them to be haled before courts of law and jailed, with the aim of stopping our preaching of God's kingdom from house to house.

[58] Such attempts at misapplying the law have failed. Because we decline to break our Christian neutrality toward the mortal conflicts of this world, our meeting places and public assemblies have been mobbed. In 1940 the United States Supreme Court by a vote of 8 to 1 decided that children of Jehovah's witnesses attending public school must obey school ordinances to ascribe their protection and salvation to a national emblem and give it religious devotion. The wave of mobbings that followed throughout the land became a national scandal. The Supreme Court felt severely scratched or lacerated. On June 14, 1943, by a vote of 6 to 3, the high court reversed itself on this same issue and declared in favor of freedom of religious worship according to one's conscience, handing down this courageous decision while World War II was still raging.

[59] Repeatedly Jehovah's witnesses have fought back legally as in Queen Esther's day and have carried the fight even up to the American Supreme Court. They have won 36 out of 50 cases reaching this highest court. In Canada similar legal fights have been waged by Jehovah's witnesses and victories have been won in its courts.

* On page 52 of the *Sunday News* as of February 2, 1964, appeared the article entitled "Anti-Religious Drive Appears Near in Soviet," with the dateline "Moscow, Feb. 1 (AP)." In its eighth paragraph under the subheading "Aimed at Small Groups" this article said:

"In recent years, much of the anti-religious propaganda has been aimed especially at the small groups, such as the Jehovah's Witnesses, who actively promote non-obedience to the state."

56. How has Communist Russia been served with notice, and how are they losing in their fight against the God of the Witnesses?

57, 58. (a) How have Jehovah's witnesses been besieged in lands called democratic? (b) How did the American Supreme Court indicate it had got scratched in connection with its decision regarding schoolchildren of Jehovah's witnesses?

59, 60. (a) How have the enemies created legal fights for themselves, and with what results? (b) What spirit since World War II is causing further difficulties for the Witnesses?

[60] Other national governments have tampered with the religious rights of Jehovah's witnesses, but with distasteful results to themselves. (Prov. 6:27, 28) But the spirit of nationalism is getting stronger in all the earth during these years since World War II, and this is creating further difficulties for Jehovah's witnesses.

[61] For forty-six years now the abased Dragon, Satan the Devil, has led earthly nations in warring against the remaining ones of the offspring of heavenly Jerusalem, the anointed ambassadors of God's heavenly kingdom of the "house of David." What, however, has been the effect of this warfare? Hundreds of thousands of observers have discerned that these religious and political systems of this world are actually fighting against God, fighting against heavenly Jerusalem and its enthroned royal family of the "house of David." These observers have gratefully accepted the witness given by the Kingdom ambassadors and have aligned themselves on the side of the Kingdom ambassadors, on the side of the heavenly Jerusalem and its recently born kingdom of the "house of David." They forsake the ranks of those who are laying siege to the heavenly Jerusalem and its Davidic kingdom. They join the anointed Kingdom ambassadors in preaching the Kingdom message all around the globe. They give their full dedicated support to the "tents of Judah" out in the field of action, whose tents Jehovah has promised to save first.

ANNIHILATION FOR BESIEGERS

[62] Thus far the peoples and nations have been sent reeling and been given severe lacerations for tampering with the visible representatives on earth of the heavenly Jerusalem and its King of the house of David. But this is only the preliminary to the grand final fulfillment of Zechariah's prophecy. Not yet have nations learned enough to quit meddling, to lift their siege. Under unseen demonic influence they are being gathered to a situation that calls for a final, all-decisive war with God the Almighty, an Armageddon battle. (Rev. 16:14-16) In their last attempt to move God's kingdom of the heavenly Jerusalem out of the way like a big obstructing stone, by trying to have us Kingdom preachers moved out of the way, they will be lacerated to shreds. The royal Stone laid in Zion (or Jerusalem) will smash them, as the stone smashed the metallic image seen in the king of Babylon's dream. Jesus Christ, the royal Stone, said to his opposers: "The person falling upon this stone will be shattered. As for anyone upon whom it falls, it will pulverize him."—Matt. 21:44; Dan. 2:34, 36, 44, 45.

[63] Consequently, as the earthly enemies strengthen and broaden their siege against us preachers and upholders of God's kingdom as the only rightful government for all the earth, we need not give way to panicky fear. Almighty God will give us courage to meet the final situation. " 'In that day,' is the utterance of Jehovah, 'I shall strike every horse with bewilderment and its rider with madness; and upon the house of Judah I shall open my eyes, and every horse of the peoples I shall strike with loss of sight. And the sheiks of Judah will have to say in their heart, "The inhabitants of Jerusalem are a strength to me by Jehovah of armies their God." In that day I shall make the sheiks of Judah like a fire pot among trees and like a fiery torch in a row of newly cut grain, and they must devour on the right hand and on the

61. What has been the effect of the Dragon's warfare against the remnant upon many observers, and what have they done?

62. Such experiences resulting to the nations from tampering with Kingdom representatives are preliminary to what final fulfillment of Zechariah's prophecy about the burdensome stone?

63. As the enemies tighten their siege, why need we not give way to panicky fear?

left all the peoples round about; and Jerusalem must yet be inhabited in her own place, in Jerusalem.'" (Zech. 12:4-6) So we can be courageous.

64 Our God Jehovah promises us to take care of the attacking horse and its rider, the visible war machine of Satan the Devil. Jehovah will blind it and throw it into bewilderment, but he will keep his own eyes open on his spiritual Judeans on earth and their loyal companions, to preserve them and look out for their welfare as His people. The spiritual sheiks of the royal tribe of Judah will have to admit that the strength to keep on upholding the heavenly Jerusalem and its royal house is not their own strength. It results, rather, from the invisible backing that they get from the royal inhabitants of the heavenly Jerusalem, mainly Jesus Christ.

65 The spiritual sheiks of Judah and, of course, those who serve under them will not fight the foe with mortal fleshly weapons. Our only weapons are spiritual ones, the written Word of God and its messages. By publishing God's Word so as to make the besiegers and attackers feel the consuming heat of Jehovah's indignation the spiritual sheiks of Judah will, figuratively, cause a conflagration. Even now, under angelic guidance, they are being used to pour out the 'seven last plagues of the anger of God' on all peoples alienated from Him. (Rev. 15:1 to 16:21) O how this pains our besiegers!

66 At the time for the "war of the great day of God the Almighty" he will not have to look far to find a just cause for annihilating those who attack the spiritual Judeans and their dedicated companions. But he will find *much* for which to protect his Kingdom ambassadors and their loyal helpers. Hence by his prophet he says:

67 "And Jehovah will certainly save the tents of Judah first, to the end that the beauty of the house of David and the beauty of the inhabitants of Jerusalem may not become too great over Judah. In that day Jehovah will be a defense around the inhabitants of Jerusalem; and the one that is stumbling among them must become in that day like David, and the house of David like God, like Jehovah's angel before them. And it must occur in that day that I shall seek to annihilate all the nations that are coming against Jerusalem." —Zech. 12:7-9.

68 "In that day" the heavenly Jerusalem will in the fullest way be made a drinking bowl causing reeling and a burdensome stone causing severe scratches to those who think they are strong enough to lift God's kingdom out of the way. Their malicious tampering with the Kingdom interests of the heavenly Jerusalem will backfire and hurt the tamperers. They tamper with their own annihilation at the hands of Jehovah God, who can destroy both body and soul in the Gehenna of everlasting destruction. (Matt. 10:28) Let them beware!

69 As for us, when we consider the enemies to be faced on earth, we may feel weak, like stumblers, like those unable to keep walking erect. But the heavenly kingdom is strong, mighty enough to smash all the enemies into nonexistence. Her reigning King, Jesus Christ of the "house of David," will live up to his God-given name "Mighty God." He will be Jehovah's angel to go before us. We must continue following him, the Greater David. Hence there is every reason for us to trust in Jehovah

64. What will Jehovah do to the enemy war machine, and what will the spiritual "sheiks of Judah" have to admit?

65. How do those "sheiks" and those serving under them fight against the enemy, and to what is the effect thereof likened?

66, 67. (a) As respects the enemy nations, what will Jehovah then be seeking? (b) As respects the spiritual Judeans and their loyal helpers, what will Jehovah find?

68. "In that day" with what will the besiegers really be tampering?

69. What is our obligation toward God's angel who goes before us, and what is reserved for those who do this?

God and to draw strength to endure till the utter annihilation of the enemy besiegers. For the spiritual "tents of Judah" and for the "great multitude" of their loyal companions on earth there will be final salvation from Jehovah our God by his invincible King of kings, Jesus Christ.—Isa. 9:6; Rev. 7:9-17, *AV*.

KEEPING IN TOUCH WITH PERSONS WHO MOVE

● When persons move from place to place it may be hard for Jehovah's witnesses to keep in touch with them, but that it is well worth the effort is the feeling of a Witness in Manitoba, Canada. She writes:

"Last spring a young couple were contacted by a Witness in Winnipeg. They showed interest and several discussions were held, but then they moved. The publisher did not forget about them, though, and she sent the information to the congregation where they had moved. They were visited by the congregation servant, and then, as I already held a study nearby, it was arranged that I call on them. After just a few calls a regular study was arranged in the book *From Paradise Lost to Paradise Regained*. This study has been held regularly. Each week they have had many questions to ask. They have shown a keen desire to do what is pleasing to Jehovah. They are attending many of the congregation studies and are having a study with their six children. In less than a year they have both begun sharing the good news of the Kingdom with others. We can certainly see the benefits of striving to keep in contact with those who show an interest in God's Word."

BIBLE STUDY BY MAIL

● "A study was being conducted with a young Air Force man and his wife here in Canada," reports one of Jehovah's witnesses. "The study progressed well, to the point that they started attending meetings. But then the Air Force was going to transfer him to a remote part of northern Quebec. Of course, there would be no congregation there; in fact, there was not one brother within two hundred miles. Nothing could be done to change his assignment, so arrangements were made at least to continue the study by mail, and this arrangement went along all right. Then we received this letter:

" 'Guess what! Bob came home the other night with our *Awake!* and tied to it was one of our neighbor's *Awake!* magazines. So I went over to see her. She went to the meetings occasionally in Ottawa and also had a study in her home. She has four children but her husband is opposed. I'm going to see if she'd like to study with us, so you just never know. It seems as if we were just meant to get her *Awake!*'

"That was very encouraging, but they were still restricted to receiving their spiritual nourishment through the mail and we did not believe they would make marked spiritual progress until they moved to a place where they could be associated with Witnesses. Then the brother of this lady moved there. What did they do but start studying the book *From Paradise Lost to Paradise Regained* with him. According to their letters he is progressing quite well. Not satisfied with these things, the couple then started studying together the book *'Equipped for Every Good Work.'* Now things really began moving. With their next letter they requested another *Paradise* book and three new subscriptions. In the letter they explained why:

" 'We received your book. I'm sending it to my husband's sister. We're going to start working on his family. I've been reading *"This Means Everlasting Life."* This book is very clear. I find *"Your Will Be Done on Earth"* very interesting and it is starting to sink in. I had a very interesting talk about the truth to an old friend who was stationed at Cranberry Portage with us. She is coming to my house soon to look at some of the books.'

"Thinking over their letters, I am reminded that they have now placed two books, a number of subscriptions and other literature, which this young man has been placing with his friends. All this has helped to disprove the thought that nothing could really be accomplished through a study by mail."

HELPING CAPTIVES TO GET OUT OF BABYLON THE GREAT

"HE CRIED out with a strong voice, saying: 'She has fallen! Babylon the great has fallen.' And 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.' "—Rev. 18:2, 4.

How happy is the lot of all the dedicated Christian witnesses of Jehovah who have heeded the call to get out of Babylon the Great! Just think of the many blessings that are yours if you are one who has done so!

For one thing, you have been made free from her false religious teachings. No longer is your mind shackled by such unreasonable doctrines as that of the trinity; no longer do you fear death because of such morbid teachings as eternal torment and purgatory. You also have been set free from such varied, vain and pagan practices as bowing before images and counting prayer beads. Consider also the freedom that is yours because you no longer stand in fear of false religious shepherds who had overawed you by reason of their garb, their titles, their higher learning and their proud manners. Truly the truth has set you free!—John 8:32.

More than that, because of having fled from Babylon the Great, you know you are not sharing in her sins against both God and man and therefore you will not receive part of her plagues of death and destruction, even as you are not suffering from the plagues of truth poured out upon Great Babylon at the present time.—Rev. 16:1-21; 18:5-8.

However, in the world empire of false religion, Babylon the Great, there are still many unwilling captives. These are honest-hearted ones, lovers of righteousness "that are sighing and groaning over all the detestable things that are being done" in the midst of both Christendom and the rest of Great Babylon.—Ezek. 9:4.

Do you appreciate your having got out of Babylon the Great? Do you love your neighbor as yourself? Do you believe in doing to others the way you would have them do to you? If so, then you have no alternative but to do all you can to help other honest-hearted persons who are captives in Babylon the Great to get out of her before it is too late. And make no mistake about it, there is an urgency about fleeing from Great Babylon. Even Satan, the king of Babylon the Great, knows that the time is short!—Rev. 12:12.

There are ever so many ways in which you may be able to help honest-hearted captives to get out of Babylon the Great. One of these is "incidental witnessing." Are you alert to engage your traveling companion, your fellow employee, your schoolmate or the business caller at your home in conversation? Neighbor love will help you to do so and to steer the conversation to the message of liberation from Babylon the Great, doing so tactfully, of course.—1 Cor. 9:19-23.

And how about "buying out the opportune time" for yourself by arranging your affairs so as to have ever more time for such regular Christian ministerial activity as going from house to house and approaching others with this vital message?—Eph. 5:16.

But do not overlook the fact that for persons to get out of Babylon the Great they need more help than they can get from merely an occasional conversation about God's kingdom or from having received some Bible literature. They need someone to take a real, unselfish interest in them, one who will study the Bible with them regularly week after week so as to enlighten them and strengthen their convictions so they will have the courage to break away from Babylon the Great.

To help such honest-hearted ones to flee from Babylon the Great is truly a grand privilege. And let it be noted that it is not at all limited to the adults in good health. Many who are feeble, aged and even bedridden are helping others to get out of Great Babylon, some by letter writing, others by using the telephone. Why, even children, some as young as eight years of age, have helped persons to flee from Babylon the Great; first placing Bible literature with such and then regularly conducting Bible studies with them in their homes until they saw their privilege of getting out of Babylon the Great! Surely if an eight-year-old child can do this, every adult can!

During the month of November dedicated Christian witnesses will be spearheading their efforts to help persons flee from Babylon the Great by offering the Bible-study aid *"Babylon the Great Has Fallen!" God's Kingdom Rules!* at every opportunity.

BABYLONISH RELIGION Brings Violence and National Ruin

IN EVERY nation violence has risen up into an ever-present danger. The increasing lawlessness is attributed to various causes, such as nationalism, racism, poverty and unemployment. But what is the primary root of the trouble? and is there any protective step that can be taken? If we honestly and sincerely want the answers to these questions and have the courage to face the truth, we can get the answers. Then we as individuals can, with such courage, together with knowledge and quick response, save the lives of ourselves and our families.

We find a parallel in the bad circumstances that came to a head in the land of Judah just before the destruction of that nation. In fact, God saw to it that a description of Judah's deplorable condition and the root cause were written down, as a sample of what would exist on a far greater scale today. God set the issue plainly before his professed people and did not let them go on without warning, but revealed with full impact the kind of nation they had become. Hosea, who prophesied to both the northern kingdom of Israel and to Judah, boldly said: "There are the pronouncing of curses and practicing of deception and murdering and stealing and committing of adultery that have broken forth, and acts of bloodshed have touched other acts of bloodshed." Jeremiah described Jerusalem: "She is nothing but oppression in the midst of her. . . . Violence and despoiling are heard in her; sickness and plague are before my face constantly." Ezekiel said that the land was filled with violence.—Hos. 4:2; Jer. 6:6, 7; Ezek. 8:17; 9:9.

THE PRIMARY CAUSE OF TROUBLE

What brought about this state of affairs? Hosea explains: "There is no truth nor loving-kindness nor knowledge of God in the land." (Hos. 4:1) So the root cause was that the people had forsaken the law and the knowledge of God. But this was not all, because along with the forsaking of God's law they had come under the corrupting influence of Babylonish false religion. How can false religion bring such a thing about? What religious practices cause such degradation, bringing a nation to decay and to the brink of destruction? If we examine the account we shall see.

Violence reached a saturation point in Jerusalem during the reign of King Zedekiah of Judah, who was made a vassal by King Nebuchadnezzar of Babylon, the Third World Power, in 617 B.C.E. The prophet Jeremiah foretold the complete desolation of Judah and also a later fall for Babylon. But he wrote to those Jews who had been taken into captivity in 617 B.C.E. and who were in Babylon, that their nation had gone too far in disobedience to God, that they would not be brought back to their homeland before a period of seventy years and that they should not be rebellious toward Babylon.—Jer. 29:1-10; 27:1-15.

But at Babylon itself there was also an-

other prophet of Jehovah. His writings, especially, give us a picture of how the root of Judah's trouble was Babylonish false religion. This was Ezekiel, who started to prophesy in Babylonia in 613 B.C.E., continuing for twenty-two years.—Ezek. 1:1-3; 3:15; 29:17, 18.

While Ezekiel, captive in Babylonia, was not in Jerusalem to see what was going on there, God, by the inspirational power of his spirit, transported Ezekiel in vision to the temple of Jehovah at Jerusalem. There, at the inner north gate, he saw a detestable idol set up in violation of the exclusive devotion demanded by Jehovah God and contrary to the Second of the Ten Commandments. (Ex. 20:4-6) Inside, carved on the temple, was "every representation of creeping things and loathsome beasts, and all the dungy idols of the house of Israel." Seventy elderly men of Israel were actually offering incense to these idolatrous carvings. They thought that Jehovah did not see them doing so.—Ezek. 8:1, 3-12.

Tammuz wearing crosses

WORSHIP OF NIMROD

This was Babylonish false religion. How do we connect it up with Babylon? Ezekiel tells us: "So he brought me to the entrance of the gate of the house of Jehovah, which is toward the north, and, look! there the women were sitting, weeping over the god Tammuz." Here, in Ezekiel 8:13, 14, the Roman Catholic *Douay Version* calls this god "Adonis," for that is what the official Latin *Vulgate* version calls him. Who was he?

> The name Adonis, by which this deity was known to the Greeks, is none other than the Phoenician אדון, *'Adhōn*, which is the same in Hebrew. . . .
>
> (1) The name of a Phoenician deity, the Adonis of the Greeks. He was originally a Sumerian or Babylonian sun-god, called Dumuzu, the husband of Ishtar, who corresponds to Aphrodite [Venus] of the Greeks. The worship of these deities was introduced into Syria in very early times under the designation of Tammuz and Astarte, and appears among the Greeks in the myth of Adonis and Aphrodite, who are identified with Osiris and Isis of the Egyptian pantheon, showing how widespread the cult became. The Babylonian myth represents Dumuzu, or Tammuz, as a beautiful shepherd slain by a wild boar, the symbol of winter. Ishtar long mourned for him and descended into the underworld to deliver him from the embrace of death. . . . This mourning for Tammuz was celebrated in Babylonia by women on the 2d day of the 4th month, which thus acquired the name of Tammuz. . . . The women of Gebal [Syria] used to repair to this temple in midsummer to celebrate the death of Adonis or Tammuz, and there arose in connection with this celebration those licentious rites which rendered the cult so infamous that it was suppressed by Constantine the Great.—*The International Standard Bible Encyclopaedia*, edition of 1955, Volume 5, page 2908a.

According to *The Encyclopedia Americana* (Volume 26 of the 1929 edition, page 238), the name *Dumuzu* in Sumerian means "the sun of life." But *The Two Babylons*, by Hislop, page 245, says:

> The name Tammuz, as applied to Nimrod or Osiris, was equivalent to Alorus, or the "god of fire," and seems to have been given to him as the great purifier by fire. Tammuz is derived from *tam*, "to make perfect," and *muz*, "fire," and signifies "Fire the perfecter," or "the perfecting fire." To this meaning of the name, as well as to the character of Nimrod as the *Father* of the gods, the Zoroastrian verse alludes when it says: "All things are the progeny of ONE FIRE. The FATHER perfected all things, and delivered them to the second mind, whom all nations of men call the first." . . . And hence, too, no doubt, the necessity of the fire of Purgatory to "perfect" men's souls at last, and to purge away all the sins that they have carried with them into the unseen world.

Further, on Tammuz, Hislop adds, on pages 21, 22:

> In scripture he is referred to (Ezekiel 8:

14) under the name of Tammuz, but he is commonly known among classical writers under the name of Bacchus, that is, "The Lamented One." To the ordinary reader the name of Bacchus suggests nothing more than revelry and drunkenness, but it is now well known, that amid all the abominations that attended his orgies, their grand design was professedly "the purification of souls," and that from the guilt and defilement of sin. This lamented one, exhibited and adored as a little child in his mother's arms, . . .

It is not hard to see how this permeation of Babylonish false religion incurred God's displeasure and brought a most debasing influence on the Jews' way of life. Babylon had been the source of confusion and the beginning of violence in the earth after the Flood. (Gen. 10:8-12; 11:8, 9) Its religion promoted all forms of lawlessness and vice, including demonism, magic, charms and sorcery. It glorified sex and promoted perverted sex practices.*

THE CROSS SYMBOLIZES NIMROD

Among the Babylonians an upright cross was a sacred symbol. As in the Hebrew alphabet, such a cross was the original form of their letter T (or *Taw*), and so it was the initial letter of the name of their god Tammuz, or Bacchus. The cross was worshiped centuries before the so-called Christian era. That this worship spread from Babylon is noted by archaeologist V. Gordon Childe:

A 'seal' from Mohenjodaro depicts a horned deity with three faces sitting cross-legged in the attitude of ritual meditation between various wild animals; he is obviously the prototype of Siva, 'three-faced,' 'lord of beasts,' 'prince of yogis,' . . . Several clay tablets depict a male deity; one shows a river gushing out of a goddess's womb. . . . The swastika and the cross, common on stamps and plaques, were religious or magical symbols as in Babylonia and Elam in the earliest prehistoric period, but preserve that character also in modern India as elsewhere.*

Says *The Two Babylons* (Hislop), on pages 199, 204, 205, regarding the cross:

It was worshipped in Mexico for ages before the Roman Catholic missionaries set foot there, large stone crosses being erected, probably to the "god of rain." The cross thus widely worshipped, or regarded as a sacred emblem, was the unequivocal symbol of Bacchus, the Babylonian Messiah, for he was represented with a head-band covered with crosses . . . This symbol of the Babylonian god is reverenced at this day in all the wide wastes of Tartary [Asian and European location of Tatars], where Buddhism prevails, and the way in which it is represented among them forms a striking commentary on the language applied by Rome to the Cross. "The cross," says Colonel Wilford, in the *Asiatic Researches*, "though not an object of *worship* among the Baud'has or Buddhists, is a favourite emblem and device among them. . . . [in Christendom] the Tau, the sign of the cross, the indisputable sign of Tammuz, the false Messiah, was everywhere *substituted* in its stead [in the stead of the Greek Letter *Chi* or *X* as in *Christós*]. . . ."†

Doubtless, the cross was sacred as a symbol among those apostate Jewish women who polluted Jehovah's temple by sitting there and weeping over the Babyloni-

* *Ancient History, Part I,* by P. V. N. Myers, page 72, and *Religion of Babylon and Assyria,* by Jastrow, pages 145-147, 556, 557, 560, 657, 659, 701.

* *New Light on the Most Ancient East,* edition of 1953, pages 184, 185, in chapter IX entitled "Indian Civilization in the Third Millennium B.C."

† Under "Crosses and Crucifixes," *The Encyclopedia Americana,* edition of 1929, Volume 8, page 238, says:

The cross as a symbol dates back to an unknown antiquity. It was recognized in all countries throughout the world at all times. Before the present era the Buddhists, Brahmans, and Druids utilized the device. Seymour tells us: "The Druids considered that the long arm of the cross symbolized the way of life, the short arms the three conditions of the spirit world, equivalent to heaven, purgatory and hell." With the ancient Egyptians the cross was a reverenced symbol. Their *ankh* (*crux ansata* or handled cross) represented life, and a perpendicular shaft with several arms at right angles (Nile cross) appears to have had some reference to fertility of crops. Five of their planet symbols . . . were represented by a cross attached to a circle or part of a circle. Prescott says that when the first Europeans arrived in Mexico, to their surprise, they found "the cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac."

an Bacchus,* the god Tammuz. These women were, in effect, bewailing the death of the mighty hunter Nimrod, the founder of Babylon, who no doubt met a violent death because he was guilty of violence toward man and beasts. (Gen. 10:8-10; 9:6) Whereas those Jewish women were indirectly worshiping the sun-god in the same way that Babylonian women did, the prophet Ezekiel saw men performing *direct* worship of the sun at Solomon's temple in Jerusalem.—Ezek. 8:16.

NIMROD WORSHIP FOSTERS VIOLENCE

Nimrod was the father of violence after the Flood. He not only killed animals in wanton slaughter, but he also hunted men and taught others to hunt and slaughter men. So the worship of Nimrod as the god Tammuz or Bacchus would naturally cause these people to act like Nimrod, since it is a principle that a person imitates the god he worships, and takes on the qualities, good or bad, attributed to that god. (Rom. 1:22-28; John 8:44; 1 Cor. 11:1; Rom. 12:2; Eph. 4:22-24; Gal. 5:22, 23) The Babylonians also supported Nimrod-like violence by their belief that life in the cavernous Aralu, their supposed abode of the dead, was more tolerable for soldiers than for the rest of mankind.† And the god Bacchus is even today a symbol of wanton revelry. Cross-represented Nimrod worship could produce nothing else but violence and debauchery throughout the land.

The debasing and morally filthy Babylonish worship to which the Jews degraded brought in many loathsome diseases. Where righteousness and law-keeping had resided, murder became a commonplace thing. (Isa. 1:15, 21; Jer. 7:9; Deut. 28:58-61) Hatred and violence were directed especially against those who stood for the worship of Jehovah and for his law. (2 Ki. 24:3, 4; Jer. 26:8; 32:2, 3; 37:15, 16; 38:4) Did God see and care, enough to take action? He said to Ezekiel: "Have you seen this, O son of man? Is it such a light thing to the house of Judah to do the detestable things that they have done here, that they have to fill the land with violence and that they should offend me again, and here they are thrusting out the shoot to my nose?* And I myself also shall act in rage. My eye will not feel sorry, neither shall I feel compassion. And they will certainly call out in my ears with a loud voice, but I shall not hear them."—Ezek. 8:17, 18.

RUIN OR PEACE HINGES ON WORSHIP

In Ezekiel's vision Jehovah's executioners started by killing first those twenty-five sun-worshipers, then the seventy men who were worshiping idolatrous carvings on the walls and those women who were weeping for the cross-marked god Tammuz. (Ezek. 8:17 to 9:8) This was but a preview of what was about to befall Jerusalem, to be discussed in later issues of this magazine.—Jer. 25:9, 15-18.

This page of Judah's history clearly shows that Babylonish false religion was truly the cause of the troubles of Judah, a nation who had Jehovah for their God, his law being their national law, and who had experienced his protection and peace, prosperity, moral and physical cleanness while they were obedient to him. It helps us to see that Babylonish false religion is at the root of the evils and the lawlessness and violence in the world. Its bad practices in the name of God have turned many, even in Christendom, completely away from belief in God and have caused them to be prey to ideologies such as atheistic communism, which in turn brings in more violence. No nation today can last, anymore

* In Hebrew the word for the verb "to weep" is *bakhah* (בכה), as in Ezekiel 8:14.

† *The International Standard Bible Encyclopedia*, edition of 1955, Volume 1, page 373.

* See footnote d on Ezekiel 8:17, *New World Translation of the Holy Scriptures*, 1958 edition.

than Judah did, if its religious systems follow the practices of Babylonish worship.

But Jesus Christ gave encouraging direction to honest individuals among the nations by his words: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) Taking in the true knowledge of Jehovah God and his Son and associating with those who worship God with spirit and truth will not develop confusion or the superstitious fear of purgatory or hellfire. Neither will it promote wrong sexual appetite or the desire to do violence to property or to our fellowman. It will prevent us from going down the degraded road to destruction that the nations are traveling. It will make us clean and bring us peace and the favor of God, with an assurance of life in his new order of righteousness. —John 4:23, 24.

THOSE who want to please God take to heart the Christian standard of honesty. They realize that "the devious person is a detestable thing to Jehovah, but His intimacy is with the upright ones." —Prov. 3:32.

At first glance, honesty may appear to be no problem to many. They may feel that they do not deliberately scheme and practice dishonest things such as lying, cheating or stealing. However, there is more to it than that. A person may feel he is living up to high Christian standards of honesty, but at the same time may be engaged in activities that are really not honest at all. Hence, it would be well for each one to reexamine his position in this matter, in the light of what follows, to determine whether his thinking and acting need adjusting to harmonize with Christian honesty.

HONESTY TOWARD GOVERNMENTS

Some kinds of dishonesty are more obvious, such as outright stealing or lying. But others are more subtle and must be guarded against even more carefully.

One such area for caution is in regard to the relationship a Christian has with civil authorities. He must honestly render the government its dues, even though that same government may not be honest with him. Jesus Christ said to "pay back, therefore, Caesar's things to Caesar." (Matt. 22:21) Does the government assess its citizenry with various taxes? Then the Christian should not cheat the civil authority out of these taxes. For example, he should not falsify his income tax by claiming more deductions than he is entitled to, or by saying he has contributed to a charitable organization when he has not, or by inflating the volume of such contributions beyond what he has actually donated.

One might try to justify cheating on taxes by saying the government takes too much anyway, but this is not the Christian's right. Caesar violates none of God's

laws by asking for just taxes. If governments overtax, or misuse the taxes they collect, then they will answer to God for it. But the Christian is not the judge in these matters. He is under obligation, not just to the government, but to God, to pay exactly what is required. The Christian apostle Paul said: "Let every soul be in subjection to the superior authorities . . . Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute."—Rom. 13:1, 7.

Related to this is the practice of smuggling, buying things in a neighboring country and then sneaking them across the border to avoid paying import tax or duty. While this may be a common practice in some lands, it should not be practiced by Christians, because it denies the government what it lawfully requires. The civil authority is entitled to set up duties if it wants. Since their doing so does not conflict with God's laws, it must be complied with. The Christian who smuggles is acting dishonestly and can be held accountable, not only by the police, but also by the Christian congregation.

Some may not consider themselves smugglers, but from time to time when they do make a trip abroad and return, do they fill out the customs declaration in an honest way? Do they declare everything that is required by law, or do they try to figure out how to get things in free when they should be paying duty on them? It does not matter whether the item is small or large, or whether the person considers it insignificant. The only consideration where honesty is concerned is, Does the government tell me that I should pay duty on this item? If so, the Christian must pay that duty. To avoid doing so is being dishonest.

Governments also lay down rules for traffic to promote public safety. In many countries a red light means to come to a full stop, as does a stop sign. But does one slow down at stop signals only to check to be sure no policeman is in sight, and then drive on? And what about the speed limits? Are they exceeded just because no one is watching? These things are dishonest practices. Why? Because they are not obeying the "superior authorities." One may scoff at traffic rules not to his liking, but "foolish are those who make a derision of guilt." (Prov. 14:9) It is Caesar's right to determine what the traffic laws will be, and it is for the protection of the people. Since this regulating does not break God's laws, the Christian must obey as unto God.

AT WORK

Business firms, too, have regulations. A person may feel he would never steal money or merchandise from his employer, because that would be dishonest. But does he take company postage stamps, stationery and other goods for personal use? Yes, even taking a pencil or paper clips would be dishonest if it is not authorized by the company, since these things are company property.

Also, there is the matter of using company telephones for personal calls. When the company rules against it, then to do so is dishonest, regardless of how many others may do it. The Christian is obligated to pay for personal calls he makes, since he is using facilities not his own. A similar dishonest practice involves the use, in any one of a number of ways, of telephone services without paying for them. But this amounts to stealing, because a person withholds the money he would normally be required to pay for the telephone call. And if you think dodging payment for a telephone call is not really dishonest, then test your theory by asking the telephone company how they feel about it!

At times, stores allow their employees to purchase goods at reduced rates for personal use only. Some employees feel they

can resell this merchandise at the reduced price to friends or relatives to help them save money. However, this is not honest, because it is not complying with the arrangement specified by the company. They have the right to set the rules. The Christian must comply.

Some have an expense account in connection with their secular work. Here the Christian exercises care not to round off figures to the next higher one, or include items that are really personal and not meant to be covered by the company. The Christian includes on his expense account only what he has actually spent and only what the company allows for, nothing more.

Consider, too, the matter of lying to one's employer to get time off from work. What some persons may consider a good reason for lying still cannot be justified by God's standard of honesty. Perhaps they think it would be all right if they wanted to attend a Christian assembly and did not think their employer would give them time off. But how could the Christian justify lying to an employer to attend an assembly where God's Word is taught and Christian conduct, including honesty, promoted? Such reasoning is inconsistent, even hypocritical. In most cases an employer will respect your honesty in regard to wanting time off for an assembly. But even if it results in the loss of your job because you seek first the Kingdom, God is not going to forsake you when you do what is right. —Matt. 6:33.

Often, Christians are employed in domestic work, doing housecleaning, cooking and other chores in a home. While they may know it is wrong to take clothing, dishes, silverware, and other such items, do they realize that it is just as wrong to take things that may not be as readily missed? Taking flour, sugar, fruits or vegetables is just as much stealing, is just as dishonest, as if one walked off with a more valuable item. If the employer specifically gives his employee some of these items, that is different. But one must be careful not to interpret an employer's generosity on an occasion or two to mean that pilfering is justified. It is not.

HONESTY IN ALL THINGS

There are many other ways in which honesty is displayed. It is involved even when borrowing things from others. You should return what you borrow at the time specified, or before. It may be a small item and you may not consider keeping it to be of any consequence, but what would happen if you tried borrowing even a little money from a bank and not paying it back on time?—Ps. 37:21.

In the Christian congregations there are certain ones assigned to handle monies needed for paying expenses. Using any of this money for oneself, however briefly, would be dishonest. Even if a person is completely without funds he must never consider using money that does not belong to him without the owner's consent. It is no small matter. Judas Iscariot misused money entrusted to him and was branded "a thief." (John 12:6) He met an untimely death out of God's favor.

Sometimes a person does a thing of which he is ashamed. He feels others would look down on him if they knew about it. While we certainly are not under obligation to divulge the private affairs of our life to everyone, the Christian still is not free to lie to save face if a matter comes before the congregation judicial committee and he is requested to tell the truth.

Appreciate that dishonesty in little things leads to dishonesty in big things. The process starts small, ends up big. The mind is gradually conditioned for larger transgressions each time smaller ones are

not resisted. Jesus said: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourselves?"—Luke 16:10-12.

If you love God, if you want to live in his righteous new order of things, you will want to be honest and do what is right. "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception, but let him turn away from what is bad and do what is good."—1 Pet. 3:10, 11.

Yes, be honest in everything. Then you, too, will be able to say as did the apostle Paul: "We trust we have an honest conscience, as we wish to conduct ourselves honestly in all things."—Heb. 13:18.

● In the King James Version of the Bible, Matthew 28:9 tells of the women that met Jesus after his resurrection. It says: "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." Is this not a clear contradiction of the teaching of Jehovah's witnesses that Jesus is not to be worshiped?

Trinitarians who believe that Jesus is God, or at least the second person of the triune God, do not like to have Jehovah's witnesses say that it is unscriptural for worshipers of the living and true God to render worship to the Son of God, Jesus Christ. To the trinitarians that means denying worship to Jehovah God. However, we know that when Jesus was in the wilderness and tempted by the Devil and invited to perform an act of worship to the Devil in order to gain all the kingdoms of this world at the Devil's hands, Jesus referred to the book of Deuteronomy and said, according to the *King James Version:* "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10) By those words Jesus debarred his followers from worshiping him.

The *King James* reading of Matthew 28:9 appears on the face of it to look like a flat contradiction of what Jehovah's witnesses teach, but, of course, the King James Bible translators would naturally want to support their trinitarian view by rendering the Greek word here into English as "worshipped." However, it is interesting to note how *The Complete Bible, An American Translation* by Smith and Goodspeed renders Matthew 28:9. It reads: "And Jesus himself met them, and said, 'Good morning!' And they went up to him and clasped his feet, and bowed to the ground before him." The *New World Translation of the Holy Scriptures* says: "They approached and caught him by his feet and did obeisance to him." This bowing to the ground or doing obeisance to the resurrected Jesus does not mean worshiping him. If it did, then men of God in ancient times could be found guilty of worshiping human creatures, because they bowed before them; whereas the angel that was used to transmit the Revelation to the apostle John stopped him when he wanted to worship the angel, and told him to worship only God. —Rev. 19:10; 22:8.

The Greek verb in Matthew 28:9 that the *King James Version* renders as "worshipped" is *proskynéo.* This Greek verb occurs in the Greek Septuagint version of the Hebrew Scriptures. It occurs in the Greek *Septuagint* in its rendering of Genesis 23:7, where the *King James Version* reads: "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth." The book published by Samuel Bagster & Sons, Ltd., of London, England, and entitled "The Septuagint Version, the Old Testament With an English Translation," shows this Greek verb *proskynéo* in the Greek text of the *Septuagint,* and instead of saying that Abraham worshiped the people

of the land, even the sons of Heth, this English translation of the Greek *Septuagint* says in Genesis 23:7: "And Abram rose up and did obeisance to the people of the land, to the sons of Chet."

Consequently, for trinitarians to argue that the rendering of Matthew 28:9 by the *King James Version*, or some other trinitarian version, proves that we must worship Jesus as a member of the trinity, means that these trinitarians base their argument on a very weak foundation. All the way through the *King James Version* the Greek verb *proskynéo* is rendered as "worship," even in Revelation 3:9, where Jesus says to his followers: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Here the *King James Version* shows the weakness of its translation, since not even trinitarians claim that others will worship Jesus' followers.

While the *King James Version* renders *proskynéo* as "worship" throughout, other modern translations do not uniformly do so. This variation agrees with the Hebrew text, for in Hebrew the verb *shahháh* is the one that is translated in the Greek *Septuagint* by the verb *proskynéo* and it is the Hebrew verb that occurs in Genesis 23:7. In the *King James Version* this Hebrew word *shahháh* is translated in various places as "to bow down, to make to stoop, to humbly beseech, to crouch, to fall down, to fall flat, to do obeisance, to make obeisance, to do reverence and to worship." Since the Greek verb *proskynéo* is the equivalent of the Hebrew word *shahháh*, the same thing should be done with regard to rendering *proskynéo* into English so as to indicate that it does not always mean worship such as is to be rendered to the Most High God Jehovah himself, alone.

Other translations, such as *An American Translation*, recognize the need to do this. Weymouth's *The New Testament in Modern Speech* renders Matthew 28:9 this way: "And then suddenly they saw Jesus coming to meet them. 'Peace be to you,' He said. And they came and clasped His feet, bowing to the ground before Him." *The New English Bible*, published in 1961, renders it in this manner: "Suddenly Jesus was there in their path. He gave them his greeting, and they came up and clasped his feet, falling prostrate before him." So these, as well as other translations, show that because the *King James Version* renders *proskynéo* as "worshipped," this does not make it right. Hence, Matthew 28:9, in its *correct* rendering, by no means contradicts the teaching of Jehovah's witnesses that Jesus is not to be worshiped, as we worship only Jehovah God.

ANNOUNCEMENTS

FIELD MINISTRY

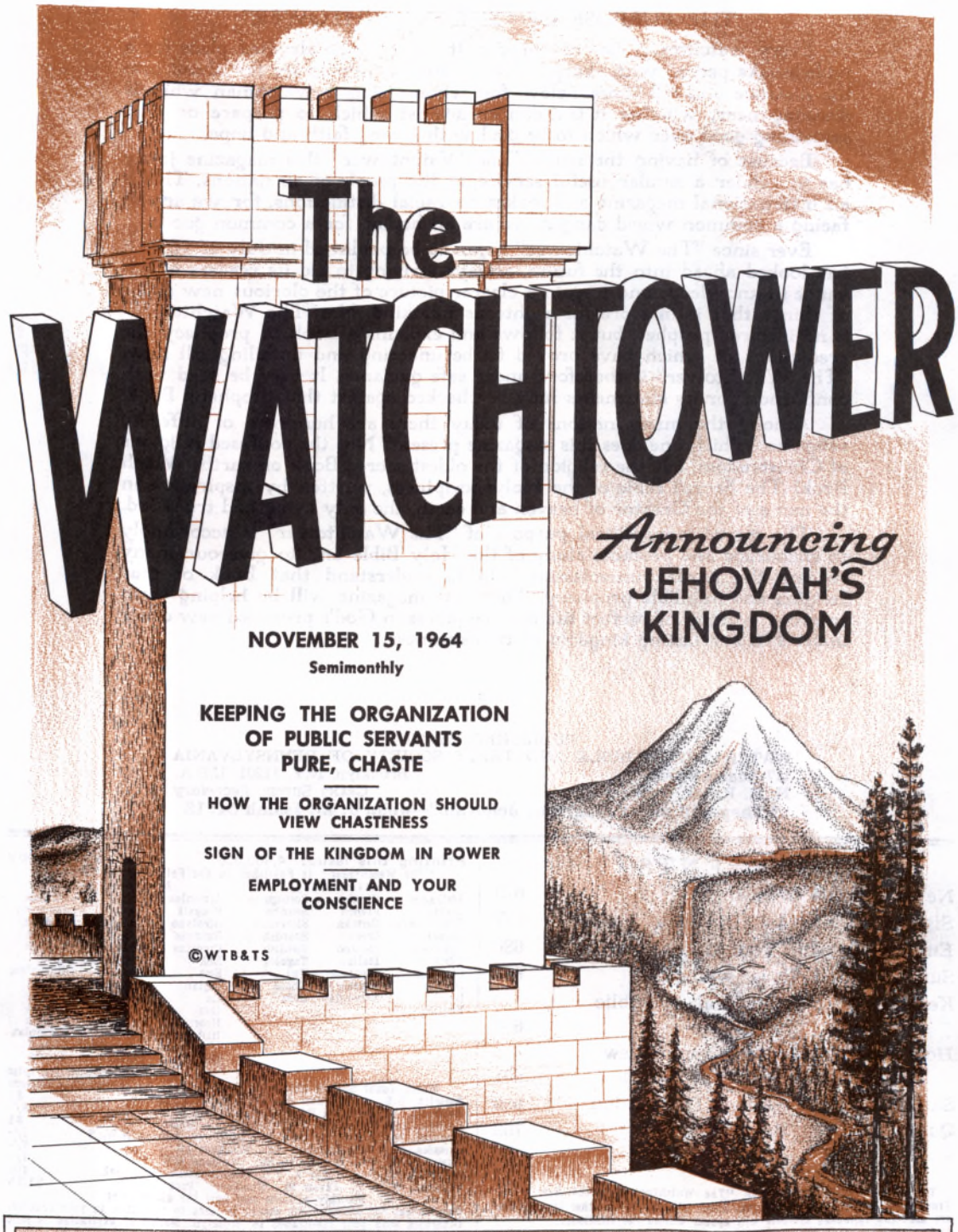
It is the privilege and responsibility of those who have already been liberated from Babylon the Great to help others who are unwilling captives of that wicked empire of oppression to "get out of her." That you can do during November by sharing in the distribution of the revealing book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* It will be placed, along with a Bible-study booklet, for 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 22: Jerusalem—"A Burdensome Stone to All the Peoples," ¶1-24. Page 648.

November 29: Jerusalem—"A Burdensome Stone to All the Peoples," ¶25-47. Page 652.

December 6: Jerusalem—"A Burdensome Stone to All the Peoples," ¶48-69. Page 657.



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXV November 15, 1964 Number 22

NEVER TOO OLD to Change

LAST year a seventy-year-old minister in Sweden received an invitation to attend the 39th class of the Watchtower Bible School of Gilead in Brooklyn, New York. Rather than thinking he was too old to receive ten months of intensive ministerial training, he was happy at the prospects. He was anxious for the advanced training, even though the many things learned might necessitate making changes in the way he had been doing certain things.

It is this willingness to do something new, to make changes and adjustments when needed, that keeps older persons active and young at heart. There is no need to feel bound to familiar ideas and habits just because you are advanced in years. When long-held beliefs are shown to be in error, there is no excuse for dismissing the responsibility that new information may bring by saying: "I'm too old to change." As long as one is alive, he is never too old to change his ways.

One who continues to follow religious teachings that are in conflict with God's Word the Bible is displeasing to God. So a difficult decision faces an older person when he learns that his religious beliefs do not have Biblical support. What will he do? Will he meet the challenge, even though it may involve a radical change in his life? Unfortunately many lack the initiative, courage and humility to make a careful study of God's Word and to bring their lives into harmony with its righteous principles. There are, of course, exceptions.

One such exception is ninety-six-year-old Sista Vasquez, who lives in Golfito, Costa Rica. As a Roman Catholic, she had failed to receive instruction from God's Word throughout her long life. But on learning what God requires, as a result of a study of the Bible with visiting ministers, she was baptized in water last year, symbolizing her dedication to serve Him. Although Sista Vasquez is blind and cannot walk, she never misses an opportunity to witness to the many people that visit her home. Talking to others about the good news of God's kingdom brings her a happiness that she would never have realized had she felt that she was too old to change.

It is true that it is much better to do as the Bible says, and remember "your grand Creator in the days of your young manhood." Later, when "the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them,' " it is much more difficult to be active in serving God. But even though you are now old and the calamities

associated with old age have caused you to lose your delight in life, this does not mean that it is too late to change. Really, the only way to find true contentment is to make the changes needed to do the will of God.—Eccl. 12:1.

Suba Sesay, who was born 110 years ago, on August 8, 1854, in Sierra Leone, Africa, will be one of the first persons to vouch for this. After a very active life, Pa Suba, as he is called by acquaintances, went blind in 1938. "I used to pray sincerely to die," he explained. "I was made to believe that my blindness was a punishment for the seventy-five leopards I killed as a hunter." As a result of such false teachings and his loss of sight, life had become a calamity for Pa Suba, and he found no delight in living.

This outlook soon changed, however, when Bible truth was finally brought to him by one of Jehovah's witnesses and he learned the true cause for suffering and about God's promised new system of things. (2 Pet. 3:13; Rev. 21:4) He gladly accepted this Bible message and conformed his life to its teachings. "If it pleases Jehovah God to overlook my past life and accept me," he said, "why should I feel too old to change?" So at the age of 107 he was baptized at a Christian Bible assembly in Port Loko.

Since that time Pa Suba has found real happiness and contentment in associating with Christian people and in preaching the good news of God's kingdom to others. Although blind and slightly incapacitated, he, nevertheless, uses every opportunity to talk about the Bible to anyone that calls to say Hello. He also goes out on his porch and witnesses to passers-by. In this way he was able to maintain a monthly average of fourteen hours in the preaching work last year—and that at the age of 109!

It is extremely unlikely that you are that old. So if persons well past a hundred years old can learn Bible truth, conform their lives to it and preach it to others, you can too. In fact, it is absolutely necessary that you make such a change. Your life in God's new system of things depends upon it.

But perhaps, in addition to being advanced in years, your native tongue is not the language of the community in which you live. Should a person consider himself too old to learn a new language in order to express to his neighbors the good things he has learned from the Bible?

Two years ago a young Italian-speaking minister in Providence, Rhode Island, started a Bible study with an eighty-year-old man who did not think that he was too old to learn to speak English. When it was pointed out to this man that he should attend all congregation meetings, he started doing so, even though, to begin with, he could not understand everything that was said. But as a result of his regular attendance and use of the English language, he was soon able to speak English clearly enough to give an effective Bible sermon. Although he is now eighty-two years old, he is a regular house-to-house preacher who also shares in the full-time ministry during certain periods of the year!

How evident it is that if one truly wants to do the will of God, he is never too old to do so! True, it may be much more difficult for an older person to make the adjustments to serve God, but it can be done. Jehovah God himself will help you change. He promises his support. In his Word he says that "even to one's old age I am the same One; and to one's gray-headedness I myself shall keep bearing up."—Isa. 46:4.

SIGN of the KINGDOM in Power

Can we see it today? Is it unmistakable?

THE weather signs are carefully noted each day by multitudes of persons all around the globe. Comfort, livelihood and even life itself may well depend upon doing so. Yet these same multitudes pay little attention to the signs of the times in which we live, signs that point to a great storm of trouble ahead. If, instead of adopting the position that the future is a sealed book that no one should even try to understand, people would seek reliable information about it and how to read the signs of these times accurately, they would be asking as did Jesus' disciples: "Teacher, when will these things actually be, and what will be the sign when these things are destined to occur?" —Luke 21:7.

What were "these things" about which the disciples inquired? At verse six of this same chapter of Luke's Gospel there is record of Jesus' warning about the approaching destruction of the temple at Jerusalem. At verses twenty to twenty-four he also prophesied that Jerusalem would be desolated and her inhabitants would "fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." One of those four inquiring disciples (John) survived to the year 70 C.E., when over a million Jews perished, mostly by the sword, and when General Titus shipped almost 100,000 into slavery in various parts of the Roman Empire. The city and its temple were burned and razed to the ground. Events thus proved the accuracy of Jesus' prophecy.

WARS AND DISORDERS

In a parallel account it is to be noted that the disciples also inquired about something else: "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?" (Matt. 24:3) Note now Jesus' reply to this inquiry. After pointing out that many would come and falsely claim to be the returned Lord and unduly excite people about the imminence of the end of the system of things, he declared: "Furthermore, when you hear of wars and disorders, do not be terrified. For these things must occur first, but the end does not occur immediately." (Luke 21:9) This, then, is an intimation that a considerable period must elapse before the sign of his second presence would be observed.

The "wars and disorders" heard about by that and succeeding generations of Christians doubtless included the Jewish rebellions against Rome, one in 66 C.E. and another in 132 C.E., the long struggle between the Eastern and Western portions of the Empire for supremacy, the invasions by northern barbarians, the numerous wars among the splinters of the disintegrating Empire, the Crusades, the Thirty Years' War, the Napoleonic War and many others. Why may we so understand the matter? Because Jesus had informed his disciples that "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke

21:24) Through all that turbulent history up to the close of the nineteenth century they saw no emancipation for Jerusalem.

Not until in the latter half of the nineteenth century did watchful Christians begin to realize from prayerful study of Bible chronology that "the appointed times of the nations," a period of 2,520 years during which godless human rulerships were to enjoy sway over earth's inhabitants uninterrupted by heavenly intervention, were due to run out in the year 1914.* Not until that date, then, could there be fulfillment of the prophecy: "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" for judgment. (Matt. 25: 31-33) So that year 1914 was awaited with great expectation. When World War I broke out that year involving all the leading nations of earth, and when unprecedented disease, epidemics and famine conditions followed, students of the Bible quickly detected fulfillment of Jesus' words: "Nation will rise against nation, and kingdom against kingdom; and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs."—Luke 21:10, 11.

THE "SIGN" OF CHRIST'S PRESENCE

Distinguishing this war from the "wars and disorders" that preceded it, we should note that the national economies of all the combatant nations were so geared that every man, woman and child was forced to contribute toward the war effort. This war's cost in terms of human lives lost in combat alone—almost 13,000,000—was more than double the cost of all the wars of the previous 125 years put together. In money value the cost ran well over $337,000,000,000, a staggering figure indeed. As the war drew to a close the "influenza" epidemic spread across the earth, greatly debilitating the more than 500,000,000 stricken by it, and leaving over 20,000,000 dead in its wake. Food shortages, occasioned in part by the concentration of manpower in war, took their ghastly toll of life also. In Soviet Russia alone several millions died from starvation between World War I and World War II.

After 1914, particularly since 1948, great subterranean forces seem to have been at work, convulsing our planet, rippling its surface with tremors and almost annually producing one or more disastrous earthquakes. In 1960 Peru, Morocco, Algeria, Japan and Chile were all stricken, with a total death toll exceeding 26,500. In Chile alone damage was estimated at more than $300,000,000. In 1962 Iran and Colombia suffered from great upheavals, Iran reporting some 12,400 dead. In 1963 Libya, Yugoslavia and Kashmir, India, were hardest hit, with a total of 1,390 dead and some 16,000 rendered homeless. Early this year, 1964, Alaska literally writhed, and damage from the quake and the subsequent seismic sea wave was reported to be in the neighborhood of $750,000,000. Certainly Jesus' forecast that "there will be great earthquakes" has been undergoing a striking fulfillment in our time.

Jesus also foretold "fearful sights and from heaven great signs." Had we been within a kilometer of Hiroshima, Japan, on that fateful date in 1945 when an atomic explosion mushroomed into the skies and rained down a living death upon any remaining life in the immediate area, we should have experienced the chill of fear. Since then, as we learn of mere humans having it in their power to explode bombs of vastly greater power of destruction,

* For a detailed discussion of this point, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, pages 174-181.

mankind's future seems very limited. As men with their greatly improved scientific instruments probe into the mysteries of sun, moon and stars, doing so with military objectives as the main concern, fear and anxiety for the future are greatly heightened. Conjectures of some scientists about the future of the sun and our planet are most disquieting to many people. Some foresee the sun running out of energy and leaving our earth out in the frigid cold, while others see the sun's radiance intensifying to the point where earth and its contents are roasted to a crisp. The specter of fear today haunts all mankind.

JERUSALEM STILL TRAMPLED BY NATIONS?

Surely all the features comprising the "sign" of Christ's second presence with Kingdom power are now observable! But what about earthly Jerusalem? Would she now be emancipated? No; rather, strife and partition have come to that Palestinian city where Arab and Jew haggle over real estate. But reverent students of God's Word have come to realize that it was not this Jerusalem and Israel to which the promised relief would come. Had not Jesus clearly stated that "the kingdom of God will be taken from you [fleshly Israel] and be given to a nation producing its fruits"? (Matt. 21:43) What nation is that? Paul shows that all the promises that fleshly Israel failed to obtain would now be fulfilled on Abraham's spiritual descendants, for he declares: "Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:29) As to that spiritual Israel the same apostle writes that "our citizenship exists in the heavens," while John testifies that the holy city, the New Jerusalem, has its location in heaven.—Phil. 3:20; Heb. 12:22.

In 1914 the "appointed times of the [Gentile] nations" ended and the heavenly Jerusalem gave birth to God's kingdom that must rule all those Gentile nations with a rod of iron, to smash them to bits. (Rev. 12:1-5) Now those Gentile nations must themselves be trodden in the winepress of God's anger. (Rev. 19:15, 16) Their end nears!

In the year 1919 spiritual Israelites still on earth who were suffering from a crippling of their God-given preaching work by the nations of earth were freed from a state of fear and inactivity and disorganization. From then till now their fearless preaching of the Kingdom good news in all the earth, in peacetime and in wartime, regardless of the national and international pressures exerted against them, can be explained only by the fact that the invisible Kingdom rule of Christ has emancipated these citizens of the New Jerusalem for the very work foretold by Jesus: "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) Only after heavenly intervention came due, when the "appointed times of the nations" were fulfilled in 1914, could such a message be appropriately proclaimed earth-wide.

How unmistakable, then, the "sign" of the Kingdom's powerful invisible presence! Forearmed with this information, we can and should take the steps that will bring protection from the oncoming, greatest storm of all time, the storm of Jehovah's anger and execution against all the nations and their system of things. "Seek meekness. Probably you may be concealed in the day of Jehovah's anger," is the counsel of God's prophet. Concealment will mean life under the righteous, everlasting rule of Christ's peaceful kingdom.—Zeph. 2:3.

EMPLOYMENT *and your* CONSCIENCE

THROUGHOUT life a Christian must make decisions. Some he finds hard to make, others easy. Some decisions relate to what kind of employment he will accept in compliance with 1 Timothy 5:8, which points out that it is a Christian responsibility to provide for one's own household. First of all, he should view his problem objectively, making sure that he knows just what is involved in the kind of employment in question. Then he should consider any Biblical law or principle that may be involved. Though at times it may be difficult to do so, he should decide in favor of Scriptural laws or principles, when applicable to his situation, because a Christian is dedicated to Jehovah and must do His will. Certainly if a Christian willfully breaks the law of God he cannot consider himself guiltless, for God does not take such a view. Solomon said: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man."—Eccl. 12:13.

Commandments of God do come into consideration by a Christian when choosing his employment. Exodus chapter 20 lists ten of God's commandments, and the second one forbids the making of images for worship. In 1 John 5:21 Christians too are urged to guard themselves from idols. Hence, a Christian could easily decide not to accept employment in the manufacture of images or medals for false religious use. Related to this is the inspired statement of Revelation 18:4, 5, which, when considered by the Christian, would cause him to refuse regular employment in a false religious organization.

Other commandments of Jehovah are: You must not murder; you must not commit adultery; you must not steal. (Rom. 13:8-10) Therefore, a dedicated Christian can easily decide that he cannot let himself be employed by organizations whose business is murder, illicit sex relations or theft, nor would he individually engage in these practices. Regarding involvement in political affairs of the world, he will maturely consider such texts as John 17:14; John 15:19 and Daniel 2:44. Considering Isaiah 2:2-4 and Micah 4:3, a Christian can determine whether his associations or conduct would give any support to a violation of such principles of peacefulness. Also, in the light of Isaiah 65:11, 12 and 1 Corinthians 6:9, 10, the Christian could not conscientiously work for an enterprise, the entire function of which was gambling or a lottery, or any other form of extortion. Obviously, the Christian could not properly be employed in any manner that would conflict with the righteous laws and principles of God's Word.

KEEPING FREE FROM BLOOD

Christians are told to abstain from blood. (Acts 15:20, 28, 29) Just how far-reaching is that? What do the Scriptures require of a dedicated servant of God? If you are killing an animal or a bird, then,

to comply with God's law and to render that creature suitable for food, you must drain the blood. According to God's law you must refrain from eating blood or taking it, as in a transfusion, to sustain life. Genesis 9:3, 4 and Deuteronomy 12:23, 24 contain Scriptural commands. Leviticus 17:10 points out that those in ancient Israel who willfully took in blood would be cut off by Jehovah. However, if an Israelite happened to eat the flesh of a clean animal that died of itself or was torn by a wild beast, he was declared unclean until the evening, provided he cleansed himself. (Lev. 17:15, 16) With Christians too, if someone partook of the meat of an animal that had not been properly drained of its blood when slaughtered, and it was not deliberate on his part and he repented when it later came to his attention, avoiding a recurrence of such wrongdoing, Jehovah would mercifully forgive him.

Various uses of blood today are objectionable from the Biblical standpoint. Blood could be used on the altar under certain circumstances in ancient Israel, and if it was not used in that manner it was to be disposed of. (Lev. 17:11-14) Not only is blood being used in connection with modern medical practices, but it is reported that blood is now being used in a variety of products, such as adhesives for making plywood, particle board, hardboard, bottle crowns, furniture and musical instruments. Blood is also being used in polymerization of rubber compounds, insecticidal binder, settling compound for industrial waste treatment, clear water purification (paper industry), uranium purification, foaming agent for lightweight cellular concrete, fire foaming agent, wine clarifying agent, paper coatings and binders, paper flocculants and sizes, replacement of casein in latex emulsions, emulsified asphalt, cork composition, photoengraving platemaking solutions, leather-finishing operations, water-resistant binder of pigments for print dyeing on cotton cloth, fertilizers, animal foods, and amino acid production, such as histidine and histamine, for example. Perhaps additional uses of blood will come to light in the future. In the world the uses of blood are numerous and none of these is in accord with the Biblical method of handling blood, which is to be spilled on the ground. However, the Christian is not responsible for the worldly misuse of blood, what other people do with it, and he cannot spend all his time undertaking detailed research regarding the various misuses of blood in the world of mankind, especially when it comes to nonedible products. If he did so, he would have less time left for preaching the good news of God's kingdom. To some persons, it may be a hard decision to make as to where one should be employed. It resolves itself to a matter of conscience.

The Israelites were told: "You must not eat any body already dead. To the alien resident who is inside your gates you may give it, and he must eat it; or there may be a selling of it to a foreigner, because you are a holy people to Jehovah your God." (Deut. 14:21) So whether a Christian who works in a store will dispose of blood goods, such as blood sausage, by selling such goods to persons of the world who are willing to pay for them is a matter of conscience. It is also a personal matter as to whether another Christian will sell blood items to worldly persons in a drugstore or will spread blood fertilizer on the field of a worldly employer at his request. Naturally, a Christian could not properly encourage persons to obtain blood goods rather than those free from blood and he could not advocate any misuse of blood. However, we must leave it up to the conscience of the individual Christian as to what he will do when it comes to matters of this nature in handling such products.

One Christian should not criticize another Christian for the decision he makes, just as one Israelite could not reasonably criticize another Israelite for selling to a foreigner an animal that died of itself and hence had not been properly drained of its blood.

The use of blood in adhesives for manufacturing plywood and other commonly used materials has now come to the attention of Christians, and we use plywood as an example. Much plywood is made using blood glue, but some plywood is blood-free. A Christian purchaser or contractor may seek to obtain blood-free plywood if he can do so; however, if he decides to use all types of plywood, it must be left to his conscience. It is not always possible to determine just how the plywood has been made. Because blood may be used in some plywood, this does not mean that a Christian could not buy, sell or rent a home or purchase a trailer in which plywood is found. The extent to which he would check on such matters is for him to decide.

Also, if a Christian is working for a company that uses blood glue in some of its plywood or other products, he would not necessarily have to quit his job. He may work in the woods, cutting down the trees. Part of the lumber is used one way and part another. The employee is not responsible for what happens to the wood after he has done his job. Of course, if a Christian worked in a plywood plant and it was required that he prepare the blood glue or apply it to the plywood, he might feel he could not conscientiously do this. He might request that his employer give him some other kind of work not handling blood. But even this is a personal matter. By doing other work for the same company, such as working as a truck driver, salesman, and so forth, the individual may feel he is free from responsibility for any misuse of blood. Since blood is used in the manufacture of so many common products, it becomes almost impossible for the Christian to avoid all contact with them—leather goods, furniture, bottle tops, cotton cloth, and so forth. So just what the Christian will do is a matter of conscience, and others should not criticize him. Certainly it would not be fitting to disrupt the unity of a Christian congregation in a certain locality by becoming involved in detailed discussions and contentions over the personal decision in this respect on the part of some Christian associated with that congregation.—Ps. 133:1; Prov. 26:21; Jas. 3:16-18.

The Society does not endorse any of the modern medical uses of blood, such as the uses of blood in connection with inoculations. Inoculation is, however, a virtually unavoidable circumstance in some segments of society, and so we leave it up to the conscience of the individual to determine whether to submit to inoculation with a serum containing blood fractions for the purpose of building up antibodies to fight against disease. If a person did this, he may derive comfort under the circumstances from the fact that he is not directly eating blood, which is expressly forbidden in God's Word. It is not used for food or to replace lost blood. Here the Christian must make his own decision based on conscience. Therefore, whether a Christian will submit to inoculation with a serum, or whether doctors or nurses who are Christians will administer such, is for personal decision.* Christians in the medical profession are individually responsible for employment decisions. They must bear the consequences of decisions made, in keeping with the principle at Galatians 6:5. Some doctors who are Jehovah's witnesses have administered blood transfusions to persons of the world upon request. However, they do not do so in the case of one of Jehovah's

* Concerning these matters please see *The Watchtower* of September 15, 1958, page 575, and November 1, 1961, page 670.

dedicated witnesses. In harmony with Deuteronomy 14:21, the administering of blood upon request to worldly persons is left to the Christian doctor's own conscience. This is similar to the situation facing a Christian butcher or grocer who must decide whether he can conscientiously sell blood sausage to a worldly person.*

MAKING YOUR DECISION

These few examples of how Christians may go about deciding on their employment may be helpful when it comes to considering types of employment mentioned here. The Christian should always consider God's laws in everything he does; and whatever he does, he does unto Jehovah. (1 Cor. 10:31) If what he does is not contrary to God's law and "Caesar's" just laws, he is within his rights in doing it, and no one should criticize him. When a Christian is in doubt about what he should do, he should pray to Jehovah God. (1 Pet. 5:6, 7) He should read the Bible and consider Christian publications that deal with his problem. (The *Watch Tower Publications Index* contains many references under "Employment.") He can talk to the congregation overseer. However, after doing these things it is the individual who, knowing all the circumstances and consequences, must analyze matters and then decide. Others cannot make his decision, if it is a matter of conscience.

When faced with a decision, you may feel in advance that your conscience would bother you if you decided in a certain manner. The thing to do, then, is to avoid that which will cause you to have a troubled conscience. Christians desire to please Jehovah and so, whatever their employment, it should be the kind of work they can do with a clear conscience before Jehovah. "Whatever you are doing, work at it wholesouled as to Jehovah, and not to men." —Col. 3:23; 1 Tim. 1:18, 19; 1 Pet. 3:16.

* See *The Watchtower* of February 15, 1963, pages 122-124.

Sunday School Unsatisfying

◆ In Florida one of Jehovah's witnesses had the following experience: "A nine-year-old girl living on my street came to my home one evening. She said she had heard that I was a Bible instructor and asked if I would be willing to study the Bible with her, because, after attending Sunday school for three years, they were still reading stories about pictures they colored. I gave her the book *From Paradise Lost to Paradise Regained* and the *New World Translation of the Holy Scriptures* for her parents to look over. The next evening I called on the parents, explained our work and method of study. They gave their daughter permission to study during summer vacation but said she would have to go back to Sunday school when school started. During our studies sincere appreciation and much enthusiasm were shown.

"The first time she was back in Sunday school she told her classmates about Paradise and the Kingdom for which Christians are to pray. The teacher was amazed and asked her where she got her information. 'From the Bible,' she answered, 'and a nice lady helped me to understand it.' Every Sunday she came home from Sunday school crying because she did not learn anything about God's kingdom or about God's name. Finally she thought of an idea. She looked up scriptures and bombarded her parents with questions that they could not answer, with the result that we resumed our study in the *Paradise* book and she no longer goes to Sunday school. Also, she brought over her seven-year-old neighbor boy to get him started in studying the Bible."

KEEPING THE ORGANIZATION OF PUBLIC SERVANTS PURE, CHASTE

"In every way we recommend ourselves as God's ministers, by the endurance of much, ... by purity, by knowledge." —2 Cor. 6:4, 6.

NO OTHER organization on earth has a grander assignment of public service than this organization of public servants. Nineteen centuries ago its Head Servant, the Lord Jesus Christ, handed out a worldwide assignment in these words: "All authority has been given me in heaven and on the earth. 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." (Matt. 28:18-20) That nineteen-hundred-year-old command must still be complied with. But the service assignment that Jesus has given for today adds something extra, something glorious, to it. This service assignment was outlined in Jesus' prophecy on the evidences that were to mark the "time of the end" of this system of things and was given in these words: "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.

[2] There is an organization of such Kingdom witnesses on earth today. It is no part of Christendom nor of any other segment of the world empire of Babylonish religion. It is identified as the New World Society of Jehovah's witnesses. This Christian society is the only religious society putting the kingdom of the heavens first and keeping free from earthly politics. Thus it can freely preach what Jesus called "this good news of the kingdom," that is, God's kingdom. By specializing on this it is the organization rendering to all mankind a public service without compare. By proving faithful in this public service they will be made public servants in a more powerful way in the future for the good of all mankind.

[3] The facts and figures published year after year in editions of the *Yearbook* prove that the New World Society of Jehovah's witnesses is carrying out the assignment to preach the good news of God's kingdom for which God-fearing men and women have prayed for thousands of years. In carrying out this assignment the Society is rendering the greatest public service on earth today. From that standpoint the Society is an organization of public ser-

1. What assignment of public service is the grandest that has been given to any organization on earth?
2. How may this organization of Kingdom witnesses be identified today, and for what reason will these witnesses be made public servants in a more powerful way in the future?

3. From what standpoint does this Society prove to be an organization of public servants, rendering the greatest service?

vants, even though not all of them give talks from the public platform.

[4] However, people who have been disappointed at the conduct of public officials in the political rulerships of this world may be doubtful also about the New World Society of Jehovah's witnesses. They may say, 'Yes, Jehovah's witnesses as a New World Society are undeniably rendering a public service on a worldwide scale, but what about the private lives of the individual witnesses of Jehovah? What kind of life do they live in their homes, in their secular business and inside their religious congregations? What about their morals in private, away from the public eye?'

[5] Those are proper questions. By their private lives how do Jehovah's witnesses in the New World Society answer those questions? We should expect satisfying answers. Why so? Because each baptized person in the New World Society belongs to the Most High God of the universe. That is so because water baptism is a symbol of a person's complete dedication of himself to Jehovah God through Jesus Christ. Without any limitations the New World Society of baptized Jehovah's witnesses belongs to Him. That being so, Jehovah God requires that this organization of public servants be pure, chaste. Never would He give to this organization the assignment of preaching his Kingdom message worldwide unless this organization measured up to His divine requirements. Because his witnesses represent Him he is rightly concerned about their moral purity, their chastity, their right conduct. He is seriously interested in keeping the organization to which he gives such a responsible service assignment clean, pure, chaste, inasmuch as he refuses to use an unclean, impure organization.—Ps. 50:16-23.

4. What questions may people who are doubtful about public officials ask about the individuals in the New World Society?

5. What kind of answers to these questions should we expect on the part of the baptized persons in the New World Society, and why?

GIVING NO CAUSE FOR STUMBLING OTHERS

[6] Dedicated public servants who have God's name called upon them and who receive a service assignment from him need to walk worthily. They cannot preach and teach one thing and at the same time live contrariwise and expect to have God's approval. Nobody can fool God, pull the wool over his eyes. He knows, his King Jesus Christ knows, and the angels know whether an individual is living in private contrary to what he publicly preaches and teaches. God has feelings. He keenly feels any reproach that is thus being heaped upon his own name, upon his beloved organization, upon his truth and upon the good news of His kingdom. So the private lives of his dedicated public servants are a concern to him. This stern fact makes it advisable for each public servant to walk worthily.

[7] The Christian apostle Paul deeply appreciated this fact. It was well that he did so, for he was one of the most prominent public servants on earth of the Most High God. Paul knew that the chasteness of his private life ought to recommend to others the Christian message that he preached and taught. Also, the purity of what he taught ought to recommend his message to others and not be a stumbling block or hindrance. It ought to lead to a clean organization. In order to live, to preach and to serve for the unhindered advancement of his message of salvation, Paul was willing to suffer anything. So, after referring to himself and Timothy as ambassadors

6. How do dedicated persons who receive a service assignment from God need to act, and what makes it advisable to do so?

7, 8. (a) Why did the apostle Paul keenly appreciate this fact? (b) In order to advance his message of salvation, what was Paul willing to suffer or to fulfill as his responsibility?

substituting for Christ, Paul made this statement:

8 "In no way are we giving any cause for stumbling, that our ministry might not be found fault with; but in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties, by beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food, by purity [or, chastity], by knowledge, by long-suffering, by kindness, by holy spirit, by love free from hypocrisy, by truthful speech, by God's power."—2 Cor. 6:3-7; 5:20.

9 Take note of Paul's mention of purity or chastity. In this he included his missionary companion Timothy with himself. He insisted that this younger man Timothy be pure or chaste personally and as respects other persons. Under God's direction Paul clothed this younger man with the authority to do the appointing of overseers and ministerial servants in newly organized congregations. If Timothy did not exercise caution in appointing men to office, and if he let his appointments be influenced by some selfish personal bias of his, he might put into office men who would commit sins as public servants. He would share the blame for their sins and how those sins affected the congregation and the Christian cause.

10 By taking good care and impartially striving to put in office men truly capable and of good, reliable conduct, Timothy would keep himself free and pure from sharing the blame for another man's sins in office. Said Paul: "Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste." (1 Tim. 5:22) By not appointing men liable to turn out bad he would not only keep himself chaste and clear of any share in the blame but also keep the congregation chaste. It would not have the bad example of a sinful man set in front of it.

11 Timothy had to watch not to pave the way for someone else to set a bad example in office. Besides that, he himself as a public servant had to set a right example worthy of imitation. He was to do more than merely tell other brothers what to do, passing along to them instructions that came from the governing body of God's earthly organization. He had to show himself worthy of telling others what to do according to organization instructions. In that way he had to add force to his commands and instructions by himself leading an exemplary life. The ripeness of his Christian development both in mind and in spirit would correct any wrong impression on others that his bodily youngness might make. This was the point that Paul made when he wrote to Timothy:

12 "Keep on giving these commands and teaching them. Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness. While I am coming, continue applying yourself to public reading, to exhortation, to teaching."—1 Tim. 4:11-13.

13 Today those words are followed in the New World Society of Jehovah's witnesses in order to keep this organization of public servants pure, chaste. The teaching or doctrine has to be kept pure. It can be kept this way only by keeping it in harmony with God's inspired Word. "The sayings of Jehovah are pure sayings," said the psalmist David, "as silver refined in a smelting furnace of earth, clarified seven times." (Ps. 12:6) Truth is pure, and Jesus Christ

9, 10. (a) How would Paul's companion Timothy keep himself chaste with respect to other men appointed to a congregational office? (b) Who else would benefit from his chasteness in this regard?

11, 12. (a) Why did Timothy as a servant who had to pass along instructions to others have to set a right example? (b) In this regard, what did Paul write Timothy?

13. How has the New World Society been able to purify its doctrines and to keep them pure?

the Son of David said in prayer to God regarding God's written Word: "Sanctify them by means of the truth; your word is truth." (John 17:17) By faithfully appealing to this pure Word of God the New World Society has been able to purify its doctrines and to keep its teaching pure and truthful.

[14] From the very first number of the *Watch Tower* magazine in July of 1879, which is eighty-five years ago, it has been the endeavor of Jehovah's dedicated people to do this. So it is very late in the day that the statement comes from the Roman Catholic Pontifex Maximus Paul VI, just back from his pilgrimage to the Middle East, as reported by the New York *Times* under the dateline "Rome, Jan. 8," namely:

> Pope Paul stressed that "anyone who wants to be true Christian" must go back to the Scriptures. "The return to the Gospel must be our continual exercise of thought, spiritual fervor, moral renewal, religious and human sensitiveness," he declared.

[15] However, the Roman Catholic Pontifex Maximus cluttered up the way of this return of Roman Catholics to the Bible:

> He said that study of Scripture did not imply disavowal of church traditions, "but an increasing effort to bring our Christian faith closer to its original concept, search for greater essential faithfulness to the thinking of Our Lord, and spiritual invigoration of what the authentic development of tradition has brought down to us."—N.Y. *Times*, Jan. 9, 1964.

[16] To the contrary of this, the New World Society of Jehovah's witnesses endeavors to purify itself of all religious traditions and to adhere to the pure written Word of God. We remember Jesus' condemnatory words against man-made traditions.—Matt. 15:1-14.

14, 15. (a) In comparison with the course of Jehovah's witnesses, what statement about going back to the Scriptures comes late in the day from Roman Catholicism's head? (b) How does he clutter up the way of such a return to the Bible?

16. How does the New World Society endeavor to do just the contrary of this?

[17] Very plainly the apostle Paul was talking about doctrinal purity and about keeping the true Christian organization free from the teaching of false apostles, when he wrote these words to the congregation that he had founded in Corinth, Greece:

[18] "I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up with him. For I consider that I have not in a single thing proved inferior to your superfine apostles. But even if I am unskilled in speech, I certainly am not in knowledge."—2 Cor. 11:2-6.

[19] Certainly, when the serpent in Eden tempted Adam's wife Eve in order to seduce and corrupt her, its effort was in the matter of doctrine, in the matter of religious belief. It was not in moral or sexual behavior. The serpent induced Eve to believe that her Creator, Jehovah God, was a liar in what he had taught her husband Adam. In a like cunning manner, during Paul's absence from Corinth, those so-called "superfine apostles" were trying to corrupt the Christian congregation there. How? By preaching a Christ different from the one whom Paul had preached, by trying to put in the congregation a spirit different from the one they had got through Paul along with its gifts, and by preaching a kind of "good news" different from the good news that Paul had preached to them.

17, 18. What kind of purity was the apostle Paul talking about when he wrote 2 Corinthians 11:2-6?

19. (a) In what respect was the serpent in Eden trying to corrupt Eve? (b) Similarly, how were men in Corinth in Paul's day trying to corrupt the congregation?

Thus those so-called "superfine apostles" were trying to marry off the Corinthian congregation to a different Christ as a spiritual husband. This was leading to a spiritual immorality. How?

[20] The apostle Paul had already promised them in marriage to Jesus Christ the heavenly Son of God. So now if they let themselves become engaged to marry some other Christ, they would be losing their spiritual morality. They would be losing their spiritual chastity, their virgin chastity, that they owed to Jesus Christ as their promised Husband. The apostle Paul wanted to present this Christian congregation that he had founded as a "chaste virgin to the Christ," but here those "superfine apostles" were trying to break the congregation's engagement to Jesus Christ and switch it over to a counterfeit Christ. They were trying to seduce the already engaged congregation to commit spiritual immorality, spiritual adultery, inasmuch as in Jehovah's law given through Moses an engaged virgin was considered as already the wife of the man to whom arrangements had been made to marry her.

[21] Hence the apostle Paul likened those so-called "superfine apostles" to the serpent in Eden, and he tried to protect the Christian congregation from them. The jealousy that Paul had over them was not a selfish, impassioned, ungodly jealousy, but was a godly jealousy that tolerated no rivalry but insisted on exclusive devotion to Jesus Christ their original Bridegroom. Paul was truly a "friend of the bridegroom," and he desired to experience in due time the friend's "joy on account of the voice of the bridegroom" when speaking to his "chaste virgin" Bride in heaven. —John 3:29.

20. How was the corrupting influence of those "superfine apostles" leading to spiritual immorality on the congregation's part?
21. What kind of jealousy did Paul have over the congregation in Corinth, and to whom was he a true friend?

SEXUAL PURITY (CHASTITY) ALSO

[22] As a general overseer who had the "anxiety for all the congregations" in Gentile lands of the West, the apostle Paul was also deeply concerned about the bodily chastity or sexual purity of the organization of God's public servants. Paul knew that a local congregation could not remain a part of God's organization and at the same time allow the moral impurity of any of its members. The congregation needs to free itself, vindicate itself from all community responsibility for the sexual immorality of any of its members. Listen to this case that Paul handled for the congregation at Corinth in the first century of our Common Era. It was a shocking case, for Paul writes: "Actually fornication is reported among you, and such fornication as is not even among the [Gentile] nations, that a wife a certain man has of his father. And are you puffed up, and did you not rather mourn, in order that the man that committed this deed should be taken away from your midst?"

[23] As Paul had founded that congregation and had the apostolic oversight over it, he was not for a minute going to become soiled with any community responsibility for such immorality inside God's organization of public servants. So he immediately follows up the charge that he files against the congregation by writing: "I for one, although absent in body but present in spirit, have certainly judged already, as if I were present, the man who has worked in such a way as this, that in the name of our Lord Jesus, when you are gathered together, also my spirit with the power of our Lord Jesus, you hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be

22. (a) About what other kind of purity of the congregation was Paul concerned? (b) What did he write about a pertinent case in the congregation in Corinth?
23. In that connection, what kind of responsibility did Paul not want to share, and so what did he do about the situation?

saved in the day of the Lord. . . . Do you not judge those inside, while God judges those outside? 'Remove the wicked man from among yourselves.' "—1 Cor. 5:1-5, 12, 13.

[24] In Paul's mind the question now was, Will the Christian congregation with its so-called "superfine apostles" clear itself of any community responsibility for this shocking case of incestuous immorality? Would it be saddened because it had tolerated this immorality within it for any length of time without proper action? Would it vindicate itself by promptly carrying out the apostle's orders to remove that wicked man from the congregation? Paul's mind was later set at rest when his missionary companion Titus came back from Corinth and told him that the congregation had done so. Giving official approval to this, Paul wrote them:

[25] "(I see that that letter saddened you, though but for a little while,) now I rejoice, not because you were just saddened, but because you were saddened into repenting; for you were saddened in a godly way, that you might suffer no damage in anything due to us. For sadness in a godly way makes for repentance to salvation that is not to be regretted; but the sadness of the world produces death. For, look! this very thing, your being saddened in a godly way, what a great earnestness it produced in you, yes, clearing of yourselves, yes, indignation, yes, fear, yes, longing, yes, zeal, yes, righting of the wrong! In every respect you demonstrated yourselves to be chaste in this matter."—2 Cor. 7:8-11.

[26] Certainly only after the congregation had vindicated itself by showing that it did not uphold sexual immorality among its members, only after they had demonstrated themselves "to be chaste in this matter," only after that would it be safe for the apostle Paul to advise the congregation to let that wicked man come back into the congregation again. Not only had the man sincerely repented of his incestuous sin, between the time that the congregation received Paul's first letter and the time that it got his second letter, but the congregation as a whole had taken the right stand and action toward the matter. (2 Cor. 2:6-11) But, whether they forgave this man for his proved repentance and took him back in again or not, Paul knew that the Corinthian Christians had to keep on watching against sexual immorality in the congregation. They were living in a very sexy pagan city and many members of the congregation had come in from that sex-crazed world. Hence toward the end of his second letter (2 Cor. 12:20, 21) Paul made this remark:

[27] "I am afraid that somehow, when I arrive, I may find you not as I could wish and I may prove to be to you not as you could wish, but, instead, there should somehow be strife, jealousy, cases of anger, contentions, backbitings, whisperings, cases of being puffed up, disorders. Perhaps, when I come again, my God might humiliate me among you, and I might mourn over many of those who formerly sinned but have not repented over their uncleanness and fornication and loose conduct that they have practiced."

[28] The same situation is true of the New World Society of Jehovah's witnesses. It is living in the midst of a sex-maddened world, a regular modern Sodom. Not all the members of this New World Society

24, 25. (a) In Paul's mind, what was the question now with regard to the Corinthian congregation? (b) How did the congregation demonstrate itself to be chaste in this matter?

26, 27. (a) Only after what developments would it be safe for the Corinthian congregation to take the incestuous man back again? (b) Nevertheless, against what did the congregation have to keep on watching, and what did Paul write them to indicate this?

28, 29. (a) How is the same situation true of the New World Society today, especially as more persons come into it? (b) Why may Paul's words in 1 Corinthians 6:9-11 well be said to the Society today?

have been born and reared in the homes of Christian witnesses of Jehovah. The vast majority of them have come out from Babylon the Great, that is, the world empire of false religion, and from among her immoral political paramours. And the more tens of thousands there are who come into the Society from this sexually disturbed world year after year, the more the Society as a whole is subjected to an immoral pressure, because of the immoral leanings of a growing number of incomers. Accordingly, to the Society of today the following words of Paul's letter to the Corinthian Christians may well be said:

29 "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. But you have been washed clean . . . in the name of our Lord Jesus Christ and with the spirit of our God."—1 Cor. 6:9-11.

30 Yes, as the New World Society grows, "that is what" more and more of Jehovah's witnesses inside the Society once were. This fact makes it all the more difficult to keep such a growing Society clean, pure, chaste. But all baptized persons today in the Society would never have been admitted into it if first they had not been washed in the name of the Lord Jesus and with the spirit of our God. So in his second letter (2:22) the apostle Peter warns all of us washed ones that we should not go back to such worldly uncleanness, like the "sow that was bathed to rolling in the mire."

30. (a) What fact makes it all the more difficult to keep the Society clean as time goes on? (b) Against what did the apostle Peter warn all the washed ones?

31 Many members were not such kinds of persons before they came into the Society. Yet they should keep on watch against falling into temptation to such unclean practices. Take, for instance, Timothy, the missionary who joined Paul in writing the second letter to the congregation at Corinth. He was half-Greek, half-Jew, and was brought up in a godly way by his Jewish mother Eunice and his grandmother Lois. (2 Tim. 1:5) Yet after Timothy had worked with him for about fifteen years Paul saw good to write Timothy the following words on moral chastity inside the congregation:

32 "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. Honor widows that are actually widows."—1 Tim. 5:1-3.

33 When it came to dealing with womenfolk in the congregation, the young and the old, it called for moral chasteness on Timothy's part, though now he was no longer a teen-ager. Remember, please, this letter to Timothy was to a regional overseer of congregations, and not to a congregation in general. So the instructions to deal with the "younger women as sisters with all chasteness" stands directed with special force to Christian men who serve as district servants, circuit servants and congregation servants in the New World Society of today. If these today pursue this clean, chaste conduct toward those of the opposite sex, such servants should be strengthening examples to all the other dedicated, baptized men in the Society. If such servants treat the younger women in the Society as they treat their own sisters

31, 32. (a) Even if not such kinds of persons previously, against what do members of the Society have to watch? (b) For instance, what did Paul have to write Timothy about chastity inside the congregation?

33. (a) To whom especially are Paul's words to Timothy directed with regard to dealing with the womenfolk? (b) Hence the treating of them immorally would be just as abominable as what?

of their personal family, then they will not morally injure these younger women of the Society any more than they will their own fleshly sister. Committing fornication with one of the younger women of the congregation would be just as abominable as committing incest with one's own fleshly sister.

[34] On the other hand, moral instructions needed to be given also to the women of the Christian congregation. To another fellow missionary named Titus, Paul wrote the following words: "Let the aged women be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers of what is good; that they may recall the young women to their senses to love their husbands, to love their children, to be sound in mind, chaste, . . . so that the word of God may not be spoken of abusively."—Titus 2:3-5.

[35] What must older women do to recall the younger women to their senses, that these may love their own husbands instead of some other woman's husband, and may be chaste toward all of the opposite sex? The aged women must themselves set the example of personal chasteness. Chasteness on the part of a woman in the New World Society can help another person to take up the Christian course of life.

[36] The aged apostle Peter emphasized this fact by writing to Christian wives: "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) The more corrupt that a community is outside the congregation and outside the home of a Christian wife, the more the chastity of the faithful wife shows up to good effect, with greater impressiveness. It reflects well on God's Word.

34, 35. (a) To what other persons did Paul need to give moral instructions, and with what end in view? (b) In that behalf, what must the older women do in behalf of the younger women?

36. How did the apostle Peter emphasize this fact to Christian wives, with what reflection on God's Word?

How the Organization Should View Chasteness

CHASTENESS takes sex into account. In the light of God's holy Word sex is sacred. Sex did not spring from blind, unintelligent, unmoral, accidental evolution operating toward a selfish end. Human sex, as well as the sex of animals, fish, birds, insects, and plants, is of God. Is God immoral because he created sex? No! He did not purpose the great wave of sex madness that is sweeping the world, resulting in all kinds of terrible social diseases or unhealth. He purposed that sex should serve a miraculous purpose, that of propagating life in its various forms on earth, including human life. In very simple language the first chapter of the Holy Bible

1, 2. (a) How is human sex to be viewed, and why so? (b) How does Genesis 1:27, 28 explain the origin and the purpose of sex?

explains to us the origin and the purpose of sex in mankind. Chapter one, verses twenty-seven and twenty-eight, of Genesis (the first book of the Bible) says:

[2] "And God proceeded to create the man in his image, in God's image he created him; male and female he created them. Further, God blessed them and God said to them: '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.'"

[3] The male sex organs and the female sex organs were to cooperate in fulfilling this God-given command. Thus the sex organs are not playthings to have a lot of fun with, for such fun does not serve the divine purpose. It results in injury not alone to the sex organs but to the whole individual who tries to have fun in this way. The sex organs, rather than being toys, serve a most serious purpose. For that reason the sex organs, male and female, have a sacred aspect or way of being looked at. They have to do with life, especially the life of a coming generation of humans.

[4] Is not life, to begin with, a gift from God, and is it therefore not sacred? The life of every human creature now breathing the air is to be considered sacred. Is not the life of the coming generation also to be considered sacred? It is. Remember the sixth and seventh of the Ten Commandments, as given by God to his prophet Moses for the nation of Israel: "You must not murder. You must not commit adultery." (Ex. 20:13, 14) Do you want to kill or even cripple the coming generation, a baby, a child? You can do so by tampering with the sex organs, by using them in a way contrary to God's purpose and law regarding them, hence in an immoral way that produces loathsome diseases that affect human offspring, fatally.

[5] Life, as a gift from God, is sacred. So the seed of life that God put in man and woman is sacred and is meant to serve the noble divine purpose. For that reason, when the life of an individual of the coming generation was started in a woman's womb, that life was considered sacred. Killing it deserved punishment by taking the life of the killer. In God's law through Moses the unborn child, the fetus, in the womb of the woman was considered a life, with the right to live through a birth from its mother.

[6] In the very next chapter after the one that sets forth the Ten Commandments, God's law said: "In case men should struggle with each other and they really hurt a pregnant woman and her children do come out but no fatal accident occurs, he is to have damages imposed upon him without fail according to what the owner of the woman may lay upon him; and he must give it through the justices. But if a fatal accident should occur, then you must give soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot, branding for branding, wound for wound, blow for blow." (Ex. 21:22-25) Thus life had to go for life in this case.

[7] Quite consistently with this fact, some Orientals like the Koreans date their age in life from the time of their being conceived in the womb of their mothers, not from the day of their birth. This points up the fact that the human embryo is a living creature and should not be destroyed at

3. In harmony with this, what purpose were the sex organs to serve, and why is there a sacred aspect about them?

4. Is the life of the coming generation to be considered sacred, and how can the sixth of the Ten Commandments be violated regarding that generation by one's sexual conduct?

5, 6. (a) How is the seed of life that is put in man and woman to be considered, and how is a life in the female womb to be considered? (b) How was this fact borne out in God's law in Exodus 21:22-25?

7. (a) Consistent with this, how do some Orientals date their age? (b) How is the human embryo to be viewed, and so the destruction of it means what violation?

any stage. Says Dr. J. B. Glenn, in his book *The Bible and Modern Medicine* (page 176, paragraph 2, edition of 1963),* concerning the embryo that is capable of living: "The viable embryo in the uterus is a human individual, therefore destroying it, is a violation of the sixth commandment."

8 Correspondingly, the life-giving seed in a male should not be willfully misused. Recall the case of Onan the son of the patriarch Judah. He refused to perform his duty to provide a male heir for his dead brother Er by having sex relations with the childless widow Tamar. God killed Onan, not just for this unbrotherly conduct, but because the reproductive seed that should have given life to an heir for his dead brother was purposely spilled upon the ground. For this Onan deserved greater punishment than to have the widowed Tamar draw a sandal off his foot and spit in his face and say before elderly witnesses: "That is the way it should be done to the man who will not build up his brother's household." (Deut. 25:9; Gen. 38:6-10) On the other hand, no man should engage in sexual immorality and start another human life that he does not want because it will be an illegitimate life. Because it is illegitimate, he purposes to abandon the child and never own it or confess to the fact that he is the father of the illegitimate child. Such a course shows no respect for human life, for the life of a helpless infant.

9 Everyone who commits sexual immorality not only breaks God's law against adultery and fornication, but sins against his own body, a fact that is plainly stated by Paul in 1 Corinthians 6:18. When sexual union is effected in a legal, Scriptural marriage, it is not a breaking of God's law or a sinning against the married person's body. It is in harmony with God's command to the first human male and female in their physical perfection and innocence.

10 The Christian letter to the Hebrews (13:4) says: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." It is the conduct of the adulterers and fornicators in sinning against their own bodies that brings about the ghastly social diseases and that thus perverts the divine purpose, degrading the sex organs that God created for such high purposes and that he clothes with such importance and dignity. Consequently, can you not be glad that your parents lived morally clean both before and after their marriage?

11 Originally, legal marriage was the natural outlook that God set before men and women. Every human has the right to lead a clean life in anticipation of an honorable marriage. No person has the right to pollute his fellow creature who has such a God-given prerogative by forcing sexual immorality upon his fellow creature or by tempting him into it. No selfish person has a right to spoil the privilege and prospects of a fellow creature to an honorable, happy, healthy marriage. No one has a right to prevent another from having such a desirable marriage by misusing the sex organs or processes of that one. We should respect the bodies of other persons as well as our own. Hence no Christian girl should make herself like a public towel on which any man can wipe his hands by means of immorality. What self-respecting man who believes in health and hygiene would want to wipe

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8. (a) What about the misuse of the male seed of life, and what Bible illustration do we have regarding this? (b) How is disrespect for life shown in the case of an illegitimate child?

9. When is the indulging in sexual intercourse a sinning against the participant's own body?

10. What does such sinning against one's own body produce?

11. (a) According to what God set before man and woman in Eden, to what does every human have the right, and what, therefore, have others no right to do? (b) Respect for whose bodies should we show?

his hand on a dirty public towel by marrying a girl who makes a harlot of herself, a prostitute? Girls, do not make yourselves a dirty towel for public use, available to the dirty hands of any whoremonger, any symbolic "dog."

12 We should honor our sexual parts. Said Paul to the Corinthian Christians: "The parts of the body which we think to be less honorable, these we surround with more abundant honor, and so our unseemly parts have the more abundant comeliness, whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, so that there should be no division in the body, but that its members should have the same care for one another."—1 Cor. 12:23-25.

13 Those who indulge in sexual uncleanness or immorality dishonor their bodies. "Therefore," says Paul to the Roman Christians, "God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them." (Rom. 1:24) Until the oncoming battle of Armageddon and the binding and abyssing of Satan the Devil and his demons, God will let immorality prevail and increase on the earth, according to the debased desires of worldly sinners. But fornicators, adulterers, sodomites and Lesbians will not survive into God's righteous new order.

14 Marriage of the human sexes was purposed by God the Creator and set up by him to serve a happy purpose, that of filling a paradise earth with a healthy, righteous race of perfect men and women. It was our Creator who designed and arranged all our life processes. According to his will, all our normal life processes were made to be happy and healthy. This includes the important sexual union for conceiving children to expand the human family and fill all the earth with human creatures in God's image and likeness. —Gen. 1:26-28.

15 According to the way in which God made the male and the female, their obedience to his command to fill the earth with their kind was not to be a hardship to them, a burden to them. It was to be a pleasant, delightful procedure, one that contributed unspeakable happiness to living and serving God. But by whom was this to be enjoyed? By married people, by those whom God had joined together, by those who through honorable, legal marriage should become one flesh and stay that way. Those who try to enjoy the ecstasies of sexual union outside the marriage bond dishonor God, disobey him.

16 The right viewpoint of these vital concerns according to the inspired Holy Bible helps us to overcome animal passions and to guard against lustfully planning ahead of time on how to satisfy the sexually excited flesh in an immoral way. (2 Sam. 13: 1-14) Let us keep always in mind the purpose of God's endowing us with sex organs. Let us look at them according to their sacred aspect. This in no way means that we should worship the sex organs and engage in phallic worship, committing immorality as a religious privilege and obligation. The sex organs are not to be worshiped, even

12. What is the argument of Paul in 1 Corinthians 12:23-25, and what bodily parts are therefore included?
13. To what dishonor to the human body does Romans 1:24 call attention, and till when will God permit this to go on?
14. What kind of purpose was to be served by human marriage, and this is in harmony with what will of God concerning all our life processes?
15. Obedience to God's command to fill the earth was to be what kind of experience for man and woman, but outside of what relationship may this experience not be enjoyed?
16. (a) What helps us to overcome animal passions? (b) Why are the sex organs not to be worshiped?

in one's mind by one's constantly or primarily thinking on sexual parts and activities. The sex organs did not give life to the human family. They are only the marvelous means by which life is to be transmitted to our children according to God's will.

17 God the Creator is the sacred "Source of life." He alone is the One to be worshiped as the Giver of life to mankind and the Giver of the reproductive organs for the increase of the human family. (Ps. 36: 9) Sex worship is therefore idolatry. Naturally, it leads to moral uncleanness. By all means avoid it.

HOW TO KEEP PURE, CHASTE

18 We who are associated with the New World Society of Jehovah's witnesses should always bear in mind that life in itself is sacred as being a gift from the sacred heavenly "Source of life." But especially in our case is life sacred because we have dedicated our lives to Jehovah God through his greatest Public Servant, his High Priest, Jesus Christ. We are under obligation and command to invite and help others to come to the "water of life," namely, God's provisions for everlasting life in his new order of righteousness. (Rev. 22:17) It ill befits us, therefore, to abuse our God-given physical powers for transmitting life to offspring by immoral conduct between the sexes. Such conduct *may* result in an illegitimate, unauthorized offspring as a living witness of its parents' shameful secret conduct or in a foul social disease. But certainly it will result in the condemnation by the pure-minded Creator, who made male and female for an honorable, happy purpose. If anyone abides under his condemnation it means being deprived of eternal life for having abused life and the power to transmit life.

19 To help us to get out of uncleanness and stay out of it, we need to make God our model or standard of purity or chasteness. Said the aged apostle John to Christians who had the heavenly call: "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. And everyone who has this hope set upon him purifies himself just as that one is pure." —1 John 3:2, 3.

20 The spiritual remnant who expect to become members of God's heavenly kingdom under Jesus Christ and to see God face to face must by all means live in harmony with their hope of seeing this pure, chaste God just as he is. How could they even hope to be like him in heaven when they have not purified their lives here on earth first? How could they ever desire to be like him, if till their death here on earth they kept on loving impurity, unchastity and moral uncleanness and did not cultivate an enjoyment of the clean qualities that make God what he is? They could not do so.

21 Likewise with all those sheeplike persons who have been separated from the goatlike people of the nations. (Matt. 25: 31-46) They have set their hope upon the same God. In harmony with their hope of living in a perfectly pure and righteous paradise earth after Armageddon, they have to purify their lives now. They need to keep pure.

22 Our hope, if it is not to be disappoint-

17. In that regard, where is worship to be directed, and what, therefore, is sex worship?

18. (a) Why especially in the case of dedicated Witnesses in the New World Society is life to be considered sacred? (b) What may result from immoral conduct, but what is certain to result to the participants?

19, 20. (a) According to 1 John 3:2, 3, whom must we make our model of chastity? (b) Why especially must the spiritual remnant do so, in harmony with their hope?

21. Why do the sheeplike people with earthly prospects likewise need to keep pure?

22, 23. (a) Because our hope is in harmony with what will we be helped to keep clean, and why? (b) Because they were given a new birth, what did Peter tell God's spiritual children to put away?

ed, must be in harmony with God's truth. Like water with which we wash and in which we bathe to keep clean, the truth of God's written Word helps us to clean up and keep clean, individually and as a New World Society. After we have purified our lives or souls by living up to the truth, there is something else we need to do in a pure, chaste way. The apostle Peter indicates this when he writes to the Christians who had come out of Babylon the Great in his day:

23 "Now that you have purified your souls by your obedience to the truth with unhypocritical brotherly love as the result, love one another intensely from the heart. For you have been given a new birth, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God. For 'all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, but the saying of Jehovah endures forever.' Well, this is the 'saying,' this which has been declared to you as good news. Accordingly, put away all moral badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, and, as newborn infants [who are innocent of any desires of sex], form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, provided that you have tasted that the Lord is kind."—1 Pet. 1:22 to 2:3.

24 Newborn infant boys and girls do not know what sex is about. They have no unclean sexual desires. Hence the apostle Peter says that Christians should "put away all moral badness." We should become like "newborn infants" as to innocence in this regard. We should be full-grown men and women as to understanding what sex is about and as to our moral self-control. The apostle Paul had this in mind when he wrote to the congregation in Corinth these words: "Brothers, do not become young children in powers of understanding, but be babes as to badness; yet become full-grown in powers of understanding."—1 Cor. 14:20.

25 Consequently we need to have mental hygiene as well as physical hygiene. Among the ancient Jews under Jehovah's law through Moses the circumcision of the flesh of the males proved to be very hygienic and helped to safeguard the health of both male and female Jews. Christians who have been relieved of this law of circumcision do, however, have to practice the 'circumcision of the heart.' No Christian could be a spiritual Jew in God's sight unless he had this circumcision "of the heart by spirit." (Rom. 2:28, 29) God's spirit is certainly needed to get such circumcision.

26 For mental hygiene, which leads also to physical hygiene, our mind has to be kept fixed on the upbuilding things. Advising us to do this, the apostle Paul writes: "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. 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. 4:8, 9.

27 The apostle Paul said that in Rome where he was imprisoned his enemies were publicizing Christ with a malicious, impure

24. (a) In harmony with Peter's words, in what regard should we become like "newborn infants"? (b) Accordingly, in what regard should we be full-grown men and women?

25. (a) What kind of hygiene is needed in addition to the physical kind? (b) What kind of circumcision should a Christian get, and how?

26. To enjoy mental hygiene, what does Paul tell us to do, in Philippians 4:8, 9?

27. With what kind of motive should we preach the Christ, and whose example helps us to do this?

motive, but, on the other hand, "some are preaching the Christ . . . through good will. The latter are publicizing the Christ out of love, for they know I am set here for the defense of the good news." For this reason Paul rejoiced. (Phil. 1:15-18) So our thinking on Paul and our practicing what he did helps us to keep clean.

28 We long to be wise with heavenly wisdom, do we not? Then we will be chaste, pure. The unchaste are not wise, but are animalistic. The disciple James, just before rebuking those who are spiritual adulterers, says: "But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." (Jas. 3:15 to 4:4) So remember, heavenly wisdom is "first of all chaste."

29 It is the part of heavenly wisdom for us to strive to keep the New World Society of Jehovah's witnesses clean, chaste. The results of this continual striving in that direction are becoming manifest all the time, under God's blessing. As regards ancient Israel, their observance of Jehovah's laws and commandments made them the healthiest nation on earth, free from the many social diseases that plagued the pagan or Gentile nations. (Deut. 28:1-10, 15, 27-37) Correspondingly, our endeavors to keep the organization of God's public servants clean, pure and chaste should result not only in keeping us doctrinally pure but also in making us the healthiest society on earth, especially as to social diseases.

30 However, all the time that we are putting forth our personal and organizational efforts, we need to keep looking upward to God the Maker of his organization of public servants under Jesus Christ the King of kings. This organization is now bringing to completion its service assignment of preaching the good news of God's established kingdom in all the inhabited earth for a witness to all the nations. Jehovah God has charged himself with the main responsibility for keeping his earthly organization that is engaged in this public service clean. Accompanied by Jesus Christ his Messenger or greatest Public Servant, Jehovah has come to his spiritual temple for judgment work. So, in a warning, he says to his professed people: "I will come near to you people for the judgment, and I will become a speedy witness against the sorcerers, and against the adulterers, and against those swearing falsely, and against those acting fraudulently with the wages of a wage worker, with the widow and with the fatherless boy, and those turning away the alien resident, while they have not feared me." (Mal. 3:1-5) So now his organization of public servants on earth is under judgment.

31 Do we desire the great Judge Jehovah God to bear witness against us individually as being like "adulterers," that is, morally unclean, unchaste? If he has the evidence against us on this score, he will unfailingly cause his witness or testimony against us to be made known, in his time, and this will lead to our being put out of his New World Society of His witnesses, that our presence might not defile it. However, do we with all our heart desire to remain in that New World Society for God's public service? Since our obvious answer is a fervent Yes, then we will each one do his part toward keeping it pure, chaste, to His praise and in behalf of our precious public service for Him.

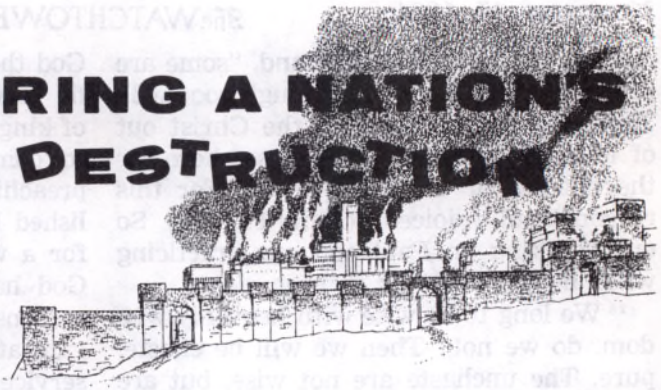
28. If we want to be wise with heavenly wisdom, what must we be "first of all"?

29. In harmony with the case of ancient Israel when keeping God's law, what should be the result of our endeavors to keep the organization clean and chaste?

30. (a) Amid all our efforts to keep the organization clean, to whom should we always look, and because of what service assignment? (b) Who takes the main responsibility for keeping the organization clean, and so under what process do we find ourselves now?

31. (a) Why should we not want God to testify against us as being like "adulterers"? (b) To remain in the Society, what will each one of us do?

Safety DURING A NATION'S DESTRUCTION



IT ALWAYS seems safer to go along with public opinion. This is especially so in a time of crisis, when a nation is struggling for its life. History proves that those who have followed and preached God's Word have, especially in critical times, been called "calamity howlers," haters of everyone. The reason is that God's Word condemns this system of things, declaring it to be the enemy of God and due for destruction. The historian Tacitus writes of Nero's persecution of Christians in the first century: "An immense multitude was convicted, not so much of the crime of firing [Rome], but of hatred against mankind."*

But what is the really safe course? The prophet Jeremiah provides a case in point. In his forty years of prophesying he never said what people wanted to hear about Jerusalem but what God commanded him to say. He denounced the God-dishonoring course of action of Jerusalem and its rulers and spoke of Jerusalem's destruction as being near at hand. Even when Jerusalem was in its direst straits he kept on preaching. Was Jeremiah wise? Would it not have been safer to be quiet and go along with things, waiting to see the outcome?

Things were progressing fast toward a climax in Jerusalem. Fear and anxiety prevailed. The ninth year of King Zedekiah was an important year, a partial sabbath year, in which the land was to lie uncultivated. (Lev. 25:1-10) It provided Zedekiah's last opportunity to let the God-given land get its required rest, but there is no record in the Bible that he and the priests obeyed. Now Jehovah himself would *enforce* the land's sabbaths.—Lev. 26:2, 31-35.

Already Judah's sins had caused God to permit Babylon to make Judah a vassal kingdom. Later, King Nebuchadnezzar of Babylon had put Zedekiah under oath in the name of Jehovah, but in this year of 609 B.C.E. he broke his oath and rebelled. Jehovah informed Ezekiel, 500 miles away in Babylonia, of his anger at this:

> "He [Zedekiah] finally rebelled against [Nebuchadnezzar] in sending his messengers to Egypt, for it to give him horses and a multitudinous people. . . . he has despised an oath in breaking a covenant, . . .
>
> "Therefore . . . he will certainly be caught in my hunting net; and I will bring him to Babylon and put myself on judgment with him there respecting his unfaithfulness with which he acted against me. And as regards all the fugitives of his in all his bands, by the sword they will fall, and the ones left remaining will be spread abroad even to every wind."—Ezek. 17:15-21.

Because of Zedekiah's covenant-breaking course, King Nebuchadnezzar marched

* Tacitus' Annals, Book 15, par. 44 (translated by A. J. Church and W. J. Brodribb).

toward Jerusalem. At a fork in the road he superstitiously employed Babylonian divination to determine whether to attack Jerusalem first or to go to the siege of another rebellious city, Rabbah of Ammon. Would Jerusalem escape? By no means. Jehovah had said that Jerusalem must be the *first* to drink the cup of the wine of God's rage at the hand of her God whom she had rejected. So Jehovah maneuvered the Babylonish divination, and Nebuchadnezzar took the fork of the road that branched toward Jerusalem.—Ezek. 21:14-24.

GENTILE GOVERNMENTS TO RULE UNTIL SHILOH COMES

Now an important prophecy was directed by Ezekiel in Babylonia toward Zedekiah:

> "And as for you, O deadly wounded, wicked chieftain of Israel, whose day has come in the time of the error of the end, this is what the Lord Jehovah has said, 'Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him.' "—Ezek. 21:25-27.

Jehovah had made a covenant with David that kings of his line would sit upon "Jehovah's throne" in an everlasting kingdom. (2 Sam. 7:12-16; 1 Chron. 29:23) But now active rule of the house of David in the city of Jerusalem would cease. It had been the highest kingdom, in the sense of being the miniature representation of God's kingdom on earth. It had been like a roadblock to the Gentile rulers who sought world domination. Now the Gentile powers, which had been treated as low, were to be raised high and Gentile domination would come for a time with no interference on the part of any miniature kingdom of Jehovah God. This certainly did not mean, however, that God had broken or changed his covenant with King David for an everlasting kingdom or that the scepter was to turn aside from the tribe of Judah.

God gave assurance when he said: "It will certainly become no one's until he comes who has the legal right, and I must give it to him." This meant that active rulership on "Jehovah's throne" would be held for a time in abeyance, with no one of the line of David occupying it until Shiloh, which name means "The One Whose It Is," would come and take up the kingdom. This event would spell the end of those Gentile times of world domination.

Ezekiel in Babylonia was kept informed by Jehovah God of the movements of King Nebuchadnezzar as Jehovah's executional officer. Ezekiel writes: "And the word of Jehovah continued to occur to me in the ninth year, in the tenth month, on the tenth day of the month, saying: . . . 'The king of Babylon has thrown himself against Jerusalem on this selfsame day. And compose a proverbial saying . . . and you must say . . . "This is what the Lord Jehovah has said: . . . 'Woe to the city of deeds of bloodshed!' " ' "—Ezek. 24:1-6.

A FALSE IDEA AS TO THE SAFE COURSE

Ignoring Jehovah's command through Jeremiah to go out and surrender to the king of Babylon, to save the city from destruction, Zedekiah and his princes thought to do something less than that and yet gain Jehovah's favor by carrying out a part of his law that they had long neglected. That was the law to set Hebrew servants free on the seventh year, after six years of servitude. So they made a covenant with the people over a sacrificial victim and proclaimed liberty to their Hebrew servants.—Jer. 34:8-10; Deut. 15:12-18.

But the hypocrisy of these leaders of Jerusalem manifested itself when news came

that an Egyptian army under Pharaoh (Apries, or Hophra) was on the way to assist Judah. (Jer. 37:5, 7) Nebuchadnezzar was forced to take care of this threat and marched away, giving relief to Jerusalem. The wicked rulers of Jerusalem took confidence at this and showed their complete disregard for God, also for their covenant with the people. They felt so safe that they broke their covenant granting servants liberty and brought them back into servitude again. (Jer. 34:11-16) This made Jehovah God indignant. To be true to Jehovah and to his responsibility toward the people, whose lives were in danger, Jeremiah had to declare publicly God's sentence on these powerful men in Jerusalem:

> "You yourselves have not obeyed me in keeping on proclaiming liberty each one to his brother and each one to his companion. Here I am proclaiming to you a liberty, . . . to the sword, to the pestilence and to the famine, . . . And I will give the men sidestepping my covenant, . . . namely, the princes of Judah and the princes of Jerusalem, the court officials and the priests and all the people of the land who went passing between the pieces of the calf [in confirming their covenant]—yes, I will give them into the hand of their enemies . . . and their dead bodies must become food for the flying creatures of the heavens and for the beasts of the earth. And Zedekiah the king of Judah and his princes I shall give into the hand of . . . the military forces of the king of Babylon who are withdrawing from against you men."

How would this be? Jehovah explained how:

> "Here I am commanding, . . . and I shall certainly bring [the Babylonians] back to this city, and they must fight against it and capture it and burn it with fire; and the cities of Judah I shall make a desolate waste without an inhabitant."—Jer. 34:17-22.

Through these conditions how did Jeremiah fare? For a while he was free to go in and out among the people. 'Perhaps,' thought King Zedekiah, 'I might get on the good side of God,' as he sent representatives to Jeremiah to ask him to pray to Jehovah to reverse His announced purpose. But Jeremiah replied with a message from Jehovah that dashed Zedekiah's hopes to the ground and put Jeremiah in greater danger from Jerusalem's rulers:

> "Look! The military force of Pharaoh that is coming forth to you people for the purpose of assistance will have to go back to their land, Egypt. And the Chaldeans will certainly come back and fight against this city and capture it and burn it with fire. . . . Do not deceive your souls, saying, 'The Chaldeans will without fail go away from against us,' because they will not go away. For if you men had struck down all the military force of the Chaldeans who are fighting you and there remained over among them men pierced through, they would each one in his tent rise up and actually burn this city with fire."—Jer. 37:3-10; 44:30.

So, when Jeremiah wanted to make a visit to his home territory in Benjamin, an officer grabbed Jeremiah, saying: "It is to the Chaldeans that you are falling away!" Jeremiah denied: "It is false! I am not falling away to the Chaldeans." But the princes struck Jeremiah, fettered him and put him in detention in Jerusalem under very bad conditions, in "the house of the cistern."—Jer. 37:11-16.

In the meantime, just as Jeremiah had faithfully said, the Babylonian forces turned the Egyptian forces back toward Egypt and Nebuchadnezzar returned to resume the siege of Jerusalem. Jerusalem must drink first the cup of the wine of Jehovah's rage; Egypt, later.—Ezek. 30:20, 21.

GOD FEEDS, PROTECTS HIS SERVANT

King Zedekiah even yet sought a change of Jehovah's mind, but Jeremiah did not water down Jehovah's message. He replied: "Into the hand of the king of Babylon you will be given!" In the face of all this we see Jehovah God's protection and care for his servant Jeremiah even in the midst of bitter enemies, for at Jeremiah's

request Zedekiah had Jeremiah transferred to the Courtyard of the Guard. "And there was a giving of a round loaf of bread to him daily from the street of the bakers, until all the bread was exhausted from the city."—Jer. 37:17-21.

Under custody Jeremiah evidently had the opportunity to talk to the people, and he gave them Jehovah's advice to go out in self-surrender to the Chaldeans to save their lives, for the city would certainly fall. The princes complained that Jeremiah was breaking down the morale of the besieged people. King Zedekiah weakly surrendered him into their hands. He would not protect God's prophet if it jeopardized him. "And they proceeded to take Jeremiah and throw him into the cistern of Malchijah the son of the king, . . . Now in the cistern there was no water, but mire; and Jeremiah began to sink down into the mire." He could not preach down there, the princes thought!

Were there any others who thought it was the safe course to listen to Jehovah's word and follow it, even though extreme nationalism and hatred for Jeremiah's preaching activity now prevailed in Jerusalem? Yes, and such a one God used as an instrument to save faithful Jeremiah out of the mire. This was Ebed-melech the Ethiopian, one of the king's eunuchs. He had heard of Jeremiah's plight and had gone to the king and said: "O my lord the king, these men have done bad in all that they have done to Jeremiah the prophet, whom they have thrown into the cistern, so that he will die where he is because of the famine. For there is no bread any more in the city." At the king's orders Ebed-melech brought thirty men and equipment and hoisted Jeremiah out. "And Jeremiah continued to dwell in the Courtyard of the Guard."—Jer. 38:1-13.

For taking this action in behalf of Jeremiah, was Ebed-melech risking his life? Yes. But he knew that Jeremiah was truly Jehovah's prophet. Ebed-melech's action condemned the rulers of Jerusalem for their unbelief in Jehovah. Jehovah was not unmindful of Ebed-melech. Hear his words of comfort to him: "Here I am bringing true my words upon this city for calamity and not for good, and they will certainly happen before you in that day. And I will deliver you in that day, . . . For I *shall* without fail furnish you an escape, and by the sword you will not fall; and you will certainly come to have your soul as a spoil, because you have trusted in me."—Jer. 39:15-18.

Zedekiah still had opportunity to surrender to the Babylonians and save his household and prevent the burning of Jerusalem. He even went to Jeremiah secretly and was given assurance to this effect. But he feared man. He feared reprisal from those who disagreed with that action. He looked in the wrong direction for safety. He was thereby led into a deadly snare. —Jer. 38:14-28.

As the siege of Jerusalem continued for nearly a year and a half, the people in Jerusalem were in terrible distress indeed. There was no bread for the people. (2 Ki. 25:1-3) Mothers were eating their own babies. (Lam. 2:19, 20) Would Jeremiah's course now show up to be the wise course of action? Would he survive the siege?

JERUSALEM FALLS

At last, in the month Tammuz, the Babylonians made a breach in the wall and entered and took possession of the Middle Gate. It was too late now for King Zedekiah to surrender. He fled by night, but was overtaken in the desert plains of Jericho near the Jordan River and taken to Nebuchadnezzar at Riblah in Hamath. There the king of Babylon slaughtered Zedekiah's sons before his eyes, and killed all the nobles of Judah. Then he blinded Zede-

kiah and took him in fetters to Babylon, where he died. (Jer. 39:2-8) Just as Ezekiel had foretold, he came to Babylon, but did not see it.—Ezek. 12:12, 13.

As for Jeremiah, the fall of Jerusalem served for his liberation. The Babylonians had heard about his preaching. They treated him kindly. The chief of the Babylonian bodyguard, named Nebuzar-adan, brought him out of the Courtyard of the Guard. (Jer. 39:13, 14) Jeremiah got mixed in with the Jews who were being carried captive to Babylon but the chief of the bodyguard saw him and said to him: "Now, look! I have let you loose today from the handcuffs that were upon your hands. If it is good in your eyes to come with me to Babylon, come, and I shall keep my eye upon you. But if it is bad in your eyes to come with me to Babylon, refrain. See! The entire land is before you. To wherever it is good and right in your eyes to go, go there."—Jer. 40:1-4.

While Jeremiah hesitated, the chief of the bodyguard told him to go back and live under Gedaliah, whom the king of Babylon had commissioned over the cities of Judah, living wherever he wanted to. Then he gave Jeremiah a food allowance and a gift and let him go. Accordingly, Jeremiah went to Gedaliah at Mizpah, and resided there until later developments, to be discussed in this magazine's next issue.—Jer. 40:5, 6.

COMING IN THE NEXT ISSUE

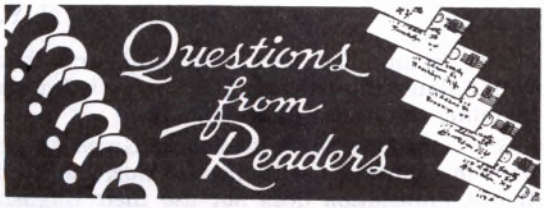
- Passing Over from Death to Life.
- Out of the Tombs to a "Resurrection of Life."
- Out of the Tombs to a "Resurrection of Judgment."
- Persecution—Badge of the True Christian.

WE CAN TAKE THE SAFE COURSE

So, in Jerusalem's dark hour, it looked as if Jeremiah, in a besieged and starving city, and a prisoner therein at that, in disfavor with the ruling elements, would never be able to survive. But by maintaining firmness in his dedication to Jehovah, even though his preaching condemned the rulers of the land and foretold destruction for Jerusalem itself, he actually took the course of safety.

We can learn a lesson from this. Jehovah's anointed witnesses proclaim destruction upon this system of things because of its being influenced by Babylonish false religion and for turning away in disobedience from Jehovah God. They have thereby experienced what Jesus foretold at Matthew 24:9: "You will be objects of hatred by all the nations." To them, many of whom are even now in prison and suffering persecution in many lands, the experience of Jeremiah gives assurance that they will escape the condemnation of this world and that as a group they will survive the destruction of this system of things. Ebed-melech, who befriended Jeremiah because he recognized him as a prophet of Jehovah, was spared with Jeremiah. Those today who come alongside God's servants in faithful dedication and activity will receive Jehovah's favor and protection just as surely as did Ebed-melech, according to the rule stated by Jesus Christ himself: "He that receives a prophet because he is a prophet will get a prophet's reward, . . . And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."—Matt. 10:41, 42.

Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One.—Ps. 91:1.



● Is it proper for a dedicated Christian witness of Jehovah to work in the employ of one of the religious organizations of Christendom or any other part of Babylon the Great?

In determining the answer to this, it is good to keep in mind the clear-cut command that Jehovah issues to his people concerning the entire world empire of false religion. That religious empire is called Babylon the Great because it is far greater in scope than ancient Babylon but it bears all the earmarks of that ancient seat of worship in opposition to Jehovah. Concerning it, Revelation 18:4, 5 urges: "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."

Now, how could a dedicated Christian witness of Jehovah conscientiously work for an organization, the whole operation of which is in opposition to Jehovah God? Jehovah God says that, from his standpoint, these false religious systems have a record of sin that has massed together clear up to heaven. They have lied about God, turned the people away from his loving provisions for life and, instead, blessed the nations in their slaughter of the inhabitants of the earth. Who wants the work of his hands to contribute to the operation of such a God-dishonoring empire?

If a person who professes to be a dedicated Christian witness of Jehovah were to accept a job in the direct employ of such a religious organization, he would, in actuality, become a part of that organization. If the one who did that knew what such a thing meant and did it anyway, what could we conclude but that he was an apostate and should be disfellowshiped from the Christian congregation? However, it might occur that one works for a worldly commercial employer, and that employer may *regularly* handle work on church properties. Now, it is true that one doing such work is actually in the employ of a commercial firm, but in accepting work of that type as a regular thing he shows that he is not a mature Christian, and so, while he might be permitted to report as a publisher of the Kingdom, he could not be a servant who is looked to by the rest of the congregation as an example to imitate. If the commercial firm only *occasionally* handles a job for a church, which is true in many lines of work, one would not be disqualified as a servant in the congregation for accepting such employment, unless it became a cause of stumbling to others in the congregation. Even here, however, he may be able to arrange with his employer to assign him to other jobs, or he may, for reasons of conscience, prefer to look for employment that has no business contacts at all with false religious organizations.—1 Pet. 3:16.

Certainly, though, no Christian witness of Jehovah, knowing what the Bible says about the record of Babylon the Great, would himself personally contract for work, either as a regular thing or as an incidental job, with a false religious organization. And if there is anyone who has done so, without realizing the seriousness of the situation, to maintain a clean conscience before God and a right standing with his organization, he should correct the situation just as soon as possible.—2 Cor. 6:16, 17.

Though it is true that at times it is difficult to find employment in this old system of things, and one may feel pressed from an economic standpoint, if we are faithful to Jehovah God we can be assured that he will continue to answer our prayers and bless our efforts to obtain "our bread for the day according to the day's requirement."—Luke 11:3; Matt. 6:25-34; Ps. 37:25.

● *The Watchtower* of January 15, 1964, on page 42, states: "Never in the Christian Greek Scriptures do we read of the end, conclusion or consummation of the *kósmos*." How are we to understand this statement in view of the fact that 2 Peter 3:6 says that a *kósmos* suffered destruction in Noah's day?

The words "end," "conclusion" and "consummation" were here used together because of the original Greek words that they translate. In the *New World Translation of the Christian Greek Scriptures* "end" translates *tel'os*, and "conclusion" or "consummation" (1st Ed.) the related Greek word *syntel'eia*. These words invariably relate either to time or to completion, or to objective or to the finale, rather than to the destruction of a thing.

Thus we read that Jesus loved his disciples

to the *tel'os* or end; that at the *tel'os* or end of his thousand-year reign he will turn the kingdom back to his Father; that Christians will receive the *tel'os* or end of their faith, the salvation of their souls. Especially noteworthy is the expression that Jehovah is the beginning and the *tel'os* or end. In none of these instances could we substitute "suffered destruction" for "end," could we?—John 13:1; 1 Cor. 15:24; 1 Pet. 1:9; Rev. 21:6.

Because of this meaning of *tel'os* we find it at times rendered variously: as "outcome" at James 5:11; and as "objective" at 1 Timothy 1:5.

As for *syntel'eia*, it also does not have any connotation of a destruction. Rather, Vine's *Expository Dictionary of New Testament Words* tells us that this word "signifies a bringing to completion together . . . marking the completion or consummation of the various parts of a scheme." Thus we read at Matthew 13:39 that "the harvest is a conclusion [or *syntel'eia*] of a system of things." Jesus' disciples asked him about the same "conclusion" or *syntel'eia*, and when he finally left them he promised that he would be with them "all the days until the conclusion [or *syntel'eia*] of the system of things."—Matt. 24:3; 28:20.

A related Greek word is the verb *synteléo*, the rendering of which in the *New World Translation* may be said to make the same point. Luke used it in saying that the days of Jesus' fasting had been *concluded*, and that with Satan's third temptation he *concluded* his tempting of Jesus.—Luke 4:2, 13.

Since nowhere do we find these Greek words used in connection with the *kósmos*, the *New World Translation* does not use their English equivalents in speaking of the "world," or *kósmos*. True, 2 Peter 3:6 does speak of a world, a human society, a *kósmos*, as suffering destruction, and in that sense it might be said to have come to an end, but only by violence. But Peter here did not mean that the human race at that time had reached its conclusion, its close, its termination or objective.

So we see that in the Scriptures the Greek words *tel'os*, *syntel'eia* and *synteléo* and their English equivalents do properly apply to a discourse, a reign, a period of service, a system of things or an age, but not to the human race or *kósmos*, for the human race will not draw to a close; Jehovah God purposed it to last forever, even as will the earth on which it lives. That is why there will be no new *kósmos*. While a *kósmos* did suffer destruction at the Flood, it was only the *kósmos* as it applies to mankind opposed to God. Those that survived could not properly be said to constitute a new *kósmos* or world, for they had previously existed as part of the pre-Flood *kósmos* or world for which Christ died.

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"WATCHTOWER" STUDIES FOR THE WEEKS

December 13: Keeping the Organization of Public Servants Pure, Chaste. Page 684.

December 20: How the Organization Should View Chasteness. Page 691.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 1, 1964
Semimonthly

PASSING OVER FROM DEATH TO LIFE

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PERSECUTION—BADGE OF THE TRUE CHRISTIAN

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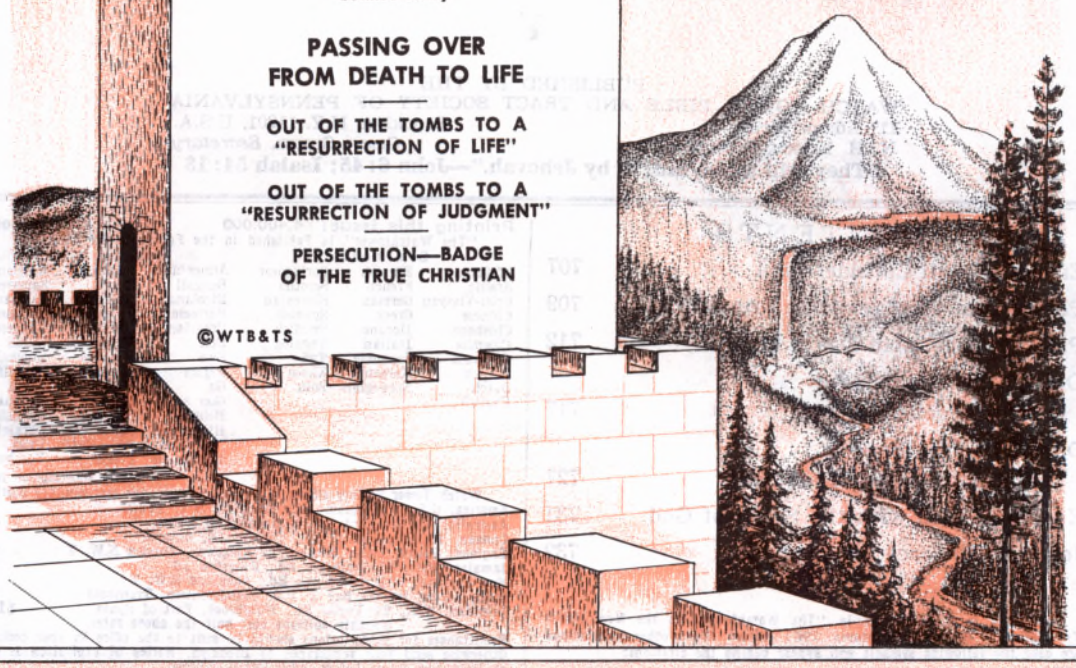

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

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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)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
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Efficiency WITH Consideration

ARE you perhaps one of those multitudes of persons who have felt themselves to be just small, slighted cogs in a large, efficient, machinelike organization? If so, you probably feel justified in being resentful. Even if there is justification, however, is it really to your advantage to allow resentment to eat away at your sense of happiness and well-being? Surely not. How much better to try to understand the value of genuine efficiency, apply it in your own life and relationships, and confidently expect that your good example will rub off on some of those who observe you.

When Pharaoh of Egypt discontinued supplying straw to Israelite slaves but insisted that they find their own straw and maintain the same production of bricks, this was not efficiency. It was downright oppression. On the other hand, if you are head of a family, you do like to see the household operating smoothly and economically, do you not? Efficiency means attainment of the desired results without waste. So, is not that the very thing you are after?

Now, take a look at how things go in your own family. If you demand perfection of everyone and set up rules and regulations to enforce your requirements, you soon encounter a reaction of resentment if not open rebellion. But is it wrong to expect your family continually to do better and better? No, for Jesus called upon his imperfect followers to "be perfect, as your heavenly Father is perfect." (Matt. 5:48) We know, of course, that man in his present state is not perfect. Nevertheless, this invitation is to strive to be like our heavenly Father. Striving to be like him will keep us on the right path and in the right mental attitude, and will result in our spending our lives in a happy, productive and satisfying manner.

From your own experience you know that efficient handling of your household takes more than a list of cold rules and regulations. It takes patient education of the family on your part, a readiness to give personal demonstrations of how things should be done. Then, too, you have to take into account the age, ability and emotional makeup of each member, and give to each one just the right kind of encouragement and help. From this you begin to see that the wastage that combats genuine efficiency is not merely waste of time and material. It includes waste and

wear of the precious human assets that go to make up a family. Worldly bosses often do not take this most vital asset of their organization into full account. Their programs of efficiency are devoid of loving consideration.

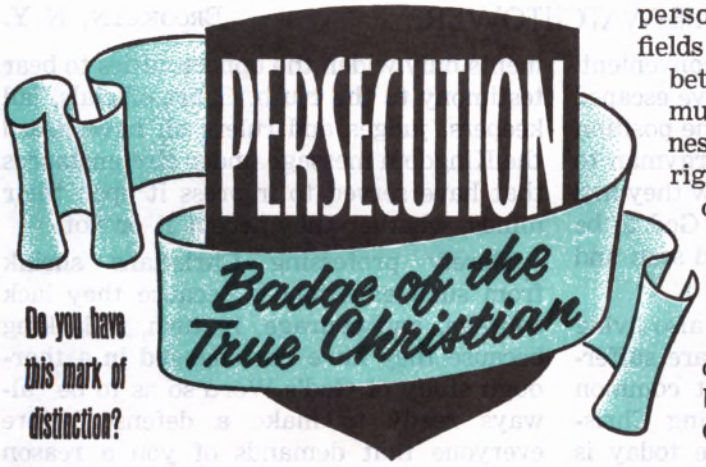
While it is true that no family head and no overseer of men can afford to countenance laziness or heedlessness, they should realize that pressuring people or expecting too much of them is not the way of efficiency. The highest standard of work will be performed by those who are in a happy, contented frame of mind. Such ones will be willing to accept correction when deserved, as long as they are also receiving commendation for jobs well done. And when they do make an infrequent blunder, patient training, and not the crack of a whiplike tongue, will work wonders.

Consider the position of a Christian who happens to be an overseer in some plant or office. He is properly anxious to promote and increase the interests entrusted to his care, for this is in accord with Bible principle. (Luke 19:11-27) How will he achieve efficiency? Not by cold, impersonal directives and not by loud, insistent demands for greater and greater production. Rather, he will be convinced that, of all the assets of the organization he is serving, human creatures are the most valuable; for they have a marvelous potential of intelligence, resourcefulness and adaptability. The finest machines in the world are useless without the know-how and technique of the men and women required to operate them. So he will be concerned about their well-being, their mental and emotional as well as their physical health. He will strive to maintain a relationship with each one of them on a level that accords with the proper dignity of human creations of God.

It is well known that when machines are continually operated at speeds beyond those for which they were built, the life of the machines is drastically shortened and costly repair bills make their appearance. This reminds us that machines are usually started off, when new, at comparatively low speeds, and then gradually stepped up to maximum speed as time goes on. The wise operator knows when he has reached the safe maximum speed. Though humans are not machines, the Christian overseer will see in this illustration the basis for expecting each worker gradually to build up his or her efforts to maximum efficiency, and will perceive when the safe peak of efficiency has been reached in each individual case. That safe peak is the tempo of production at which the worker can continue indefinitely without undue physical or mental strain.

Thus, while a Christian will work hard to keep waste at a minimum and guard against slothfulness, he knows that he cannot produce perfection out of imperfection. The hard-driving, demanding boss may be extolled in the business world, but he is disapproved by God's Word for his lack of consideration. Under inspiration Solomon wrote: "I myself have seen all the hard work and all the proficiency in work, that it means the rivalry of one toward another; this also is vanity and a striving after the wind." (Eccl. 4:4) The world's tactics in this respect grow out of the selfish nature of the works in which they are engaged. They produce ruthless competitions, hatreds, stomach ulcers and a host of other ills—in a word, vanity.

Even though you may feel, then, that you are not receiving proper recognition and loving consideration, why indulge in resentment? It can only do damage to you. Rather, determine that the members of *your* family and others who may work under *your* direction are going to be aided, with loving consideration, to be efficient.



A BADGE is worn mainly to let people know what you stand for, or what group you belong to, whether it be religious, political or social. The value of such a badge is diminished through its being worn by unauthorized or unworthy persons. So whether it be a small metal cross, a star, a crescent, or a scarab, such badge is frequently no true identification. Its wearer could have picked it up on the street, or he may no longer have any genuine interest in or identification with what it represents.

How different the badge that distinguishes the true Christian! There are various marks by which you can identify the genuine follower of Christ, but this is one that is easily observable by all. In fact, its absence puts into grave doubt the claim of being such a follower. The apostle Paul focuses attention on it when he writes: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) The Lord Jesus had already laid down the rule: "A slave is not greater than his master. If they have persecuted me, they will persecute you also." (John 15:20) Persecution truly identifies the Christian.

Not just any kind of persecution will meet the requirement here. Persecution for right or justice in the abstract, or for personal right and opinion in the fields of religion, politics and social betterment is not involved here. It must be persecution for righteousness' sake, and, since it is God's righteousness, this sort of suffering comes upon one simply because he insists upon doing the will of God. Millions of persons have suffered for their own personal ideas, whether right or wrong, but still they have not been thereby identified as true Christians.

Not just anyone can wear this badge of distinction. Unworthy ones are quickly detected and exposed. Those who suffer because of their earnest efforts to "live with godly devotion in association with Christ Jesus" react to their sufferings in a manner that cannot be duplicated by the insincere. As with their Forerunner, so with them: "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. 2:23) On the other hand, spurious Christians will become embittered, self-justifying and combative.

THE FORETOLD IDENTIFICATION

Warning his followers of the sufferings they might expect after his leaving them, Jesus declared: "But before all these things 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." (Luke 21:12) The record in the Acts of the Apostles shows that such persecution did come upon those early Christians. Why? Because they were busy doing God's will, boldly proclaiming the Kingdom message to all. They did not follow the passive course of just belonging to some respectable religious group and at-

tending services once a week if convenient. Had they done so they would have escaped persecution. They did not take the position that they were paying some clergyman to do the preaching. They well knew they had a personal responsibility before God to be witnesses to the things they had seen and heard about the Christ.

Faithful Christians today are also living in an anti-Christian world and are suffering like persecutions. The most common and widespread form of suffering Christians are called upon to endure today is the attitude adopted by so many persons on whom they make friendly visits. People otherwise polite become intolerant and insulting. Rebuff after rebuff is experienced, besides what Jesus himself suffered, namely, the "contrary talk by sinners against their own interests." (Heb. 12:3) This sort of suffering, calculated as it is to wear down patience and courage, does not succeed in disheartening loyal ministers of God, for they obey the inspired injunction to "keep comforting one another and building one another up."—1 Thess. 5:11.

Instead of withdrawing into inactivity so as not to become the targets of the enemy, they have gone forward boldly with their work in all lands, yes, even in Hitler's Germany and now in Godless Russia, even though forced to operate underground. They have withstood confiscations, threats, arrests, sadistic beatings and tortures, and braved the danger of death, 'rejoicing because they have been counted worthy to be dishonored in behalf of Christ's name.' (Acts 5:41) They draw great comfort from Jesus' assurance: "It will turn out to you for a witness." (Luke 21:13) Is not that the main purpose of their lives, to bear witness to the name of God and the kingdom of his Christ? Persecutions, court appearances and imprisonments only widen the opportunities to bear testimony to the truth. Court officials, jail keepers, judges and rulers all have heard the Kingdom message under circumstances that have served to impress it upon their minds, whether they accept it or not.

Merely professing Christians shrink from such experiences because they lack courage, and courage, in turn, is lacking because they have not engaged in a thorough study of God's Word so as to be "always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) The genuine follower of Christ makes such a progressive study a part of his life so that when the time comes to answer for his faith under persecution he is prepared for that eventuality. This is why Jesus could say: "Therefore settle it in your hearts not to rehearse beforehand how to make your defense, for I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute." (Luke 21:14, 15) A well-founded faith based upon accurate knowledge of the Bible equips anyone to present and maintain the truth before all who may inquire, even under the most adverse circumstances.

During the early centuries of Christianity many families were divided over the acceptance of Christ and his message. During periods of intense persecution we may be sure that sentiments of patriotism, pagan religious fanaticism or abject fear for their own safety moved some to betray members of their own family to the rigors of the persecuting authorities. Frequently this would lead to a cruel death in the arena. Jesus had warned of this, saying: "Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death." (Luke 21:16) Under totalitarian rulerships in our day there have likewise

been instances where true Christians have been betrayed into the hands of sadistic persecutors by relatives and fair-weather friends.

Today, as in the early Christian days, the ruling and upper elements of society who control the various media for public information, and who thereby set the human standards as to what is and what is not acceptable or respectable, frequently make it their business to smear the true Christian witnesses. Any pretext is used to lower them in the public esteem. Hatred against them is kept alive because the ruling elements are out to discount and silence their bold Bible message. (Luke 21: 17) After all, that message disturbs the complacency of those who ignore God and insist that they can solve national and international problems and bring in an era of peace and plenty. If true Christians were not thus hated and persecuted and spoken against, how could they be among those described by Jesus: "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them. Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake"?—Matt. 5:10, 11.

COMING IN THE NEXT ISSUE

- "Do Not Become Fearful of Those Who Kill the Body."
- Why Not to Fear Those Who Kill the Body.
- Why the Changes in World Governments Since 1914?
- The Gift of Christian Friendship.

PATIENTLY ENDURING

Christians patiently endure and go on with their preaching ministry despite all types of persecution. And when their fellow servants suffer in other parts of the world, they speak out boldly in their defense, unashamed to be identified with them. Theirs is not just a passive sympathy with the persecuted, but a willingness to expend themselves by sharing zealously in features of the preaching work that are denied to those who are imprisoned. Also, they are only too glad to contribute toward the legal costs of defending those sufferers in the courts. This is in accord with the faithful pattern of the early Christians, of whom it is written: "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."—Heb. 10: 32-34.

Genuine Christians bear up under persecution because they have so many assurances from God's Word, like that at Luke 21:18, 19: "And yet not a hair of your heads will by any means perish. By endurance on your part you will acquire your souls." They do not expect some miraculous deliverance from abuse or even death. They are confident in Jehovah's power to resurrect them out of death to a grand reward in harmony with Jesus' promise: "He that finds his soul [life] will lose it, and he that loses his soul for my sake will find it."—Matt. 10:39.

Jesus' fellow witnesses are determined that no amount of persecution will separate them from the congregation of those who love and obey God. While never courting persecution, as some fanatics do, they know from God's Word that it will come upon them, and when it does they are ready to meet it without flinching. To them persecution for the right reason, for righteousness' sake, is a badge of honor and a cause for joy.

PASSING OVER FROM DEATH TO LIFE

"The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgement."—John 5:28, 29.

IN A Roman court in southwest Asia nineteen hundred years ago a man stood accused by people of his own Jewish race. He was Saul of the city of Tarsus in Asia Minor. By Roman soldiers he had been rescued from a violent mob in the temple of Jerusalem and also from the hands of brawling judges in the Supreme Sánhedrin of Jerusalem. Eleven days after being rescued from the confused Sánhedrin he stood before the Roman Governor Felix in the seacoast city of Caesarea to disprove what his accusers had just said. In the course of his defense Saul said words that have comforted countless millions all around the earth. Those words have also been quoted very frequently, because they set out powerfully the hope of a resurrection of the dead. Making the resurrection of the dead the real point under dispute, Saul said to the court:

[2] "I have hope toward God, which hope these men themselves also entertain, that there is going to be a resurrection of both the righteous and the unrighteous. . . . let the men here say for themselves what wrong they found as I stood before the Sánhedrin, except with respect to this one utterance which I cried out while standing among them, 'Over the resurrection of the dead I am today being judged before you!' "—Acts 24:15-21.

[3] What a hope that is, that "there is going to be a resurrection of both the righteous and the unrighteous"! That hope was really guaranteed by means of Saul's spiritual Leader, Jesus Christ, who himself had been resurrected from the dead. Saul personally had met him in a miraculous way, to get instructions as to his future course in life. Saul at once became a footstep follower of the resurrected Jesus Christ and was later made an apostle of Christ, his name being changed from Saul to Paul. In arguing that the resurrection of Jesus Christ has made possible the "resurrection of both the righteous and the unrighteous," this apostle Paul wrote:

[4] "For if the dead are not to be raised up, neither has Christ been raised up. Further, if Christ has not been raised up, your faith is useless; you are yet in your sins. . . . However, now Christ has been raised up from the dead, the first fruits of those who have fallen asleep in death."—1 Cor. 15:16-20.

1, 2. (a) How did Saul of Tarsus get to appear before the Roman court in Caesarea? (b) What did he make the real point under dispute, and how?

3, 4. (a) How had Saul become the apostle Paul? (b) How was Paul's hope of a resurrection of the dead guaranteed?

5 Having a judgment day in view for all mankind, God raised up his Son Jesus Christ from the dead. The apostle Paul pointed out that purpose of God in these words before the Supreme Court in Athens, Greece: "He has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed, and he has furnished a guarantee to all men in that he has resurrected him from the dead."—Acts 17:22-31.

6 In a private home in Caesarea Paul's fellow apostle Peter also pointed to the future judgeship of Jesus Christ when he said to Italian Centurion Cornelius: "God raised this One up on the third day and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead. Also, he ordered us to preach to the people and to give a thorough witness that this is the One decreed by God to be judge of the living and the dead. To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name."—Acts 10:40-43.

7 Almighty God, who raised his Son Jesus Christ from a martyr's death, is the great Supreme Judge of heaven and earth. We read, in Hebrews 12:23, that he is "God the Judge of all." God has the right to appoint other judges, and he appointed his Son Jesus Christ to be the future judge of all mankind because he had died sacrificially for them. When he was a man here on earth, Jesus Christ called attention to his heavenly Father's appointment of him to be judge of humankind. He pointed out that there was going to be a judgment day in which he would serve as the judge appointed by God his Father, even though it required a resurrection of the dead for him to hold court and carry out this judgment work toward all. Hence the resurrecting of both the righteous and the unrighteous was just a means to that end.

8 At the pool of Bethzátha Jesus had instantaneously healed a Jewish man who had been lying sick for thirty-eight years. Since Jesus had done this good work with God's help on the Jewish Sabbath day, they persecuted him. In answer Jesus said: "My Father has kept working until now, and I keep working." The criticizing Jews found fault with those words, for we read: "On this account, indeed, the Jews began seeking all the more to kill him, because not only was he breaking the Sabbath but he was also calling God his own Father, making himself equal to God." Or, as another translation puts his words, "making himself equal with the deity."—John 5:17, 18, *NW; The New Testament—An Expanded Translation* (Wuest).

A FIGURATIVE RESURRECTION NOW

9 It was in this connection that Jesus called attention to his being appointed to be a judge under God. The account of this as given by Jesus' apostle John the son of Zebedee says:

10 "Therefore, in answer, Jesus went on to say to them: 'Most truly I say to you, The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner. For the Father has affection for the Son and shows him all the things he himself does, and he will show him works greater than these, in order

5. How, before the Supreme Court of Athens, Greece, did Paul point out what was the purpose of God?
6. How did the apostle Peter, also at Caesarea, point to the future judgeship of Jesus Christ?
7. (a) Who is the Supreme Judge, and why did he appoint another judge over humankind? (b) In harmony with this, what purpose does the resurrection of the dead serve?
8. Following up Jesus' miracle at the pool of Bethzátha, why did the Jews accuse him of being a lawbreaker and a blasphemer?
9, 10. What did Jesus then say that called attention to his being appointed to be a judge under God?

that you may marvel. For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. [Why?] For the Father judges no one at all, but he has committed all the judging to the Son, in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him. Most truly I say to you, He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life.' "—John 5:19-24.

11 Prior to Jesus, by means of holy prophets God had raised up dead persons, for instance, the sons of two mothers. Concerning this we read, in Hebrews 11:35: "Women received their dead by resurrection." Now, in a matter of two years after Jesus spoke the words in John 5:19-24, the time came for God to raise up his own Son Jesus Christ from the dead, on the sixteenth day of the Jewish lunar month of Nisan in the year 33 of our Common Era.

12 By this resurrection God made his Son Jesus Christ alive forevermore in heaven, by clothing him with immortality and incorruptibility as a spirit Son of God. (Rev. 1:5, 18; 1 Pet. 3:18, 19) It was then that God gave life-giving power to his Son, so that he was able to make alive those whom he wanted to make alive, thus opening up the way for them to live forever in God's coming righteous order of things. In that way the Son would copy his heavenly Father by doing all the things that the Father shows him are to be done in behalf of dead mankind. These future works of the Son of God will be greater than those he did when he was on earth, greater than when he healed the man who lay sick for thirty-eight years. That is why God the heavenly Father appointed him to be a judge.

13 The Sender is greater than the one sent. Jesus himself said that. (John 13:16) God the Greater sent the Son the Lesser, for which reason Jesus also said: "The Father is greater than I am." (John 14:28) The Father the Greater appointed the Son the Lesser to be a judge, committing all the judging with reference to mankind to the Son, who died sacrificially for them. If we humans respect the Father's power to appoint, we ought to honor the one whom he appoints as judge. Just as we should honor God the Father who is "the Judge of all," so we should honor the Son whom he appoints to judge mankind. Certainly if we do not honor the Son as God's appointed judge, we do not honor God the Father who clothed his Son with judicial power. We cannot claim to honor God the Father and at the same time rightly ignore the Son as judge.

14 Our everlasting life depends on our thus honoring the Son as judge in the same way as we honor the heavenly "Father who sent him." Today, by means of John's written account in the Holy Bible, we are hearing Jesus' words in this regard. If, after thus hearing, we do as Jesus said, namely, 'believe on him that sent me,' we shall have everlasting life. This life we shall enjoy in God's promised righteous order of things under his kingdom.

15 Note the remarkable thing about those who thus have everlasting life because they hear Jesus' words with faith and obedience and then believe on the Father who sent him. Jesus says about each one of such: "He does not come into judgment but has

11. How had God raised up dead persons before our Common Era, and what resurrection did he perform in the year 33 C.E.?
12. At the resurrection of his Son Jesus Christ, what power did God give him and what was he then able to do, as he said above?
13. (a) With regard to greatness, how do God and his Son stand toward each other? (b) Why should we honor the Son just as we do honor the Father?
14. (a) What depends upon our thus rendering honor? (b) After hearing Jesus' words, upon whom must we believe for life?
15. From what and to what does a hearer and believer pass over?

passed over from death to life." (John 5:24) There is a special spiritual sense in which such a hearer and believer passes over from death to life now during this present time of believing.

16 Let us note here that Jesus places the word "judgment" as an opposite to one's having "passed over from death to life." In view of that fact it is evident that the word "judgment" as here used by Jesus means a contrary judgment, a condemnatory judgment, a sentencing of a person to endless death. This explains why the Bible translation by Dr. James Moffatt says: "He will incur no sentence of judgment, he has already passed from death across to life." Also, away back in the year 1611 the Authorized Version Bible as approved by King James of England said: "He . . . shall not come into condemnation; but is passed from death unto life."*

17 Nineteen hundred years ago when Jesus Christ spoke those meaningful words he was speaking particularly of the congregation of believers whom God the heavenly Father was to take out from among men to become associate judges with Jesus Christ in the heavens. It was with reference to this congregation of associate judges that Jesus said to his apostles: "Truly I say to you, In the re-creation, when the Son of man sits down upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that has left houses or brothers or sisters or father or mother or children or lands for the sake of my name will receive many times more and will inherit everlasting life." (Matt. 19:27-29) There will, of course, be more than twelve associate judges of Jesus Christ in his heavenly kingdom.

18 The whole congregation of associates will judge many more than the literal twelve tribes of Israel. Under the Superior Judge Jesus Christ they will judge all mankind, the living and the dead. On this point the apostle Paul wrote to the congregation: "Do you not know that the holy ones will judge the world? And if the world is to be judged by you, are you unfit to try very trivial matters" now? (1 Cor. 6:2) Thus the associate judges will be many.

19 However, we here return to a consideration of Jesus' words spoken to the Jews who wanted to kill him for seemingly being a Sabbath breaker and a blasphemer who made himself equal to God. After speaking about escaping judgment and passing over from death to life, Jesus pointed out that the time for this remarkable thing was then at hand. He said: "Most truly I say to you, The hour is coming, and it is now,* when the dead will hear the voice of the Son of God and those who have given heed will live."—John 5:25.

* The *Critical and Exegetical Hand-book to the Gospel of John*, of 1884, by H. A. W. Meyer, Th.D., page 183, says on John 5:24:

"Verse 24. . . . The [*making alive*] is accomplished in him; he has eternal life (3:15), *that is*, the highest spiritual life, which, upon his entrance into the Messiah's kingdom, reaches its consummation in glorious Messianic [*life*]. He has, in that he is become a believer, *passed from* spiritual death . . . *into eternal life* (the *life par excellence*), and cometh not into (condemnatory, compare 3:18) *judgment*, because he has already attained unto that *life*. The result of this is: [*death he will by no means see*], 8:51. On the perfect [*he has passed over*] see 3:18; 1 John 3:14."

The *italicized* words enclosed with parentheses or with brackets in the above quotation are an English translation of Greek words used by Doctor Meyer.

16. What did Jesus place as an opposite of one's passing over from death to life, and of what kind is this?

17. About whom was Jesus particularly speaking in John 5.24, and how does Matthew 19:27-29 have a relation to such?

* The words "and it is now" are not found in the original text of the Fourth Century Sinaitic Greek manuscript. Yet they are found in the Third Century papyrus manuscript known as Papyrus Bodmer II, the Fourth Century Vatican No. 1209 Manuscript, the Fifth Century Alexandrine manuscript, the Latin *Vulgate*, etc. Hence we must consider the words as part of the original text.

18. Whom will the whole congregation of judges judge, and how does Paul refer to this fact in 1 Corinthians 6:2?

19, 20. (a) When was the time for passing over from death to life, according to Jesus' words in John 5:25? (b) Who are the "dead" of whom he spoke, and how does Matthew 8:21, 22 illustrate this?

[20] Who are these dead ones who hear the voice of the Son of God and who, on giving heed to it, live now? Very plainly they are not persons already dead in the graves. This could not be so, because Jesus said that the hour when such dead would hear his voice and would live because of giving heed was not only coming but "it is now." That is, at the time that Jesus spoke. Those who "live" now were people on earth once dead in a spiritual sense, in a figurative way, not in actual graves. At that time when Jesus spoke, all mankind were under the condemnation of death before God the Judge of all. To such kind of spiritually dead persons Jesus must have referred when he said to the Jewish son who wanted to go home first to bury his father: "Keep following me, and let the dead bury their dead." (Matt. 8:21, 22) The Jew should let his spiritually dead relatives bury his father when he was physically dead and ready for the grave. By following Jesus he would be on the way to eternal life and not be among the spiritually dead who were condemned before God.

[21] Those who become Christians with a true belief were once among the spiritually dead people of the world. The apostle Paul reminded the congregation of this fact, saying: "It is you God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world. . . . But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved —and he raised us up together and seated us together in the heavenly places in union with Christ Jesus."—Eph. 2:1, 2, 4-6.

21, 22. (a) According to Ephesians 2:1, 2, 4-6, who were once among such spiritually dead people, and in what way? (b) How were they made to pass over from death to life?

[22] Thus because of their no longer walking in trespasses and sins against God, he lifted his condemnation from them since they had faith in Christ. He raised them up out of spiritual death and gave them hope of everlasting life in his coming new order.

[23] When Jesus was present as a man on earth, the Jews heard his voice directly. By giving heed to what he had to say they could get onto the way to everlasting life now. But after he died and was resurrected and he finally ascended back to heaven, they could hear the "voice of the Son of God" only indirectly. How? By hearing his teachings preached or by reading what he preached and taught. The apostle Peter had in mind such spiritually dead persons who heard the good news about Jesus by means of preachers, when Peter wrote: "These people will render an account to the one ready to judge those living and those dead. In fact, for this purpose the good news was declared also to the dead, that they might be judged as to the flesh from the standpoint of men but might live as to the spirit from the standpoint of God."—1 Pet. 4:5, 6.

[24] By accepting the good news and walking according to it, they become spiritually alive from God's standpoint. By means of his life-imparting spirit God raises them up out of their spiritually dead, condemned state and activates them to follow in the footsteps of the Son of man, Jesus Christ.

[25] Since they have been relieved of the condemnation, they do not "come into judgment" but become persons who have "passed over from death to life," as Jesus previously said. (John 5:24) This trans-

23. (a) How have the "dead" heard the voice of God's Son since? (b) How does 1 Peter 4:5, 6 show who such "dead" are?

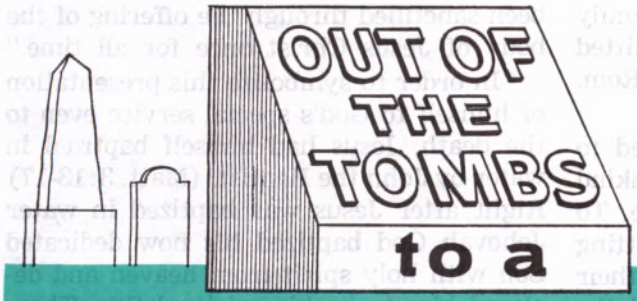
24. How are such "dead" ones made to live from God's standpoint?

25. (a) Into what do those passing over from the one state to the other not come? (b) According to John, what quality do they exercise in proof of having passed over from death to life?

fer from deadness in trespasses and sins to spiritual life is described by the apostle John in these words: "Do not marvel, brothers, that the world hates you. We know we have passed over from death to life, because we love the brothers. He who does not love remains in death. Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him." That his Christian brothers might continue to prove worthy of everlasting life in God's new order of things, John adds: "Little children, let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:13-15, 18.

[26] Such love is a fruitage of God's spirit with such Christians, and it moves them to obey God's commandments. As 1 John 5:3 reminds us: "This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome." Those who keep God's commandments as applying to Christ's followers are really alive from God's standpoint, spiritually alive now.

26. What does such love move them to do, and hence from whose standpoint are they alive?



"RESURRECTION OF LIFE"

DOWN through the past nineteen centuries the persons whom God has chosen to become associate judges with his Son in the heavenly kingdom have heard the voice of the Son of God and, because of giving heed to what his voice told them to do, they have entered into a spiritual life while yet on this earth. They have been justified from the condemned condition of the world of mankind that is dead in its trespasses and sins and hateful spirit. God has relieved them of the condemnation of death through the sacrificial death that his Son suffered for all believers.—Rom. 5:1; 8:1-4.

[2] Jesus Christ referred to his part in connection with God's act of bringing the believers from death across to life, when Jesus next said: "For just as the Father has life in himself, so he has granted also to the Son to have life in himself." In view of how Jesus argued in his discourse here, he did not refer to what some persons call "inherent life" in either his heavenly Father or himself, or 'self-existence' according to *An American Translation*. (John 5:26) According to his argument Jesus referred to the power to impart life. Hence the *New English Bible* (of 1961) puts Jesus' words this way: "For as the Father has life-giving power in himself, so has the Son, by the Father's gift."

1. Into what kind of life have those who become associate judges with Christ entered while yet on earth, and how?

2. To what, in John 5:26, did Jesus refer by the expression "life in himself"?

The Roman Catholic translation by Monsignor Ronald A. Knox conveys the same idea, reading: "As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life." The *New World Translation of the Christian Greek Scriptures*, of 1950, presents the same thought: "For just as the Father has in himself the gift of life, so he has granted to the Son to have also in himself the gift of life."

3 How, when and why did the heavenly Father grant to his Son Jesus Christ to have life-imparting power within himself? As Jehovah God is the "source of life," he could grant to his Son to have life-giving power in himself. (Ps. 36:9) Why he did so was because the human family was dying as a result of the sin committed by its first human father, Adam.—Rom. 5:12.

4 Everlasting life could be imparted to the condemned, dying race of mankind only by means of a human sacrifice. To provide this human sacrifice for offsetting mankind's sin and relieving them of their condemnation to death Jehovah God the heavenly Father sent his Son, transferring his life from heaven to earth. Miraculously he had his Son born as the babe Jesus in Bethlehem of Judea. Jesus grew up to be a perfect man at the age of thirty, the equivalent of the perfect man Adam in Eden. True, he now had perfect human life, free from condemnation, but he had to make this human life of his available for mankind by sacrificing it in the service of his heavenly Father. So at the age of thirty years Jesus presented himself for this sacrificial service, to serve as a priest of God. In Hebrews 10:5-10 the inspired writer applies the words of Psalm 40:6-8 to Jesus and says:

5 "Hence when he comes into the world he says: ' "Sacrifice and offering you did not want, but you prepared a body for me. You did not approve of whole burnt offerings and sin offering." Then I said, "Look! I am come (in the roll of the book it is written about me) to do your will, O God." ' After first saying: 'You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin offering' —sacrifices that are offered according to the Law—then he actually says: 'Look! I am come to do your will.' He does away with what is first that he may establish what is second. By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time."

6 In order to symbolize this presentation of himself to God's special service even to the death, Jesus had himself baptized in water by John the Baptist. (Matt. 3:13-17) Right after Jesus was baptized in water Jehovah God baptized his now dedicated Son with holy spirit from heaven and declared him to be his spiritual Son. There at that baptism the Father granted to the Son to have in himself life-giving power to a limited extent. It was because of this fact that the Son was able to cure the man who lay sick for thirty-eight years and also to raise Jews from the dead, even bringing his dear friend Lazarus back to life after four days of entombment. But Jesus did not yet have power to impart everlasting life to members of the condemned human family. Why not? Because he had not yet sacrificed his perfect human body in actual death.

7 However, a dead Jesus Christ could not impart life to dying mankind. Hence

3. Why could God and why did God grant to the Son to have "life in himself"?

4, 5. (a) By means of his Son, how did God provide for this imparting of life to mankind? (b) To whom, therefore, does Hebrews 10:5-10 apply the words of Psalm 40:6-8, and how?

6. In harmony with that, what did Jesus have done to himself, and what did God then give to him to a limited extent?

7. (a) What power did God exercise on the third day after Jesus' death, and how? (b) With what did Jesus ascend to heaven, and why with this?

Jehovah God the Father, who has life-giving power in himself, raised his Son from the dead on the third day to immortal life in heaven, in the spirit realm. When Jesus ascended to heaven forty days after his resurrection from the dead, he did not take the sacrificed human body to heaven with him—an impossibility!—but took with him the value of his sacrificed perfect human life, in order to present this to the heavenly Father in behalf of mankind. God the Father accepted this sacrificial presentation and he made Jesus Christ his High Priest in behalf of man.—Heb. 9:24-26.

[8] Accordingly, the apostle Paul, when writing about the resurrection of the Christian dead and about the sort of body with which such dead come to life, says: "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." (1 Cor. 15:44, 45) The apostle Paul calls Jesus Christ "the last Adam" and says he became a "life-giving spirit" in his resurrection.

[9] That is how Jehovah God the Father granted to his Son Jesus Christ to have life-giving power in himself. This enabled the Son to act as judge, not only of the living, but also of the dead whom he could raise to life at the time of his heavenly kingdom. For this reason Jesus Christ continued his argument and added the words: "And he has given him authority to do judging, because Son of man he is." (John 5:27) If the heavenly Son of God had not become the "Son of man" for sacrificial purposes, he could not have come into this privilege of obtaining life-giving power and being appointed the Judge of mankind, the Judge of the dead and the living. Of course, the majority of the human race would be dead by the time that his kingdom is established. However, that fact would not keep him from judging them, for now he has life-giving power and can summon them before him by raising them from their graves.

8. What kind of person did Jesus become in his resurrection?

9. (a) As what was the Son of God now able to act? (b) Why was it necessary for him to become the "Son of man," and why is the death of the majority of mankind no hindrance to him?

A GREATER MARVEL STILL

[10] When Jesus spoke about his being granted life-giving power and about his being authorized to do judging, it doubtless caused the Jews who wanted to kill him to marvel. But if they marveled at such things, then there was something still more marvelous to occur. They had not heard the climax of the matter. So Jesus went on to say: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs* will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment. 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, but the will of him that sent me."—John 5:28-30.

[11] Observe that Jesus here said that "all those in the memorial tombs will hear his voice and come out" in obedience to him, the Judge who has life-giving power. This requires that there should be a resurrection of them all, that is, all the dead, good and bad, who are kept in mind to be

* The Greek word here translated "memorial tombs" is the word *mnemeion* in the plural number, and not *taphos*. On this fact the book entitled "Word Pictures in the New Testament" (Volume 5), by Dr. A. T. Robertson, says, on page 87, regarding John 5:28:

"In the tombs (*en tois mnemeiois*). *Taphos* (grave) presents the notion of burial (*thapto*, to bury) as in Matthew 23:27. *mnemeion* (from *mnaomai*, *mimnesko*, to remind) is a memorial (sepulchre as a monument)."

10. Of what greater marvel did Jesus tell those murder-minded Jews in John 5:28-30?

11, 12. (a) How many will come out, and will it be all together at one time? (b) Why does Jesus' use of the word "hour" not require the coming out to be all at one time?

raised. This does not mean, however, that they are all resurrected or must all be resurrected at the same time, on the same day. True, Jesus did say that the "hour" is coming in which all this will occur. Certainly, though, the word "hour" here does not mean just sixty minutes, or 3,600 seconds exact.

12 Certainly the apostle John, when writing about the year 98 C.E., did not mean a twenty-fourth part of a full day when he wrote: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour." (1 John 2:18) So Jesus' use of the word "hour" here means a period of time under God's established kingdom, which time period will be a critical one, as it were, a critical "hour."

13 When Jesus said that all the dead in the memorial tombs will hear his judicial voice and come out, it meant that there will be one big, general, all-inclusive resurrection. He points out, though, that the results to people having part in this comprehensive resurrection will be different. But that this all-embracing resurrection does not also mean their coming out all at the same time, on the same day, in the same year, is indicated for us elsewhere.

14 The apostle Paul, when discussing the certainty of the resurrection, said: "For just as in Adam all are dying, so also in the Christ all will be made alive. But each one in his own rank: Christ the first fruits, afterward those who belong to the Christ during his presence." (1 Cor. 15:22, 23) Not all the spiritual Christians who will be associate judges with Jesus Christ in his kingdom will be dead at the time of his arrival. Some will have to finish their earthly lives in sacrificial death later, when finishing their God-given work on earth.

15 Thus there will not be a simultaneous resurrection of them all at the time of Jesus' arrival, but, in 1 Thessalonians 4:16, 17, the apostle Paul says: "The Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord." Those words "first" and "afterward" denote a difference in time of resurrection.

16 Concerning those who will sit on heavenly thrones to act as associate judges with the Superior Judge Jesus Christ, the apostle John has this to say, in Revelation 20:4-6:

17 "And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."

13. Because of all coming out of the tombs, what kind of resurrection does Jesus mean, and why does this not argue for their all coming out at one time?
14. How, in 1 Corinthians 15:22, 23, does the apostle Paul indicate there will be order in the resurrection?
15. How does Paul, in 1 Thessalonians 4:16, 17, indicate a difference in time of resurrection?
16, 17. In Revelation 20:4-6, what does John have to say about those who will be associate judges with Jesus Christ in heaven?

18 Those who sit on the heavenly thrones and to whom the "power of judging" is given take part in what the apostle John calls "the first resurrection." The word "first" distinguishes their resurrection from that of the rest of mankind. It is first, not only in the matter of importance, but also in the matter of timing.

19 The apostle Paul had this matter of time in mind when he wrote of his efforts that, as he says, "by any means I may advance to the early resurrection, which is from among the dead." (Phil. 3:11, *Rotherham's* translation; *NW*) Those who take part in the "first resurrection" and sit down on those thrones of judging will include the twelve faithful apostles of Jesus, as he himself promised. (Matt. 19:27, 28) The apostle Paul said that it would also include his faithful, sanctified Christian brothers. (1 Cor. 1:1, 2; 6:2) All together, they will number 144,000, whom the apostle John in vision saw sealed in the foreheads with the seal of the living God and standing with the sacrificed Lamb of God, Jesus Christ, on the heavenly Mount Zion. —Rev. 7:4-8; 14:1-3.

"THE REST OF THE DEAD"

20 The resurrection of the 144,000 partakers of the first resurrection, who sit on thrones with the "power of judging," leaves the "rest of the dead" to be accounted for. Since these have no part in the first resurrection, they must have part in a second or after resurrection. In the same vision the apostle John saw the resurrection of the "rest of the dead" and described it this way:

21 "And I saw a great white throne and the one seated on it. From before him the earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire. Furthermore, whoever was not found written in the book of life was hurled into the lake of fire." (Rev. 20:11-15) The "lake that burns with fire and sulphur" is mentioned again in Revelation 21:8, but there in connection with Christians who were in line to become part of the 144,000 but who fail because of not overcoming this world through cowardice, lack of faith and turning to wickedness.

22 The earth and the heaven that flee away from the one seated on the great white throne of judgment are, of course, symbolic, and not the literal earth and heaven. Otherwise, where would resurrected people stand before the judgment throne? Or how could they come out of the memorial tombs that are on the literal earth, or come out of Hades, which is the common grave of dead mankind in the literal earth, or come out of the sea where many have drowned? So the earth and the heaven that fled away are symbolic.

23 The symbolic earth flees away when Babylon the Great is destroyed and immediately thereafter the symbolic wild beast and the "false prophet" and the kings of the earth and their armies are destroyed in the war of Har–Magedon, as described

18. In what resurrection do they take part, and why is it rated in that way?
19. (a) How, in Philippians 3:11, does Paul refer to timing of the resurrection? (b) Whom will the partakers in the first resurrection include?
20, 21. (a) In what resurrection do the "rest of the dead" have part? (b) How does the apostle John describe their resurrection and being judged?
22. Why are the earth and the heaven that flee away not literal?
23. When or in what way will the symbolic earth flee away, and then the symbolic heaven?

in Revelation 16:13-16; 17:15-18; 19:19-21. The symbolic heaven flees away when Satan the Devil and his demons are chained and shut up in the abyss for the thousand years of Christ's reign over the earth, as described in Revelation 20:1-3. Thus those wicked earthly and heavenly powers will not be present to interfere with the judgment of the earthly dead during the thousand years of Christ's reign.

24 Remember that the apostle Paul indicates that there is to be order and rank in the resurrection of the dead. So we must not conclude that those earthly dead are raised out of Hades and the sea all at the same time or all in one twenty-four-hour day. There is no need for such a hurried judgment procedure. In view of so many humans being dead, tens of billions of them, how could they all be properly judged in one twenty-four-hour day, even by the 144,000 associate judges along with their Superior Judge, Jesus Christ? Since the 144,000 associate judges live and reign with Christ for a thousand years, the judgment day of the human dead will be a thousand years long. This will allow enough time for each resurrected one to be put on trial and to determine whether his name should be written on the scroll of life or not. Does not 2 Peter 3:8 say: "Let this one fact not be escaping your notice, beloved ones, that one day is with Jehovah as a thousand years and a thousand years as one day"? Yes. So let us reason Scripturally.

25 Now note something that suggests order and rank with regard to the earthly human resurrection. In Hebrews 11:1 to 12:1 the writer gives a brief account of "so great a cloud of witnesses," who lived before Jesus Christ died and was resurrected and who were Jehovah's witnesses back there. (Isa. 43:10-12; 44:8) In the thirty-fifth verse of chapter eleven the writer evidently speaks of them all as due for a better resurrection. The verse says: "Women received their dead by resurrection; but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection."

26 This "better resurrection" was evidently what was reserved for all this "so great a cloud of witnesses," for which reason some were even willing to be tortured to death in order to attain it. After we are told about their hardships and sufferings, Hebrews 11:38 says about these ancient witnesses: "The world was not worthy of them." Consequently, for a long time Christian Bible students used to call them and refer to them as "the ancient worthies."*

27 That there would be a difference between the resurrection of that ancient "cloud of witnesses" and the resurrection of the 144,000 Christians who become associate judges with Christ in the heavens, Hebrews 11:39, 40 says this about these ancient witnesses: "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us, in order that they might not be made perfect apart from us." Yes, God foresaw something better for Christ's faithful followers, something better than what the ancient "cloud of witnesses" get when resurrected. The "cloud of witnesses" do not have part in the first resurrection, which is a heavenly or spiri-

24. (a) Why is it unreasonable to think that this judgment day is only twenty-four hours long? (b) How do we figure the length of that judgment day?

25, 26. (a) How is order and rank with regard to the earthly human resurrection suggested in Hebrews 11:35? (b) For whom was this reserved, and what were they called for a long time?

* See the book *Government*, published in 1928, pages 274, 276. Also, the book *Reconciliation*, published in 1928, pages 292, 293.

27. (a) How does Hebrews 11:39, 40 indicate a difference in resurrections, and what is the difference? (b) How is the resurrection of the ancient witnesses a "better" one?

tual resurrection. They have an earthly resurrection. Yet their resurrection is better than what those persons got whom the ancient prophets raised from the dead, the persons meant in the words, "women received their dead by resurrection." Their resurrection will be under God's kingdom with Christ as King. Hence they will not need to die again if they remain faithful.

[28] Psalm 45 refers to some of those ancient pre-Christian witnesses who are in line for that "better resurrection." Psalm 45 talks prophetically about the Messianic King, Jesus Christ, and about his marriage to the bride class, the 144,000 joint heirs of him in the heavenly kingdom. Then, in addressing the King Jesus Christ, Psalm 45:16 prophetically says: "In place of your forefathers there will come to be your sons, whom you will appoint as princes in all the earth." Among the forefathers of Jesus Christ as a man are Abraham, Isaac and Jacob and King David, who were faithful men, faithful witnesses of Jehovah.

[29] In order to appoint his faithful forefathers as "princes in all the earth" under his heavenly kingdom, Jesus Christ will have to resurrect them from the memorial tombs. If the other people on earth are to get the benefit of the princely rule of Christ's faithful forefathers during his thousand-year reign, such forefathers need to be resurrected early during his reign, even though they died thousands of years ago. If the reigning King Jesus Christ restricted the appointment of princes in all the earth to only the godly forefathers of his, there would not be many such princes in all the earth. Other ancient men were equally faithful among that "so great a cloud of witnesses." So it is only reasonable that such faithful witnesses would likewise be considered worthy to be appointed as princes in various parts of the earth.

[30] Their appointment to princely office argues that they would be resurrected earlier than the other earthly subjects of God's kingdom. This suggests that order and rank will be observed in the earthly resurrection. That being so, then the earthly dead will not be given up by Hades and by the sea all at one time, without making arrangements beforehand to care for the returning dead.*

"RESURRECTION OF LIFE"

[31] Jesus spoke of the coming out of the memorial tombs as one general operation. However, he points out that such a resurrection of all will lead to different results for different persons. In John 5:28, 29 he says: "All those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." Hence some Bible commentators have wondered whether this meant two resurrections along these two lines, of the two classes here indicated.† However, here Jesus Christ is not discussing resurrection and splitting it up according to the "first resurrection" and the res-

28. To whose forefathers does Psalm 45:16 refer, and what will be done with them?

29, 30. (a) What can be said about whether the appointment of princes in all the earth will be limited to Christ's forefathers? (b) What does their appointment as princes argue about people's coming forth in the resurrection?

* John 5:25, 28-30 is commented on in Meyer's *Critical and Exegetical Hand-book to the Gospel of John*. On page 186, paragraph 1, it makes this comment on the word "all" in John 5:28:

"Here it is as little said that all shall be raised *at the same time*, as in verse 25 that all the spiritually dead shall be quickened simultaneously."

† On page 88, *Word Pictures in the New Testament*, Volume 5, by A. T. Robertson (1932 edition), says: "There are two resurrections as to result, one to life, one to judgment." Thus two only as to result.

The International Standard Bible Encyclopaedia, Volume 4 (1955 edition), discusses "Resurrection" and on page 2564a refers to John 6:39, 40, 44, 54; 11:25 and John 5:28, 29 and says: "Whether these passages imply two resurrections or emphasize only the extreme difference in conditions at the one [resurrection] cannot be determined."

31. (a) How have some Bible commentators wondered about John 5:28, 29? (b) How did Jesus Christ split up those having a resurrection?

urrection of all "the rest of the dead." He splits up mankind only as to the outcome of the resurrected ones.

32 In John 5:29 we find the only place in the Bible where the expression "resurrection of life" occurs. Jesus said that those who enjoy it are "those who did good things." Whom do such doers of good things include? The Bible answers, ALL those resurrected ones who attain to everlasting life in God's coming righteous new order of things under his Messiah, regardless of whether that life is immortal life in heaven as joint heirs and associate judges of Jesus Christ or is life in human perfection on earth under God's kingdom of his Messiah.* Such life is gained through Jesus Christ.

33 The "resurrection of life" does not in itself mean an awakening from death to an instantaneous entering into perfection of life either in heaven as spirit creatures or on earth as human creatures. In the case of the 144,000 Christians who prove worthy of becoming associates of Jesus Christ as judges, kings and priests in heaven, their resurrection will indeed mean an instantaneous perfecting of them as immortal, incorruptible spirit sons of God. When their Leader Jesus Christ was resurrected, it was an instantaneous perfecting of him as the chief spirit Son of God. Like his, will be the resurrection of his 144,000 joint heirs. (Rom. 6:5) When the apostle Paul discusses the resurrection he speaks of faithful Christians who survive on earth till their Lord arrives and who do not need to sleep in death when finishing their earthly career, sleeping till his return. In 1 Corinthians 15:49-54 Paul writes:

34 "And just as we have borne the image of the one made of dust [the first man Adam], we shall bear also the image of the heavenly one [Jesus Christ]. However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. 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.' "

35 Since the 144,000 are resurrected to instantaneous perfection of heavenly spiritual life, does this mean that they are not first put under a judging? No! In 2 Corinthians 5:10 the apostle Paul writes to the congregation of Christ's faithful followers: "For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile." Thus Christ's joint heirs are under a judging now.

36 This is what the apostle Peter warns them about, in 1 Peter 4:17, 18, saying:

* For many years Christian Bible students understood the "resurrection of life" to include (1) the church or congregation of the 144,000 joint heirs of Christ, and (2) an unnumbered "great company" of spiritual Christians not included in the 144,000 but serving under them in heaven, and (3) the so-called "ancient worthies," the ones spoken of in Hebrews 11:1 to 12:1. For example, see the book *The New Creation*, published in 1904, page 709, paragraph 2; page 707, paragraph 1, and its footnote.

32. Whom do the doers of good who gain the "resurrection of life" include?

33, 34. (a) In itself does the expression "resurrection of life" mean an instantaneous entering into perfection of life? (b) What, though, can be said about the resurrection of Christ and his 144,000 joint heirs and the remnant of these?

35. Do the 144,000 undergo a judging before their resurrection to instantaneous perfection, and what does 2 Corinthians 5:10 indicate?

36. Accordingly, what warning does 1 Peter 4:17, 18 give to the 144,000?

"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?' "

37 Therefore before ever they die and enjoy the "resurrection of life" the Judge must prove the fact that they are of "those who did good things." Since in the resurrection these 144,000 joint heirs experience an instantaneous perfecting of life as spirit creatures in heaven, they must be proved to be doers of good in *this* era, in the flesh. This has to be done before ever they are instantaneously clothed upon with immortality and incorruptibility in heaven.

THE OTHER DOERS OF GOOD

38 What about persons who have an earthly resurrection with a hope of perfect life in an earthly paradise under God's kingdom? These do not need or have an instantaneous transformation to human perfection on being awakened from death in the memorial tombs. Works will determine whether they will be written on the scroll of life or stay written there, but such works are not yet all in the past. What will their works on earth be during the thousand-year reign of Christ? Besides that, there lies ahead of them all the final testing when Satan and his demons are loosed from the abyss at the end of the thousand years. (Rev. 20:7-10) At that future time it will be decisively established whether they are "those who did good things" by remaining faithful under this test.

39 Take, for instance, that "so great a cloud of witnesses" of ancient times, including Abraham, Isaac and Jacob, Moses, King David, John the Baptist. These we expect to be made "princes in all the earth." They will have much to learn, especially about the Messiah Jesus and what part he plays in God's purpose and arrangements. They will have to come to an understanding of this and be tested as to this information given to them after their resurrection. John the Baptist was beheaded about two years before Jesus Christ died and was resurrected and went back to heaven. So John has much to learn and to be tested upon after he is resurrected to life on earth. Even from his prison cell John the Baptist sent to inquire of Jesus whether he was the complete fulfillment of the Messiah or a different one was yet to come to complete matters.

40 Consequently, down to the end of Christ's thousand-year reign the members of that "so great a cloud of witnesses," who enjoy a "better resurrection," will need to prove themselves doers of good things. In ancient times they had the benefit of only animal sacrifices that could not really take away human sins; but after they are resurrected on earth they will be able to avail themselves of Jesus' ransom sacrifice and of his services as God's High Priest for human sinners. Their everlasting life depends on this.

41 In Revelation 7:9-17 a "great crowd" is described. This is an earthly class of people. They are not a class begotten by God's spirit. So they are not a class having a heavenly destiny. They belong to the "other sheep" whom the Fine Shepherd

37. When and where do the 144,000 have to be proved "those who did good things"?

38. As regards those resurrected to an opportunity for everlasting life on earth, what will determine their being written or staying written in the "scroll of life"?

39, 40. (a) What will that "so great a cloud of witnesses" have to learn, even including John the Baptist? (b) What will that "cloud of witnesses" have to prove themselves, and of what provision for sins will they be able to avail themselves?

41. (a) To what class does the "great crowd" of Revelation 7:9-17 belong? (b) What is their hope of survival, and will they be transformed instantly to human perfection?

Jesus Christ brings into his one fold of saved persons, according to what he said in John 10:16. All the "other sheep" are to live in the "new earth" under God's heavenly kingdom. But many of the "great crowd" of today expect to survive the war of Har–Magedon with which this system of things ends, just as the sons and daughters-in-law of Noah survived with Noah and his wife in the ark. Thus they expect to live on into the new system of things after Har–Magedon without dying. They will not be transformed instantaneously into perfect human creatures right after the war of Har–Magedon. As a class they will not attain to human perfection till the end of the thousand-year reign of Christ through the help of his kingdom.

42 Many of this "great crowd" have already died faithful in God's service. Others of them will yet die before the war of Har–Magedon. So they will need to hear the voice of the glorified Son of man and come out of the memorial tombs in resurrection. They will not be raised instantaneously to human perfection any more than earthly survivors of the war of Har–Magedon will be transformed in an instant to human perfection right after Har–Magedon ends. Like such earthly Har–Magedon survivors those coming out of the memorial tombs will not attain to human perfection till at the end of Christ's thousand-year reign. And then they will have to face the loosing of Satan and his demons, to prove whether they will keep on doing good things. Only those "who did good things" despite the brief loosing of Satan will gain everlasting life on earth.

43 As regards the dead of mankind in general, Revelation 20:11-13 says that both Hades and the sea will give up the dead that are in them. Such dead ones will include the faithful prophets and witnesses from Abel down to John the Baptist, and also those of the present-day "great crowd" who die before Har–Magedon, and all the rest who are then, as Jesus said, "in the memorial tombs."

44 Then the question is, Who will get his name written or keep his name written on the "scroll of life"? Evidently those who are finally judged as "those who did good things." To be finally pronounced such, they must bring their lives into harmony with the symbolic "scrolls" of divine instruction that will be opened during the thousand-year reign of Christ. They will need those opened scrolls as a guide to their deeds during Christ's reign, because it is "according to their deeds" that people standing before the "great white throne" will be judged.—Rev. 20:12.

45 When the deciding test comes upon them by the loosing of Satan and his demons for a little while at the close of the thousand-year reign of Christ, they will have to pass this test faithfully. First after they pass this final, decisive test they will be judicially pronounced as being unchangeably "those who did good." Their names will be "found written in the book of life." Yes, some will be found written in the book of life, for what will happen to those who are then not found written in it is told in Revelation 20:15. Those unwritten ones will die the "second death." In this way it will at last be determined who of those persons who came out of the memorial tombs came out to a "resurrection of life."

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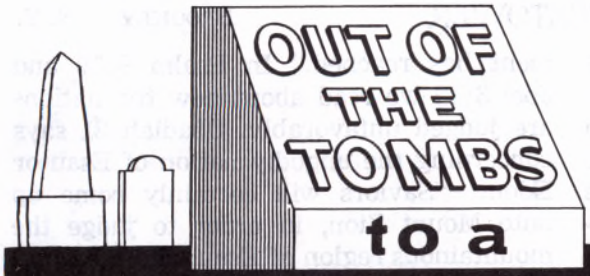
42. When will those of the "great crowd" who die before the war of Har–Magedon gain human perfection and prove to be "those who did good things"?

43. Whom do the dead ones mentioned in Revelation 20:11-13 include?

44. What will then be the question with regard to them, and according to what will they be judged?

45. (a) When will any of these be judicially pronounced "those who did good things"? (b) What will happen to those not found written in the book of life?



"RESURRECTION OF JUDGMENT"

WHO are the ones whom Jesus, in John 5:29, called "those who practiced vile things" and who come out of the memorial tombs "to a resurrection of judgment"? Evidently these are all the ones who have not proved their resurrection to be a "resurrection of life."

[2] In Jesus' expression "resurrection of judgment," does the word "judgment" mean an opportunity to have the court judge decide in favor of the person on trial? No! "Judgment" here does not mean a judicial trial with two possibilities, either that of the judge's pronouncing a person not guilty and releasing him or that of the judge's condemning him and adjudging him to punishment.* "Judgment" means the act of judging, the intellectual or mental process of forming an opinion by considering the facts of the case, the judicial decision of a case in court.† It must be either favorable or unfavorable. Which is the "judgment" here in John 5:29?

[3] The very fact that, in John 5:29, the judgment is directed at "those who practiced vile things" indicates that it is an unfavorable judgment, a condemnatory judgment. Concerning persons who now make a practice of doing vile things, Jesus 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. But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God." (John 3:20, 21) In a warning to us against jealousy and contentiousness James 3:14-16 goes on to say: "This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are."—See Titus 2:8.

[4] In a number of Bible verses the words

* However, page 708 of *The New Creation* referred to the expression "resurrection of damnation" found in John 5:29 in the King James or Common Version of the Bible and said in a footnote:

"The rendering of our Common Version, 'resurrection of damnation,' is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. Many seem to gather from it the thought that some will be resurrected merely to be damned or condemned again. The very reverse of this is the truth. The word rendered 'damnation' in this verse is the Greek word *krisis*, which occurs repeatedly in the same chapter and is properly rendered judgment. It should be so rendered in this case, and is so rendered in the Revised Version."

Krisis is also rendered *judgment* in the *New World Translation*.

† The meanings of the Greek word *krisis* are given in *A Greek Lexicon*, Volume I, by Liddell and Scott, on page 997a, as follows:

"1. *separating, distinguishing;* 2. *decision, judgment;* 3. *choice, election;* 4. *interpretation* of dreams or portents, *LXX*, Daniel 2:36; II. *judgment* of a court; b. *result of a trial, condemnation.* Matthew 10:15; 2. *trial* of skill or strength; 3. *dispute.* III. *event, issue;* 2. *turning point* of a disease."

In *A Greek and English Lexicon to the New Testament*, by Parkhurst, on page 342a of the 1845 edition, the meanings of *krisis* in the Christian Greek Scriptures are given as follows: "I. *judgment;* II. *Judgment, justice.* Matthew 23:23. Compare 12:20; III. *judgment* of *condemnation, condemnation, damnation.* (Mark 3:29; John 5:24, 29); IV. *the cause* or *ground of condemnation* or *punishment.* John 3:19; V. *a particular court of justice* among the Jews. Matthew 5:21, 22."

The meanings of the Greek verb *krinein* (*to judge*) run parallel with the meanings of *krisis* above.

1. Who are the ones that John 5:29 speaks of as "those who practiced vile things"?

2, 3. (a) In John 5:29, does the word "judgment" allow for two possibilities for the ones judged? (b) At whom is the judgment directed, and what, in the light of other scriptures, would this indicate as to the kind of judgment for them?

4. What kind of judgment and judging is referred to in Jude 4, 14, 15 and Acts 7:7?

"judge" and "judgment" have the force of condemning, condemnation. For example, in Jude 4, 14, 15, which reads: "Certain men have slipped in who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ." "Look! Jehovah came with his holy myriads, to execute *judgment* [*krisis*] against all, and to convict all the ungodly." Acts 7:7 says concerning Egypt: " 'That nation for which they [the Israelites] will slave I shall judge,' God said, 'and after these things they will come out and will render sacred service to me in this place.' "

[5] The apostle Paul instructed to appoint, "not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment [*krima*] passed upon the Devil."—1 Tim. 3:6.

[6] The world empire of false religion symbolized as Babylon the Great will have no resurrection from her coming destruction. So, according to Dr. Robert Young's literal Bible translation, Revelation 18:8, 20 and 19:2 read: "In fire she shall be utterly burned, because strong is the Lord God who is judging her." "Be glad over her, O heaven, and ye holy apostles and prophets, because God did judge your judgment on her!" "Because true and righteous are His judgments, because He did judge the great whore who did corrupt the earth in her whoredom, and He did avenge the blood of His servants at her hand."

[7] In Hebrew the word *mishpát* is used in the sense of "cause or ground of condemnation." Jeremiah 51:9 says about Babylon: "Clear to the heavens her judgment has reached." In Psalm 9:19 and Joel 3:12 we read about how the nations are judged unfavorably. Obadiah 21 says concerning the ungodly nation of Esau or Edom: "Saviors will certainly come up onto Mount Zion, in order to judge the mountainous region of Esau; and the kingship must become Jehovah's."

[8] The Jewish ruler Nicodemus defended Jesus Christ with the words: "Our law does not judge a man unless first it has heard from him and come to know what he is doing, does it?" (John 7:51) In Matthew 23:33 Jesus says to the Jewish scribes and Pharisees: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" If this judgment is something from which to flee, how could this judgment (*krisis*) mean an opportunity to escape from Gehenna or endless destruction? It does not mean such!

CONTRASTS, OPPOSITES

[9] Keep in mind also that, in John 5:29, Jesus Christ is making contrasts. He is contrasting "those who did good things" and "those who practiced vile things." Correspondingly, he contrasts the "resurrection of life" and the "resurrection of judgment."

[10] In other places Jesus makes the same contrast between salvation (or life) and judgment. For example, after telling of God's great love for the world of mankind Jesus said: "God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him. He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. Now this is the basis

5. When appointments are considered, against what kind of judgment should the newly converted man be protected?
6. According to Revelation 18:8, 20 and 19:2, what kind of judgment is applied to Babylon the Great?
7. What kind of judging is indicated in Jeremiah 51:9, Psalm 9:19, Joel 3:12 and Obadiah 21?
8. What kind of judging or judgment is referred to in John 7:51 and Matthew 23:33?
9, 10. (a) In John 5:29, what is Jesus making between the things there mentioned? (b) What does he contrast in John 3:17-19?

for judgment [or, this is the *krisis*], that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked." (John 3:17-19) In those verses all the cases of judging and of judgment are in a condemnatory sense. All are contrasted with salvation to everlasting life.—Compare John 12:47; Matthew 25:46.

11 In John 5:24, just a few verses ahead of where Jesus mentions the resurrection of the dead, he makes the same contrast between life and judgment, saying: "He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life." Hence in John 5:28, 29 Jesus shows the two distinct and opposite outcomes of the general resurrection or coming out of the memorial tombs.

12 They are (1) "life" and (2) "judgment," that is, a condemnatory judgment, a condemnation, a "damnation" in the now out-of-date language of the King James Version Bible; an adjudging to punishment by the utter loss of all life anywhere.

13 Jesus does not contrast (1) "life" and (2) a "judgment" the outcome of which is uncertain, either life if the resurrected one turns from practicing vile things or death if he does not turn from such practice. This would be no real contrast, for eternal life would then be possible by the "resurrection of judgment" as well as by the "resurrection of life." And since Jesus said that "all" would come out and that all would come out to a "resurrection," to a "resurrection" either of life or of judgment, it would then reduce itself to a universal salvation of "all those in the memorial tombs" who hear Jesus' voice and come out. To the contrary of this, "judgment" here means, not a divisible judgment, but a single judgment with but one sentence that adjudges the practicers of vile things to a loss of all life.

14 Accordingly, John 5:28, 29 indicates two general classes that are distinguished from each other by the outcome of their course of action after they are resurrected. In John 5:29 Jesus uses the Greek word *krisis* only in connection with those who do vile things, but this does not mean that those who gain the "resurrection of life" do not pass through a trial or testing before they actually enter into their life eternal.* In the case of the 144,000 who become associate judges with Jesus Christ in heaven, they have an instantaneous entrance into perfect immortal spirit life with Christ. But they have been on trial here on earth, for, as 1 Peter 4:17 says, "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?" Consequently, when they die faithful in the flesh, the end of their judgment period comes. In God's due time they take part in the "first resurrection" and then "the second death has no authority" over them. (Rev. 20:4-6) They then become judges instead of being put on judgment.

15 However, when do those who come out of the memorial tombs to a "resurrection of judgment" on earth have the judgment

11, 12. (a) In John 5:24, what does he contrast with each other? (b) In John 5:28, 29, what two opposite outcomes does Jesus show for those coming out of the memorial tombs?

13. (a) A real contrast between "life" and "judgment" will not allow for what interpretation of the word "judgment"? (b) So, then, what kind of thing does the word "judgment" here mean?

14. (a) Since the word "judgment" is used only in connection with "those who practiced vile things," does this mean that the gainers of life do not pass through a testing? (b) Since the 144,000 gain an instantaneous perfection in heaven, when do they have their judgment period?

15. When do those who experience the "resurrection of judgment" have the judgment executed upon them?

* On page 187, lines 4-7, Meyer's *Critical and Exegetical Hand-book to the Gospel of John* speaks of the resurrection of *krisis* in John 5:29 and says: "*krisis*] to which *judgment* pertains, and judgment, according to the context, in a *condemnatory* sense (to eternal death in Gehenna); and accordingly *anástasis zoés* [*resurrection of life*] does not exclude an act of judgment, which awards the *zoé* [life]."

pronounced and executed on them? Not immediately after they take their stand before the "great white throne and the one seated on it," but only after they "practiced vile things" either during Christ's thousand-year reign or at the end of the thousand years when Satan and his demons are released from the abyss to tempt restored mankind.

16 Revelation 20:11-15 pictures how all those on earth who are given up by the sea and Hades and death have an opportunity to get their names "written in the book of life." Whether they will be judged worthy of that will depend on how they lived up to the "scrolls" of instruction that will then be opened up and according to which they will be judged. Some of these may be found unworthy before the thousand years are ended. So they may then and there be executed with the "second death," because in a vile way they have refused to live up to the Kingdom requirements and to progress toward human perfection and holiness.

17 Others will be executed after the thousand years are over. By then they will have attained to human perfection and to ability to live sinlessly in harmony with all the laws of God and in support of his universal sovereignty. But when Satan and his demons are loosed to test them, they will vilely turn from righteousness and side in with Satan the Devil, the great rebel against the universal sovereignty of the Most High God. For committing such vileness they will fail under the final test and prove unworthy of eternal life. They will then be "those who practiced vile things."

WARNING

18 Revelation 20:14, 15 says: "This means the second death, the lake of fire. Furthermore, whoever was not found written in the book of life was hurled into the lake of fire." For such people the resurrection that they enjoyed when they came out of the tombs turns out to be a "resurrection of judgment," to annihilation; because when the time finally came for the judicial award of life or condemnation to be made, their record showed them to be "those who practiced vile things."

19 From all the foregoing, let nobody draw the conclusion that it matters little how we live now and that only what we do under God's kingdom after Har–Magedon will really decide our eternal future. Remember 1 Peter 4:17 to the effect that the appointed time of judgment has already begun at the Christian house of God. Also, Babylon the Great (the world empire of false religion) is in the "hour of the judgment by him," that is, judgment by God. She has fallen under his adverse judgment and is now approaching her violent destruction from God. The kings of the earth and their armies are also being gathered under demon influence to their destruction at Har–Magedon. Do we want to be destroyed with all of them and forfeit a resurrection from the dead? Then get out of Babylon the Great *now!* Break away from the international march to Har–Magedon. Save yourself from Gehenna!—Rev. 14:7, 8; 16:13-16; 18:4; 19:19-21.

20 The people of the nations are now being separated like sheep and goats according to the parable that Jesus gave at the close of his prophecy on the end of this system of things. Do you want to prove yourself a "goat"? No! For "these will depart into everlasting cutting-off [punishment, the opposite of life], but the righ-

16. Having their names "written in the book of life" depends upon what, and when may the "second death" be applied, and why then?
17. When will others be executed, and why then?
18. For such people their resurrection turns out eventually to be what kind?

19, 20. (a) In the face of this understanding of John 5:28, 29, does it matter how we live now? (b) How do Peter's warning and the fulfillment of prophecies for our time determine the right answer?

teous ones [the sheep] into everlasting life."—Matt. 25:31-46.

[21] A short time remains yet before Babylon the Great's destruction and the war of Har–Magedon. If we die before then, we want to die worthy of being kept in God's memory, like being kept in the "memorial tombs." Then, in due time, we shall hear the voice of the Son of man and come out to the prospect of everlasting life in God's righteous new order of things, to a "resurrection of life." But it is also possible that we may be among those of the "great crowd" who will not die but who will live through the war of Har–Magedon and pass directly on into God's new order of things.

21. (a) If we die before the destruction of Babylon the Great and the war of Har–Magedon, in what condition do we want to die? (b) What other possibility is there for us of today?

[22] How advisable it is for us, then, to keep from practicing vile things now and to prepare for the righteous new order! In the love of righteousness we do well to choose to do good things in harmony with God's will and in imitation of his Christ *now!* In that way we shall get an advance start in the way of righteousness that leads to everlasting life in happy harmony with God.

22. What, then, would it be well for us to do now, and with what benefit to ourselves?

KEEPING FILLED WITH THE SPIRIT OF GOD

PAUL the apostle assured fellow Christians: "Now we received, not the spirit of the world, but the spirit which is from God." (1 Cor. 2:12) Everyone is being controlled by either one or the other of these spirits, for in every individual one will dominate. How important to be sure that we are motivated by the right one!

What is "the spirit of the world"? It is the frame, inclination or tendency of the mind that controls and colors the thinking of the majority of humans. In the Scriptures it is called, among other things, "the spirit of error," "the spirit of fear" and "the spirit of bondage." It is a spirit of selfishness. In view of its nature and its fruitage it will be completely dispelled by God's coming new order of things.—1 John 4:6; 2 Tim. 1:7; Rom. 8:15, *AV*.

As slaves dedicated to God we must be on guard against the spirit of the world, for it is at enmity with God. Also, we must expose it for what it is by sharing in the pouring out of God's plague-like denunciations on this present wicked system of things. (Rev. 15:5 to 16:21) This involves self-denial and much hardship, but we can endure if we are 'keeping filled with the spirit of God.'—Eph. 5:18.*

* For details see *The Watchtower*, December 15, 1963.

In order to keep getting filled with God's spirit we must avail ourselves of the many generous provisions he has made to aid us. The inspired Holy Bible must be read regularly. Its subject matter must be pondered carefully and impressed on our minds. Prayer to God for more of his spirit and association with others who have his spirit are also vital. In fact, we are assured by Jehovah that the prayer of faith will be favorably heard and that by regularly gathering ourselves together and inciting one another to love and fine works we shall be enabled to stand approved before him.—Luke 11:13; Heb. 10:24, 25.

During the month of December, particularly, we will be manifesting that we are filled with God's holy spirit by uniting with our brothers in presenting the *New World Translation of the Holy Scriptures* and the book *"All Scripture Is Inspired of God and Beneficial"* to everyone we can reach, thus giving them the opportunity to get clear of the baleful influence of the spirit of this world and become filled with "the spirit which is from God."

Thus, by study of God's Word, by applying it in our lives, by preaching it to others, by prayer and by association with others who have God's spirit, we ourselves can be filled with it.

JEHOVAH, Enforcer of Prophecy

MEN interpret events to try to make prophecy. Some have made forecasts, but they have been very vague and sketchy, unable to give details. None have proved to be wholly accurate and reliable. In many instances, those who have believed in and followed their prophecies have experienced disastrous results.

Only Jehovah can make true prophecy, for he has a perfect understanding, not only of the mind of man and all the factors, animate and inanimate, that bear upon events, but also of the other essentials, namely, the ability and power to move all these things to bring about the fulfillment of his prophecy. Jehovah utters prophecies so that his people may know his purposes. He then backs up his word with all his mighty invisible angelic organization and with his irresistible holy spirit or active force; so he sees to it that prophecy is enforced to come true. He works out his good purpose, and never violates any of his righteous principles in doing so.

JUDGMENT ENFORCED ON JERUSALEM

To warn ancient Jerusalem, and for our benefit today, Jehovah by his prophets foretold the destruction of Jerusalem and the desolation of Judah and gave details concerning it. Exactly on time he used the king of a world power as an instrument to enforce these prophecies. In previous issues we have discussed why this judgment was determined and how it began to be enforced by the siege of Jerusalem. Finally, the Babylonian army entered Jerusalem on the ninth day of the fourth month, in the eleventh year of King Zedekiah of Judah. On the tenth day of the fifth month, Ab (August 2-3, 607 B.C.E.), they completely destroyed the temple, the royal palace and the walls of the city. Jeremiah, an eyewitness, tells us that the Babylonians broke up the copper pillars of the temple and the gigantic copper basin, the "molten sea." They also took the utensils of copper, silver and gold. As for the golden ark of the covenant that contained the two stone tablets inscribed with the Ten Commandments, it had seemingly disappeared already, so that it did not fall into pagan hands.—Jer. 52:12-14, 17-23.

God also enforced his judgment on the unfaithful priesthood of the defiled temple, as foretold at Ezekiel 9:6-8. "The chief of the bodyguard took Seraiah the chief priest and Zephaniah the second priest and the three doorkeepers, and from the city he took one court official that happened to be commissioner over the men of war, and seven men of those having access to the king, who were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land, who were found in the midst of the city. . . . And these the king of Babylon proceeded to strike down and to put them to death in Riblah in the land of Hamath. Thus Judah went into exile from off its soil." —Jer. 52:24-27.

The executioners were cruel, hanging some of the Jewish princes by just their hand. They raped the women right in Zion

itself. They slaughtered King Zedekiah's sons before his eyes and deported him to Babylon, where he died. This act against the king was like stifling those who had respect for the royal line of David: "The very breath of our nostrils, the anointed one of Jehovah, has been captured in their large pit, the one of whom we have said: 'In his shade we shall live among the nations.'"—Lam. 4:20.

COVENANT WITH DAVID CONTINUES IN FORCE

Though Jehovah enforced this judgment exactly as foretold, he did not forget his unbreakable covenant with David. He providentially preserved one of the royal line through whom the promised Shiloh could come. It was Jehoiachin, a nephew of Zedekiah, who had been taken into captivity in 617 B.C.E. Jehoiachin had sons at Babylon, Shealtiel, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah. Of these sons, Shealtiel was *reckoned* as the father of Zerubbabel, who became governor of Judah under Persia and who rebuilt the temple at restored Jerusalem. —1 Chron. 3:15-19; Ezra 3:2, 8; Matt. 1: 12; Luke 3:27.

Likewise, when the high priest Seraiah was put to death Jehovah saw to it that his son Jehozadak was spared and taken into exile to Babylon. (1 Chron. 6:14, 15) He had a son named Jeshua (or, Joshua; *LXX,* Jesus). Joshua was the one who cooperated with Zerubbabel in rebuilding the temple at the restored Jerusalem. In this way neither the line of the house of David nor the Aaronic family line of high priests was broken, but continued on until Jesus Christ appeared on the scene.—Ezra 3:2; Neh. 12:26; Hag. 1:1; Zech. 3:1; Luke 3:1, 2.

Nebuzar-adan, the chief of the bodyguard, let some of the lowly people of the land remain as vinedressers and compulsory laborers. He appointed over them Gedaliah the son of Ahikam the son of Shaphan. (2 Ki. 25:12, 22) But Jehovah had said that he would "make Jerusalem piles of stones, the lair of jackals," and the cities of Judah "a desolate waste, without an inhabitant." (Jer. 9:11; 4:7; 6:8; 26: 9; 32:43; 33:10, 12; Zech. 7:5, 14) How would he enforce this?

Jeremiah, who was also allowed to remain with the people there, reports that Ishmael the son of Nethaniah the son of Elishama of the royal offspring came with a group of men and assassinated Gedaliah, and fled out of Judah to Ammon. The remaining leaders of the people asked Jeremiah to pray for Jehovah's counsel, and received advice to stay in the land of Judah as servants of King Nebuchadnezzar. But they rejected this counsel and went down to Egypt, taking along with them Jeremiah and Baruch his secretary. They took up dwelling in Egypt in Tahpanhes, Migdol and Noph (Memphis) and in the land of Pathros. (Jer. 41:1 to 44:1) But they could not escape God's judgment there, for Jehovah told them that he would also give Pharaoh Hophra of Egypt into the hand of his enemies.—Jer. 44:2-30; compare Ezekiel 29:17-20; 30:22-26.

WILD ANIMALS ONLY INHABITANTS FOR SEVENTY YEARS

By this move of the people in the middle of the seventh month, Tishri or Ethanim, which would be near the Gregorian calendar date of October 1, 607 B.C.E., the land of Judah was left completely desolate, without human inhabitant or domestic animal. The timing of the enforcement of Jehovah's prophecy here is remarkable. For it was in this seventh month Ethanim, on the tenth day, the day of atonement, that the trumpet was blown in a Jubilee year to "proclaim liberty in the land to all its inhabitants." It began a sabbath year for the God-given land. (Lev. 25:8-22) So exactly at the appropriate time of the year

an uninterrupted run of sabbath years began, in compensation for all the sabbath years that the disobedient Israelites had failed to keep. The land was to enjoy, figuratively, a perfect number of sabbath years—seventy, during which time it was to be utterly desolate, without human inhabitant, a place to be shunned like a haunted place by passers-by. The record written later on, a testimony to Jehovah's ability to enforce his word, reads:

"So he brought up against them the king of the Chaldeans, . . . And he proceeded to burn the house of the true God and pull down the wall of Jerusalem; . . . Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign; to fulfill Jehovah's word by the mouth of Jeremiah, until the land had paid off its sabbaths. All the days of lying desolated it kept sabbath, to fulfill seventy years."—2 Chron. 36:17-23; compare also Daniel 9:1, 2.

The Jewish secular historian, Flavius Josephus, of the first century of our Common Era, corroborates the Bible account, writing about Jerusalem's desolation:

He [the Chaldean historian Berosus in the third century B.C.E.] gives us a catalogue of the posterity of Noah, who adds the years of their chronology, from Noah himself to Nabulassar king of the Babylonians and Chaldeans, with an account of this king's exploits. He tells us that he sent his son Nabuchodonosor with a mighty army into Egypt and Judea where, upon his being informed of a revolt, he reduced the people to subjection, set fire to our temple at Jerusalem, and carried off our whole nation in captivity to Babylon. After this our city lay desolate during an interval of seventy years, till the days of Cyrus, King of Persia.—Book 1, section 36, of *To Epaphroditus on the Antiquities of the Jews in Answer to Apion.*

And such was the end of the nation of the Hebrews; it having twice gone beyond Euphrates. For the people of the ten tribes were carried out of Samaria by the Assyrians, in the days of King Hoshea. After which the people of the two tribes, that remained after Jerusalem was taken, were carried away by Nebuchadnezzar, King of Babylon and Chaldea. Now as to Shalmaneser, he removed the Israelites out of their country, and placed therein the nation of Cutheans who had formerly belonged to the interior of Persia and Media; but were then called Samaritans; by taking the name of the country to which they were removed. But the King of Babylon, who brought out the two tribes, placed no other nation in their country. By which means all Judea, and Jerusalem, and the temple, continued to be a desert for seventy years.—Book 10, chapter 9, last paragraph, of *Antiquities of the Jews,* edition by Whiston.

So just when did the foretold seventy years of the desolation of Jerusalem and Judah begin to count? Not in 626 B.C.E., the third year of the reign of King Jehoiakim, for there was no captivity of Jews in Babylon then. Even in his ninth year, 620 B.C.E., Jehoiakim merely became tributary to the king of Babylon. In the eleventh year of his reign, in 618 B.C.E., he rebelled against Nebuchadnezzar, who came up against him.* Shortly before the end of Jehoiakim's eleventh year his son and successor, Jehoiachin, who reigned only three months and ten days, went out in self-surrender to Nebuchadnezzar, who was besieging the city. It was on Nisan 1, 617 B.C.E., (in the spring) that the first regnal year began for Zedekiah, Jehoiachin's uncle, whom Nebuchadnezzar made king of Jerusalem in place of Jehoiachin. (2 Ki. 24:12-18) This, then, was not the desolation but only the captivity of comparatively few, namely, 3,023 Jews with their wives and families.—Jer. 52:28.

WHEN DESOLATION BEGAN AND ENDED

Certainly, when King Jehoiakim was in open revolt against Nebuchadnezzar and, later on, when Zedekiah broke his oath and rebelled against Nebuchadnezzar in the last

* This was in the eighth year of Nebuchadnezzar, which ran from Nisan 1, 618 B.C.E., to Adar 29, 617 B.C.E. (spring to spring). His ninth year had begun (on Nisan 1, 617 B.C.E.) by the time Jehoiachin and the other Jewish captives were taken away.—2 Chron. 36:9, 10.

part of his reign, the *nation* could not be said to be captive to Babylon. Thus the seventy years of unbroken captivity to Babylon did not begin until 607 B.C.E., in the month Ethanim, when the land was left completely desolate when its remaining inhabitants went down to Egypt. Then the Jews as a nation went into exile at Babylon, without a king at Jerusalem. This exile was for an *uninterrupted* period of seventy years. (Dan. 9:1, 2) The seven hundred and forty-five Jews taken into exile, as mentioned at Jeremiah 52:30, were not taken from the desolated land of Judah, but were captured later when Nebuchadnezzar, as Jehovah's symbolic cup, made nations that bordered on the land of Judah drink the bitter potion of being violently conquered.—Jer. 25:17-29.

When would the desolation end? In 537 B.C.E., when King Cyrus of Persia released the Jewish remnant and they left Babylon and began to repopulate the land of Judah. This date can be established by use of the records of secular history. The period of desolation of the land of Judah began seventy years earlier, in 607 B.C.E. No settlers were brought in by Nebuchadnezzar to occupy the land of Judah, as had been done by the king of Assyria in the land of Samaria when he captured that land. Jehovah enforced his prophecy by miraculous means and the land of Judah was kept a complete desolation, that it might rest the foretold seventy years. —2 Chron. 36:21-23.

Ezekiel, over in Babylonia, heard about the destruction, evidently before Nebuchadnezzar's troops arrived back victorious, in the eleventh year of his exile in Babylon. He says: "At length it occurred in the twelfth year [by a certain calculation], in the tenth month, on the fifth day of the month of our exile, that there came to me the escaped one from Jerusalem, saying: 'The city has been struck down!' " (Ezek. 33:21) From then on, Ezekiel could prophesy about the coming restoration at the end of the seventy years of desolation. —Ezek. 36:1 to 37:28.

Though Jehovah enforced his prophecy, was this something of joy to him and to his faithful prophet Jeremiah? No. He inspired Jeremiah to write the Bible book called Lamentations, describing the sad state of Jerusalem:

> "O how she has come to sit solitary, the city that was abundant with people! How she has become like a widow, she that was populous among the nations! . . . Her adversaries have become the head. . . . Because Jehovah himself has brought grief to her on account of the abundance of her transgressions, her own children have walked captive before the adversary. And from the daughter [city] of Zion there goes out all her splendor."—Lam. 1:1-6, 17; 2:13; 5:16-22.

But this regrettable state of the people who had God's name upon them and who suffered because of their sins against Jehovah did not in any way cancel Jehovah's covenant nor make him unhappy with his purposes. It is true that in 607 B.C.E. the adversaries of Zion became "the head." "Jehovah's throne" in Zion had been overturned. The typical or miniature kingdom of God had passed away. No longer was there any typical kingdom of God on earth to block the Gentile or non-Jewish nations in their way to full world domination. By God's permission they had complete sway.

GOD'S KINGDOM NOT FOREVER OVERTURNED

Why was Jehovah God not unhappy? Because, though these uninterrupted "times of the Gentiles" or "appointed times of the nations" set in at the desolation of Judah in the seventh Jewish month of 607 B.C.E., they would last only until Shiloh, the One who has the legal right to the overturned kingdom of God, should come and God should give to him the crown, the royal turban, and the scepter, to rule in the midst of the Gentiles, the worldly nations

who are his enemies. But when would the enthronement of the royal Son of David be? The heavenly King of Eternity had set the time. He foretold it and had it recorded in his inspired Word. He would certainly enforce it. The next issue of *The Watchtower* will consider the length of the "times of the Gentiles."—Gen. 49:10; Luke 21:24; Ezek. 21:25-27; Ps. 110:1-6.

In their days the prophets Isaiah, Jeremiah, Ezekiel and Daniel had seen many former prophecies of Jehovah come true, and they had complete confidence in the ability of Jehovah to foretell events and to enforce his words of prophecy. Therefore the prophecies, many of which these very men were inspired to write, concerning the One who had the legal right and concerning his coming to exercise kingship upon Jehovah's throne, were even more sure for the apostles and early Christians, for they had a record of and even witnessed the fulfillment of many of the prophecies of these prophets. Peter expressed this confidence: "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place." —2 Pet. 1:19.

Since the days of the apostles, nineteen centuries have passed and we can be yet more sure than the first-century Christians, for multitudinous prophecies have since been fulfilled. The One whose legal right it is will take world domination completely out of the hands of the nations and hold it permanently for the blessing of all families of the earth. For we must remember, as Peter went on to say: "No prophecy of Scripture springs from any private interpretation. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." The all-wise Giver of prophecy is also the all-powerful Enforcer of it. —2 Pet. 1:20, 21.

ANNOUNCEMENTS

FIELD MINISTRY

Keeping filled with the spirit of God requires that we continually avail ourselves of the means that God has provided by which we can receive his spirit. Throughout December Jehovah's witnesses will seek to aid persons everywhere to do this by offering them the modern-language *New World Translation of the Holy Scriptures* along with the book *"All Scripture Is Inspired of God and Beneficial,"* on a contribution of $2.

"WATCHTOWER" STUDIES FOR THE WEEKS

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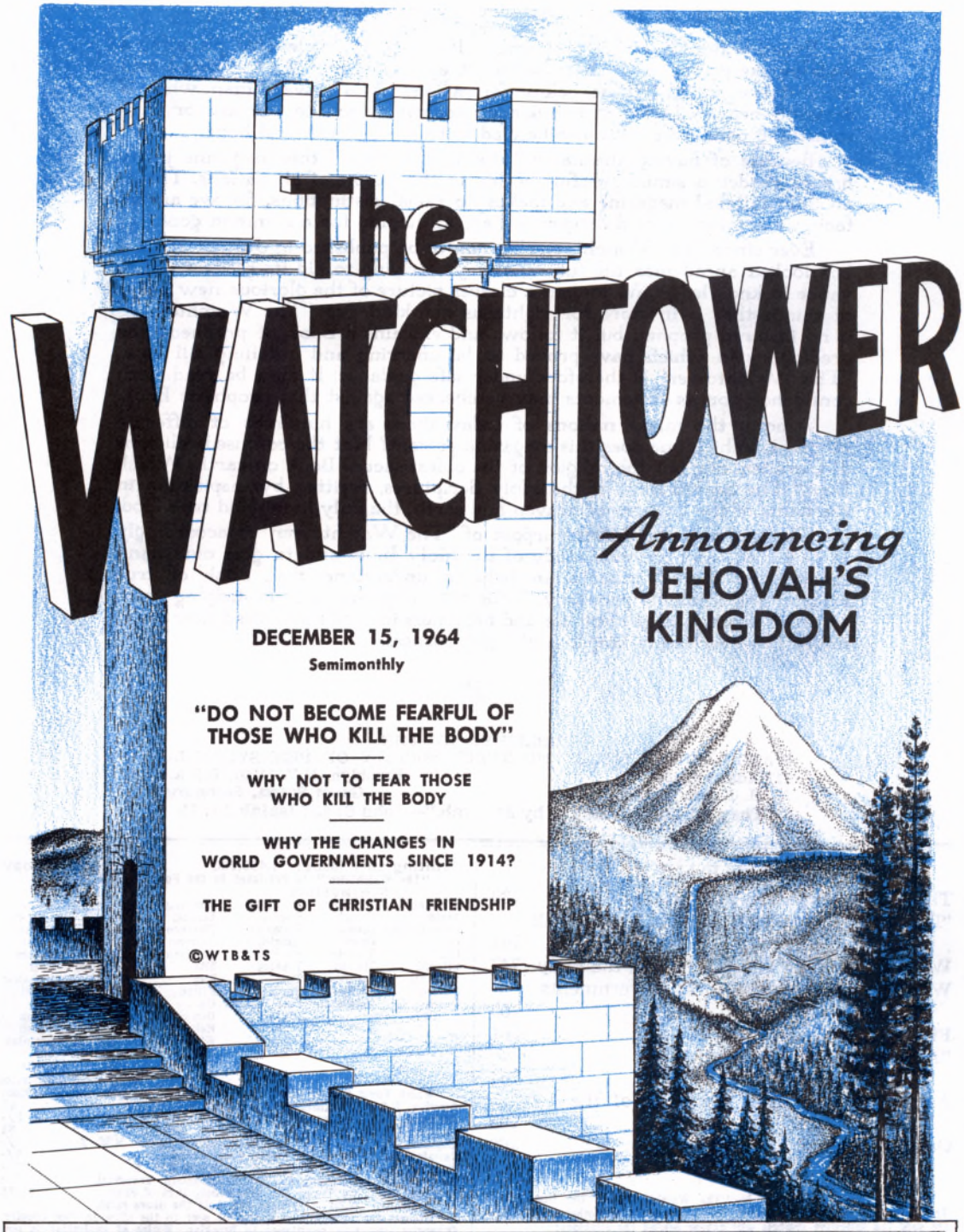

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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Announcing JEHOVAH'S KINGDOM
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The Gift of Christian Friendship

TRUE friendship is a wonderful gift from God. It is a gift that each of us is able to give and receive. Unlike material presents that depreciate with age, the gift of Christian friendship becomes more precious with the passing years. Consider what this means.

A faithful friend is one who adds to your joy and shares your grief. While he may give you a word of praise, he will not hesitate to point out a serious fault. A friend is abundant in pity, but equally willing to prod you when he knows you are not doing your best. The true companion shares his blessings as well as the lessons to be learned from his mistakes. He gives you his time, his loyalty, his understanding and his material support when needed. No wonder the proverb says that "a true companion is loving all the time." (Prov. 17:17) In fact, in the Hebrew Scriptures the word "friend" means a lover. The Greek word for "friend" likewise describes one who is affectionate toward another.

With such a basis one might hastily conclude that friendship entails no problems, but such is not the case. Unlike God, men sometimes enter into friendships, or what pass as friendships, for such inducements as wealth, fame or greater influence. The Bible says: "Wealth is what adds many companions . . . Many are those who soften the face of a noble, and everybody is a companion to the man making gifts." (Prov. 19:4, 6) But Christians must recognize the difference between companionship that is arranged for convenience and true friendship that comes from the heart. A friend must be chosen because of what he is, not because of what he has. If a man lacks love, this lack will not be compensated for simply by mutual secrets shared or benefits gained. Men may strike up friendships on such flimsy foundations, but this is not the Christian way. It is not the way of Jehovah God.

When Jehovah chooses a man to be his friend he looks for evidences of a good heart. Says the psalmist: "Jehovah is righteous; he does love righteous acts. The upright are the ones that will behold his face." (Ps. 11:7) God does not give his friendship to one who is unjust, unkind or haughty. Jehovah makes friends with only those who love the things he loves and reject the things he rejects. By using this divine standard for selecting friends we may expect our friendships to be more successful and enduring.

Before a friendship can endure, it must first be made, or the seeds of friendship sown. It goes without saying that to win

a friend you first must *be* one. Is that not what Jehovah did in the case of Adam's children? God took the initiative and, by making provision for our deliverance from sin and death, offered his friendship. As the apostle John put it: "As for us, we love, because he first loved us." (1 John 4:19) So make friends by taking the initiative in offering proof of love and friendship. In this problem-plagued world there are endless opportunities for you to prove kind and helpful. A word of encouragement or a helping hand may be the tiny seed from which a great friendship will grow.

Sometimes your making the first move will be induced by your admiration for the sterling Christian qualities that you find in someone. These qualities will draw you close to that person, just as Jesus showed special love for the apostle John. (John 19:26) Not that Jesus did not love the other faithful apostles. His words and actions proved that he did, but undoubtedly John's ways and personality made Jesus very fond of him. It is the respect for the qualities of an individual that make you want to be his friend. If he finds similar qualities in you, the attraction will be mutual.

Jehovah was attracted by the fine qualities of faithful men in ancient times. Abraham was worthy to be called "Jehovah's friend." (Jas. 2:23) Then, too, in heaven Jehovah has many faithful angels, all of whom enjoy his favor, but not all are close to his throne. Remember this and it may help you to avoid injured feelings.

If it has been your experience to offer the gift of friendship to one who was not ready to accept it, there is no reason to feel hurt nor should you feel inferior. Of course, you cannot expect to be everyone's intimate friend. Even in a natural family you will find that certain ones are more attracted to each other. Likewise in the Christian family-like congregation, certain personalities will be closer to you than others. Though each one of our Christian brothers has a right to expect us to be friendly at all times, you have the right to choose the ones that will be especially close to you, even as Jesus had the right to feel particularly fond of John. Grant your brothers the same right. Offer your friendship graciously and courteously, but do not be insistent or resentful. Remember that friendship is a gift. Let those accept it who will.

To keep your friendships it helps to know what to expect from a true friend. The Bible says that "the wounds inflicted by a lover are faithful." (Prov. 27:6) A loyal friend is not a flatterer or a backslapper. Do not resent loving counsel from a true friend and force him to repeat the question that Paul asked the Galatians: "Have I become your enemy because I tell you the truth?"—Gal. 4:16.

Another way to keep your friendships is to water this plant of friendship that you have cultivated. When close friends move away, what can you do so as not to let the friendship wither? If the distance is so far as to preclude a telephone call or a personal visit once in a while, you may be able to send a small gift. And you can always send a postcard, or a note or a letter. A letter represents thought and effort and thus may well say more than the amount of words it contains, thereby keeping the friendship alive.

Above all, keep alive your friendship for Jehovah God. By letting your friendship with Jehovah govern your choice of friends you will find Christian companions loyally "sticking closer than a brother." (Prov. 18:24) Prove faithful in your friendship with God and Christ and you will enjoy Christian friendships that never end.

"DO NOT BECOME FEARFUL of those who kill the body"

"AND do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna."*

[2] There must have been some strong reason for the speaker to say those words. Was he addressing soldiers who were arrayed in battle equipment and who were ready to march out against the enemy armed with weapons capable of killing the human body? Some centuries previous, when the speaker's people were gathered together for battle action, a Levite priest who was appointed to this military duty would address the troops with words to inspire courage. He would follow the orders written down by the prophet Moses, who wrote them in the fifteenth century B.C.E.:

[3] "In case you go out to the battle against your enemies and you actually see horses and war chariots, a people more numerous than you, you must not be afraid of them; for Jehovah your God is with you, who brought you up out of the land of Egypt. And it must occur that when you have drawn near to the battle, the priest must also approach and speak to the people. And he must say to them, 'Hear, O Israel, you are drawing near today to the battle against your enemies. Do not let your hearts be timid.

Do not be afraid and run in panic or shudder because of them, for Jehovah your God is marching with you to fight for you against your enemies so as to save you.' "—Deut. 20:1-4.

[4] Jesus Christ was not a Levite priest. When he said the words recorded in Matthew 10:28, he was not addressing Jewish soldiers who might get killed while trying to kill the enemy. No, Jesus Christ came along with a new teaching, for, when his own life was in danger, he said: "All those who take the sword will perish by the sword." (Matt. 26:52) The men whom Jesus Christ told not to fear those who kill the body were twelve peaceful men. They were his twelve special disciples, whom he named apostles, and were in no army. True, their bod-

* Quoted from the book of Matthew, chapter ten, verse twenty-eight.

1-3. (a) What question is appropriate about the speaker of the words of Matthew 10:28? (b) What was a Levite priest ordered to do in behalf of Jewish soldiers gathered together for battle action?

4. Who spoke the words of Matthew 10:28, to whom, and on what occasion?

ies were in danger of being killed, but not by an enemy army in battle action. They were being sent on a peaceful mission, one that did not deserve their being killed. Nevertheless, a little earlier in his speech to these same twelve apostles Jesus Christ said:

5 "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. When they persecute you in one city, flee to another." —Matt. 10:16-23.

6 Was the working equipment of the twelve apostles to be military? Were they to invade homes violently and plunder them? No; for Jesus Christ said to them: "Do not procure gold or silver or copper for your girdle purses, or a food pouch for the trip, or two undergarments, or sandals or a staff; for the worker deserves his food. Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return upon you. Wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet." (Matt. 10:9-14) So they were not to go to the people like a crusading army with fire and sword. They were not to take warlike action against anyone, even against the unfriendly. By merely shaking the dust off their sandaled feet they were to show that they left the unreceptive house or city to the consequences that were due to come upon them from a higher source, from heaven.

7 Jesus gave a hint of such consequences when he added: "Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city."—Matt. 10:15.

WHY ENEMIES WANTED TO KILL THE BODY

8 When the apostles of Jesus Christ were acting in such a peaceable manner, why should they become the objects of hatred by all the people to the extent that men would even want to kill the bodies of the apostles? The reason for this must have been the message that Jesus Christ sent his apostles to preach. What that message was Matthew 10:5-8 informs us: "These twelve Jesus sent forth, giving them these orders: 'Do not go off into the road of the nations, and do not enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel. As you go, preach, saying, "The kingdom of the heavens has drawn near." Cure sick people, raise up dead persons, make lepers clean, expel demons. You received free, give free.' " Their message was to be that the kingdom of the heavens, the kingdom of God, had drawn near.

9 The "sheep of the house of Israel" had

5. In keeping with his words in Matthew 10:28, what had Jesus said a little earlier in his speech to his apostles?

6, 7. (a) How did Jesus' instructions to the apostles show that they were not to engage in violent invasion and plunder? (b) To what consequences were they to leave the unfriendly, and how did Jesus give a hint of this in Matthew 10:15?

8. What must have been the reason for their becoming objects of hatred by all the people so that men would want to kill them?

9. How was the nearness of the Kingdom to be demonstrated by the apostles, and on what basis, and so for what must the Kingdom message have been responsible?

been praying and looking for this kingdom. The fact that it had drawn near was to be proved by wonderful miracles performed by these Kingdom preachers, curing sick people, raising dead persons to life, making persons clean from their leprosy and delivering persons who were obsessed by demons. All this was to be done free of charge, no collection plate or bucket being passed around. Consequently, the message of God's kingdom must have been the thing that stirred up the hatred and opposition of people even to the point of using violence.

[10] The apostles were not to be afraid to preach what Jesus told them to preach, even though they could be certain that men would oppose their message. They were to give the message the widest publicity possible. Jesus said to them: "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. And do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:26-28) So it was going to require fearlessness of men for the apostles to keep on preaching the message of God's kingdom.

[11] The apostles then showed the necessary fearlessness. Luke 9:6 says: "Then starting out they went through the territory from village to village, declaring the good news and performing cures everywhere." There is no record that on this particular preaching campaign anybody tried to kill them. Luke 9:10 reports: "And when the apostles returned they recounted to him what things they had done. With that he took them along and withdrew to privacy into a city called Bethsaida." Thus they all got back safely.

[12] However, less than two years later, or in 33 C.E., the preaching of God's kingdom did cost Jesus Christ his own human life. The men who had his body killed were the religious leaders of the city of Jerusalem, the capital city of Israel. When they turned Jesus over to the Roman governor in Jerusalem, they accused Jesus as a teacher, saying: "He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here." They put pressure upon the Roman governor to nail Jesus' body to a stake outside Jerusalem to die. But the Roman governor had an inscription posted above Jesus' head, which read: "This is the king of the Jews." (Luke 23:1-6, 38) The Roman governor did not know that the God of the heavens had anointed Jesus Christ to be king over all mankind, not merely over Jews.

[13] If Jesus suffered that way for preaching God's kingdom, what were his disciples to expect? Just before he told them not to fear those who kill the body, he said to them: "A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple to become as his teacher, and the slave as his master. If people have called the householder Beelzebub [a name for Satan the Devil], how much more will they call those of his household so?" (Matt. 10:24, 25) Thus he gave his apostles to understand that they must expect to receive the same kind of treatment that he himself received for preaching God's kingdom. Such treatment they did receive, not only from their own nation, the Jews, but also from the non-Jews or Gentiles. The

10. What were the apostles to give the message, and what was it going to require of them to keep on doing so?
11. How did the apostles show the necessary fearlessness, and with what result?
12. Over a year later, how much did the preaching of the Kingdom cost Jesus, at whose hands, and on what charge?
13. What kind of treatment did Jesus indicate that his disciples would receive, and did his apostles get such kind of treatment, according to the Bible record?

apostle James, the brother of the apostle John, was put to death by the executional sword of King Herod Agrippa I of Jerusalem. The king also planned to kill the apostle Peter in the same way, but his plans were foiled by God's angel.—Acts 12:1-11.

[14] Not only the apostles were thus persecuted, but also the rest of the disciples of Jesus Christ, and particularly the congregation in Jerusalem. Most notable among these martyrs was the disciple Stephen, who was stoned to death by the Jews. One of those who assumed responsibility for Stephen's death was Saul of Tarsus, a Jewish Pharisee. Years afterward, when appearing before King Herod Agrippa II, he said with reference to his persecution:

[15] "I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene; which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote against them. And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities." —Acts 26:1-11.

[16] This Jewish Pharisee was himself miraculously converted to become a member of the congregation of Jesus Christ. He became the one known as the apostle Paul. (Acts 9:1-25) Then he himself began to suffer persecution for preaching God's kingdom, in Asiatic and European cities. He did a lot of this preaching from house to house; just as he said on one occasion to citizens of the city of Ephesus, Asia Minor: "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. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. . . . And now, look! I know that all of you among whom I went preaching the kingdom will see my face no more."—Acts 20:17-25.

[17] Not long afterward the apostle Paul was imprisoned; but imprisonment did not make him fearful of preaching God's kingdom. During his first imprisonment in Rome "he would kindly receive all those who came in to him, preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance." (Acts 28:30, 31) The apostle Paul's last letter was written evidently during his second imprisonment in Rome, when he was about to be executed by killers of the body.—2 Tim. 4:16-18.

[18] Those faithful followers of Jesus Christ of nineteen hundred years ago did not mix in worldly politics. Unquestionably they preached God's kingdom as the one and only hope of mankind. In the face of violent death they were helped to keep fearless by remembering Jesus' words. His words have not ceased to be of value today. He meant for them to be remembered by Kingdom preachers of today, for he foresaw our day as the time for the setting up of God's kingdom in the heavens with power. Jesus Christ was the greatest of all God's prophets on earth, for no other prophet made such accurate prophecies of our own remarkable day as Jesus Christ did. Among other things, he foresaw and

14, 15. (a) What congregation was particularly persecuted in this way, and what member of it proved to be a notable martyr? (b) What did a Jew who assumed responsibility for that one's death later say about his persecution of Christians?

16. For doing what work did this converted Jewish Pharisee himself suffer persecution, and in what manner did he do much of this work?

17. When in prison what did Paul do about preaching the Kingdom, and from where was his last letter written?

18, 19. (a) What unquestionably helped those early disciples to be fearless in the face of violent death, and who else were meant to be helped in the same way? (b) By foreseeing and foretelling what for our day did Jesus see the need for such help now?

foretold for our day the greatest campaign ever to be accomplished by his faithful followers, that of preaching God's established kingdom.

19 Foretelling it in his prophecy concerning the conclusion of this worldly system of things, Jesus said: "You will be objects of hatred by all the nations on account of my name. . . . But he that has endured to the end is the one that will be saved. 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. 24:9-14) Has not this prophecy come true? Yes.

20 Today there is a message of God's kingdom that is being preached among all the nations, just as the apostle Paul himself preached it, "publicly and from house to house." According to historical records, the message began to be preached in 1919, the year immediately following the end of World War I. The message was not preached by the churches of Christendom, for the nations of Christendom were the main fighters in that world war for earth's domination and were still interested in dominating the earth. The message was not one advocating the League of Nations, which was then proposed and which many religious clergymen of the United States of America in the year 1919 called "the political expression of the Kingdom of God on earth." That League of Nations has been succeeded by today's United Nations organization, but this new arrangement for international peace and security has not proved to be "the political expression of the Kingdom of God on earth" anymore than the now dead League of Nations.

21 The message that has gone forth from God since 1919 has exposed both the League of Nations and the United Nations as being simply man-made substitutes for God's kingdom, hence as frauds!

22 The true Kingdom message, the one foretold by Jesus Christ in Matthew 24:14, is different. It has notified all the nations that God's kingdom for the government of the whole earth was set up in the heavens at the close of the "times of the Gentiles" in the year 1914 C.E. (Luke 21:24, *AV*) In 1914 the end was reached of the 2,520 years that Jehovah God had allowed for the Gentile (non-Jewish) nations to trample on His right to rule the earth by means of a kingdom in the hands of the Messianic Descendant of King David of Jerusalem. The 2,520 years of the nonexistence of a Davidic kingdom on the earth began in the year 607 B.C.E., when the Babylonians destroyed the earthly Jerusalem and overturned the royal throne of King David's line, never to be set up again on earth at Jerusalem. Therefore, in the year 1914 C.E. came the time for God's kingdom to be reestablished, not on earth, but in the heavens, in the hands of the promised Descendant of King David, namely, Jesus Christ.—Ezek. 21:24-27.

23 Jesus Christ himself had foretold the visible proofs as evidence to us today by which to know that the Davidic kingdom of God had been set up in the invisible heavens. These have come to view since 1914, in which year World War I broke out and ushered in an era of earth-wide violence that continues to this day and gets worse. God's kingdom message since then has warned all nations and governments of earth that for them to continue ignoring God's established kingdom and refusing to turn over their national sovereignties to it would result in their total destruction in

20, 21. (a) When did that message begin to be preached, but what organizations were not the ones to preach it? (b) What did that message not advocate, but, rather, what exposure has it made?

22. How was the message foretold by Jesus different from that advocating man-made substitutes, and how was the year 1914 C.E. emphasized?

23. (a) What can be said about the visible proofs of the Kingdom's establishment that Jesus foretold, and what warning has the message given to the nations? (b) What has been the effect of this respecting the Kingdom preachers?

the "war of the great day of God the Almighty," at a place called in Hebrew Har–Magedon (or Armageddon). (Matt. 24:7-14) Not strange, then, that the preachers of this particular Kingdom message have become what Jesus Christ foretold in Matthew 24:9, "objects of hatred by all the nations." Modern history has recorded much persecution of these Kingdom preachers internationally.

"FEAR THEM NOT"

[24] If the Kingdom preachers had yielded to the fear of men who can kill the body, "this good news of the kingdom" would not have continued to be preached under heavy persecution. Thirty-one years ago, or in the year 1933, this magazine *The Watchtower* published in its issue of November 1, the leading article entitled "Fear Them Not." This took up a special discussion of Matthew 10:26-28, just like this present magazine article that you are reading. It was written for those who were coming into special danger at that time, namely, for "the remnant," "the temple class," which is evidenced by the fact that the remnant is repeatedly mentioned in the article, from the second paragraph clear through to its forty-second and last paragraph. (Rev. 12:17) No mention is made therein of the "other sheep," whom the Fine Shepherd Jesus Christ gathers to his fold in hope of eternal life on earth amid Paradise conditions. (John 10:16) That article on fearlessness was well timed for the "remnant" yet on earth, that is, the faithful followers who will be made associate kings with Jesus Christ in his heavenly kingdom.—Rom. 8:16, 17.

[25] The year 1933 was a critical year. True, the pope of Vatican City, Rome, had declared the year to be a Holy Year in commemoration of the killing of the body of Jesus Christ exactly nineteen centuries previous. So the Roman Catholic Hierarchy expressed the hope that 'a tide of religion would arise and sweep the nations into peace and prosperity.' However, in Germany, Adolf Hitler, the Nazi leader, became Chancellor and was voted into dictatorship by the German Reichstag on March 23. In Italy, Benito Mussolini had already become dictator, fastening upon that nation a Fascist rule, and he had entered into a concordat with the pope of Rome by which the pope became the sovereign of Vatican City.

[26] Japan was then in the tight grip of war lords who had imperialistic ambitions, and it was working toward becoming an Axis partner with Nazi Germany and Fascist Italy. On March 27 the emperor of Japan declared Japan's withdrawal from the League of Nations because of taking offense at it. So the world situation was shaping itself, not for international "peace and prosperity," but for the outbreak of World War II and the deathblow to the League of Nations. Along with all such political developments, Catholic Action was, even in "democratic" lands, cooperating with the Roman Catholic dictators of Europe.

[27] The *Watchtower* article "Fear Them Not" strengthened the faith and courage of the Kingdom preachers, particularly Jehovah's witnesses in Nazi Germany and in lands that came under the sway of the Third German Reich (Empire). They were the first ones against whom the Nazi dictatorship proceeded. They were thrown into prisons and the horrible concentration camps for refusing to renounce God's kingdom and to worship the Nazi State. Still, throughout all the earth, not excluding

24. Why has the good news of the Kingdom continued to be preached despite persecution, and what special message was published in 1933, and for whom particularly?

25, 26. (a) What action did the Roman Catholic Hierarchy take toward the year of that publication? (b) Why, nevertheless, was that year a critical one?

27. Whose faith and courage were strengthened by that article "Fear Them Not," and what was their experience afterward?

"democratic lands," Jehovah's witnesses began feeling increased persecution and opposition because of fearlessly continuing to preach God's kingdom.

[28] By the end of World War II in 1945 and the overthrow of the Nazi and Fascist dictatorships and the imperialistic war lords of Japan, the preachers of God's kingdom who had met death at the hands of "those who kill the body" ran into the thousands. In Nazi Germany, out of ten thousand witnesses of Jehovah who had been put in prisons and concentration camps only eight thousand came out alive. They had not yielded to the fear of mere men.

[29] Today, thirty-one years after the much-needed message "Fear Them Not" was published in the columns of the *Watchtower* magazine, we face a worse situation. The operation of the United Nations has failed to put on an unshakable foundation the desired peace and security of the world. Dread of a third world war with hydrogen bombs and other fiendish means haunts all the nations. The Nazi, Fascist dictatorships are gone, but other dictatorships, including those of political Communism, flourish; and the contagious fever of selfish nationalism spreads like a plague. The worship of national sovereignties and of the political State expands and takes on new expressions. The march of the nations to Armageddon in opposition to the sovereignty of God's heavenly kingdom is speeded up to double-quick time. As never before, the upholders and preachers of God's kingdom need to be reminded of Jesus' words to his apostles in Matthew 10:28.

[30] Our day, with its attempts to force all mankind into worshiping the symbolic "wild beast" of world politics and into worshiping its image, the United Nations organization, is the time for the words of Revelation 13:10 to apply: "Here is where it means the endurance and faith of the holy ones." Also, the words of Revelation 14:12: "Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus." Moreover, today not only the "remnant" of these "holy ones" are concerned. They have been joined by an increasing "great crowd" of "other sheep," who have volunteered to share in the Kingdom preaching. For this great crowd of "other sheep" the shaping up of things on the international scene calls for faith and endurance to hold fast to Christian integrity. The "other sheep" cannot do so and at the same time fear men who kill.

28. By the end of World War II in 1945 how many Kingdom preachers had met death, and to what had they not yielded?
29. Today what situation do the Kingdom preachers face, so that they need to be reminded of Matthew 10:28?
30. So what texts of Revelation that call for faith and endurance apply today, and who else besides those referred to in these texts are concerned?

Why NOT TO FEAR THOSE WHO KILL THE BODY

WHO are those persons whom Jesus Christ tells his followers not to fear, in Matthew 10:28? They are all mortal men, just the same as we ourselves are. Politically or militarily or materially or religiously they may be strong, and may be worshiped as gods by the people under

1, 2. (a) Who are those whom Jesus tells his followers not to fear, and in what condition are they? (b) With what words did God by his prophet Isaiah call attention to this when encouraging his people?

their control or command, but all the same they are mere men in a dying condition. They are unable to escape from the death that spread from the first human sinner Adam to all his offspring, including all of us on earth today. The one living and true God called attention to this very fact when he foretold that his ancient people would be liberated from the Babylonian World Power that was hemming them in and blocking their way of escape. To them Jehovah God said:

[2] "I—I myself am the One that is comforting you people. Who are you that you should be afraid of a mortal man that will die, and of a son of mankind that will be rendered as mere green grass? And that you should forget Jehovah your Maker, the One stretching out the heavens and laying the foundation of the earth, so that you were in dread constantly the whole day long on account of the rage of the one hemming you in, as though he was all set to bring you to ruin? And where is the rage of the one hemming you in?"

[3] Those words of Isaiah 51:12, 13 could well be said to the nation of Jacob after the Babylonian World Power fell in the year 539 B.C.E. and after the conqueror, Cyrus the Great, issued his decree in 537 B.C.E. for the once-hemmed-in Jewish captives to return from Babylon to their beloved homeland in Palestine. But what about the modern-day witnesses of Jehovah? They themselves had a deliverance from Babylon the Great in the year 1919 C.E. So in principle the words of Isaiah 51:12, 13 can be directed to them in relation to all the political dictators who have arisen since that year and who have tried to stop the earth-wide Kingdom preaching that Jehovah's witnesses have undertaken in obedience to Jesus' words in Matthew 24:14. Where are those dictators who have been responsible for killing the bodies of many thousands of Jehovah's witnesses?

[4] Where is Benito Mussolini, Fascist dictator from 1922 to 1943? He was executed and his corpse was abused by Italians in 1945. Where is Adolf Hitler, Nazi dictator from 1933 to 1945? He shot himself rather than be captured alive. Where is *il Tedesco* (*The German*), Pope Pius XII, the Concordat partner of the Catholic dictators Mussolini and Hitler and the vigorous pusher of Catholic Action? His coffin rests in a burial vault in Vatican City since October of 1958. Where is Joseph Stalin, Russian Communist dictator for twenty-nine years, under whom Jehovah's witnesses languished in prisons and labor camps in European Russia and Asiatic Siberia? A brain hemorrhage killed him March 5, 1953. Where is Generalissimo Rafael Leonidas Trujillo, dictator of the Dominican Republic since 1930? He was assassinated by officers of his own army on May 30, 1961, ending a notorious era for the Republic.

[5] Each of these oppressors of humankind proved to be just what Jehovah God said, "a mortal man that will die," being "rendered as mere green grass" by the sickle of death. Why, then, should Jehovah's witnesses as preachers of God's heavenly kingdom be afraid of the dictatorial oppressors that yet remain?

PREACHING THOUGH THEY ARE YET IN SUBJECTION

[6] The Kingdom preachers of today make no effort to hasten the death of totalitarian rulers in political power. They do not lift a hand against these, but they conscientiously carry out the apostolic command in

3. (a) At what time could those words be fittingly said to the nation of Jacob? (b) To whom could those same words be fittingly said today, and why?

4, 5. (a) Where are those dictators and oppressors of modern days who had to do with Jehovah's witnesses? (b) What did such oppressors prove to be, and what should be our attitude toward remaining ones?

6. How do Jehovah's witnesses fulfill Romans 13:1 toward political totalitarian rulers, and when do they take the stand of the apostles set forth in Acts 5:29?

Romans 13:1: "Let every soul be in subjection to the superior authorities." When these totalitarian rulers try to destroy the adherence of Jehovah's witnesses to God's kingdom and stop their preaching of that kingdom, they follow the example of the apostles of Jesus Christ in saying: "We must obey God as ruler rather than men." (Acts 5:29) Yet this all-transcending obedience to God does not authorize Jehovah's witnesses to take action politically or bodily against persecutors and oppressors.

[7] When under persecution by political authorities, Jehovah's witnesses take the attitude of David of Bethlehem. He was wrongly outlawed and persecuted by the jealous King Saul of the nation of Jacob or Israel; yet never did the hounded David lift a hand to harm King Saul or to fight against the people over whom King Saul reigned. David always kept in mind that King Saul was "the anointed of Jehovah," and that it was therefore Jehovah's responsibility to remove King Saul from governmental office if He chose. Accordingly, on an occasion where he had the life of King Saul in his hand and his nephew Abishai asked permission to kill King Saul, David said: "As Jehovah is living, Jehovah himself will deal him a blow; or his day will come and he will have to die, or down into battle he will go, and he will certainly be swept away."—1 Sam. 26:10.

[8] Not long afterward King Saul did go down into battle, against the Philistines. Mortally wounded by a Philistine arrow, King Saul fell on his own sword to hasten his death before the enemy got his body. Thus David, who was a Hebrew witness of Jehovah, had no hand in the death of his persecutor for the sake of clearing the way for his own self to become Israel's king.

7. What attitude of the persecuted David toward King Saul do the persecuted witnesses of Jehovah take toward political authorities?
8. How did it work out that David had no selfish hand in the death of the persecutor King Saul?

[9] Hence David could give to his God Jehovah the credit for the deliverance of him from his persecutor King Saul. In the superscription of Psalm 18, written by David, we read these words: "Of Jehovah's servant, of David, who spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the palm of all his enemies and out of the hand of Saul. And he proceeded to say." Say what? "I shall have affection for you, O Jehovah my strength. Jehovah is my crag and my stronghold and the Provider of escape for me. My God is my rock. I shall take refuge in him, my shield and my horn of salvation, my secure height." (Ps. 18:1, 2; 2 Sam. 22:1-3) Like David, Jehovah's Christian witnesses of today wait on him for deliverance from their enemies and persecutors.

[10] As in David's case, this may require years of waiting. In East Germany Jehovah's witnesses first had to wait for the end of Hitler's Nazi rule; and now they have to wait for the end of the new totalitarian rule that took Nazism's place, the Communist rule that depends on Soviet Russia now under Brezhnev. How much longer they will have to wait for relief we do not know, but they are determined to wait till Jehovah brings it.

[11] A dictator may die from natural causes or otherwise, and yet a totalitarian form of rule go on after his death, as in Soviet Russia. Or, even if there is a change in political style of government, yet it might continue to outlaw Jehovah's witnesses and prohibit them from preaching God's kingdom and from helping others to 'get out of Babylon the Great' and to 'come to the water of life.' (Rev. 18:2-4; 22:17) The

9. To whom did David give the credit for deliverance from the persecutor, and with what words?
10. How long a time may such waiting require, as illustrated in the case of Jehovah's witnesses in what is East Germany now?
11. (a) How long may Jehovah's witnesses be yet obliged to suffer unjust punishment? (b) When is such persecution certain to end?

dictators or oppressive form of government may not pass away in the remaining months or years of this "time of the end," and witnesses of Jehovah in various lands may be obliged to worship and preach underground at great risk and peril of unjust punishment, down to the very close of this period. But one thing we do know. Dictators, totalitarian governments and all other forms of human political government will be certain to end inside this generation, at the battle of Armageddon, "the war of the great day of God the Almighty."

12 The end of them all will be a violent one, at the hand of the Almighty God himself by means of his heavenly executional armies, his holy angels under command of the Lord Jesus Christ. Then the folly of rulers in not permitting the free preaching of God's kingdom and taking no heed to it will be demonstrated. The wisdom of the Kingdom preachers will also be demonstrated, for they will survive and be liberated forever.—Rev. 19:11-21; 16:14, 15.

UNABLE TO "KILL THE SOUL"

13 Why did Jesus Christ tell his followers not to fear those who kill the body? The reason given was not primarily that the body killers are themselves mortal. The reason that Jesus mentioned was that such body killers "cannot kill the soul." (Matt. 10:28) These words of Jesus the Roman Catholic priesthood and Protestant clergy of Christendom have used to argue that the human soul is unkillable and that it is, as the ancient Babylonians and the pagan Greeks claimed, an "immortal soul." The Holy Bible, in both its Hebrew Scriptures and its Greek Scriptures, teaches that the human soul is mortal, not immortal, destructible, not indestructible. Eighty-eight or more Bible texts can be quoted to show that the human soul dies; no texts show that it is immortal.

14 For example, Ezekiel 18:4, 20 says: "The soul that is sinning—it itself will die." Jesus himself said: "My soul is deeply grieved, even to death." (Matt. 26:38) Revelation 16:3 says: "Every living soul died, yes, the things in the sea." The human soul is the human person himself, made up of the fleshly body and the active force of life maintained by breathing. (Gen. 2:7) So when the human body is killed, the soul dies; the intelligent person dies.

15 What, then, did Jesus Christ mean when he said: "Do not become fearful of those who kill the body but cannot kill the soul"? He meant that such opposers and suppressors of the preaching of God's kingdom cannot keep the faithful Kingdom preachers from having a resurrection of their souls from Ha'des, the common grave of dead mankind.

16 For example, Jesus Christ was the greatest preacher of God's kingdom. Jehovah God his heavenly Father let the enemies kill the body of Jesus. After Jesus was buried in a memorial tomb and thus went to Ha'des, the enemies tried to prevent his having a resurrection from the dead. So the Jewish chief priests and the Pharisees had the Roman governor authorize them to seal the stone door of the tomb officially shut and to post a soldier guard there to prevent any theft of Jesus' corpse. But the third day Almighty God resurrected his faithful Son Jesus Christ from the dead. (Matt. 27:57 to 28:7) In this way the words of Psalm 16:10 were fulfilled toward Jesus: "You will not leave my soul in Sheol. You will not allow your loyal one to see the pit."

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12. Whose folly will then be demonstrated, and whose wisdom?
13. What was the reason that Jesus gave for the Kingdom preachers not to fear killers of the body?
14. What Bible texts proving death of the human soul may be quoted, and how is it possible for the human soul to die?
15. In what way could men who kill the body not kill the soul?
16. How was their inability to kill the soul illustrated in Jesus' case, in fulfillment of what prophecy?

17 On the fiftieth day after Jesus' resurrection from the dead the apostle Peter was inspired by God's outpoured spirit and he applied Psalm 16:10 to Jesus, saying: "David says respecting him, ' . . . you will not leave my soul in Ha'des, neither will you allow your loyal one to see corruption. . . . ' . . . he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Ha'des nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses." (Acts 2:25-32) Thus Jesus' earthly enemies were able by God's permission to kill his body, but they could not kill his soul; they could not kill his right and title to a future life by a resurrection from the dead. When his enemies killed the body of Jesus, the prophecy of Isaiah 53:12 was fulfilled: "He poured out his soul to the very death, and it was with the transgressors that he was counted in." But on the third day God Almighty raised Jesus Christ to life again as a soul by resurrecting him from the dead, thus not leaving his soul in Ha'des or Sheol.

18 Jesus' words to his apostles for them not to fear the body killers who "cannot kill the soul" were therefore a strong appeal to his apostles to believe in the resurrection. Back there, what quality was required for followers of Jesus Christ to persist in preaching God's kingdom even though the enemies of the Kingdom message killed them for it? What quality does it require for his followers today? Back there it required and today it requires great faith, yes, strong hope in the resurrection of the dead by the power of Almighty God. The apostles to whom Jesus said the words of Matthew 10:28 had a strong basis for believing in God's power and his purpose to raise the human dead.

19 From the Bible the apostles knew that, centuries before Jesus Christ, Jehovah's prophets Elijah and Elisha had raised dead persons to life. They were also eyewitnesses of the fact that Jesus raised to life the daughter of the Jewish ruler named Jairus. (1 Ki. 17:17-24; 2 Ki. 4:32-37; Matt. 9:18-26; Luke 8:40-56) And in the same speech, before he told them not to fear those who can kill only the body, Jesus said to the twelve apostles: "As you go, preach, saying, 'The kingdom of the heavens has drawn near.' Cure sick people, raise up dead persons."—Matt. 10:7, 8.

20 Whether any of the apostles raised a dead person to life on that first preaching campaign of theirs the Bible does not say; but later on the apostle Peter did raise the dead disciple Tabitha or Dorcas to life. (Acts 9:36-41) So, when Jesus told the apostles not to silence the Kingdom message because of fearing murderous men, they well understood that they were not to be afraid of losing their human lives in God's active service, because there would be a resurrection from the dead, at which time they would get their reward. What an encouragement this is for Kingdom preachers to be faithful even at the cost of their human life!

WHOM TO FEAR

21 The dedicated and baptized followers of Jesus Christ are now commissioned and sent forth to preach "this good news of the kingdom." Like the twelve apostles, they are under command not to fear men with the power to kill; otherwise, they would not carry out their commission to preach

17. (a) To whom did the apostle Peter apply Psalm 16:10, when and how? (b) Why can it be said that God did not leave Jesus' soul to Ha'des or Sheol?

18. (a) Jesus' words of Matthew 10:28 were a strong appeal to his apostles to believe in what? (b) What quality has been and is required of Christ's followers to persist in Kingdom preaching?

19. What strong basis did Christ's apostles have for believing in God's power to raise the dead?

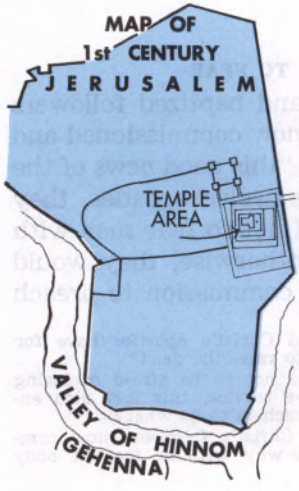
20. Why were the apostles not to be afraid of losing their lives in God's active service, this fact also encouraging all Kingdom preachers to do what?

21. What good news are Christ's followers now commissioned to preach, and why without fear of body killers?

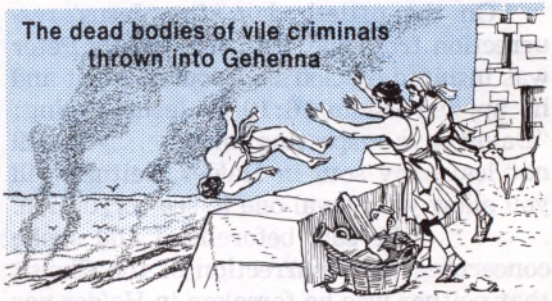
God's kingdom as the only hope of mankind.

[22] But, as an *encouragement* to their doing the preaching work regardless of murderous men, the followers of Jesus Christ are to fear someone else. Jesus identified this one by what this one was able to do, when he said: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28) On another occasion, in a similar statement, Jesus said to his disciples: "I say to you, my friends, Do not fear those who kill the body and after this are not able to do anything more. But I will indicate to you whom to fear: Fear him who after killing has authority to throw into Gehenna. Yes, I tell you, fear this One." (Luke 12:4, 5) This one is not Satan the Devil, even though the Devil is the "one having the means to cause death" at present. (Heb. 2:14) No, but the One to fear is Almighty God, Jehovah.

[23] The Roman Catholic priests and the Protestant clergy of Christendom say that we humans have an immortal soul that is indestructible. If that were so, then God could not kill the soul any more than men who kill the body can do so. Then, too, why should we fear God any more than we should fear mortal men? Why should we do so if God cannot blot us out of existence if we prove unfaithful in carrying out our preaching commission from God?



22. But what fear is to be an encouragement to them to do the preaching work?
23. If, as Christendom's clergy claim, the human soul is indestructible, what logical questions should we then ask?



[24] However, Jesus Christ said that God does have the power to destroy both body and soul in Gehenna. In Jesus' day there was a literal Gehenna outside the western and southern walls of Jerusalem. The word Gehenna is Greek and means "Valley of Hinnom." This Hinnom Valley was converted into a public incinerator for burning the refuse of Jerusalem, including at times the dead bodies of vile criminals. No living things were tormented with fire in that Hinnom Valley or Gehenna. Things were destroyed in it by the most powerful means known, fire. So Jesus used Hinnom Valley or Gehenna as a symbol of complete destruction, a destroying of someone out of all existence. Does that idea make you shudder?

[25] Accordingly, Gehenna is not a name for a place of everlasting torment of conscious human souls by means of fire and brimstone and under the supervision of devils. The human soul is not immortal and for that reason could not be tormented everlastingly. Gehenna is the state of being destroyed absolutely forever.

[26] How, then, does God destroy the human soul in Gehenna? He does so by not granting the mortal human soul a resurrection from the dead under God's kingdom. When the body dies, the soul or the

24. What literal Gehenna was there in Jesus' day, and of what did he use it as a symbol?
25. For what kind of place was Gehenna not used as a symbol, and why not?
26. How does God destroy the human soul in Gehenna?

conscious intelligent person also dies. The body decays and disappears, returning to the dust of the ground. (Gen. 3:19) As for the soul, Jehovah God does not apply to the unworthy dead soul the benefits of the ransom sacrifice that Jesus Christ offered to God nineteen centuries ago. Hence God leaves that undeserving dead soul out of existence, never resurrecting it from the dead.

[27] Mortal man cannot wipe a person out of all future existence by just killing the body of such person. Men cannot prevent a resurrection of any dead persons to whom Jehovah God will apply the life-saving benefits of the perfect human sacrifice of his Son Jesus Christ. The ungodly political Communists and other atheists cannot prevent the carrying out of the Bible prophecy: "There is going to be a resurrection of both the righteous and the unrighteous." (Acts 24:15) The materialistic Communists of Soviet Russia and of its satellite countries cannot prevent God from resurrecting the faithful witnesses of Jehovah whom they have killed because these refused to give up the Bible truth and the preaching of God's kingdom as the only government of salvation.

[28] However, Almighty God can judicially issue a decree against the resurrection of anyone upon whom he executes his adverse judgment. Consequently, let men who try to kill the bodies of witnesses of Jehovah for refusing to stop their preaching of God's kingdom beware! If the "war of the great day of God the Almighty" comes upon these persecutors suddenly and God the Almighty executes his final judgment against them, it means the destruction of the souls of these persecutors in Gehenna and not merely the destruction of their human bodies.—Rev. 16:14, 16; 19:15-21.

27. What can men not wipe out by just killing the body, and whose resurrection can they not prevent?
28. Why should those who kill the body of Kingdom preachers now beware?

[29] Let the Christian witnesses of Jehovah who preach his kingdom also beware. Why? Because Almighty God can also make a judicial decree against the resurrection of any dedicated, baptized Christian if this one fails to carry out his dedication to God fully and if he yields to the fear of murderous men and quits the preaching of God's kingdom that is prophetically commanded in Matthew 24:14. Thus Jehovah God is able to destroy both soul and body in Gehenna, in everlasting destruction. Is that not a reason for dedicated, baptized Christians to fear God rather than men and therefore to continue obeying God's orders to preach this good news of His kingdom? Is it not a compelling reason for them, in fear of God, to obey God as ruler rather than mortal man?

[30] If obedience to God as ruler leads to death at men's hands, God's promise stands fast of a resurrection from the dead for the faithful one. Why, then, fear men? Why not rather fear God and prove faithful and hold onto the resurrection hope? God can do worse than the worst that men can do to us. The worst that men can do is to cause us to go to Ha'des by unjustly killing our bodies. The worst that men can do to us can be undone by God in resurrecting us from the dead to life in his everlasting new order of righteousness. Ah! But God can destroy the wicked completely in Gehenna as unworthy of his mercy through Christ; and nobody can undo that. Let us be wise, then, and avoid deserving that.

[31] Nineteen centuries ago the resurrected Jesus Christ in heaven assured his follow-

29. (a) Why should Jehovah's Christian witnesses as Kingdom preachers also beware? (b) Whom, therefore, should they fear, and what should they do?
30. (a) Why should the worst that man can do to us not frighten us off from faithfulness to God? (b) What about the worst that God can do to us?
31. How would it be that the resurrected Jesus Christ would reward followers who were faithful to death with the "crown of life"?

ers that they would have a resurrection if they proved themselves faithful despite suffering an undeserved death at men's hands. He said: "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 [all days]. Prove yourself faithful even to death, and I will give you the crown of life. . . . He that conquers will by no means be harmed by the second death." (Rev. 2:10, 11) The enemies would inflict death, but the resurrected Jesus, who is in possession of the "keys of death and of Ha'des," would reward his faithful followers with the prize of life. How? By resurrecting them from death in Ha'des. Thus the Christian souls would not be destroyed in Gehenna, that is to say, in the "second death."—Rev. 1:17, 18; 21:8.

32 The apostle Paul was also a magnificent example of faith in the resurrection. For that reason he never became fearful of men who kill the body. He never tried to please men, but slaved for Christ. He feared God rather than men, and kept preaching. (Gal. 1:10) For this he was thrown into prison by the Devil repeatedly.

33 Writing from prison shortly before he was executed by those who kill the body, Paul urged Timothy to persist in preaching God's Word and he called attention to the final reward in connection with his own faithful example, saying: "I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and his kingdom, preach the word, be at it urgently in favorable season, in troublesome season, . . . fully accomplish your ministry. 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 righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."—2 Tim. 4:1, 2, 5, 7, 8.

34 The prize for his having done what was righteous he would receive through resurrection from the dead after the manifestation of the Lord Jesus Christ, "the righteous judge," in his kingdom.

35 Now, since the year 1914 C.E., a preaching work has been assigned to us as Jehovah's dedicated, baptized Christian witnesses. (Matt. 24:14; 25:31-34) We alone have been graciously given this most distinguished work of preaching God's established kingdom, to preach it in all lands. No other religious organization on earth is doing this preaching work. The "talents" and "minas" of Kingdom service have been taken away from the fearful, the slothful and the unfaithful ones. (Matt. 25:24-30; Luke 19:20-26) By the revelation of God's Word the Kingdom message has been given to us. The spiritual things that have been kept covered to others have been uncovered to us. The things kept secret in God's Word have become known to us. What, then, shall we do?

36 This! The things that the reigning King Jesus Christ has said to us "in the darkness" so that worldly men could not observe firsthand—these things we must not keep to ourselves but must "say in the light." The things that our reigning King has, by means of the Holy Scriptures, "whispered" to us as his faithful confidential disciples, we must make most widely

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32, 33. (a) Why did Paul not fear body killers, with what effect on his preaching? (b) What did the imprisoned Paul urge Timothy to do, referring to what personal example in this regard?

34. How would Paul receive this "crown of righteousness"?

35. Since 1914 C.E. what work has been given to Jehovah's witnesses alone, and this because of having what things uncovered and made known to them?

36. What, then, shall we do, according to Matthew 10:26, 27?

heard; these things we must, as it were, "preach from the housetops."

37 But what if men call us by evil names and misrepresent our work? "Do not fear them," is our King's command. What if they oppose our message and threaten to punish us with death? Do not become fearful of them, but, rather, fear Almighty God who can punish the wicked ones in Gehenna and can raise the faithful God-fearing ones to life in the realm of his glorious kingdom. (Matt. 10:26-28) Yes, fear Him and imitate his greatest Preacher, Jesus Christ, and keep preaching to the full demonstration of your faithfulness to God for his unfading glory. His kingdom with resurrection power will gain the everlasting victory.

37. What shall we do if men misrepresent us and threaten us with death, and why?

WHY THE *CHANGES* IN WORLD GOVERNMENTS SINCE 1914?

TODAY is a time when the most firmly established institutions are falling or changing their principles and structures radically to avoid complete fall. Witness the decay of the colonial system of government and the unrest and instability created by rising tides of socialism and communism. Keen observers of history and world conditions note that the turning point in the affairs of men, especially as to government, was marked by the year 1914. Expressions* such as "the turning point in our time," "a dividing line in history," "from the 'golden age' into a volcanic epoch," "The last completely normal year in history was 1913," "Ever since 1914 the world has been reeling drunkenly toward disaster," are all quotations from such men concerning the year 1914.

There would be little comfort in these words were it not for the fact that Jehovah, the God of all comfort, has given us a complete answer to the questions that arise as to the cause of these changes, whether there is a purpose behind them or not, and the outcome. It is not for mere history that he preserved the record of the kingdom of Judah with its sad ending. It is so that we may get a correct answer to these very questions and have a sure, reliable guide in a time when nothing else is certain.

God was dealing with Judah to represent things that would take place on a far grander scale. He established the throne of David in Jerusalem and it was called "Je-

* For sources see *The Watchtower*, December 1, 1954, p. 711.

hovah's throne." But it was merely typical, for no earthly throne could really be that of the sovereign Ruler of the universe, God himself. It indicated that there would be One far greater than David who would permanently occupy the throne of world domination. This is corroborated by David himself, in speaking prophetically of the Kingdom to come.—Ps. 110:1, 2; Luke 20: 41-44; Acts 2:32-36.

Jehovah God held world sovereignty or world domination in his hands. As long as the kings of Judah were faithful, no government in the world could overthrow them, but the time came when Jehovah decreed Judah's overturn because it became wicked like the pagan nations and no longer reflected the righteous qualities of His sovereignty. This, of course, brought reproach upon God's name and gave the nations a seeming reason to defame him. (Ezek. 36:20) Those who really desired to live under God's righteous sovereign government were heartbroken by reason of the captivity that God permitted Babylon to exercise over Judah and the consequent reproach. This sad condition was feelingly summed up by their psalmist:

> "By the rivers of Babylon—there we sat down. We also wept when we remembered Zion. Upon the poplar trees in the midst of her we hung our harps. For there those holding us captive asked us for the words of a song, and those mocking us—for rejoicing: 'Sing for us one of the songs of Zion.' How can we sing the song of Jehovah upon foreign ground? If I should forget you, O Jerusalem, let my right hand be forgetful. Let my tongue stick to my palate, if I were not to remember you, if I were not to make Jerusalem ascend above my chief cause for rejoicing. . . . O daughter of Babylon, who are to be despoiled, happy will he be that rewards you with your own treatment with which you treated us. Happy will he be that grabs ahold and does dash to pieces your children against the crag."—Ps. 137:1-9.

THE MARCH OF WORLD POWERS

These Jews knew from Isaiah's and Jeremiah's prophecies that Babylon would be overthrown. (Isa. 47:1-3; Jer. 51:1-4) Daniel's prophecies would give further details. Daniel was one of the young Jewish captives taken into exile with King Jehoiachin in 617 B.C.E. Daniel and three of his companions, after three years' special training, were found eminently qualified when they were brought before King Nebuchadnezzar to serve as counselors. (Dan. 1:1-21) This was in the twelfth year of Nebuchadnezzar's kingship, or in 614 B.C.E. In the second year after Nebuchadnezzar's destruction of Jerusalem in 607 B.C.E., which would be the twentieth year of his kingship over Babylon but the second year of his exercise of world domination, he had a dream that was a prophecy from God. (Dan. 2:1) In the dream he saw a huge image with a golden head, breast and arms of silver, belly and thighs of copper and legs of iron, with feet of iron and clay. Daniel, interpreting the dream, explained that this golden head represented Nebuchadnezzar (which would include his dynasty) in the position of world domination, but he also said, "After you there will rise another kingdom inferior to you." (Dan. 2:37-39) It was plain that Babylon would fall, but not by the kingdom of God, which was foretold to strike the image at its *feet* and to smash the image. Babylon's fall would come at the hands of a world power represented by the breast and arms of the image, to succeed Babylon as world power. All these world powers, to the number of four after Babylon, would not be permanent, but would be followed by one that would be permanent, the kingdom established by the God of heaven.* Daniel said:

> "And in the days of those kings the God of heaven will set up a kingdom that will

* See *"Your Will Be Done on Earth,"* published by Watchtower Bible and Tract Society, 1958, which contains a detailed discussion of Daniel, chapters 2 and 4.

never be brought to ruin. And the kingdom itself will not be passed on to any other people. It will crush and put an end to all these kingdoms, and it itself will stand to times indefinite; forasmuch as you beheld that out of the mountain a stone was cut not by hands, and that it crushed the iron, the copper, the molded clay, the silver and the gold. The grand God himself has made known to the king what is to occur after this. And the dream is reliable, and the interpretation of it is trustworthy."—Dan. 2: 44, 45.

Is there any information given us by the sovereign God who governs these times and events so that we can tell the set time for all this world-shaking change to occur? Yes, thanks to the God of comfort, we do have a clear and definite revelation that brings to Bible students the greatest comfort. The same prophet Daniel records another dream of Nebuchadnezzar in which he saw an immense tree that an angel from heaven commanded to be chopped down. Its stump was then banded with iron and copper and had to stay that way among the grass of the field until "seven times" passed over it. "Let its heart be changed from that of mankind, and let the heart of a beast be given to it, and let seven times pass over it." To what intent? "To the intent that people living may know that the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it."—Dan. 4:1-18.

JEHOVAH CONTROLS WORLD SOVEREIGNTY

Whom did the tree symbolize? Nebuchadnezzar! As Daniel said: "It is you, O king, because you have grown great and become strong, and your grandeur has grown great and reached to the heavens, and your rulership to the extremity of the earth." At the time of the dream, Nebuchadnezzar held world domination and had served as Jehovah's instrument or "cup" of judgment. Hence the tree as represented in this king of the Third World Power pictured world sovereignty or domination. In support of this explanation, Daniel 4:26 says: "Because they said to leave the *rootstock of the tree,* your *kingdom* will be sure to you." He was to be driven from his throne into the field to eat grass like bulls. But, like that tree stump, his kingdom was to be held for him until he had spent "seven times" out in the grassy field like a bull. Then he would come to his senses again and be obliged to confess that the Most High God rules supreme and gives the kingdom of mankind to whom he wants to give it.

This prediction actually befell King Nebuchadnezzar one year later. At a time when Nebuchadnezzar was boasting of his accomplishments in Babylon a voice from heaven announced that the tree dream would now be fulfilled upon him. He was seized with madness such as marks the disease of lycanthropy. Instead of wanting to sit on his throne, he went out into the field to eat grass. His throne was not taken by a usurper, but was held for him by God's power until his return after "seven times" or seven literal years. When restored to his throne, he acknowledged God as Universal Sovereign and said: "His rulership is a rulership to time indefinite and his kingdom is for generation after generation. And 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?' " He further stated: "Those who are walking in pride he is able to humiliate."—Dan. 4:19-37.

This return to kingship was not the establishment of the kingdom of God, for Nebuchadnezzar had never been a worshiper of the true God, but worshiped the Babylonian idol gods, as was shown by his

attempt to force Daniel's three faithful companions Shadrach, Meshach and Abednego to worship a great golden idol that he set up on the plain of Dura. For their upholding Jehovah's sovereignty and refusing to bow to the idol, he threw them into a superheated furnace, but he found out then that Jehovah was superior, for He protected these three uncompromising worshipers of the true God. (Daniel, chapter 3) Nebuchadnezzar never built a temple to Jehovah God even after his restoration from the seven years of madness, but he did build fifty-four temples at Babylon to all the false gods, which gods symbolized merely the attributes of Bel and his son Marduk, or Merodach. He also built great public works. He made Babylon the wonder city of the ancient world and, to satisfy the homesick longings of his Median queen, he built the famous Hanging Gardens of Babylon that were rated as one of the seven wonders of the ancient world.

KINGDOM NEVER RESTORED TO JUDAH

Ever since the kingdom covenant had been made with David and his line of descent, one ruling by Jehovah's right sat upon the throne in Jerusalem, and the Gentile world powers, therefore, had the kingdom of Judah in their way as a roadblock to complete world domination. But when Judah was cut down and went into exile in 607 B.C.E., then world domination as typically symbolized in the kingdom of Judah passed into the hands of Gentile rulers, beginning with Nebuchadnezzar. In the case of Judah, however, the kingdom was not restored at the end of seven years, neither was it restored at the time of their release and return from Babylon years later, in 537 B.C.E., because even this was done under the authority of another Gentile power, Persia, successor to Babylon as world power and represented in the dream image of Nebuchadnezzar, in Daniel, chapter 2, by the breast and arms of the image, coming after the head of gold. The Jews themselves admitted this later on, 152 years after the Babylonians had destroyed Jerusalem, namely, in 455 B.C.E. The Levites said, in public prayer to Jehovah God before the people gathered at the rebuilt temple:

> "Finally you gave them into the hand of the peoples of the lands. And in your abundant mercy you did not make an extermination of them or leave them; for you are a God gracious and merciful. . . . Look! We are today slaves; and as for the land that you gave to our forefathers to eat its fruitage and its good things, look! we are slaves upon it, and its produce is abounding for the kings that you have put over us because of our sins, and over our bodies they are ruling and over our domestic animals, according to their liking, and we are in great distress."—Neh. 9:4, 5, 30-37.

The long period of Gentile world domination is called the "appointed times of the nations" in the Scriptures. Jesus said, more than five hundred years after the Jews' release from Babylon and restoration to Jerusalem: "Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:24) Even though Jerusalem at that time was still standing, yet the kingship in the hands of a king of the line of David was not restored. The Jews were under the oppressive hand of the Sixth World Power, the Roman Empire, their nation to be destroyed later, in 70 C.E., by this world power. So certainly the kingdom right, represented by Jerusalem, was being trodden upon and the nation was in the hands of the Gentile rulers.

Nebuchadnezzar, a pagan, and never a worshiper of Jehovah God, was not himself important, and while his kingdom was restored to him after seven years of madness, it was not for his benefit that this drama was enacted. Also, Judah was only a typical kingdom and its kingship was

never restored. So, then, there is a great major fulfillment. This would mean that the "seven times" would have a larger, extended meaning, at the end of which "times" the kingdom of God in the hands of Shiloh would be established. What is the length of a symbolic "time" and of the "seven times"?

LENGTH OF THE APPOINTED TIMES OF THE NATIONS

The year of the Jewish and Babylonian calendars varied in length from as low as 354 days to as high as 385 days. But in the *Bible's symbolic* or *prophetic* "time," or year, the number of days is fixed at 360. Seven of such years would be $7 \times 360 =$ 2,520 days. This is corroborated by the statement in Revelation 12:6, 14, where it speaks of "a time and times and half a time" or three and one-half times, as 1,260 days. If we divide 1,260 by three and one-half (3.5), it gives us three hundred and sixty (360) days to a "time," or year.

As to the greater length of time that these 2,520 days pictured, we find the rule of "a day for a year" in a prophecy of Ezekiel, who prophesied contemporaneously with Daniel and who also had the matter of "bands" connected with his prophecy. Another prophecy by Daniel with respect to the first coming of the Messiah, namely, the prophecy of the "seventy weeks," is understood by Bible scholars to apply the same rule.—Ezek. 4:6; Dan. 9: 24, 25. See also Numbers 14:34, which deals with a period of punishment or disfavor.

Therefore, the 2,520 days of the "seven times" would be 2,520 years in fulfillment. These years, in their fulfillment, would not be merely 360 days each, but full calendar years as we count them. For we must remember that the variation of the Jewish calendar was to adjust the lunar year to harmonize with the solar year. It could be termed a "soli-lunar" or "bound lunar" year. Days, or months, were inserted at intervals to make up the difference of approximately eleven days between the lunar and the solar year. By this means the seasons always fell in their proper place in the calendar.* So their calendar would be almost exactly in line with the currently used Gregorian calendar. So the 2,520 years are to be counted as solar years.

These 2,520 years began to count in 607 B.C.E., when God let go the world domination as represented by his typical kingdom on earth. That was when Jehovah used Nebuchadnezzar to destroy Jerusalem and its temple, chase King Zedekiah off "Jehovah's throne" and take him into exile, after which the fear of the Chaldeans caused the lowly people left behind to flee down into Egypt, leaving the territory of Judah desolate, with no governor there, leaving no possibility of interference from Judah. Nebuchadnezzar thereby "chopped down" the "tree" representing *world domination,* which was now transferred to Babylon. Thus desolation was accomplished in the seventh lunar month of the year 607 B.C.E. First *then,* Jerusalem, as representative of God's kingdom, began to be trodden down, and thus the Gentile Times, "the appointed times of the nations," began. Now Gentile domination, without interference from God's kingdom, held sway over the earth. Moreover, the Gentile world powers acted beastly, like Nebuchadnezzar during his "seven times" of madness.

Counting from the seventh lunar month (Tishri) of 607 B.C.E., 2,520 years would end in the middle of the month Tishri (or near October 1), 1914 C.E. That is an unforgettable year, for in 1914 World War I broke out and the Gentile system of things has never been the same since then.

* See *The Jewish Encyclopedia,* under "Calendar."

In the dream of the tree, the stump had been left in the earth, showing that Jehovah had not abandoned his kingdom covenant with the line of David and had not forever let go of his universal domination. Strong bands of copper and iron were put around the stump, representing Jehovah's restraining force, his self-restraint in not taking hold of universal domination and putting his king on the throne during the "seven times" in which he would permit the Gentile nations to rule. In 1914 it was time for these bands to be removed and time for the symbolic tree stump to sprout again by Jehovah's exercise of his sovereignty in taking up universal domination and setting up his theocratic kingdom.—Rev. 11:15-18; Luke 21:24.

COMING IN THE NEXT ISSUE

- Does Your Worship to God Come First?
- Your Final Decision Being Forced Today.
- Worship the God of Resurrection.
- The Rejoicing of the Wicked Is Short-lived.
- You Need the Bible.

ENTHRONEMENT OF SHILOH SHAKES THE NATIONS

At the time of Nebuchadnezzar's return to his throne God did not take up universal domination again but merely got a confession from Nebuchadnezzar that Jehovah was the Most High and exercised the right in the kingdom of mankind. But in 1914 the government set up was no temporary, pictorial or typical thing, but was the real Kingdom in the hands of Shiloh, to whom it belongs. He is David's royal descendant who has the legal right to kingship, according to Jehovah's covenant with King David for an everlasting kingdom. Since 1914, Shiloh, like Nebuchadnezzar, has publicly acknowledged Jehovah to be the "King of the heavens." However, on earth the Gentile powers have continued on their beastly course, at a pace more destructive than ever.—Gen. 49:10; Ezek. 21:27.

Jehovah had invited this Shiloh, Jesus Christ, when resurrected 1900 years ago, to sit at his right hand in heaven till his time to make all Shiloh's enemies a stool for his feet. Having been enthroned in 1914, taking up world domination, he now rules in the midst of his enemies. (Ps. 110: 1, 2) The enemies, intent on maintaining their own political rulership and trying to hold on to world domination illegally, will not give up without a fight. But they are terribly shaken. Christ is having the message declared worldwide that Jehovah God has again taken hold of his sovereign domination and that the kingdom is established. He calls on all to acknowledge this kingdom, for it has already been cut out of the mountain, "not by hands," and is moving toward the great image of world governments to destroy and desolate them at the war of Armageddon. This will completely do away with any possibility of interference from Gentile rule. The exercise of God's sovereignty by his kingdom will remove all the beastliness of oppressive world governments and will mean for mankind unending sanity in government and the blessings of everlasting life and peace. It is a comfort to lovers of righteousness to have such a clear revelation of the meaning of world developments and to see that the present unsettled world conditions mean that God is exercising his sovereignty through the established kingdom under Christ and that political domination by imperfect men is on the way out. As to prophecies that give us further assurance of God's complete control of world domination in his own decreed times, please see the next several issues of this magazine.

Fitting into GOD'S PURPOSE

As told by Juan Muñiz

HOW apparent it is that the Master Designer of this marvelous universe is a God of purpose! When I look back over my long life, I rejoice that I was privileged to come to a knowledge of his purposes, and was moved to harmonize my life with them. Permit me to share with you some of the experiences that have convinced me that we must individually fit our lives in with God's purposes.

My life began on October 29, 1885, as a member of a modest family in Asturias, Spain. After attending a common country school, I went to a school directed by monks, where I received theological instruction. But it was difficult for me to harmonize what they taught with what they practiced, so I decided to leave my studies and do something in the world—perhaps some good for humanity. In the factory where I worked, I entered the Socialist party. I was then nineteen years old.

But it was not long before I recognized that it was a lost cause. I was amazed at the ignorance of the workers, their constant fights among themselves and their vile language. Not only did I perceive contradictions in their meetings, but I saw hypocrisy in their leaders. So in 1909 I decided to leave the party. I determined to go to the United States to live in order to get away from politics and religion.

FINDING THE TRUTH

With my brother, I settled in Philadelphia, Pennsylvania, in 1910. After working two years in the building trade, we decided to put up a little store together. It was there that the opportunity opened up for me to learn the truth.

One fine day a man came preaching the Bible. I do not recall what he said, but it renewed my desire to read the Bible. As a storekeeper I had time to read when there were no customers. I started to read, and when I got to the book of Job I was deeply moved. Despite a hard exterior, I am a man of great sentiment. Tears would fall from my eyes as I read about the suffering of that righteous man.

But reading is not enough, and needed help came when one of Jehovah's people visited my store. I bought the book *The Divine Plan of the Ages* from him. When he came back, I obtained the other volumes in the "Studies in the Scriptures" series.

In 1916 I began attending meetings in the only congregation in Philadelphia, which at that time had around three hundred members. I observed that no one smoked. I was a champion smoker. Why, in my store there were thirty-seven brands of cigars alone! But each time I lit one up I felt uncomfortable, especially in the presence of others. Then I reasoned to myself: "This is the truth, is it not? If I want to stay with this organization, someday I will have to tell others what is right. Then why don't I start telling myself now! Muñiz, you must quit smoking!" So I quit.

I continued attending meetings and studying, and by 1917 I began to preach in

company with the brothers. I was baptized in North Philadelphia in 1917.

DIFFICULT YEARS

During the difficult years through which we all passed, till 1919, I always kept busy. I had learned early that good things had to be fought for.

One time we had to get signatures for a petition in protest of the unjust imprisonment of the Watch Tower Society's directors. The petition used strong language to expose the perversion of justice committed by the judges. Even though I realized that this was powerful language for a minority group to use, I was never fearful. I got 150 signatures.

Later a group of us were arrested for distributing copies of the famous lecture "Millions Now Living Will Never Die." Despite my broken English and the fact that there were seven of us present, I defended the group before the magistrate. During the whole episode, the brother that brought me the truth was entirely silent. I could see fear overcoming him. After we were released he disappeared, never to be heard from again.

When these difficulties arose toward the end of World War I, some thought that all the preaching work was done, and that there was nothing to do but wait and be carried away to heaven. I believed that the end was near—and still do—but I never dedicated my life to a date or dates; rather, to Jehovah God. I have always had the firm conviction that there was a lot of work to be done. Forty-seven years have passed since that time, and I still feel the same way—only stronger!

JEHOVAH PROVIDES

Now that I was spending more time in the preaching work my business became a burden to me. So in 1920 I sold my business and devoted myself fully to the ministry.

The question of how to care for my physical needs was soon solved. The solution came about as a result of a back-call that I had on a man of German descent, a jeweler. One day he asked me what I was going to do since I had sold my business. How would I provide for myself? He asked me to work for him, but I told him that I knew nothing about watch repairing. He replied: "I don't care about that; you're just the man I want. I have to have a man I can trust with valuable things." So I worked for him, and he taught me watch repairing. Of course, I had no idea that I would be using that training later in Spain.

BACK TO SPAIN

Brother Rutherford, then president of the Watchtower Society, requested that I go back to Spain to preach the good news there. So I paid for my own trip and went. From the very start I preached under adverse conditions. It was a great advantage to be able to live with my fleshly sister, but I still had to depend on watch repairing, sewing machine repairs and money received from literature placements for support. Progress was slow, but there were truth-loving people who listened to the message.

I shall never forget an experience I had in a mining town. After preaching during the day, I came to the inn where I was to sleep. I started to speak to the men who were present at the bar, explaining to them that they were spending their money foolishly, wasting their time and neglecting their families. So how could they call themselves Christians? I talked about an hour and a half to them in this way. They asked me, half mockingly, what I did for a living. I was able to open my tool case and show them my tools, proving in this way that I was not like their priests who lived off the people. It impressed them greatly. Like the apostle Paul, I could say:

"These hands have attended to the needs of me and of those with me."—Acts 20:34.

The innkeeper was favorably impressed with my testimony. I thought he would want to throw me out for preaching against the men's idleness. But, instead, he let me stay there free.

In April of 1924 Brother Rutherford wrote asking about the possibility of arranging for him to give a talk in Madrid. When the permit was denied, Brother Rutherford instructed me to travel to Paris, where I met him at the Saint James Hotel in May of 1924. After considering my circumstances in Spain, he decided to give me a new assignment. So not long after returning to Spain I received a letter asking me to move to Argentina.

ON TO SOUTH AMERICA

I arrived in Buenos Aires, Argentina, on September 12, 1924. I had been informed that a Brother Young was in Buenos Aires planting the first seeds of truth, but I did not find him. Therefore, I rented a room and started to work. I had brought along a trunk full of Bible literature, so I had material with which to sow the seeds of truth. Once again watch repairing came to the rescue as regards expenses. When giving testimony, I would look around for a stopped clock on the wall and, when I saw one, would offer to repair it. After a while I met Brother Young, who later was sent to replace me in Spain.

Since there were so many Germans in Argentina, I thought it would be good to have some German-speaking brothers here, so I asked the Society to send two or three full-time ministers from Germany. In July of 1925 the brothers arrived. They concentrated on German-speaking interested persons, but studied Spanish diligently so as to be useful in all territory.

In October 1925 we rented our first hall for meetings. I will always remember the first group of eight persons who participated in the preaching work. Some of them are still alive and active in the ministry today, nearly forty years later.

EXPANSION

The work soon began to reach out to other cities in Argentina, and elsewhere. Not long after arriving in South America I was favored with the privilege of introducing the Kingdom message into Uruguay and also Paraguay. Later I sent some of the brothers that were with me to water the seeds planted on my first trips. One went to Uruguay, one to Paraguay and the other to Chile.

A faith-strengthening experience in connection with the work in Chile confirmed my conviction that Jehovah was directing things. The brother sent there wrote asking that I come as soon as possible to organize the congregation and handle expenses. Well, I prepared my documents and everything else, but I did not have the money for the trip. However, just then a sister who had received a sum of money came to the office and contributed 400 pesos—twice as much as I needed to make the trip!

As the organization grew, the place we had rented in Buenos Aires proved inadequate, and eventually we were able to rent another place close to the present property of the Society. Here the first congregation of Jehovah's witnesses in Buenos Aires was formed. However, in a few years even this place was too small for the blessings with which Jehovah was crowning our efforts. So, in 1940, we purchased the ample property that the Society now owns.

In 1945 Brothers Knorr and Franz visited us, and soon afterward graduates of the recently opened Bible School of Gilead began arriving. They taught us much in the way of organization and better methods in preaching. This gave impetus to the work, resulting in even faster expansion.

VISIT TO THE UNITED STATES

A treasured event in my life was the invitation to attend the international assembly of Jehovah's witnesses in Cleveland, Ohio, in 1946. But first let me tell you of an incident that happend en route to Cleveland.

After disembarking in Mobile, Alabama, I stayed four days with a friend. During my stay I took part in street work with the *Watchtower* magazine, but when some troublemakers reported me to the police, I was picked up and taken to the police station. The immigration officer was called in to question me about working on the street. He said that my passport indicated that I was on a pleasure trip to the United States and that I could not work. I replied: "This is the greatest pleasure I know, to preach God's Word by the written page." He let me go free.

I was thrilled at what I heard and saw at the Cleveland assembly. Afterward I had the additional privilege of working in the Watchtower Society's Brooklyn Bethel for five months. There I observed the excellent organization and the oneness of purpose with which all worked. Then I returned to Argentina.

HOME IN ARGENTINA

Although I realized that tremendous years of expansion lay ahead, I also realized that the growing work required a younger, more vigorous man, who could keep up with it. So in 1949, the year that Brother Knorr made his second visit to Argentina, I presented the matter to him and a change was made in the branch organization. For a time I retained the privilege of handling financial matters for the Society, but now I work in the reception room in our new Bethel home, which was completed just two years ago.

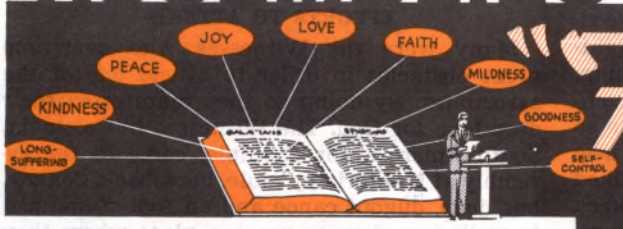
I am very grateful to Jehovah for his having used me and for continuing to use me at seventy-nine years of age. With the blessing of Jehovah, I have lived to see the building of our beautiful, three-story Bethel home. Never did I imagine that we would have anything like it in Argentina, nor that we would have over 10,000 Kingdom preachers here! Now I see flourishing branches in Chile, Uruguay and Paraguay also. What greater blessing could I ask for than to witness the hand of Jehovah in his work, in which we must just find our place!

When I review my life and the steps taken under the direction of Jehovah and his organization, I cannot but agree with Jeremiah, that we must look to Jehovah to direct our steps. (Jer. 10:23) What a privilege I have had in following His direction and fitting my life into His purposes!

"A Monument to Faithful Bible Scholarship"

✔ Having recently obtained a copy of the book *"All Scripture Is Inspired of God and Beneficial,"* a man in the United States wrote to the publishers, the Watchtower Society, saying: "I recently received my copy of *'All Scripture Is Inspired of God and Beneficial.'* In my opinion, this book is a monument to faithful Bible scholarship. The man-hours and research that must have gone into the volume are impressive. It is the most extensive one-volume treatment of the Scriptures I have read. Having read *The Interpreter's Bible,* Hasting's *Dictionary of the Bible* (revised edition), and the *Beacon Bible Commentary,* the latter two being in my personal library, I am immediately struck by a major difference between your work and that of other competent scholars: Yours magnifies the Bible as the inspired Word of God. Rather than explain away areas of conflict between the Scriptures, science and secular history, your book proves the correctness of the Biblical accounts."

ASSEMBLIES MANIFEST "Fruitage OF THE Spirit"



"IT'S AMAZING! I've never seen anything like it, and they are all so happy, and look at the number of young people!" So said the editor of the daily newspaper in Alberni, British Columbia, Canada, after observing the conduct and attitude of delegates to the "Fruitage of the Spirit" Assembly there. That assembly was just one of 231 assemblies in a series held by Jehovah's witnesses during 1964 in 49 countries up to the time that this report was written. The reaction of this newspaper editor was typical, because the people attending these assemblies reflected the Christian qualities that make up the fruitage of God's spirit.

Taking their theme from the Bible at Galatians 5:22, 23, the assemblies highlighted the nine Christian qualities mentioned there: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Each of these nine fruits of the spirit was the subject of an assembly talk in which specific information was given as to how to manifest it.

That they were more than just theory to the many delegates was evident by their conduct. During the assembly at Rønne, Denmark, a family that never before had been in contact with Jehovah's witnesses walked through the assembly grounds and were so impressed by the kindness of the delegates that they attended all four days of the assembly and consented to a home Bible study. It was the practical application of the spirit's fruitage that particularly impressed them.

Brotherly love contributed to the delegates' striking orderliness, cooperation and warm interest in others, regardless of race. This deeply impressed many strangers. A nurse that visited the assembly in Surinam remarked: "My, even Bush Negroes are warmly welcomed and taken to their seats." The astounded officials of Alessandria, Italy, on seeing how love in action contributes to a smooth-working organization commented enthusiastically: "This is wonderful! Your organization is very, very good! We never believed that you were so well organized. We appreciate you very much. If you desire to have other assemblies in our city in the future, please inform us, and we will be very happy to help you again." The manager of the Convention and Visitor's Bureau of Syracuse, New York, U.S.A., wrote regarding the assembly held there: "Frankly, it was the best organized and smoothest run convention of its size I have ever known. . . . From the State Fairground's management to the hotels and motels we have heard nothing but the highest of praise." Without real Christian love such smooth organization, cooperation and considerateness of other people's property by such crowds of people would not have been possible.

It was with enthusiasm that Jehovah's witnesses gathered in communities that, in many instances, never before had experienced a district assembly of Jehovah's people. The impact that the assemblies made on such communities because the delegates manifested the fruits of the spirit proved to be a great witness that has helped to change local attitudes toward them. After one of the assemblies in Puerto Rico, the local congregation of twenty experienced an increase of 25 percent in home Bible studies, and attendance at the Kingdom Hall jumped nearly 200 percent. The townspeople of Old Harbour, Jamaica, expected only 800 delegates and were encouraged by the clergy to treat the Witnesses coldly. But when they saw 3,000 orderly delegates and observed their joy, they began changing their opinion of them. Since the assembly, Jehovah's witnesses have been more respected and are now able to give their brief doorstep sermons more often than before the assembly.

UPBUILDING TALKS

New things were brought out in talks on the

resurrection, conduct of God's people and secular work that evoked a great amount of thoughtful discussion. At the assembly in Bandung, Indonesia, twenty Witnesses who were accommodated in the same lodging house became so absorbed in their discussions about such new information that, on one occasion, they talked until two o'clock in the morning. Their keen interest in what was said at the sessions reflected their faith in God's Word of truth.

Many were the expressions of appreciation about the morally upbuilding talk on "Keeping the Organization of Public Servants Pure, Chaste" because of the frankness with which it stressed moral goodness and self-control. This was particularly so in Pakistan, where, because of social custom, such frank counsel on morals is rarely heard. At the Surinam assembly some of the Witnesses were heard to remark: "You can really see that Jehovah's organization watches over us like a mother." Even strangers were favorably impressed by this talk.

In Finland a stranger said: "Never before have I heard such good advice to young people. I have never been to your meetings before, but now I want to start attending." A villager who listened to the talk at the Antigua assembly in the Leeward Islands commented: "No other organization could talk to its members like Jehovah's witnesses do. It is too bad other religions do not show as much interest in people as your organization does." Thus a good impression was made by the emphasis this talk placed upon the spirit's fruits of goodness and self-control.

The session in which Bible questions were answered caused a searching of consciences when the matter of doing secular work for Babylon the Great, the world empire of false religion, was brought up. A delegate to one of the small assemblies in Lebanon exclaimed to a speaker there: "You don't know how happy we are to know how to act in connection with such religious organizations." On the other side of the globe, in New Zealand, a Witness who had a good-paying job teaching German in a Church of England school resigned the day after the assembly. Her conscience had been bothering her about it, and now she was pleased to have been shown the proper course to take. Others who were affected, immediately began to take steps to change their secular employment, thus reflecting the spirit's fruitage of faith by trusting the guidance of God's Word and his organization.

EFFORTS TO ATTEND

Many were the Witnesses who overcame great obstacles in order to attend one of the assemblies. By doing so they manifested their deep love for God. The Witnesses in Colombia, South America, for example, came to the assembly at Monteria by mule, horseback, donkey, bus, jeep, dugout canoe and on foot. Some had to walk four days to reach a place where they could get a bus. One delegate sent his wife and children by boat and then by bus while he, to cut expenses, traveled for two days on a mule.

For a few, secular employment presented a barrier to attending, but they did not permit that to stop them. A family man in Southern Rhodesia was confronted with such a barrier. He had just obtained a new job and was not eligible for a leave of absence. What made matters worse was that the assembly at Umtali was scheduled for the very time when his employer needed all the employees for the annual inventory. Taking the matter to Jehovah in prayer, he decided that in all fairness to his employer the best thing for him to do was to hand in his resignation, because he intended to be at the "Fruitage of the Spirit" Assembly at Umtali. His decision was motivated by strong love for God and a desire to do His will. He had faith that Jehovah would help him get another job when he returned home. His employer was concerned over his resignation, and, after a discussion with the Witness, he consented to letting him have the time off.

ACCOMMODATIONS

Places were found for the conventioners to stay even in places where the prospect at first seemed hopeless. At Sparta Amfi, Norway, a furniture exhibition was canceled just three weeks before the "Fruitage of the Spirit" Assembly because 400 accommodations could not be found for the people who intended to attend the exhibition. The Witnesses needed 1,000 accommodations. Would it be possible to find them? They succeeded in getting more than enough, but this required a great amount of work visiting the people. Lovingly, the local Witnesses put forth the needed effort on behalf of their visiting brothers.

To overcome a shortage of accommodations in the cities of Korea where assemblies were held, dormitories were set up in Kingdom Halls, school classrooms and judo halls. Patiently the Witnesses put up with the inconvenience of having families split up so men and women could be in separate dormitories. In so doing

they reflected the spirit's fruitage of mildness. At Masan, Korea, Witnesses went from house to house asking householders, not for rooms, because few are to be had in private Korean homes, but for floor space. Many local families moved over and made room for convention delegates. Hundreds of Witnesses were taken care of in this manner at a small fee. This resulted in a number of Bible studies being started with hospitable householders. Having Jehovah's witnesses in their homes during the assembly proved to be a spiritually stimulating experience for them.

By manifesting the fruits of the spirit, the delegates instilled complete trust in the people with whom they stayed. A motel owner in San Bernardino, California, U.S.A., felt so secure with no one but Jehovah's witnesses in his motel that he turned the master key over to them and went on a vacation. In Switzerland, a number of families did the same thing. They left the keys to their homes with the Witnesses and went away on a vacation trip.

OBTAINING ASSEMBLY SITES

Problems in obtaining places for the assemblies were many. In some cases long-standing religious opposition and misrepresentation had to be overcome, requiring the Witnesses to manifest the spirit's fruitage of long-suffering. This was the case in France, where in a region called Lorraine Jehovah's witnesses had always been refused permission to hold assemblies. After much effort, permission was finally obtained for an assembly at Metz, but with certain provisions, one of which was that only persons with programs could attend the assembly. No outsiders could come. This was consented to so that Witnesses in the area could have an assembly for their edification.

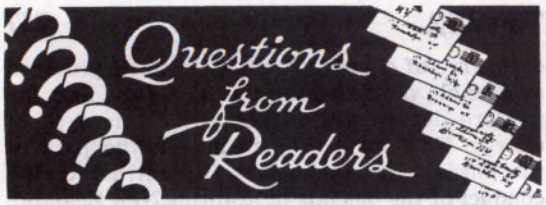
During one of the sessions at Metz the chief of police arrived to check on the assembly. He was so impressed by the order and quietness of the assembly that he said that he could see no reason why future assemblies of the Witnesses could not be held in that region.

In Tanganyika, Africa, Jehovah's witnesses rejoiced to learn that they would be permitted to hold an assembly in Mbeya for the first time. This is where more than half of the 855 Witnesses in the country live. By reflecting the spirit's fruitage of peace, the Witnesses were able to get the cooperation of the officials, who went so far as to cancel the football matches for the Saturday and Sunday of the assembly and to let the assembly have the football stadium free of charge. The town council provided a portable platform for the assembly, and the welfare department loaned 400 chairs free of charge. This good cooperation on the part of the officials of Mbeya was in contrast to the conduct of the officials in Rotorua, New Zealand.

Although Rotorua is advertised as ideal for conventions, the officials proved to be inhospitable. When request was made for 1,000 chairs to supplement the 400 in the auditorium, they refused to rent them. Newspapers stated that the officials refused to let the Witnesses have the chairs on the grounds that "things were being made easy" for a subversive group of people. It seems strange that a people who strive to produce the fruitage of God's spirit, love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control, should be regarded as subversive. But this did not dampen the enthusiasm of the convention delegates. Reflecting long-suffering, they put up with the inconvenience caused by this opposition. They traveled for miles around Rotorua gathering up chairs from the Kingdom Halls until they had enough to provide seats for the 1,647 persons who attended the public talk.

It was a thrilling sight to see at these assemblies the many new persons who symbolized their dedication to Jehovah by water baptism. For the 231 assemblies there was a total of 10,672 that showed by baptism their decision to serve and obey the Almighty God. Seeing their baptism helped the delegates to appreciate the new point brought out in the public talk about persons of goodwill. Instead of being those who have goodwill toward God, it was explained that they are persons toward whom God has goodwill because of their obeying and serving him. Thus by baptism these more than 10,000 people came to be numbered among God's men of goodwill.

The fine, spiritual instruction contained in the public talk " 'Peace Among Men of Good Will' or Armageddon—Which?" was heard at the assemblies by a total of 681,550 persons. A few hours after this talk concluded, Jehovah's people began heading for their homes with uplifted hearts. They had been spiritually refreshed by the assemblies and encouraged by the way those in attendance manifested the fruitage of God's spirit. They were anxious to continue this manifestation of the fruits of God's spirit in their local territories as they zealously engage in the proclamation of the good news of God's kingdom.



● In view of what is said in the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* are we to understand that the "great tribulation" spoken of at Matthew 24:21, 22 refers only to what happens at Armageddon?

On pages 629 and 630 of the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* it states: "As the seven-headed, ten-horned wild beast and the false prophet are symbols, they are dealt with separately from the 'kings of the earth and their armies.' When those symbolic things are burned up, all world unity in political organization and all political alliances will break down before the victorious Rider on the white horse. There will be wild confusion and disorganization, as other prophecies foretell. Jesus Christ when on earth foretold it, saying: 'There will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again. In fact, unless those days were cut short, no flesh would be saved; but on account of the chosen ones [the remnant of the 144,000 yet on earth] those days will be cut short.'"

In these paragraphs the book is discussing only the final part of the "great tribulation." This is not intended to imply that the "great tribulation" occurs only at Armageddon. No, for in the next paragraph on page 630 it states: "At Har-Magedon, where the *height* of that 'great tribulation' is reached, the kings and their armies and those having the mark of the 'wild beast' will all be 'killed off' in execution of the death sentence that proceeds out of the mouth of the victorious King of kings like a 'long sword.'"

Note that expression, "the *height* of that 'great tribulation,'" in reference to Armageddon. So the paragraphs show that, while they are dealing with the last part of the "great tribulation," they do not exclude the fact that there was another part before Armageddon.

Therefore, this is not a new thought on Matthew 24:21, 22, confining its application only to Armageddon. It has a twofold application, first to the tribulation Jehovah brought upon Satan and his organization when Jehovah's Son Christ Jesus warred against Satan and his demons in heaven beginning in 1914. That tribulation against Satan and his organization was halted in 1918 to allow the gathering out of Jehovah's anointed remnant. The second application, the one the book referred to, is the resuming of the "great tribulation" against Satan and his organization at Armageddon.

ANNOUNCEMENTS

FIELD MINISTRY

Keeping filled with the spirit of God requires that we continually avail ourselves of the means that God has provided by which we can receive his spirit. Throughout December Jehovah's witnesses will seek to aid persons everywhere to do this by offering them the modern-language *New World Translation of the Holy Scriptures* along with the book *"All Scripture Is Inspired of God and Beneficial,"* on a contribution of $2.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 17: "Do Not Become Fearful of Those Who Kill the Body." Page 741.

January 24: Why Not to Fear Those Who Kill the Body. Page 747.