The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 1, 1965
Semimonthly

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

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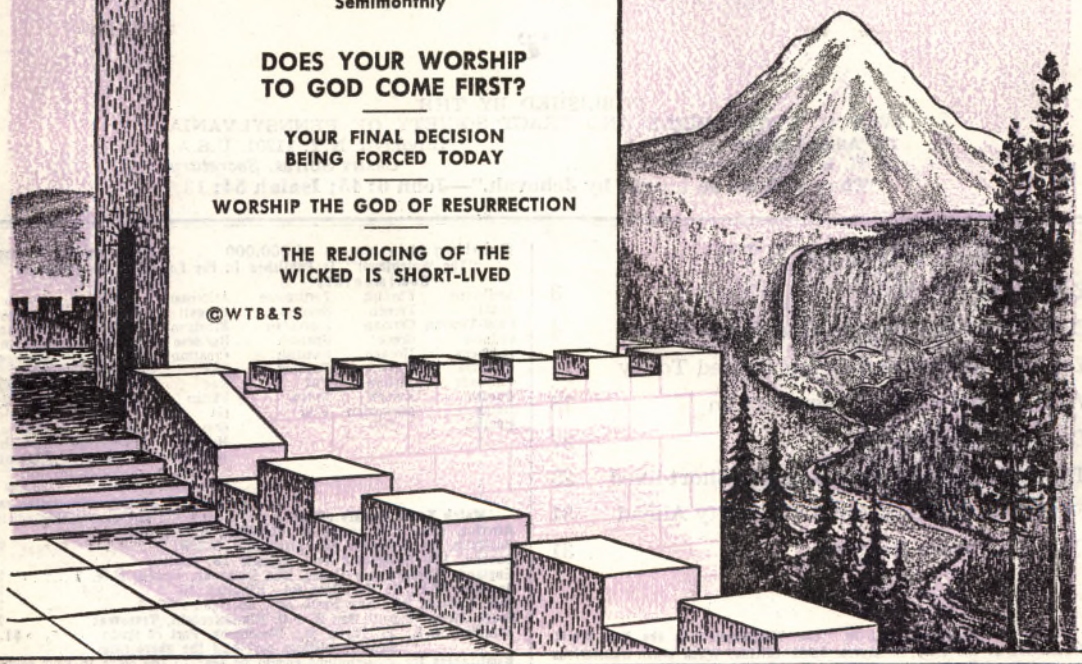

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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:

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JP – Jewish Publication Soc.
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Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Printing this issue: 4,500,000 Five cents a copy

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly: Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI January 1, 1965 Number 1

You NEED the Bible

"IT DOES not belong to man who is walking even to direct his step." Those inspired words of the Holy Bible, found at Jeremiah 10:23, stress the fact that man needs the Bible. He needs it because man was not made to direct his steps without divine guidance. Just as it would be foolish for a purchaser of a complex electronic computer to try to operate it without instructions from its maker, so it would be foolishly walking in darkness for man to try to deal with life's activities without counsel from man's Maker.

You need the Bible, then, because you are confronted with problems that require reliable guidance. You are certain to be faced with moral issues that call for right decisions. Wrong decisions spell tragedy and heartache. The Bible can direct you in the right way by educating your conscience and moral sense.

So many decisions need to be made, too, regarding personal activities. The Bible contains principles to guide you in the selection of recreation, in determining whether you should join this club or that organization, and in deciding what kind of people to associate with and what kind to avoid. What are you to think about the new fads, philosophies and theories of the day? The Bible provides sound guidance for you in these matters, setting forth righteous principles, making clear in this vast sphere of personal activities what is right and what is wrong.

You need the Bible also in directing family affairs, concerning which there is so much nonsense masquerading in the garb of wisdom. From it the husband can learn his Scriptural role, the wife hers, for a successful marriage. What about the conflicting theories for rearing children in a delinquent world? You need the Bible, for its counsel about family affairs is clear-cut—and it is right.

Guidance in the realm of business affairs is also vital. Whether employer, employee or in business for yourself, you need reliable principles to guide you if you are to avoid sorrow and attain success.

With the Bible, you have a Light, and by using it, you do not walk in darkness. The psalmist wrote: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) You need this Lamp. Without it, you will be traveling in darkness and may plunge into the abyss of tragedy.

So why walk in darkness? Use God's Light to illuminate your steps on the roadway of life. Then you will have God's enriching blessing and avoid the pain and sorrow that befall those walking in darkness.—Prov. 10:22.

DOES YOUR WORSHIP TO GOD Come First?

THE peoples of all nations are flooded with nationalistic propaganda through their own newspapers, magazines, radio and television. Hemmed in by boundaries and censorship, the peoples' thinking is confined to their own nation, to worshiping it, to idolizing it. This controlled thinking affects almost everyone's mind.

[2] *The Encyclopedia Americana* says: "Nationalism is a state of mind which can be, and often is, induced by governmental and private propaganda. It can be the creature of ambitious leaders who wish to form certain patterns of opinion which they expect to use, for their own purposes perhaps, or for ends they consider to be in the public interest."* Under the heading "Irrationality" it states: "The ability of governmental and civic leaders to spread the ferment of nationalism among the masses is greatly facilitated by its highly irrational character. The extreme patriot is largely impervious to rational argument. Even in free countries, he may never hear the truth, especially if he reads only tendentious newspapers or tunes in his radio to biased, chauvinistic [blind, enthusiastic] commentators. Moreover, it is difficult to see how adults can consider the international problems facing their nation with any degree of objectivity if as young children their minds were formed by history books that were one-sided and biased."†

[3] Analyzing these comments by worldly observers, ask yourself the question: Does nationalism take first place in my life and all my time and thinking or does my worship to God come first? Remember, the Bible is a book to be studied too. In it you learn about God and what your worship of him should be, and it sets out the history of man from man's very creation. It even describes the conditions that exist in the earth today, and tells us about new heavens and a new earth that we are awaiting according to His promise, and in which righteousness is to dwell. (2 Pet. 3:13) If the Bible does that, then why not think, too, on what its author, Jehovah, says about man and what our relation to him should be?

[4] Think carefully now! Does the nation in which you live give you all the things you possess? Did your government give you the sun, stars and moon above? Did your nation create the snowcapped mountains, the wooded slopes, the fertile valleys, the rushing streams? Did it bring forth the green grass, the fresh air, the babbling brooks? When you stand on a hilltop and

* *The Encyclopedia Americana*, Volume 19, page 755, 1956 edition.

† *Ibid.*, page 756.

1. With what are people of all nations faced, leading to what kind of thinking?
2. What are some of the dangers of nationalism, as borne out by *The Encyclopedia Americana*?
3. (a) What timely question are we now asked? (b) Of what value is the Bible on matters of worship?
4. Outline the questions now needing an answer.

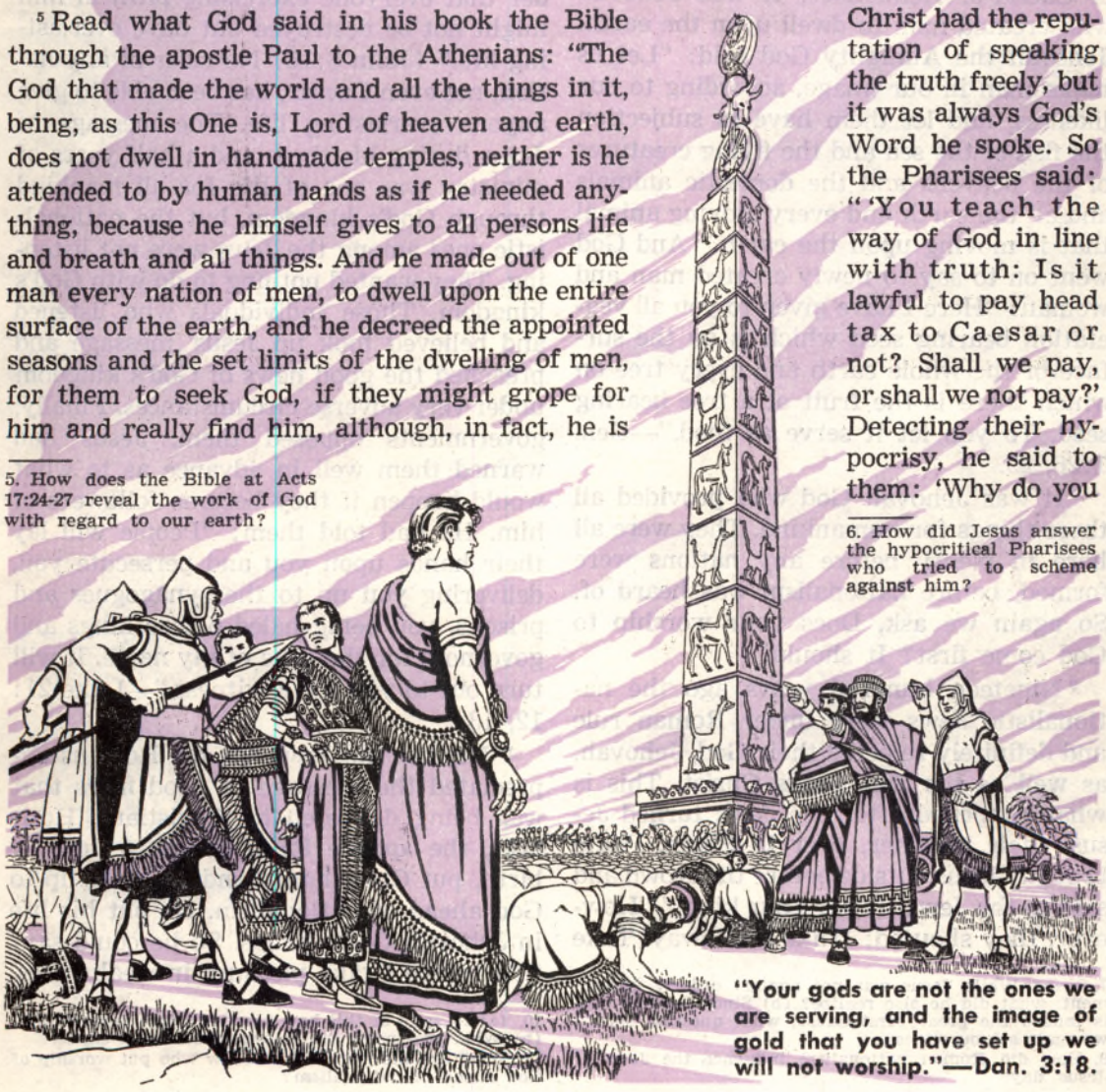
look over the landscape, are the things you see, the blossoms of fruit trees, the waving grain, things that the government gave you? Is it your national government that created the vegetation and the cattle on a thousand hills? The rulers in government may have had something to do with the management of the productive land, but who created the heavens and the earth? Who made it possible for there to be people? Did not God make man with reproductive powers? Surely the State has no control of these!

[5] Read what God said in his book the Bible through the apostle Paul to the Athenians: "The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us." —Acts 17:24-27.

[6] God gave us "life and breath and all things. And he made out of one man every nation of men." Nationalism did not do that, nor did Caesar. The Jewish Pharisees, proud religionists of Jesus' day, tried to catch Jesus in his speech by having him say something against Roman nationalism. Jesus Christ had the reputation of speaking the truth freely, but it was always God's Word he spoke. So the Pharisees said: "'You teach the way of God in line with truth: Is it lawful to pay head tax to Caesar or not? Shall we pay, or shall we not pay?' Detecting their hypocrisy, he said to them: 'Why do you

5. How does the Bible at Acts 17:24-27 reveal the work of God with regard to our earth?

6. How did Jesus answer the hypocritical Pharisees who tried to scheme against him?



"Your gods are not the ones we are serving, and the image of gold that you have set up we will not worship."—Dan. 3:18.

put me to the test? Bring me a denarius to look at.' They brought one. And he said to them: 'Whose image and inscription is this?' They said to him: 'Caesar's.' Jesus then said: 'Pay back Caesar's things to Caesar, but God's things to God.' "—Mark 12:14-17.

7 Jesus was not against orderly government, nor the paying of taxes. But rulers must recognize, too, that there are certain things that belong to God. Not everything is Caesar's! Remember, it was Jehovah who created man to dwell upon the earth. Jehovah the Almighty God said: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth." And God went on to say to newly created man and woman: "Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food."—Gen. 1:26, 29.

8 It was Jehovah God who provided all these things for humankind. They were all here in plenty before any nations were formed, before nationalism was heard of. So again we ask, Does your worship to God come first? It should!

9 Nineteen hundred years ago the nationalistic Jews were under Roman rule and definitely rejected their God, Jehovah, as well as his Son, Jesus Christ. This is what happened after the Jews turned Jesus, their prisoner, over to Pilate. Pilate brought Jesus outside before the crowd and said to the Jews: "See! Your king!" "However, they shouted: 'Take him away! Take him away! Impale him!' Pilate said to them: 'Shall I impale your king?' The chief priests answered: 'We have no king but Caesar.' " (John 19:13-15) These Jews showed their extremely nationalistic spirit. They had rejected and forgotten their God and despised his truth-speaking Son.

10 This action, however, did not make Jehovah lessen his love for mankind. "For God loved the world [of mankind] 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) No ruler of any nation, not even Caesar, has been able to give anyone everlasting life. The message of Jesus during his three and a half years of ministry was one of life for all mankind through God's kingdom, but the nationalistic ones among the Jews were not listening. They wanted nothing to do with God's kingdom. Those individuals who listened and believed took up Jesus' message and preached the good news of God's kingdom under very adverse circumstances. Finally, governments opposed them. Jesus had warned them well in advance as to what would happen if they became followers of him. He had told them: "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. It will turn out to you for a witness."—Luke 21:12, 13.

11 Neither the Jews nor the Romans appreciated the message of good news that was being delivered by Christians. However, the apostle Paul, though a Jew by birth, put Christianity and his worship to God ahead of nationalism. He put his life in Jehovah God's hands. So he could say: "Therefore I take pleasure in weaknesses,

7, 8. (a) While Jesus was not against orderly government, what did he also realize? (b) Since Jehovah God is indeed the great First Cause, what question should we again ask ourselves?

9. How did Roman nationalism influence the Jews of Jesus' day?

10. (a) In spite of this how has God's love been shown? (b) What treatment can followers of Christ expect?

11. What are the words of one Jew who put worship of God ahead of nationalism?

in insults, in cases of need, in persecutions and difficulties, for Christ. For when I am weak, then I am powerful." (2 Cor. 12:10) Paul had a work to do and he did it! He knew that his eternal life was not dependent upon his service to any nation or its ruler. His everlasting life would come from Jehovah God through His arrangements. Paul believed Jesus when this one said: "I am the way and the truth and the life." —John 14:6.

UNAFRAID OF DEATH

12 Over the centuries many Christians have been killed for not bowing to the State. Paul was, it is believed, beheaded in Rome. Christians have not been afraid to die, because they know God is the Giver of life and they are well acquainted with Jesus' words: "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.

13 Government is a necessary and good thing when it serves the people, but when it is oppressive, the people suffer. Good government is needed, especially today when there are over 3,200,000,000 people in the world. But must the government be worshiped by the people? Must it be superior to all other loyalties of the people? If man's laws conflict with God's laws, then what? The apostles had to answer that question to the Sanhedrin. "Peter and the other apostles said: 'We must obey God as ruler rather than men.'" Because of their devotion to Jehovah God the rulers "flogged them, and ordered them to stop speaking." After that what did these do? "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 5:29, 40-42) So even though government is necessary, it cannot stop, and has no right to stop, persons from telling the truth, which is good news for all peoples.

14 But how does nationalism begin? Certain groups of people, usually of the same family head, live closely together and have a deep sense of belonging to one another. They form the same habits and have the same way of life. Their loyalty is to the group and they want everyone in the group to contribute to the welfare of one another. There is certainly nothing wrong in people loving one another and wanting to enjoy one another's association and being interested in the well-being of one another. This is a God-given commandment, loving your neighbor as yourself.

15 However, as these groups get larger, often certain individuals talk up national patriotism. Now their national group is told it is superior to all other groups, and the leader tries to show their group's superiority over other groups by aggression and conquest. Ignoring the thinking ability of some who want to live as the Bible directs, the dictator of a group will try to force all the people to rally around him, to do obeisance to a man-made ensign, flag, image or a symbol of the group's way of life. When that happens their nationalistic spirit is being pushed too far. God-fearing men know that Jehovah "made out of one man every nation of men" and so will not go along in the worship of the State through its emblems. Then the minority suffers for not going along with the majority. Jesus and the apostles were in the minority but were right.

16 Some of the other factors that bring about nationalism are language, race, religion, territory and political way of life, be-

12. How are the Scriptures a comfort to those who may face death for not bowing to the State?

13. (a) Why is good government needed? (b) How do Peter and the apostles show that this does not mean it must be worshiped?

14-16. (a) Show how nationalistic feelings begin. (b) What has been the end result over the centuries?

sides economic factors. When we examine true world history we can see that many national groups have been formed from very small groups. In fact, all the human family since the great deluge have come from Noah and his three sons, Shem, Ham and Japheth. The Bible plainly says that "these three were Noah's sons, and from these was all the earth's population spread abroad." (Gen. 9:19) First there were family groups, then tribes, later the living together in cities. Thus came Nimrod's kingdom. (Gen. 10:9, 10) Over the centuries great nations have expanded across territories in conquest of other nations. We have thus had world empires, Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome. Since then, in recent years, we have seen many nations push forward into prominence. You remember Mussolini of Italy, who wanted to be a conqueror of parts of Africa. He allied himself with Hitler of Germany, who tried to take over all of Europe, Asia and Africa. He really wanted to be the ruler of the world. What a butcher he turned out to be! Following the failure of his schemes to conquer the nations, there have been many national groups seeking independence, and they have shown intense patriotism and loyalty to certain leaders.

17 "Strife" has been the newspaper's headline, especially since 1914, to this very day. Aggressive nationalists are demanding certain rights and territory for certain groups of people. So new governments are formed. In the past four years in Africa alone some twenty-four new countries have been set up. And since World War II this continent has produced some thirty-six new states.* *The Encyclopedia Americana* makes this statement: "Since World War II, nationalism has continued to play a major role throughout the world. The Hitlerian techniques were developed still further by Joseph Stalin, who proved himself an apt pupil of fascist nationalism."† However, in discussing nationalism the *Americana* says: "In early times, man's supreme loyalty was centered on his religion. Today this place has been taken by the nation."‡

18 *Time* magazine of December 7, 1962, page 20, said: "The feudal lords of the Middle Ages gave their allegiance to king, not country, and French barons fighting on the side of invading English kings were considered faithful vassals, not collaborators. Writes historian Carlton Hayes: 'Nationality has always existed. Patriotism has long existed, either as applied to a locality or as extended to an empire. But the fusion of patriotism with nationality and the predominance of national patriotism over all other human loyalties—which is nationalism—is modern, very modern.'

19 "Nationalists came to learn that their creed contained bad seeds as well as good. The nation demanded supreme loyalty from its citizens, insisted on its superiority over other nationalities, fostered pride in the national character and destiny. Carried too far, these convictions played a part in World War I and, in a perversion of nationalism, loosed the Nazi terror on the world, piling the earth with corpses."

20 In his book *Nationalism: A Religion,* Roman Catholic author Carlton Hayes also makes this statement, on page ten: "There are degrees of nationalism as of any emotion. Our loyalty to nationality and national state may be conditioned by other loyalties—to family, to church, to humanity, to internationalism—and hence restricted in

* *Foreign Letter,* December 24, 1963 (*Awake!,* May 22, 1964, page 29).

17. Show how nationalism has developed since World War II.

† *The Encyclopedia Americana,* Volume 19, page 755.
‡ *Ibid.,* page 756.

18, 19. (a) Define nationalism. (b) When nationalism is carried too far, what are the results?
20. How does nationalism become a supreme loyalty?

corresponding degree. On the other hand, nationalism may be a paramount, a supreme loyalty, commanding all others. This usually occurs when national emotion is fused with religious emotion, and nationalism itself becomes a religion or a substitute for religion."

CHRISTIANITY AND NATIONALISM

[21] Nevertheless, let this be known: Christianity and nationalism do not mix. Christ Jesus never mixed them. But what about the Catholic and Protestant religions of Christendom? They go all out for nationalism and support each country in which they have adherents. The clergy of all these religions even campaign for political leaders and some run for political office themselves. In time of war the clergy take the lead in encouraging the young men of their nation to engage in murder against their own denominational members in another country, even though the Bible, which they claim as a basis for their religious belief, says you should not kill.

[22] What have the clergy of these religious organizations become? What have they made of their parishioners? James, a footstep follower of Jesus Christ, said this: "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) You must know where their loyalties are. Can they not understand that either one is faithful to one master, while hating the other, or vice versa? Jesus forcefully said: "No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot slave for God and for Riches." (Matt. 6:24) Are you a Christian? If so, what comes first in your life? You have a right to choose for yourself. But do you have a right to condemn and punish another Christian who chooses his Creator as his Master rather than the State?

[23] A Christian dedicated to the doing of Jehovah's will is going to do what Jehovah teaches him to do. Jehovah has revealed himself and his will through his written Word, the Holy Bible. The more one becomes acquainted with the written Word the better one understands what to do. Jesus took his stand—so did the apostles and the early Christians—not against Rome, but for Jehovah, their chosen Master. He was their God. Other persons, the majority, chose Caesar. That was their privilege, but why persecute the minority, the believers and worshipers of God?

[24] There comes a time in everyone's life when he has to decide where to keep his loyalties. To be loyal to Jehovah does not mean one is unfriendly to his neighbor, not even to the nation in which he was born. Jesus taught that we should love both our Father in heaven and our neighbor. (Luke 10:27) But that does not mean that we have to do what our neighbor does. Jesus advised in his Sermon on the Mountain: "You heard that it was said, 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." (Matt. 5:43-45) So you can love your neighbor, even your enemy, but that does not mean you have to do the wicked things he does.

21, 22. (a) Are nationalism and Christianity compatible? (b) What has Christendom done to force a mixing of the two, and with what result?

23. Like Jesus and his disciples, what is the Christian's attitude when it comes to doing Jehovah's will?

24. Define the term 'love of neighbor' when it involves loyalty to God.

HISTORIC EXAMPLE

25 For a moment let us move farther back into history to 617 B.C.E. In that year Nebuchadnezzar, the king of Babylon, took many Israelites captive to Babylon. Nebuchadnezzar chose certain ones of the children of Israel, of the royal seed, to get special training in his court. The best ones were selected, the ones with good appearance, those having insight into all wisdom, and being acquainted with knowledge and good discernment. These were to stand in the palace of the king. Instructions were given to teach these young folks the writing and the tongue of the Chaldeans. In order that they might receive good food, "the king appointed a daily allowance from the delicacies of the king and from his drinking wine, even to nourish them for three years, that at the end of these they might stand before the king."—Dan. 1:1-5.

26 Among the specially selected children there were four boys, probably ranging in age from fourteen to eighteen years. They were of the tribe of Judah. Their names were Daniel, Hananiah, Mishael and Azariah. Each of their names had an interesting meaning: Daniel meaning "God Is Judge"; Hananiah, "Jah Has Favored"; Mishael, "Who Is What God Is?" Azariah, "Jah Is Keeper." Changing their names very evidently had something to do with the desire of Nebuchadnezzar to draw them away from their God and to get them to think the Chaldean way rather than the Hebrew way. Daniel's name was changed to Belteshazzar, which means "Prince of Bel," or "The Lord's Leader." Hananiah's name was changed to Shadrach, the meaning of which is obscure, but some say it means "The Servant of Aku" (the moon god). Mishael was called Meshach. The meaning of Meshach is not known, but some tradition has it that it is possibly the name of a Babylonian deity. Azariah's name was changed to Abednego, meaning "Servant of Nego [or Mercury]." Thus they were to be servants of gods other than Jehovah. Did the changing of their names change them?

27 These young men were not flattered at the change of their names or by the special attention they were getting from the king. They were devoted to the Almighty God Jehovah. Even though they were in captivity in Babylon, they wanted to live by God's law as written in his Word. "Daniel determined in his heart that he would not pollute himself with the delicacies of the king and with his drinking wine." (Dan. 1:8) He, along with his three companions, kept requesting just vegetables to eat and water to drink. Daniel had quite an argument with the court official providing the food, but he finally convinced him to bring that kind of simple food for ten days. Daniel and these young lads with him were likely recalling to mind the words of Deuteronomy 6:4-7: "Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force. 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."

28 They knew the Ten Commandments and Jehovah's ordinances concerning eating. They had inculcated in their minds Moses' words: "And now, O Israel, listen to the regulations and the judicial decisions that I am teaching you to do, in order that you may live." (Deut. 4:1) They

25, 26. To what time in history will we now go for a fitting example of loyalty to God or the State, and who are the individuals involved?

27, 28. (a) Did the giving of pagan names to these individuals change their attitude about worship of God? (b) How did they show that, even in the matter of eating, they would not violate the law of their God, and what was the result?

had an abhorrence of unclean and forbidden food. Refusing to eat meat and drink wine very likely offered to idols, they ate vegetables and "at the end of ten days their countenances appeared better and fatter in flesh than all the children who were eating the delicacies of the king." (Dan. 1:15) This, of course, pleased the court official who was looking after Daniel, Hananiah, Mishael and Azariah. It pleased Jehovah, too, because, "as for these children, the four of them, to them the true God gave knowledge and insight in all writing and wisdom; and Daniel himself had understanding in all sorts of visions and dreams."—Dan. 1:17.

[29] During their three-year training course they learned the Chaldean language and the other things taught, but they never forgot their God and the things they had learned in Judea concerning Jehovah's laws. Even when being brought in to stand before the king, they were not overawed. Daniel, by God's help, interpreted dreams, received many gifts from the king and was made ruler over the jurisdictional district of Babylon and was made the chief prefect over the wise men of Babylon; but even this did not turn his head. His loyalty to Jehovah still held first place.

[30] Daniel, being now in such a high position, "made a request of the king, and he appointed over the administration of the jurisdictional district of Babylon Shadrach, Meshach and Abednego, but Daniel was in the court of the king." (Dan. 2:49) These four Jewish men stayed close to one another and together in their worship. Still they took care of their assigned duties, for they were slaves in Babylon. However, these four lads with great knowledge and responsibility were not going to become nationalists and be worshipers of the State and forget their love for God. They refused to render more to the State than was the State's and nothing to God. Certainly they were not going to render anything to the State that was God's.

29, 30. Did position in government and gifts change them and their loyalty to Jehovah God?

[31] All servants of Jehovah God will face tests sometime or another. Jesus said to the Christian witnesses of Jehovah that they too would face opposition and persecution for Christ's sake. So it was with these four Hebrew children; someday they had to face the issue as to their loyalty and devotion. Would their loyalty prove to be to their God or to the State? Would they worship the nation and renounce their God? Would they bow to the State if it became a life-or-death matter? The Bible account in Daniel, chapter three, gives us the answer.

FACING THE ISSUE

[32] King Nebuchadnezzar had a great image of gold made. Its height was sixty cubits (ninety feet) and its breadth was six cubits (nine feet). It was built on the plains of Dura in the jurisdictional district of Babylon, a place approximately six miles south of Babylon. "Nebuchadnezzar himself as king sent to assemble the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the police magistrates and all the administrators of the jurisdictional districts to come to the inauguration of the image that Nebuchadnezzar the king had set up." (Dan. 3:1, 2) This command of course would include Shadrach, Meshach and Abednego, who were appointed as administrators over the jurisdictional district of Babylon.

[33] This was a deliberate attempt on the part of Satan the Devil, Babylon's real god, to get these three Hebrews to bow down

31. What test would these four Hebrews one day have to face, giving rise to what questions?
32. Outline how an issue was shaping up in Babylon.
33. (a) What was the Devil's aim now with regard to the three Hebrew children, and how did the king word his command to worship? (b) What interesting observation appears in the footnote, from the booklet *Our Flag?*

to the State, the State's image, be it a monument, standard or flag.* The golden image was representative of the empire of Babylon. All the appointed rulers of the countries that Nebuchadnezzar had conquered were to be there at the same time and bow down to this image. The nationalism of Babylon was being forced upon the Judeans, Assyrians, Egyptians and all whom Nebuchadnezzar had conquered. They came together. "And the herald was crying out loudly: 'To you it is being said, O peoples, national groups and languages, that at the time that you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, the bagpipe and all sorts of musical instruments you fall down and worship the image of gold that Nebuchadnezzar the king has set up. And whoever does not fall down and worship will at the same moment be thrown into the burning fiery furnace.'" (Dan. 3:4-6) The command was, Bow to the image, worship the State! Nationalism! All the peoples, the rulers large and small, must now worship what Jesus called Caesar, or his image, Nationalism!

* In the booklet *Our Flag*, published by the Office of Armed Forces Information & Education, Department of Defense, on page one it says this: "The story of the origin of our National flag parallels the story of the origin of our country. As our country received its birthright from the peoples of many lands who were gathered on these shores to found a new nation, so did the pattern of the Stars and Stripes rise from several origins back in the mists of antiquity to become emblazoned on the standards of our infant Republic.

"The star is a symbol of the heavens and the divine goal to which man has aspired from time immemorial; the stripe is symbolic of the rays of light emanating from the sun. Both themes have long been represented on the standards of nations from the banners of the astral worshippers of ancient Egypt and Babylon to the 12-starred flag of the Spanish Conquistadors under Cortez. Continuing in favor, they spread to the striped standards of Holland and the West India Company in the 17th century and to the present patterns of stars and stripes on the flags of several nations of Europe, Asia, and the Americas."

On page 23 it states: "The Secretary of Defense, Washington, 28 December 1959, OUR FLAG (DOD Pam 5-6a)—This official Department of Defense Publication is for the use of personnel in the military Services. [Signed] Thomas S. Gates. Published by the Office of Armed Forces Information and Education, Department of Defense, Washington 25, D.C."

34 But look! There are three men standing! They are not bowing down! Can you imagine it! These three men had gone along with all the others to the plain of Dura at the command of the king, but they were not bowing down. Why? They went as far as they could. They assembled with the others, but now the test came. They made the right decision. The three Judeans, Shadrach, Meshach and Abednego, called to mind the words of Jehovah spoken to Moses:

35 "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, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation, in the case of those who hate me; but exercising loving-kindness toward the thousandth generation in the case of those who love me and keep my commandments. You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." —Ex. 20:1-7.

36 That was understandable to these three Hebrews. They gave their God exclusive devotion. They would not bow down and worship a man-made image or standard. They loved their life and believed that their God would save them. But if they were not kept alive, then there was no reason to fear death, because they be-

34, 35. How did the three Hebrews face up to the issue now raised, and what command of their God did they have in mind?

36. In whom was their confidence?

lieved in a resurrection of the dead. When Nebuchadnezzar heard what happened, he went into a rage and fury and ordered an investigation.

[37] These three Hebrews were brought before Nebuchadnezzar, and he said to them: "Is it really so, O Shadrach, Meshach and Abednego, that you are not serving my own gods, and the image of gold that I have set up you are not worshiping?" (Dan. 3:14) It was disturbing to the king to have these fine servants of his step out of line and not do this little thing, 'just bow down, that is all.' So Nebuchadnezzar said he would give them another opportunity. His words were: "Now if you are ready so that when you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, you fall down and worship the image that I have made, all right. But if you do not worship, at that same moment you will be thrown into the burning fiery furnace. And who is that god that can rescue you out of my hands?"—Dan. 3:15.

[38] It did not take these three Hebrews even a moment to decide. Their minds had been made up. From the time they were young men, from the time that they were being fed in the king's private school for nobles, they knew whom they would serve. If they would not break Jehovah's laws on eating food, would they now break his law on image worship? So without hesitation "Shadrach, Meshach and Abednego answered, and they were saying to the king: 'O Nebuchadnezzar, we are under no necessity in this regard to say back a word to you. If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us. But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship.' "—Dan. 3:16-18.

[39] Faith! Loyalty! Where have we since heard such a powerful decision? Remember when Satan tried to get Jesus to "do an act of worship" to him? Jesus was not slow in his answer either. "Then Jesus said to him: 'Go away, Satan! For it is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." ' "—Matt. 4:8-10.

DELIVERANCE TO THE FAITHFUL

[40] Nebuchadnezzar knew full well whom these three Hebrews worshiped. But would they break under pressure when bound and ready to be thrown into the furnace? Would they then bow to the State and become nationalistic? Would they try to serve two masters? Would they render to the State things that did not belong to the State?

[41] These three men 'did not become fearful of those who kill the body but cannot kill the soul.' Rather, they were like true Christians today who really appreciate the fine example of the three Hebrews who were "in fear of him that can destroy both soul and body in Gehenna." (Matt. 10:28) They watched Nebuchadnezzar filled with fury and with his very expression changed toward them. The king commanded, 'Throw them into the fiery furnace, now made seven times as hot.' They were thrown into the furnace heated so hot that when the men who were commanded to throw the three Hebrews into the furnace did so they themselves were killed by the intense flames.

37. What next occurred when these men were brought before the king?
38. Was there any hesitation by the three Hebrews when offered another opportunity to bow down, and what were their words in reply to the king?
39. Who else gave a similar reply in defense of pure worship of God?
40-42. Describe now the tense drama that unfolds before Nebuchadnezzar and the final outcome of the fiery furnace episode.

42 Then Nebuchadnezzar saw a frightening thing. He rose up in a hurry and said: "Was it not three able-bodied men that we threw bound into the midst of the fire?" Those with him said: "Yes, O king." But Nebuchadnezzar in his excitement said: "Look! I am beholding four able-bodied men walking about free in the midst of the fire, and there is no hurt to them, and the appearance of the fourth one is resembling a son of the gods." Then Nebuchadnezzar called out to the three men in the fire and told them to step out and come to him. Shadrach, Meshach and Abednego stepped out from the midst of the fire. It was truly amazing. The fire had had no power over their bodies, not even a hair on their heads had been singed. Even their mantles had not been affected and the smell of fire itself had not come upon them! These men had gone through some experience and proved their faithfulness. —Dan. 3:24-27.

43 The experience shook Nebuchadnezzar, for he said: "Blessed be the God of Shadrach, Meshach and Abednego, who sent his angel and rescued his servants that trusted in him and that changed the very word of the king and gave over their bodies, because they would not serve and would not worship any god at all except their own God. And from me an order is being put through, that any people, national group or language that says anything wrong against the God of Shadrach, Meshach and Abednego should be dismembered, and its house should be turned into a public privy; forasmuch as there does not exist another god that is able to deliver like this one." (Dan. 3:28, 29) Do you today likewise believe that there "does not exist another god that is able to deliver like this one"?

43. What, then, were Nebuchadnezzar's next words, vindicating Jehovah's power of deliverance?

Your FINAL DECISION Being Forced Today

NATIONALISM today shows its authority too and can be very cruel to Christian worshipers of the true God Jehovah. The historian Arnold J. Toynbee, on page sixty-nine of his book *Christianity Among the Religions of the World,* said: "The collective power of Athens was worshipped by the Athenians in the form of the goddess Athena. . . . In the renaissance of Hellenism in the modern Western World in the fifteenth and sixteenth centuries, this Greek idolatrous attitude towards one's own country, one's own fatherland, was imported from the Ancient Greek past back into our modern Western life. Only, unlike the Greeks, we have flinched from openly admitting that we are practicing this form of idolatry; and consequently we are even more at the mercy of this idolatrous type of Nationalism than the Greeks were at the mercy of their more frankly avowed idolatrous worship of their local states."

1. What observations are made on nationalism by Arnold Toynbee?

2 Some persons may say, 'Well, that is

2, 3. (a) How were Jehovah's witnesses in Germany treated for refusing to heil Hitler, and how is this borne out in the book entitled "My Story"? (b) How, as in the case of the three Hebrews, were these Christians offered a second chance to "bow down," and with what results?

not so bad.' But are not these persons rather shortsighted? Just go back thirty years to the days of Hitler's Germany. Remember how he demanded that everyone worship the State? Anyone who would not heil Hitler with his arm raised to the swastika was sent off to a concentration camp, there to die. He had his own fiery furnaces, his gas chambers, his starvation program. In the book entitled "My Story," written by Gemma La Guardia Gluck, she says this, in chapter eight: "Now I shall describe briefly the Bible Students [Jehovah's witnesses] in the camp. They belonged to a religious sect that believes in the words of the Bible as literal truth. I did not know of the existence of this sect before I came to Ravensbruck. . . . Most of the Bible Students in Ravensbruck were simple, honest wives and mothers, a very hardworking lot. In this camp they were generally employed as servants, doing the heaviest labor. They told me they had been among the first prisoners at Ravensbruck and have been used for all kinds of construction jobs when the Nazis began to build the camp. I admired these women for their strength of character. They had a stanch will and faith. They had been in prison for eight, ten, or twelve years, right from the beginning of Hitler's regime in 1933, when members of their sect refused to answer or acknowledge the official Nazi greeting, 'Heil Hitler.' Bible Students insisted on the right to remain neutral in political matters and not to be forced to salute a power that had been created by man, not God. 'Render unto Caesar the things that are Caesar's and to God the things that are His' was their credo. The authoritarian Nazi regime could not stand for such disobedience, and thousands of Bible Students were arrested and sent to the camps. At one point the Gestapo had announced that any Bible Student who renounced his beliefs and signed a statement to that effect would be given his freedom and be persecuted no longer. It is difficult to believe, but it is true, that not one of them signed such a statement. They preferred to go on suffering and patiently waiting for the day of liberation."

[3] Gemma La Guardia Gluck, the elder sister of the late Fiorello La Guardia, former mayor of New York City, wrote her story in 1961, telling what she and others lived through in the concentration camps of Hitler. She thus adds to the testimony that the Christian witnesses of Jehovah in Germany, some of whom are still living today, were offered a second chance to change their minds and bow down, just as the three Hebrew friends of Daniel were. All they had to do was sign a statement and heil Hitler and they would be free from further persecution. Like the three Hebrew men, they refused "to bow." They obeyed God as ruler rather than men. They were not fearful of those who could kill the body but cannot kill the soul.

FEARLESSNESS TOWARD MEN

[4] True, the days of Hitler are gone. But how about the nationalistic spirit engendered worldwide? East Germany, now under communistic influence, has its strong nationalistic spirit opposed to the right worship of Jehovah God. Recently a young schoolgirl, a witness of Jehovah, had done very well in her examinations at school in East Germany. She was assigned to write on the subject "Why Is the Worker's Class the Only One Entitled to Lead the Nation?"

[5] Believing that God's kingdom, for which she prayed, was the one to rule all nations, she could not think of any reasons to support a nationalistic answer. So she wrote an article showing that God's kingdom is the only hope for mankind and that

4, 5. What experience in present-day East Germany shows the fearlessness of God's people in the face of a strong nationalistic spirit?

Christ Jesus is its righteous Ruler, and that the laboring class through its dictators was not meant to take Jehovah God's place in government. After her paper was read, she was immediately called before three persons who strongly disagreed with her article and ridiculed her faith in God and told her that she would have to expect a very low grade unless she did the paper over. She explained that this was what she believed and she was not going to compromise. They asked the question. She gave her honest answer from God's Word. Before school ended, the board finally mentioned that she distinguished herself in honesty.

[6] It takes courage for a young Christian to stand for Bible principle. The three Hebrews also took that stand. They trained their minds from childhood by studying the truth. Setting the right example in true worship must be done before all mankind, since every nation and tribe and tongue must "fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters." (Rev. 14:7) This is the day for decision. What will you do?

[7] Behind the Iron Curtain the disseminating of Bible truths in printed form or by word of mouth by Jehovah's witnesses is forbidden. Over the years thousands of Jehovah's witnesses have been imprisoned for talking about the Bible. Recently three of Jehovah's witnesses who had received life terms in prison for preaching the good news of God's kingdom were released by the Communists from prison after fifteen years of confinement. One of the three is seventy-four years old. He had been imprisoned for nine years under the Hitler regime and for fifteen years under Communist rule. Think of it! This man spent twenty-four years of his life, nearly a third of his lifetime, in prison because he dared to preach the Bible. He refused to heil Hitler and his Nazism or nationalism. He refused to deny his God for the Communists. Truly there are still those who say, "Your gods are not the ones we are serving"!—Dan. 3:18.

[8] On June 10, 1964, there were two young girls, Jehovah's witnesses, who had traveled from their village to the capital city of Madrid, Spain, to do some shopping. As opportunity afforded they talked about the good news of God's kingdom to persons that they would meet. Did not Jesus say: "Go therefore and make disciples of people of all the nations"? (Matt. 28:19) After having talked to quite a few people and having bought the things they needed, they started home on the bus. Police agents got on the bus and ordered them off and told them to go with them to the police headquarters. These two young girls were interrogated from eight o'clock in the evening of June 10 until eleven o'clock on the morning of June 11; fifteen hours. Is this Catholic state afraid some persons in Spain will find out what the Catholic Bible used by these girls says about God's kingdom? The father of the girls is an overseer in a congregation of Jehovah's witnesses in a small town outside of Madrid. So they were taught the truth and were not afraid to tell it out. What satisfaction the father must have had to see his girls fearlessly standing on God's side even though arrested and fined; and for what reason? "Because of belonging to the sect of Jehovah's witnesses and making trips to the capital to carry on proselyting activities for the Jehovah's witnesses sect."

[9] The dictatorial, nationalistic country of

6. How does Revelation 14:7 help a servant of God in his worship of Jehovah?
7. What modern-day example of faith is now brought to our attention?
8. How did Catholic Spain treat two young servants of Jehovah God, and for what reason?
9. Have the dictatorial, nationalistic methods of Spain stopped God's people from worshiping him, and how is that shown?

Spain says, 'You may not worship your God, you may not express your views about God's Word in this country!' But arrests and fines and a jail record will not stop genuine Christians. Their worship of Jehovah comes first. In 1950, in Spain, there were only 93 persons talking to those that had ears to hear, and today, in 1965, there are 3,502 witnesses of Jehovah still preaching, including these two young girls. Persecution has not dampened the zeal of Jehovah's servants in Spain, has it? And persecution has not dampened it in other countries either. What are you doing to bring the message of salvation to those of mankind in your community?

10 These experiences are not isolated cases. Much information has been published in the *Watchtower* and *Awake!* magazines about the persecution of Jehovah's witnesses in Spain and Portugal, both strongly Catholic dictatorial countries. But to give you another incident, on April 2, 1964, police agents forced their way into a home in Spain. There they took Bibles and Bible literature and the keys of the house and arrested a twenty-seven-year-old minister of Jehovah's witnesses. He had been arrested previously, in June 1963, and on that occasion spent thirty days in jail for "proselytism," preaching from the Bible. While the police were making their search another young minister called at the house. He was seventeen years old, and he also was arrested. Both were thrown into prison, held twenty days and then released. Such harassment has not stopped the preaching of the good news of God's kingdom in Spain. Young men and women and the older folks who are witnesses of Jehovah in Spain will continue preaching. While the Catholic clergy tell the people to give all to Caesar, Jehovah's witnesses will continue to give Caesar only what is his, but God's things to God.

10. What other example of opposition by the Spanish government is cited?

11 In Cuba nationalism is sung from the housetops through television, radio and the press. Loyalty to the nation comes first, say its rulers. So to be a Christian there takes courage. Two of Jehovah's witnesses were going from house to house preaching God's kingdom as taught in the Bible. For doing this they were sentenced to four months in jail. Two circuit servants, traveling ministers, spent a month in jail for preaching God's kingdom. In another part of Cuba six congregation servants were taken to jail, some for three months, some for four months. So it goes if one freely speaks the truth about God and what he has done and will do. Jehovah's witnesses were all told to stop what they were doing and get in line with the State's teaching on communism. But how can a Christian do that when God's Word says: "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) Whom would you obey?

12 In Africa much violence has been brought to bear against Jehovah's witnesses because political parties are trying to force them to sign up with their nationalistic groups. If a witness of Jehovah refuses to buy a political card from a certain political group, then his house is stoned or broken up and often the occupants are brutally beaten. It takes real faith to stand for Jehovah God and his kingdom against such political violence. An overseer and several Kingdom publishers in Africa were so badly beaten that they had to go to the hospital. Their crops were burned too. In another place Jehovah's witnesses had

11. How have the servants of Jehovah in Cuba been treated because of loyalty first to Almighty God?

12, 13. (a) Why have some political parties in Africa persecuted Jehovah's witnesses, and to what extent has this persecution gone? (b) What spirit do world rulers have?

their houses, Kingdom Halls and grain storage places all burned to the ground. They were driven from the community and some who were caught were severely beaten by the political party. The cause for such persecution is that Jehovah's witnesses refuse to engage in politics and worship the State. On the other hand, the false religious organizations, all of which belong to the world empire of false religion, Babylon the Great, do not hesitate for a minute to ride along with the nationalistic trend and "fall down and worship the image of gold."

13 Rulers today do not like this information to be publicized, but really the world of mankind is no better off than it was in the days of Nebuchadnezzar, king of ancient Babylon. They have the same spirit and say: 'If you do not bow down and worship the nationalistic image I have made and do as directed you will be thrown into the burning, fiery furnaces by the mob.'

14 These hardships true Christians endure. These few examples show what is going on in all parts of the world today, and they should be a warning to us. The Christian witness of Jehovah cannot compromise. In Communist countries they must preach underground. This means that for Jehovah's witnesses to meet as a congregation of God they have to do it secretly. Most people say, 'Jehovah's witnesses are foolish to go to such extremes. They just bring trouble on themselves.' But it is not that they want to be persecuted. It is a clear matter of whom do you worship—the State, "Caesar," or God, Jehovah? You will have to make the decision someday if you want everlasting life under God's kingdom. Better it is to do it now than to put it off. "Before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth." (Zeph. 2:2, 3) May your decision be to serve Him now.

14. Why must true Christians endure these hardships, and what wise decision should be made now?

Worship THE GOD OF RESURRECTION

IT IS necessary to learn what the Christian knows, that men can kill only the body, but they cannot kill the soul. (Matt. 10:28) In Jehovah God's written Word he has promised a resurrection of the dead, and today the same Holy Scriptures that the Hebrews in Nebuchadnezzar's day believed we still have and they are still true.

1. What is it necessary to believe, and how did the mother of Samuel show she had such belief?

The three Hebrew friends of Daniel knew what their ancestors taught them. For example, Hannah the mother of the prophet Samuel said: "There is no one holy like Jehovah, for there is no one but you; and there is no rock like our God. Jehovah is a Killer and a Preserver of life, a Bringer down to Sheol, and He brings up."—1 Sam. 2:1, 2, 6.

[2] Believers in God's Word know that God can bring up from Sheol, the common grave of dead mankind. That is something man cannot do. There will be a resurrection of the dead, the three Hebrews believed. So to die as martyrs in the fiery furnace meant to them to die and be kept in secret, asleep, for a time indefinite to them, but after that a resurrection. They knew of Job's hard experience and likely recalled his words: "O that in Sheol [the grave] you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me!" (Job 14:13) Job was not afraid to go into the grave or Sheol, because he knew there would be a resurrection from it in God's promised due time. Jehovah said to Abraham that through him and his seed all nations of the earth would be blessed. How could that be without the resurrection of the peoples of all nations? Abraham, Job and the three Hebrews knew, as do honest students of the Bible today, that the grave is where mankind in general goes and that those there are in an unconscious state. David, in support of this, wrote: "In death there is no mention of you; in Sheol who will laud you?" (Ps. 6:5) The psalmist said: "Hear this, all you peoples. Give ear, . . . Sheol rather than a lofty abode is for each one." "From the hand of Sheol I shall redeem them; from death I shall recover them." (Ps. 49:1, 14; Hos. 13:14) A thousand years later the apostle Peter knew that David was still in the grave, resting as in sleep, awaiting the resurrection. Read Acts 2:29, 34, 35 and Hebrews 11:35.

[3] David was sure his God Jehovah would redeem him from the grave. Jehovah made provision for this through his Son Christ Jesus, who gave himself a ransom for all. (1 Tim. 2:5, 6) In due time David along with billions of others, including the three Hebrews and Daniel, will stand up and live in the new system of things after the battle of Armageddon. The last words of Daniel's prophetic book are: "And as for you yourself, go toward the end; and you will rest, but you will stand up for your lot at the end of the days." (Dan. 12:13) Daniel and the three Hebrews knew that, while one is living, this is good advice: "All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going." (Eccl. 9:10) They knew the condition of the dead, just as Christians today do. They read Isaiah's prophecy, and it gave them hope when the three Hebrews were cast into the fiery furnace and when their friend Daniel was thrown to the lions. They read Jehovah's words: "For here I am creating new heavens and a new earth; and the former things will not be called to mind, neither will they come up into the heart." (Isa. 65:17) This would be the day for which Christians pray in saying, "Your kingdom come," when the earth will be brought to a Paradise condition and there will be the resurrection of the dead.

[4] Now Christians are definitely assured of the resurrection because of Jesus' own words. He said: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29) When these three faithful Hebrews are resurrected in the new system of things, with new heavens and new earth, they will undoubtedly do good things during the reign of Christ Jesus. Then, because of their continued faith and loyalty to Jehovah their God,

2, 3. What faith in future life was had by faithful men of ancient times?

4. How did Jesus give definite assurance regarding a resurrection?

they will get the fulfillment of God's promise.—Heb. 11:34, 39, 40.

5 Just how far-reaching is this resurrection Jesus spoke of when he said: "All those in the memorial tombs will hear his voice and come out"? It certainly must be far-reaching, because the apostle Paul stated: "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." (Acts 24:15) However, does that mean that even those practicing vile things after their resurrection are going to keep on living in this new system of things? It appears from the Scriptures that those who do not want to change and do good things after being resurrected on earth will be cut off before too many years pass. Certainly they will be given the opportunity to know the truth through others' teaching them God's will.

6 Isaiah, who wrote about Jehovah's creating new heavens and a new earth, also said about the shortness of life of sinners in comparison with everlasting life: "One will die as a mere boy, although a hundred years of age; and as for the sinner, although a hundred years of age he will have evil called down upon him." (Isa. 65:20) It will be just as the apostle John stated: "Death and Hades gave up those dead in them, and they were judged individually according to their deeds." (Rev. 20:13) So if their deeds in the "new earth" show they exhibit no faith and love of righteousness and they strive to practice vile things, then their portion will be in the lake that burns with fire and sulphur. This means the second death.—Rev. 20:14, 15; John 5:29.

7 Thus it seems that those who do not develop an appreciation of life under the new system of things when Christ is king will not be permitted to live indefinitely. Those returning from the grave, young or old, to begin with, will have to make progress in the right direction after they are told what happened and what the conditions of living are then under God's kingdom. After having an opportunity of understanding Jehovah's Word, and being given information on the effects of sin upon mankind over a six-thousand-year period, and how the ransom of Christ Jesus makes it possible for them to gain everlasting life, if after all this they refuse Jehovah's provision for life, then they will be condemned to everlasting destruction. Thus their resurrection will prove to be "a resurrection of judgment" because of their doing vile things.

8 Those who, during their present life, have acquainted themselves with God's Word and who are withdrawing from the evil practices of this wicked system of things, will certainly make far smoother progress when they are resurrected from the dead, because they will want to continue doing good things. They will be striving to make theirs a "resurrection of life."

EDUCATIONAL PROGRAM

9 A tremendous educational program will be in operation during the thousand-year reign of Christ. All coming forth from Sheol or Hades will have an opportunity to learn, but there will be those who prove incorrigible, who will not adopt right worship. That will be their responsibility. But still they will first have an opportunity to decide on choosing either life or adverse judgment. Only those will get life who are doing the will of God. Remember, Isaiah said: "As for the sinner, although a hun-

5, 6. (a) How far-reaching will the resurrection be according to Acts 24:15? (b) How long might a resurrected person be permitted to continue living in sin, and with what final result?

7. What opportunities will resurrected ones first have before ever being condemned to everlasting destruction?

8. What advantage will those now dying have if they withdraw from evil practices in this day?

9, 10. (a) How will those resurrected during the thousand-year reign of Christ learn about God's righteous requirements? (b) How is Jehovah's patience in this matter shown?

dred years of age he will have evil called down upon him." Some may feel that a hundred years is a rather long time to prove a man right or wrong. But Jehovah is patient.

[10] We read in the Scriptures: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad. Although a sinner may be doing bad a hundred times and continuing a long time as he pleases, yet I am also aware that it will turn out well with those fearing the true God, because they were in fear of him. But it will not turn out well at all with the wicked one, neither will he prolong his days that are like a shadow, because he is not in fear of God."—Eccl. 8:11-13.

[11] So during the rule of the kingdom of God very likely this principle will be applied. If one wishes to prolong his days he will have to do good things. Those who do bad things even a hundred times early in life or when nearing one hundred years of age will certainly be proving themselves habitual sinners. Then, when God chooses, his judgment will be called down upon such ones. So they will die as mere boys, although some of them are a hundred years of age. Just how long people will be given the opportunity to practice vile things we cannot say, but it will be long enough to determine that the individuals do not want to do the will of God. There will be many who will not prove rebellious and vile until the end of the thousand years, when Satan the Devil is loosed a little while to test all then alive on earth. (Rev. 20:7-10) Those who do good things will live to the end of the thousand years. If then they pass the final test of perfect obedience to God, they will prove to be "those who did good things" and their resurrection will turn out to be a "resurrection of life." —John 5:29.

[12] Why, therefore, get steeped in wickedness now, continuing with this wicked system of things that will be destroyed at the battle of Armageddon? Why not get acquainted with God's Word and study it daily, taking advantage of sharing in the vindication of Jehovah's name and Word? Paul says: "Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. For he says: 'In an acceptable time I heard you, and in a day of salvation I helped you.' Look! Now is the especially acceptable time. Look! Now is the day of salvation."—2 Cor. 6:1, 2.

[13] Many persons today find it quite easy and pleasant to go along with the false religious organizations that encourage them to compromise with the State and even to worship the State. But God's written Word says: "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."—Rev. 18:4, 5.

[14] Surely now is the time to flee from Babylon the Great, the world empire of false religion. If you do not want to go down in the destruction that God is bringing upon false religion, then flee! There are millions of people today who are hearing the message concerning God's kingdom and they are being urged to study the Word of God. But most of them push it aside as of no account. In Jesus' day he preached for three and a half years and he sent his disciples out to preach too. Be sure that you do not get yourself into a

11. How will a person prolong his days in the new order of things, and what result will befall the habitual sinners, and when at the latest?

12, 13. What, therefore, is the course of wisdom now, and why is it so necessary to follow the advice recorded in Revelation 18:4, 5?

14. While millions may hear the truth, what do most do, following what group of people of the days of Jesus?

1964 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLDWIDE

Country	1963 Av. Pubs.	1964 Av. Pubs.	%Inc. over 1963	Peak Pubs. 1964	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	280,052	292,318	4	315,568	13,295	319,246	4,943	7,223,139	47,452,222	937,158	54,542,127	15,665,023	219,677
Bermuda	70	93	33	108	8	95	1	4,475	18,304	576	29,220	8,101	143
Guam	38	39	3	67	5	7	1	2,747	8,951	243	9,580	2,802	36
Saipan	4	4		6	3	2		96	3,209	7	680	1,194	16
Sudan	38	42	11	44	3		1	618	9,434	50	1,514	2,658	33
Alaska	462	472	2	521	24	429	11	12,402	82,175	1,877	85,308	25,928	364
Argentina	9,292	9,958	7	10,374	575	7,666	244	184,559	1,906,019	15,362	1,599,136	811,575	9,722
Australia	15,045	15,821	5	17,039	683	14,339	385	296,939	2,634,312	35,307	2,775,441	807,598	10,362
Austria	6,717	7,181	7	7,841	226	4,986	181	128,091	1,069,715	4,206	1,270,263	461,694	4,724
Bahamas	225	265	18	286	25	269	7	10,638	59,407	1,211	57,848	25,153	345
Belgium	7,016	7,568	8	8,294	229	5,584	117	154,381	1,161,091	9,905	1,392,993	408,174	4,599
Bolivia	476	539	13	606	62	708	19	21,540	148,405	1,508	115,125	48,587	655
Brazil	26,827	29,623	10	32,895	1,026	22,696	712	411,335	4,499,803	29,631	3,278,326	1,564,230	20,604
British Guiana	795	878	10	988	79	676	24	22,092	190,735	1,780	150,113	67,702	929
British Honduras	308	339	10	371	32	293	10	7,110	76,735	528	72,651	23,128	399
British Isles	47,053	48,849	4	52,405	2,291	54,468	905	928,403	7,814,147	62,558	9,195,642	2,914,661	34,858
Aden	4	8	100	10	1	6		568	1,284	84	2,125	595	8
Gibraltar	13	19	46	24		34	1	486	2,942	6	1,943	2,124	38
Malta	6	7	17	14	2	5	1	88	1,761	11	165	744	8
Burma	219	229	5	243	39	342	6	20,300	86,788	580	75,615	34,281	398
Cameroun	6,506	6,977	7	7,344	460	7,380	169	70,436	2,016,882	1,687	142,674	780,727	8,232
Tchad Republic	15	12	-20*	15	1	20	1	9	2,493	2	689	1,006	17
Canada	37,418	38,790	4	41,663	1,588	45,024	906	936,310	6,273,532	57,529	5,694,674	1,924,327	23,431
Central Afr. Rep.	508	636	25	714	23	850	16	3,475	131,069	43	7,331	46,275	614
Ceylon	239	240		252	48	225	9	11,035	94,853	1,850	86,559	30,838	379
Chile	2,938	3,110	6	3,404	202	2,454	86	119,257	613,861	4,941	554,174	244,958	3,705
Colombia	2,803	3,242	16	3,407	346	3,814	99	86,490	866,769	3,700	578,489	342,480	4,445
Congo (Brazzaville)	775	851	10	962	35	972	17	11,358	182,920	202	18,511	71,229	724
Gabon Republic	39	58	49	77	2	103	2	2,546	13,055	52	4,947	4,451	62
Congo (Leopoldville)	2,025	2,834	40	3,167	77	2,420	34	38,795	569,810	1,295	61,472	220,689	2,979
Costa Rica	2,656	2,656		2,768	95	1,446	79	16,926	404,988	487	148,612	134,349	2,178
Cuba	15,240	16,589	9	17,466	1,080	19,937	538	3,494	3,118,540		1,152	1,567,435	22,390
Cyprus	516	486	-6*	531	26	199	13	8,220	84,701	354	34,475	31,793	303
Denmark	10,080	10,369	3	10,958	329	11,173	219	71,652	1,381,122	3,409	1,327,005	516,767	5,224
Faroe Islands	27	27		28	9	51	2	1,290	14,942	58	19,239	5,720	39
Greenland	10	22	120	26	4	55	2	1,896	5,082	21	4,126	1,829	15
Dominican Republic	1,035	1,309	26	1,490	135	1,181	27	48,478	344,099	3,821	307,848	147,824	2,312
Ecuador	1,053	1,184	12	1,286	143	1,443	30	32,673	344,926	2,161	222,293	117,054	1,502
Eire (Ireland)	223	236	6	252	90	341	4	6,703	154,048	230	50,869	34,286	187
El Salvador	773	818	6	847	82	1,185	20	22,530	219,914	1,409	181,282	78,861	1,127
Fiji	227	241	6	261	23	199	9	15,062	62,377	637	38,882	20,698	286
American Samoa	24	28	17	32	6	26	1	5,075	14,090	372	11,533	5,148	51
Cook Islands	4	7	75	10	2	1		492	3,755	11	834	1,287	13
Gilbert & Ellice Isls.	5	5		6		1		50	606	5	243	451	10
New Caledonia	48	65	35	74	5	61	1	4,041	16,801	28	34	6,792	95
New Hebrides	4	7	75	10	1	12		631	2,144	55	770	813	14
Niue	16	23	44	34		5	1	90	1,830	3	1,100	815	17
Tahiti	62	70	13	78	9	67	1	7,210	23,549	531	16,535	8,370	125
Tonga	6	6		9		1		206	866	5	2	296	3
Western Samoa	61	62	2	68	9	15	1	1,429	21,638	119	14,254	7,035	93
Finland	8,737	9,054	4	9,815	368	9,236	334	125,150	1,291,323	14,490	1,611,803	485,254	5,003
France	18,514	20,103	9	21,750	559	12,016	357	627,940	2,932,108	34,859	3,158,081	1,183,567	13,775
Algeria	60	69	15	81	13	43	2	9,157	27,982	512	23,181	8,620	77
Mali, Republic of	5	4	-20*	5	3	4		658	5,339	43	1,249	1,494	14
Senegal, Republic of	43	55	28	64	6	41	1	4,947	18,667	430	16,615	8,255	99

Tunisia, Republic of	42	40	–5*	45	3	21	1	1,060	9,140	113	5,031	3,968	33
Germany, West	73,119	76,074	4	79,073	2,093	64,705	944	896,652	10,557,014	28,463	11,138,393	4,132,838	39,869
West Berlin	5,054	5,340	6	5,565	130	3,261	40	83,712	746,875	1,512	755,690	302,633	2,851
Ghana	8,408	8,574	2	9,326	406	7,818	261	127,833	1,830,136	3,725	424,814	599,717	7,473
Ivory Coast	78	116	49	143	13	104	3	4,780	38,878	330	23,591	12,906	193
Togoland	364	424	16	554	46	286	14	8,141	146,187	403	15,704	43,214	529
Upper Volta	7	9	29	10	3	5		551	3,247	25	955	968	23
Greece	9,573	10,022	5	10,832	202	2,777	352	70,378	1,223,495	4,280	884,013	722,414	4,460
Guadeloupe	376	458	22	494	23	207	10	14,254	88,555	799	80,636	37,438	445
French Guiana	17	23	35	27	3	28	1	3,005	6,699	369	9,103	2,678	42
Martinique	124	157	27	182	12	115	3	7,057	38,688	475	42,591	15,266	256
Guatemala	1,164	1,223	5	1,288	104	1,698	35	28,552	290,234	1,273	207,325	95,322	1,434
Haiti	933	1,027	10	1,193	117	1,203	30	18,791	290,236	254	70,268	107,669	1,785
Hawaii	1,832	1,979	8	2,064	168	2,003	37	66,178	491,123	10,363	513,835	172,144	2,346
Marshall Islands		3	New	7		1		77	270	4	36	161	4
Honduras	653	678	4	791	53	724	13	14,867	164,116	1,339	114,420	58,706	790
Hong Kong	209	231	11	243	39	256	7	11,899	82,911	1,614	78,501	30,647	430
Iceland	66	74	12	80	12	50	1	5,032	24,545	757	27,741	8,870	97
India	1,875	1,929	3	2,125	208	1,102	72	80,288	501,074	7,614	250,413	163,092	1,931
Indonesia	700	934	34	1,140	206	1,176	44	201,840	423,156	960	23,936	139,887	1,703
Israel	73	80	10	88	13	13	2	13,538	25,023	451	14,278	8,550	82
Italy	7,130	8,109	14	8,774	253	3,663	258	309,283	1,152,297	14,540	1,333,726	500,225	6,057
Libya	41	49	20	52		3	1	371	3,824	3	432	1,855	30
Jamaica	4,580	4,605	1	4,866	164	4,124	151	56,581	648,413	2,709	460,138	230,819	3,731
Cayman Islands	23	14	–39*	18	3	19	1	104	2,590	10	1,950	1,336	19
Turks & Caicos Isls.	2	3	50	4	2	7		175	2,743	22	673	957	15
Japan	2,670	3,139	18	3,318	408	4,230	120	247,295	949,955	24,004	1,241,199	364,283	4,581
Okinawa Gunto	181	201	11	220	32	156	6	15,408	68,214	1,411	99,834	22,091	298
Sakishima Gunto		7	New	8	4	3		2,928	7,187	279	13,169	2,888	33
Jordan	66	73	10	80	15	113	3	213	27,519	9	207	10,365	112
Kenya	133	153	15	179	12	155	3	8,240	38,361	591	27,803	15,365	244
Seychelles		2	New	2				45	543	1	163	242	3
Tanganyika	745	818	10	855	76	1,301	26	19,366	234,585	521	26,064	75,120	1,044
Uganda	19	29	53	37	6	44	1	2,703	12,290	252	4,034	4,617	67
Zanzibar	3	3		3		3		54	59	4	104	51	7
Korea	4,617	5,164	12	5,538	507	4,993	158	96,236	1,239,847	10,756	863,308	443,287	6,881
Lebanon	756	814	8	871	47	1,188	20	47,689	174,455	15	342	64,914	900
Bahrain Islands	1	1		1				4	11			16	1
Iran	16	16		20	2	6	1	2,067	4,654	127	3,029	2,300	41
Iraq	1	1		1				9	30			19	1
Kuwait	6	8	33	11	1	5	1	30	804		36	283	4
Qatar	1	1		1				6	92	2	17	29	3
Syria	113	118	4	127	3	27	4	783	18,528		3	5,520	82
Leewards (Antigua)	106	107	1	114	13	136	3	4,123	28,028	248	18,619	10,354	110
Anguilla	8	9	13	10	1	10	1	428	2,908	10	975	894	11
Dominica	116	118	2	128	14	101	6	1,890	33,299	127	15,365	11,190	150
Montserrat	16	15	–6*	17	3	19	2	292	7,259	15	3,503	2,643	35
Nevis	31	32	3	36	5	28	2	265	11,178	8	3,266	3,941	55
St. Eustatius	2	1	–50*	1		1		10	114	3	30	61	2
St. Kitts	71	73	3	77	7	70	3	1,468	20,082	142	14,757	7,580	117
St. Martin	45	41	–9*	46	4	37	2	806	11,179	82	7,498	4,429	58
Liberia	401	241	–40*	307	19	290	8	13,280	67,270	610	30,533	20,377	258
Luxembourg	344	359	4	378	10	244	12	8,230	48,361	271	75,075	23,999	264
Malagasy Republic	98	117	19	130	24	96	3	15,784	48,432	2,365	52,182	17,357	226
Malawi	13,875	13,386	–4*	15,186	706	11,340	392	59,654	3,005,176	1,933	80,195	984,315	8,576
Mozambique	745	830	11	960	48	653	12	5,991	210,429	150	8,072	65,209	726
Malaysia	279	292	5	321	43	133	11	70,645	94,567	1,619	59,797	32,337	528
Mauritius	73	89	22	101	18	147	2	6,427	35,559	374	31,520	13,616	180
Réunion	61	131	115	161	10	148	3	4,788	32,711	127	15,986	11,510	168
Rodrigues		3	New	3	1			244	434	12	311	219	13

Country	1963 Av. Pubs.	1964 Av. Pubs.	%Inc. over 1963	Peak Pubs. 1964	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Mexico	26,311	27,796	6	32,016	1,878	17,484	1,046	522,342	4,875,328	23,959	2,775,911	1,456,748	23,268
Morocco	135	138	2	159	25	188	6	9,609	52,727	1,157	51,021	19,148	192
Netherlands	12,668	13,426	6	14,171	436	10,212	213	100,398	1,809,791	6,207	1,495,043	646,911	6,693
Neth. Ant. (Curaçao)	185	201	9	220	14	120	4	4,945	38,432	1,129	43,674	15,693	186
Aruba	119	130	9	135	4	112	3	2,239	18,018	633	19,189	6,753	87
Bonaire	23	21	-9*	24	2	18	1	468	4,624	66	3,143	1,846	18
Newfoundland	571	605	6	685	35	658	37	15,546	111,020	1,361	119,299	35,195	397
New Zealand	4,067	4,241	4	4,656	153	4,262	117	61,167	627,682	5,971	704,522	200,447	2,554
Nicaragua	524	573	9	656	53	473	19	12,442	137,273	677	114,785	48,134	676
Nigeria	33,492	35,039	5	38,285	1,919	35,668	680	239,315	8,106,817	6,371	655,458	2,142,764	31,540
Dahomey	868	869		1,011	69	1,212	22	9,649	216,063	257	22,010	58,273	626
Fernando Po	46	69	50	83	1	15		122	15,680	21	241	4,329	103
Northern Rhodesia	28,303	29,768	5	31,680	475	24,217	666	109,166	4,987,967	3,906	242,917	1,499,360	22,636
Burundi		6	New	9	4	10		332	4,453	4	69	1,330	43
Norway	3,738	3,790	1	4,041	117	2,106	128	72,560	497,258	3,022	684,932	204,883	1,892
Pakistan	147	147		170	22	100	4	12,292	47,354	1,668	31,743	16,829	202
Afghanistan	8	7	-13*	8	1	15	1	180	1,498	28	848	570	6
Panama	1,316	1,331	1	1,403	120	1,355	43	26,882	306,531	1,775	225,222	112,431	1,605
Papua	374	384	3	407	18	225	9	6,522	71,228	164	17,956	20,999	311
Manus Island		7	New	7		2	1	27	177		62	104	11
New Britain	60	60		63	4	54	1	1,382	14,421	50	4,733	5,354	51
New Guinea	198	242	22	261	23	332	4	2,961	60,599	90	13,688	26,056	306
Solomon Islands	239	318	33	367	16	725	5	1,080	87,187		102	39,068	327
Paraguay	444	468	5	488	47	354	19	5,717	109,983	654	80,646	36,170	435
Peru	1,673	1,983	19	2,156	198	3,126	58	104,197	538,516	4,562	446,687	177,649	2,451
Philippines	32,049	32,657	2	34,918	2,763	18,373	1,121	325,436	6,572,933	31,540	3,175,626	1,738,331	24,628
Portugal	1,597	2,039	28	2,160	62	1,074	39	18,471	381,777	79	5,231	170,805	2,416
Angola	35	77	120	109	2	6	1	428	15,458		330	13,516	166
Azores	86	89	4	93	6	166	4	741	18,540		2,463	9,140	117
Cape Verde Isl.	4	7	75	7					107		19	46	4
Madeira	39	40	3	46	1	45	1	469	6,237	7	417	2,664	36
São Tomé	8	6	-25*	9				72	946		6	378	10
Puerto Rico	2,453	2,664	9	2,876	141	3,123	60	166,329	498,354	15,158	708,684	179,605	2,888
Tortola	15	16	14	19	2	9	1	425	3,449	55	3,101	1,069	20
Virgin Islands (U.S.)	123	137	11	151	2	65	5	5,136	16,416	658	30,412	6,822	120
Sierra Leone	356	419	18	476	84	1,008	19	18,103	178,925	1,326	90,896	58,279	775
Gambia	7	7		9	2	55	1	1,004	4,842	80	4,147	2,030	24
Guinea	44	48	9	52	15	56	3	1,307	26,816	32	2,475	9,554	90
South Africa	17,688	18,251	3	19,221	1,173	16,518	477	345,951	4,021,444	27,697	1,631,984	1,183,428	17,011
Basutoland	196	184	-6*	199	25	70	8	2,969	55,707	40	4,353	14,224	219
Bechuanaland	205	226	10	248	15	157	5	2,807	50,089	69	5,694	15,055	216
St. Helena	36	37	3	45	3	32	2	282	7,626	15	3,892	2,770	49
South-West Africa	150	142	-5*	154	4	71	4	4,214	20,608	376	20,765	6,735	96
Swaziland	366	426	16	448	27	532	10	4,370	105,614	162	24,692	29,761	423
Southern Rhodesia	10,360	9,994	-4*	10,776	493	15,076	340	90,442	1,985,712	3,035	249,651	580,362	8,748
Spain	2,768	3,252	17	3,502	188	2,082	68	46,834	680,934	29	178,421	334,101	4,495
Andorra	3	4	33	5		3		30	393		200	197	5
Canary Islands	83	111	34	130	8	60	2	1,069	21,459		6,310	9,124	161
Surinam	427	441	3	487	40	339	10	13,698	100,049	858	81,243	33,719	411
Sweden	9,361	9,658	3	10,293	413	11,512	231	191,647	1,468,407	16,468	2,011,913	593,914	5,832
Switzerland	5,436	5,818	7	6,118	132	3,126	120	142,919	780,421	9,180	1,168,064	343,948	4,191
Liechtenstein	7	6	-14*	8	1	2		97	655	6	457	277	3
Taiwan	1,255	1,132	-10*	1,273	97	675	42	18,919	211,256	2,362	92,627	64,838	638
Thailand	312	276	-12*	306	34	237	23	7,400	65,623	1,456	57,119	20,336	261
Cambodia	5	4	-20*	6	3	13	1	1,703	5,560	112	4,745	1,977	16
Laos	13	16	23	18	7	23	1	2,202	12,404	92	5,921	3,711	49
Vietnam	13	14	8	16	6	3	1	6,239	10,669	628	12,977	3,903	43

Trinidad	1,645	1,668	1	1,743	86	1,222	38	25,882	295,990	2,205	224,586	112,316	1,762			
Barbados	651	667	2	690	23	816	20	8,493	95,406	616	63,441	34,556	614			
Bequia	14	16	14	17	3	44		372	7,020	24	2,966	3,109	42			
Carriacou	25	24	−4*	28	3	31	1	164	8,052	17	1,650	2,763	39			
Grenada	146	146		161	14	73	5	1,902	35,244	148	15,523	13,014	171			
St. Lucia	73	76	4	83	10	145	2	1,747	22,784	207	16,229	8,046	130			
St. Vincent	67	74	10	83	6	34	2	675	18,285	54	5,735	6,598	102			
Tobago	52	54	4	62	6	51	2	1,465	15,831	136	11,025	6,504	67			
Uruguay	1,806	1,988	10	2,119	171	1,514	42	39,921	479,417	2,310	305,858	169,367	2,482			
Falkland Islands	3	2	−33*	4	1			40	331	1	53	103	2			
Venezuela	3,150	3,426	9	3,707	161	2,066	63	100,177	665,366	3,906	438,423	242,579	3,723			
183 Countries	858,038	901,022	5.0	970,926	42,569	858,448	19,498	17,312,209	155,427,492	1,551,290	126,596,766	53,344,064	689,776			
†11 Other Countries	98,610	100,848	2.3	104,597	369	59,543	3,985	422,944	7,380,820	146	458,399	2,610,203	51,591			
Grand Total	956,648	1,001,870	4.7	1,075,523	42,938	917,991	23,483	17,735,153	162,808,312	1,551,436	127,055,165	55,954,267	741,367			
												1963	1964			
											Memorial Attendance Worldwide	1,693,752	1,809,476			
											Memorial Partakers Worldwide	12,292	11,953			

†Work Banned and Reports Are Incomplete
*Percentage of Decrease

situation like those persons who lived in Chorazin, Bethsaida and Capernaum. They had an opportunity to hear the truth, but they would not change their course of action. They could have become disciples of Jesus back there, but they missed out on the calling to share in the heavenly kingdom.

15 Today you can become his followers too, true Christians, and share in the preaching of God's kingdom. Read the account in Matthew 11:20-24, and you will see what Jesus said about consequences. There he said that in the resurrection it will be much better for the people of Tyre, Sidon and Sodom, to whom Jesus never preached, than for those persons to whom Jesus did preach in Chorazin, Bethsaida and Capernaum. It was in these cities that Jesus did many of his powerful works, but they did not repent and follow him. Now, when the resurrection takes place for all these people, as it will for the thief who heard Jesus say, "You will be with me in Paradise," what is going to happen? Jesus gave the answer to those of Chorazin and Bethsaida: "It will be more endurable for Tyre and Sidon on Judgment Day than for you." And to those in Capernaum: "It will be more endurable for the land of Sodom on Judgment Day than for you."—Matt. 11:22, 24.

16 It appears from Jesus' statement that those of Tyre, Sidon and Sodom will repent and accept the provisions to gain life more quickly than will the Jews who had seen the powerful works that took place in their cities when Jesus was there with them. What about the people in Christendom and elsewhere today in this twentieth century? What are their prospects?

ACCOMPLISHMENTS IN THE EDUCATION FOR LIFE

17 Never in the history of mankind has such a tremendous witness been given concerning the kingdom of God as in the last twenty years. Jehovah through his Son Christ Jesus declared that "this good news of the kingdom" would be preached, and Jehovah's witnesses feel their responsibility and have gone preaching. Twenty years ago throughout the earth there were only 128,976 persons telling out the good news of the Kingdom in 6,727 congregations located in sixty-two lands. In the service year of 1964 throughout the earth there were on the average each month 1,001,870 who shared in that same proclamation work, and a new peak in

15. What are the words of Jesus in Matthew 11:20-24?
16. What seems evident from Jesus' words at that time?
17, 18. Over a twenty-year period what increase in the Kingdom witness has taken place, and how have Jehovah's witnesses shown loyalty and devotion in their God-ordained work?

Kingdom proclaimers of 1,075,523 was reached. These witnesses of Jehovah were located in 194 different lands. They spent 162,808,312 hours preaching the "good news of the kingdom" from God's Book of truth, the Holy Bible. Further, they made 55,954,267 return visits to the homes of the people and also conducted 741,367 home Bible studies each week.

[18] In order to help the people get better acquainted with the Word of God, Jehovah's witnesses left with those interested 4,553,282 books and 13,181,871 booklets. Additionally, they obtained 1,551,436 subscriptions for the *Watchtower* and *Awake!* magazines and placed a combined total of 127,055,165 individual copies of these magazines. The Society's printeries produced 111,194,768 copies of *The Watchtower* and 104,003,980 copies of *Awake!* during the past year.

COMING IN THE NEXT ISSUE

- Death and Hades to Give Up the Dead.
- A Nation Awaits Liberation.
- Vatican Council Reaffirms "The Reality of Hell."
- Weddings of Worldly Acquaintances.

[19] That people listened to their message is evidenced by this fact: 1,809,476 met on Saturday, March 28, 1964, for the celebration of the Lord's death, the Memorial, in 23,483 congregations throughout the world, though only 11,953 partook of the Memorial emblems, signifying they were a part of the remaining members of Christ's bride here on earth. For the detailed report on what has been going on in different countries of the world, please see pages 22-25.

[20] From this you see thousands upon thousands of persons that withdrew from Babylon the Great. They are fleeing. They do not want to wait until the Judgment Day to make then first their decision on whether they will serve God or not. By delay they could be caught in Babylon's destruction and be destroyed forever with her. So they are hearing the "everlasting good news" and doing something about it. They have taken up the ministry. Just last year there were 68,236 persons baptized, showing that they have dedicated their lives to the doing of Jehovah's will. They want to preach as Jesus preached. Therefore, they repented of their evil ways and turned around. They do not want to be like the people of Chorazin, Bethsaida and Capernaum, whose reforming after their resurrection will be more difficult than that of those coming back from Sodom and Gomorrah. Maybe, because of their stubborn disposition then when Jesus was on the earth nineteen hundred years ago, they will show an even worse disposition when raised from the dead and they will be more resentful of what is taking place. That will not be disturbing to those who want to do good things so as to have their resurrection, when they are brought forth from the memorial tombs, prove to be one of life.

[21] Those grateful that they are alive again will do what they can to help these persons who in former times did not listen to God's Son and those who never knew Jehovah. But the sinner, doing bad things one hundred times, or as long as he pleases, will be permitted to go only to a certain limit, for his sinning will not prolong his days. His days will be like a shadow, and he will disappear in the second death.

[22] There is work to be done today and, by Jehovah's undeserved kindness, Jehovah's witnesses want to do that work of

19. How have many people shown interest in the message of the Bible?
20. (a) What personal changes are those who flee Babylon making? (b) Whom do they not want to be like, and why?
21. How will the sinner conduct his life, and what will be the result to him?
22, 23. What is the wise way to act now in spite of opposition, and why can we answer the question, "Does your worship to God come first?" in the affirmative?

spreading the good news everywhere. Now is the day of salvation. Now is the time to take your stand just as the three Hebrews did when they said to Nebuchadnezzar: "Your gods are not the ones we are serving." (Dan. 3:18) Be like the apostles who walked in the footsteps of Christ Jesus. They were bold and said: "We must obey God as ruler rather than men."—Acts 5:29.

[23] Everyone who hears the everlasting good news should get well acquainted with it and study God's Word and then share in the declaration of it "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) This is not the time to put off your decision as to whom you will worship because of fear of pressure, persecution, opposition, chiding, ridicule, or for any other reason. You must feel strong in Jehovah and be determined to do his will. What is your answer to the question: Does your worship to God come first? If it is Yes, then you will be able to say to the whole world: "Your gods are not the ones we are serving, and the image of gold that you have set up we will not worship." Why so? Because you are not "fearful of those who kill the body but cannot kill the soul," but, rather, you are fearful of "him that can destroy both soul and body in Gehenna."*

*** For a very detailed discussion on the matter of the resurrection there will be five more articles in succession on this very subject in "The Watchtower."**

DO YOU REMEMBER?

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

● By what will a properly trained conscience be guided?

Bible principles.—Pp. 517, 518.

● What is the greatest textbook on prayer, and what may prayer actually be said to be?

The Bible. One-way communication with God.—P. 557.

● Why do many give credence to attacks scientists make on the Bible?

Because they mistakenly think that scientists have scientifically proved the Bible to be unscientific.—P. 584.

● Who are the "men of good will" referred to in Luke 2:14?

Those whom God favors because of their doing his will.—Pp. 629-631.

● What is meant by Jerusalem's being "a burdensome stone to all the peoples"?

That the persecution of God's people, who are visible representatives of the heavenly Jerusalem, will backfire on the persecutors, causing them to be crushed.—Pp. 658, 659.

● May a Christian work in the employ of a false religious organization?

No, for he would be making himself a part of that organization.—P. 703.

● What will it mean to come forth to a resurrection of life?

To gain or be rewarded with everlasting life in the heavens at the time of resurrection in the case of those called to heavenly life, or to be adjudged one who is worthy of eternal life because he practiced good things after his resurrection and through the test at the end of Christ's thousand-year reign in the case of those resurrected on earth.—Pp. 724-726.

● What does it mean to come forth to a resurrection of judgment?

To be judged unworthy of life because of practicing vile things after one's having been resurrected on earth under God's kingdom. —Pp. 729, 730.

● Why did Jesus say that men cannot kill the soul?

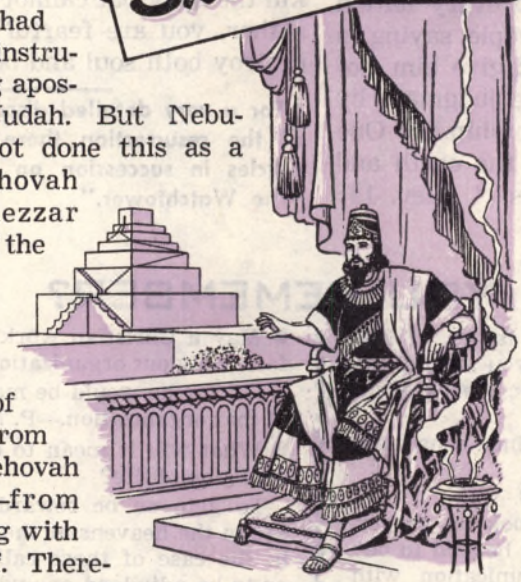
Because they cannot prevent God from raising the soul from the dead.—P. 750.

● How does God destroy a soul in Gehenna?

By not raising it from the dead.—P. 752.

* All references are to *The Watchtower* for 1964.

THE REJOICING of the WICKED IS Short-Lived



WHEN Babylon overthrew God's representative government in 607 B.C.E., Nebuchadnezzar, Babylon's king, had powerful incentive for boasting. He felt that he had highly exalted himself. (Isa. 14:13) It is true that Jehovah had called Nebuchadnezzar his servant. (Jer. 25:9) He had allowed him to have power and had used him as an instrument in destroying apostate, rebellious Judah. But Nebuchadnezzar had not done this as a worshiper of Jehovah God. Nebuchadnezzar was a worshiper of the Babylonian god Marduk and Babylon was the age-old enemy of God. So the rejoicing of Babylon sprang from its hatred for Jehovah and his people—from motives originating with the Devil himself. Therefore, such rejoicing could only be short-lived, as a matter of fact, a mere sixty-eight years. For Jehovah foreknew and decreed in advance the length of time that Babylon would be able to hold up its head in rejoicing over his conquered people.—Lam. 1:21; Jer. 29:10.

It is comforting to see how matters worked out. This article, together with the next several of this series, will show how Jehovah brought Babylon's domination to its early end, reversing the scene of rejoicing.

To assure his people that the rejoicing of their conquerors would be of short duration, God continued to use his prophet Ezekiel. In 593 B.C.E., the twenty-fifth year of Ezekiel's exile in Babylonia, he had a vision of a new temple of Jehovah and of an adjacent city called Jehovah-shammah, meaning "Jehovah Himself Is There." (Ezek. 40:1 to 48:35) So a refreshed hope filled the hearts of those who worshiped Jehovah at the prospects of again worshiping the true God Jehovah at a new temple in Jerusalem, the city where he had placed his name.

Two years after this Ezekiel gave a final prophecy concerning Nebuchadnezzar in his use as a servant of Jehovah. God foretold that he would reward Nebuchadnezzar for the service he had performed as Jehovah's executioner in a twelve-year siege of Tyre, in which he destroyed the land city of Tyre but did not get to take its vast wealth as booty. It was left for Alexander the Great to destroy the island city of Tyre. The reward to Nebuchadnezzar would be the conquest of Egypt with all its wealth for him to plunder. He therefore went on from victory over Tyre to extend the Babylonian Empire over the land of Egypt, in the year 588 B.C.E. However, Babylon now had only forty-nine years left to rejoice.—Ezek. 29:17-20.

BABYLON'S LAST DYNASTY OF SEMITE KINGS

Nebuchadnezzar was now growing old, and eyes began to turn toward a successor for him. By his Median queen Amytis, Nebuchadnezzar had his first son, Evil-merodach. He had two sons-in-law, Neriglissar and Nabonidus. The latter was the husband of Nitocris, Nebuchadnezzar's daughter by his wife of the same name. This marriage produced Belshazzar, who was therefore a grandson of Nebuchadnezzar and a great-grandson of Nabopolassar, the founder of the last dynasty of Semite kings of Babylon.*

Amel-Marduk (Evil-merodach) as the oldest son succeeded Nebuchadnezzar to the throne in 581 B.C.E. He did a kindness to one of the Judean captives, by which kindness he unwittingly carried out Jehovah's purpose. Second Kings 25:27-30 states: "It came about in the thirty-seventh year of the exile of Jehoiachin the king of Judah, in the twelfth month [in 580 B.C.E.], . . . Evil-merodach the king of Babylon, in the year of his becoming king, raised up the head of Jehoiachin the king of Judah out of the house of detention; and he began to speak good things with him, and then put his throne higher than the thrones of the kings that were with him in Babylon. And he took off his prison garments; and he ate bread constantly before him all the days of his life." Jehoiachin (or Jeconiah) had seven sons in Babylonia, including Shealtiel, whose nominal son Zerubbabel became governor of rebuilt Jerusalem, and through whose line of descent Jesus Christ came. —1 Chron. 3:17-19; Hag. 1:1; 2:23; Ezra 5:1, 2; Matt. 1:12.

Evil-merodach reigned two years and was murdered by his brother-in-law Neriglissar, who reigned for four years, which time he spent mainly in building operations. His underage son Labashi-Marduk, a vicious boy, succeeded him, and was assassinated within nine months. Nabonidus, who had served as governor of Babylon and who had been Nebuchadnezzar's favorite son-in-law, took the throne and had a fairly glorious reign until Babylon fell in 539 B.C.E. He devoted his time to literature, art and religion. He is reported to have been the son of a priestess of the moon at Harran (Haran), which fact had endeared him to Nebuchadnezzar. Says *The Encyclopedia Americana,* Volume 2, page 441:

> He was an enthusiastic religionist and antiquarian. He built and rebuilt many temples in the principal cities of his kingdom. Nabonidus' enthusiasm carried him too far, for he attempted to centralize in Babylon the religion of the kingdom. In doing this he alienated the priesthood, and even aroused their active opposition. For throughout the history of Babylonia each city had its own patron deity, to which its temple was dedicated and its people devoted. The images and shrines of these various divinities were collected to Babylon. This act, with others of similar offense to the priests, paved the way for his downfall before a mightier power.

Nabonidus set up a second capital for Babylonia at the oasis of Tema in Arabia. In the third year of his reign he made Belshazzar coregent. While Nabonidus was absent from Babylon and down south in Tema, Belshazzar officiated in Babylon as second ruler of the land. Belshazzar was also very religious, a thing required by the Babylonians of their kings. He reverenced the Babylonian gods greatly, but insulted and blasphemed Jehovah, rejoicing over the supposed victory of his gods in the fact that the Jews were in captivity to Babylon. (Dan. 5:1-4) He built sanctuaries, making offerings of gold and silver

* *Nabonidus and Belshazzar,* by R. P. Dougherty, page 79.

and sacrificial animals. There are six cuneiform texts that have been discovered that run from the fifth year to the thirteenth year of the reign of his father Nabonidus that prove this fact. Belshazzar even paid the Babylonian religious tithe. He was a devotee of the gods.*

BABYLON'S TERM AS WORLD POWER TO BE CUT SHORT

Nabonidus' third year may be the year referred to in Daniel 7:1, which calls Belshazzar "the king of Babylon" and says: "In the first year of Belshazzar the king of Babylon, Daniel himself beheld a dream and visions of his head upon his bed." In his prophetic dream Daniel saw that the Babylonian World Power would not last. The dream pictured the successive world powers as wild beasts. The first beast, a lion that had the wings of an eagle, pictured the Babylonian Empire, with its dynasty of kings from Nebuchadnezzar to Belshazzar. The second beast, which was like a bear that was raised up on one side and was given the command: "Get up, eat much flesh," pictured the Medo-Persian Empire, with its line of rulers from Darius the Mede and Cyrus the Persian down through Darius III the Persian.†

In another vision, described at Daniel, chapter 8, 'in the third year of Belshazzar the king,' Daniel saw a ram from which "there was no one doing any delivering." He was told that this ram stood for the kings of Media and Persia. So by this vision God foretold that the Babylonian World Power, the Third World Power of history, was to fall before the Fourth World Power, the empire of the Medes and Persians.—Dan. 8:3, 4, 20.

Thus the stage was set. For, after Nebuchadnezzar, Babylon had a brief and tempestuous history of rulership that extended only as far as the grandson of Nebuchadnezzar, falling to Medo-Persia in 539 B.C.E. So, although Babylon felt highly exalted over the downfall of Judah, with much rejoicing, yet this rejoicing turned out to be very short-lived, for the One who sets the times and seasons and who "is doing according to his own will among the army of the heavens and the inhabitants of the earth" had decreed a cutting off of Babylon's domination.—Dan. 4:35.

COMFORT FOR MANKIND

Likewise today, when wickedness is rampant in the earth and even the existence of mankind is threatened, and those who stand for the kingdom of God and who proclaim it are persecuted, we can be assured that the rejoicing of such wicked oppressors will have but a very short life. Now, in the day when the greater Babylon's false religious teachings have increased wickedness and violence, God's Word tells us that it is a sure sign that they are about to be cut down. Jesus himself said, in recounting the many world events of our time that seem to be a triumph for wickedness: "This generation will by no means pass away until all these things occur," that is, until wickedness is destroyed and the kingdom of the "Son of man" will exercise full sway over the earth, to the blessing of all humankind. (Matt. 24:30, 34; Ps. 92:7) This is the ruler that Daniel saw in his dream, who was given "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. . . . an indefinitely lasting rulership that will not pass away."—Dan. 7:14.

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* See *Nabonidus and Belshazzar*, chapter VIII, entitled "Belshazzar's Devotion to Babylonian Deities."

† For an explanation see *"Your Will Be Done on Earth,"* published by the Watch Tower Bible and Tract Society.

Fortify Yourselves for the Activity Ahead

TODAY there is much activity among Jehovah's dedicated people, even as the annual report for the service year of 1964 in this issue shows. In many lands this activity is carried on without severe opposition.

But it will not always be that way. We know from Bible prophecies that persecution will increase and that the endurance of every dedicated Christian will be tested to the limit. What would you do if you were separated from your congregation and had to continue alone? or, while preaching underground you heard that a prominent brother had turned traitor, and available evidence indicated that it was so? How long would you go out of your way to make opportunities to exalt Jehovah's name under such conditions? How much and how long you would serve would depend upon how well you had fortified yourself for the activity ahead. As Peter counseled: "Brace up your minds for activity, keep your senses completely."—1 Pet. 1:13.*

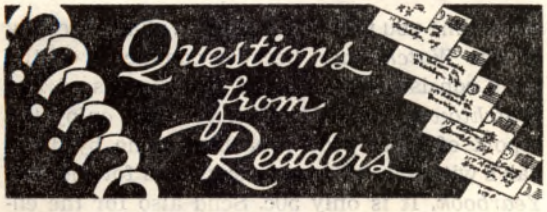
How can we fortify ourselves for the activity ahead? First of all, by looking to Jehovah God and leaning upon him at all times. Also, by looking to Jesus Christ and trying to follow him rather than any imperfect fellow human. Looking to human creatures and following them does not give us God's holy spirit; besides, there is always the danger of their falling away and our falling away with them.—Ps. 91:1-16; 1 Pet. 2:21; 1 Cor. 1:10-13.

Further, to fortify ourselves for future activity we must take advantage of all the spiritual provisions and all the opportunities for service that are available to us now. We must cultivate a keen appreciation for these so that, when adversity makes these more difficult to come by, we will not become easily discouraged but will put forth ever greater and more courageous efforts to enjoy these. In particular will zealous fearless activity now fortify us for the activity ahead. By braving ridicule to offer Bible magazines to people on the street, by continuing from house to house in all kinds of weather, by persistently making return visits, we will strengthen ourselves so as to be able to endure under adversity.

And not to be overlooked is prayer. It is one of the most important aids we have, and we should make frequent use of it. Certainly in the trying times ahead we will be resorting frequently to prayer. To pray effectively then we must learn to pray effectively now. Prayer helps us to overcome uncertainty and fear. It helps to strengthen our view of God's Word and to apply it in our lives.—Phil. 4:6, 7.

In all such ways we can fortify ourselves for the more strenuous activity ahead as well as enjoying many blessings now.

* For details see *The Watchtower*, May 1, 1964.



● Does what is said about dancing, on page 154 of *The Watchtower* of March 1, 1964, imply that dancing is not to be done within the Christian congregation or that it is completely wrong as far as unmarried single persons are concerned?

The Watchtower, on page 154 of its March 1, 1964, issue, did not say that dancing is not to be done within the Christian congregation or that dancing is completely wrong as far as single persons are concerned. However, when it comes to single persons who are minors, their parents are in position to determine whether they, as minors, should do any dancing at all. These young persons should discuss the matter with their parents and then they should follow the advice of their parents. In doing so, they will show how much they respect God's arrangement of things, since obedience to one's parents is a Christian requirement.—Eph. 6:1-3.

In dancing with persons of the opposite sex there is this to remember: It is not fitting for a Christian to dance close with one of the opposite sex to whom he is not married. Single persons in dancing with those of the opposite sex should certainly not dance so close as to develop some type of sensual pleasure from the dancing. That would be grossly improper. Also,

it would be well to consider the possibility that one's partner could be stimulated improperly even though you may feel that it is not close enough for you to develop sensual pleasure from the dancing.

Of course, it would be wrong for a person to dance with someone else's marriage mate in such a way as to become sexually aroused or to cause that to happen to the one with whom you are dancing. But there is something else that must be considered here in addition, and that is the attitude or desire of the husband. If you danced with someone's wife, her husband might not approve, so you must take into consideration his feelings and wishes in this matter of dancing and not feel you have the right to ask a married sister to dance without consulting her husband about it. As the head of his wife, the husband has the right to determine whether she should dance with someone else, just as he has the right to determine this for his minor children.

So while we cannot arbitrarily say that under any and all circumstances it would be wrong for persons who are not married to each other to dance together, quite likely, in the majority of cases, that would be true. Close dancing or any other sexually suggestive dancing by single persons, or such dancing with a person who is someone else's marriage mate is not suitable so far as a Christian is concerned. One who is a Christian should remember that in all things he should act in a way that will honor God. —1 Cor. 10:31.

Of course, it is possible to do group dancing in which single boys and girls are not all paired off to dance with their arms around each other, which group dancing could also be shared by married persons. Such group dancing, properly conducted, can be both enjoyable and wholesome. It would eliminate the difficulty of trying to determine what constitutes dancing too close and what is not dancing too close, especially since not all individuals will see the matter the same way.

Some who are overly concerned about this might do well to ask themselves if they would be so concerned if the custom was for men to dance only with men, and for women to dance only with women. Then there would be no question of sex involved and perhaps the desire for dancing might not be so pronounced, since there would not be any opportunity at all to put one's arms around a member of the opposite sex in the name of dancing.

ANNOUNCEMENTS

FIELD MINISTRY

Spiritually fortified as a result of Bible study, Jehovah's witnesses will be active during January in helping others to acquire spiritual strength. This they will do by discussing with them Bible truths and by offering them a year's subscription for this magazine, *The Watchtower,* along with three Scriptural booklets, on a contribution of $1.

BEGIN EACH DAY REFRESHED

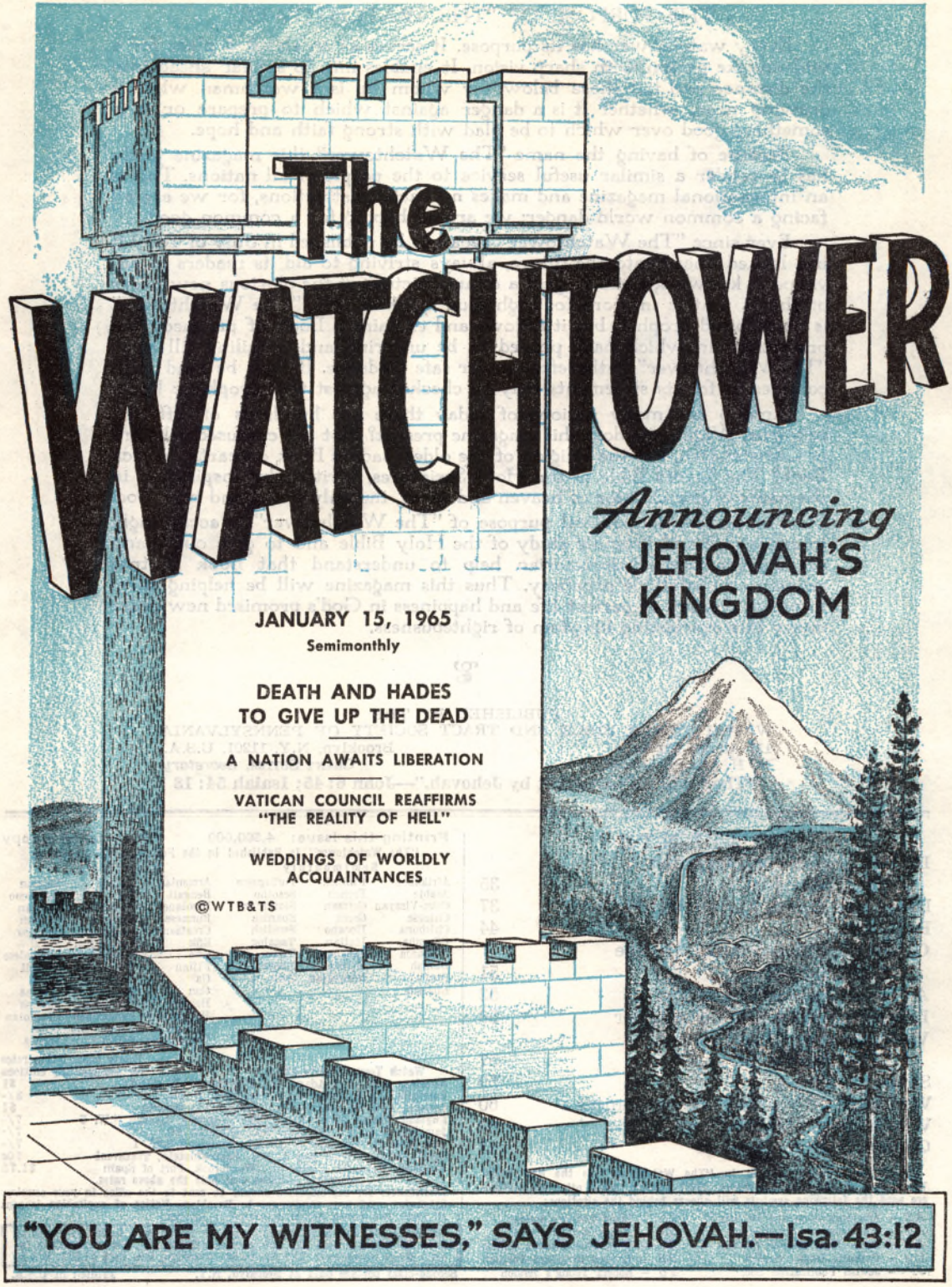
A daily period of thinking on God's Word not only refreshes, but it builds strong faith for the future. You can make the most of ten or fifteen minutes each day by considering the Daily Text and Comments published in the 1965 *Yearbook of Jehovah's Witnesses.* At the same time you will be making a valuable review of *The Watchtower,* because comments on the texts consist of quotations from issues of *The Watchtower* for 1964. Also, you will enjoy the report of worldwide preaching done by Jehovah's witnesses this past year. Send for the 1965 *Yearbook.* It is only 50c. Send also for the encouraging calendar for 1965. It is 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 31: Does Your Worship to God Come First? ¶1-31. Page 4.

February 7: Does Your Worship to God Come First? ¶32-43, and Your Final Decision Being Forced Today. Page 11.

February 14: Worship the God of Resurrection. Page 18.



"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
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
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Printing this issue: 4,500,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Portuguese	Armenian	Ibanag	Russian
Arabic	French	Sesotho	Bengali	Ibo	Samareno
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				Polish	Yoruba

Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI January 15, 1965 Number 2

DO YOU EXPRESS Appreciation FOR KINDNESSES?

KINDNESS is a heartwarming quality. The Creator made us so that we would want to show kindness, which really is a form of love. That this should be so is easy to understand in view of Jesus' words: "There is more happiness in giving than there is in receiving." —Acts 20:35.

Even though this is true, kindness is not often shown. No doubt one reason for it is that kindness is so seldom appreciated. As an old German proverb puts it, "Ingratitude is the world's pay." And an English writer once said, "Brutes leave ingratitude to man." Yes, as a rule this old world is cold, ungrateful, not appreciating kindness.

In fact, the world seems to be getting ever more so. However, this should not surprise us in view of the inspired prophecy: "In the last days critical times hard to deal with will be here. For men will be . . . unthankful." In particular is humankind unthankful to God their Maker. They give little if any thought to the many kindnesses they daily receive from him as the Giver of "every good gift and every perfect present." How far short they come of "giving thanks always for all things"! Not appreciating God's kindnesses to them, many parents are lax about teaching their children to appreciate kindness. As a result, we see a large proportion of the younger generation growing up without feeling any obligation to express appreciation for kindnesses received from their parents and others.—2 Tim. 3: 1, 2; Jas. 1:17; Eph. 5:20.

Quite likely many a kindly disposed person has become discouraged because his expressions of kindness either have not been appreciated or have selfishly been taken advantage of. Especially is this true in the marital relationship, where often the more generous one is expected to keep on giving with little appreciation being expressed on the part of the other. But let such remember Jesus' counsel to 'do good, not hoping for anything back, and you will be sons of the Most High, because he is kind to the unthankful.' Of course, the fact that Jesus counseled us to do good to the unthankful does not justify or excuse those who are unthankful.—Luke 6:35.

As a sincere lover of righteousness you will want to be careful in both respects. On the one hand, you will want to show kindness whenever you have the opportunity to do so and, on the other hand, you will want to express appreciation for kindnesses received. Here also the "golden rule" applies: "Just as you want men to

do to you, do the same way to them." —Luke 6:31.

Perhaps the simplest way to express appreciation for a kindness shown you is to utter or, on occasion, write a few words of thanks. Words of appreciation cost little if anything, and yet what joy they bring to the one receiving them! Why? Because you show that you value the kindness received. The one who did the kindness knows that it was worthwhile showing kindness to you. It might be said that the Creator felt the same way about the kindnesses he showed to Adam and Eve. He wanted some assurance from them that they appreciated these and so he asked of them obedience in just one simple matter: not eating the fruit of a certain tree. By their disobedience they betrayed that they lacked appreciation of God's kindnesses, and so they were no longer permitted to enjoy them.—Gen. 2:17; 3:19.

Yes, a person who neglects to express appreciation betrays a measure of selfishness and raises a question as to his having deserved the kindness. He puts himself in the same class as nine of the ten lepers whom Jesus once cured and of whom only one appreciated the kindness sufficiently to return at once and express thanks. "He fell upon his face at Jesus' feet, thanking him." This caused Jesus to ask: "The ten were cleansed, were they not? Where, then, are the other nine?" They lacked appreciation of kindness.—Luke 17:14-18.

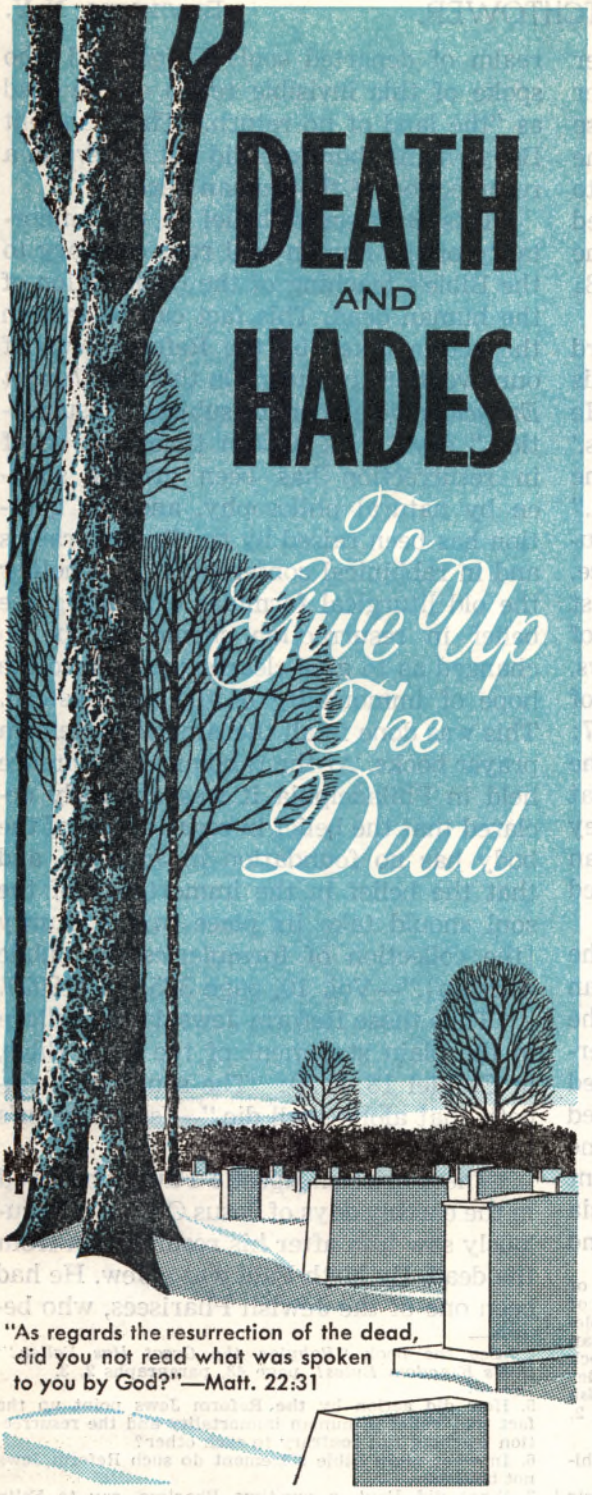
Not that appreciation for kindness is limited to just words. Not at all! Here too the Scriptural counsel is fitting: "Let us love, neither [or only] in word nor with the tongue, but in deed and truth." You can show appreciation for kindnesses received by the very way you accept and make use of the kindnesses extended. A great help in this regard is modesty. —1 John 3:18.

Then again, you can show appreciation for kindnesses received by reciprocating in some way. There are ever so many little ways of being helpful by which you can show appreciation for hospitality received. At times it may mean your offering to help with the expenses, and doing so in sincerity.

Often the kindness consists of the loan of a book, a garden tool or some kitchen utensils. Here you can show appreciation of the kindness in several ways: by being willing to loan something you have that the other may need; also, by taking good care of what you have borrowed and returning it promptly.

However, there are times when appreciation of a kindness dictates your refusing it, as when your friends overextend themselves. Thus the Bible tells that on one occasion King David expressed a longing for water from a certain cistern. Hearing it, three of his friends risked their lives to pass through the lines of the enemy to get him the longed-for water. Did David drink that water? No, he did not, for it had been obtained at too high a price. It would have been as though he were drinking their blood, and so he offered it to Jehovah, pouring it out as a drink offering to Him. For him to have drunk the water not only would have shown a lack of respect for God's law about the sanctity of blood, but would have betrayed an indifference to the lives of his friends, as though a mere drink of water were worth such a risk.—1 Chron. 11:17-19.

The foregoing are but a few of the ways in which you can show appreciation for kindnesses received. By so doing you bring joy to the ones showing kindness and you benefit yourself by not becoming hard and selfish, and that applies to all kindnesses, whether received from God or your fellowman.



"As regards the resurrection of the dead, did you not read what was spoken to you by God?"—Matt. 22:31

THE resurrection of the human dead during the reign of God's kingdom —no ancient sacred book of religion teaches this but the Holy Bible. The Bible is the sacred book that was written, the first part of it mostly in Hebrew and the second part of it in the common Greek of nineteen hundred years ago. However, the first part of it was translated from Hebrew into Greek before ever the second part of the Holy Bible was written in common Greek. The Greek translation of the Hebrew Scriptures has been called the Greek Septuagint and is symbolized by the sign *LXX*, meaning "Seventy." Nineteen centuries ago Greek was an international language, and thus back there a person who knew Greek could read the whole Bible. In our day the Holy Bible has been translated, as a whole or in part, into upward of 1,202 languages, most likely into your own native language. This sacred Book has the greatest circulation of all books and in the most languages. It stands out alone in its teaching of the raising of dead mankind to life in a righteous order of things during the reign of the kingdom of Almighty God.

[2] You, the reader, may see no need for the human dead to be resurrected, because your religion has taught you such a thing as the "immortality of the soul." So, because the departed ones are dead only as to the human body but are alive in some invisible realm as souls or have transmigrated to another earthly body, you see no need for a resurrection. Some readers may therefore scoff at the idea of a resurrection from the dead. That is quite natural. But the Bible teaching of the resurrection of the dead has such a

1. What ancient religious book alone teaches resurrection?
2. Why may some scoff at the idea of a resurrection?

solid basis on which to rest that the better thing to do is to investigate honestly rather than scoff. We do not want to be like those Grecian philosophers who believed in the immortality of the human soul and to whom the Christian apostle Paul preached the resurrection of Jesus Christ from the dead.—Acts 2:31, 32; Matt. 26:38; Isa. 53:12; Ezek. 18:4, 20.

[3] Of those Greeks the historical record says: "Some would say: 'What is it this chatterer would like to tell?' Others: 'He seems to be a publisher of foreign deities.' This was because he was declaring the good news of Jesus and the resurrection." And after the apostle Paul told the Supreme Court of judges in Athens, Greece, that God had raised up his Son Jesus Christ from the dead in order to act as judge of all the inhabited earth, the record says, "well, when they heard of a resurrection of the dead, some began to mock." (Acts 17:18, 31, 32) Those Greeks believed in the immortality of the human soul and that there were therefore no dead. Hence they could not accept the teaching that human souls are dead and need to be resurrected in order to live again.

[4] The ancient Greeks believed that the human dead were living as shades in an underground, unseen place, over which the god named Ha'des ruled as king. Afterward this underground place of departed souls over which he ruled was also called by his name, Ha'des. The name also came to be applied to the grave.* Those ancient Greeks were like the Babylonians of Asia who called the god of their underground realm of departed souls Nergal and who spoke of this invisible realm of the dead as "the land of no return." Those ancient Babylonians therefore did not believe in a resurrection of the human dead.*

[5] This Babylonian belief in the immortality of the human soul runs contrary to the Bible's teaching of the resurrection of the human dead. This fact can be seen in the action taken by the Reform Jews of our twentieth century. On this *The Jewish Encyclopedia,* under the subject "Resurrection," says: "In modern times the belief in resurrection has been greatly shaken by natural philosophy, and the question has been raised by the Reform rabbis and in rabbinical conferences . . . whether the old liturgical formulas expressing the belief in resurrection should not be so changed as to give clear expression to the hope of immortality of the soul instead. This was done in all the American Reform prayer books. At the rabbinical conference held in Philadelphia it was expressly declared that the belief in resurrection of the body has no foundation in Judaism, and that the belief in the immortality of the soul should take its place in the liturgy [the collection of formularies for public worship]."—Vol. 10, page 385, ¶2 (1905).

[6] Thus those Reform Jews do not believe in the plain statement of the Holy Bible, in Ezekiel 18:4, 20: "The soul which sinneth that alone shall die."—Isaac Leeser's translation of 1853.

[7] The Christian apostle Paul, who lived in the earthly days of Jesus Christ, miraculously saw him after his resurrection from the dead. By birth Paul was a Jew. He had been one of the Jewish Pharisees, who be-

* Ha'des corresponded with the Romans' god of the underworld named Pluto. As applied to this god of the dead, the name Ha'des meant "The Invisible-making Deity," from his power to render human mortals invisible after their death.—See M'Clintock and Strong's *Cyclopædia,* Volume 4, page 9, under "Ha'des"; also, Liddell and Scott's *A Greek-English Lexicon,* reprint of 1948, Volume 1, page 21, column 2, under Ἅιδης or Ἀΐδης.

3. Why do we not want to be like those Greek philosophers?
4. How were ancient Greeks like Babylonians in their belief regarding the human dead?

* See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!,* page 43, paragraphs 2, 3.

5. How did action by the Reform Jews point up the fact that belief in human immortality and the resurrection teaching run contrary to each other?
6. In what plain Bible statement do such Reform Jews not believe?
7. What did Paul, a one-time Pharisee, say to Felix about resurrection?

lieved in the resurrection of the dead. When he stood before the Roman judge Felix, who likely believed in Pluto the Roman god of the underworld of dead souls, Paul said, with reference to the Jewish Pharisees: "I believe all the things set forth in the Law [of Moses] and written in the Prophets; and 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. . . . 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: 14-21.

[8] In his writings about the resurrection the apostle Paul told of more than five hundred eyewitnesses, including himself, who saw the resurrected Jesus Christ after he had been put to death publicly on a torture stake and had been buried in a sealed tomb, under guard by soldiers to prevent any theft of the dead body inside. (1 Cor. 15:3-9; Matt. 27:57 to 28:4) In proving that he and his fellow believers were not false witnesses of the resurrection of Jesus Christ, Paul pointed out what Christ's resurrection meant for dead mankind by saying: "Now Christ has been raised up from the dead, the first fruits of those who have fallen asleep in death. For since death is through a man [Adam, the first man], resurrection of the dead is also through a man." (1 Cor. 15:20, 21) The resurrection of Jesus Christ opened up the way for others, namely, dead mankind, to be resurrected.



RESURRECTED JESUS APPEARS TO PAUL

8. (a) How many witnesses were there of Christ's resurrection? (b) What does his resurrection mean for dead mankind?

[9] In the year 33 of our Common Era Jesus Christ courageously faced a martyr's death, because he had confidence that Almighty God his heavenly Father would raise him from the dead on the third day. Thereby God would permit him to return to heaven and present the value of his human sacrifice to God personally. On earth Jesus Christ had much to say about resurrection. Once, when he talked about bringing dead humans to final judgment by means of a resurrection, he said: "Just as the Father has life in himself, so he has granted also to the Son to have life in himself. And he has given him authority to do judging, because Son of man he is. 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: 26-30.*

[10] We can be sure, then, that there will be a resurrection.

A PERSONAL QUESTION

[11] A very personal question, therefore, suggests itself to us. It is this: If, some-

* For a thorough discussion of these words of Jesus Christ, please see the *Watchtower* issue of December 1, 1964, under the titles "Out of the Tombs to a 'Resurrection of Life' " and "Out of the Tombs to a 'Resurrection of Judgment.' "

9, 10. (a) Why could Jesus face a martyr's death courageously? (b) How do Jesus' words make sure there will be a resurrection?

11. What very personal question, therefore, suggests itself?

time in the future, you and I die and get buried in a tomb or grave, will a resurrection, a return to life from the sleep of death, be granted to us according to God's will? If so, how may we know? Who will be resurrected with us? Will any not be resurrected from the dead? This very question has caught the interest of many Jews, even though they hold to only the Hebrew Scriptures, the first part of what we call the Holy Bible.

12 Some religious clergymen of Christendom have attempted to picture what the resurrection day will be like to a person who is still alive on earth at that time. They have imagined some wild and really gruesome things about it, such as widely scattered parts of human corpses whizzing through the air to join the other members to which they belonged in one body at death. The Bible presents no such frightful picture of the resurrection time, not even in the prophet Ezekiel's vision of the valley of dry bones that Almighty God's power brought together and clothed with living flesh again. (Ezek. 37:1-10) Far differently, by means of suitable symbols, the last book of the Bible gives us a picture of the earthly resurrection after the wicked powers in heaven and on earth have been chased away. This hope-inspiring vision enables us to determine who will take part in the earthly resurrection.

13 The vision, as seen by the Christian apostle John, is described in Revelation 20:11-15 in these words: "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 Ha'des gave up those dead in them, and they were judged individually according to their deeds. And death and Ha'des 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."—See also Revelation 21:8.

14 Not all persons dying have died on the dry land and been buried in a grave in the bosom of the earth. (Gen. 1:9, 10) Countless numbers have died at sea in shipwreck and storm and battle and have been buried at sea or their bodies have never been recovered to be given a burial on dry land. (1 Ki. 22:48, 49; 2 Chron. 20:36, 37; Ps. 48:7; Dan. 11:40) Therefore, in describing the day of the resurrection of mankind, Revelation 20:13 says that not only "death and Ha'des gave up those dead in them" but also "the sea gave up those dead in it." We can appreciate that this verse, Revelation 20:13, is a more inclusive statement of the resurrection than that of Jesus when he said: "All those in the memorial tombs will hear his voice and come out, . . . to a resurrection."—John 5:28, 29.

15 One other point to notice is this: Whatever Ha'des is here understood to be, those who are dead in it are not in the same place as those who are dead in the sea, for the dead in the sea are in a watery place. The sea will never cease, in a literal sense, to exist on the earth. That is why Revelation 20:14 says: "Death and Ha'des were hurled into the lake of fire. This means the second death, the lake of fire." If the literal sea were hurled into the "lake of fire" it would put out the lake of fire, and the lake of fire would cease to exist,

12. What kind of picture of resurrection day does the Bible give?
13. In Revelation 20:11-15, what vision was given to John?
14. Why is Revelation 20:13 more inclusive than Jesus' words in John 5:28, 29 regarding resurrection?
15. Why is the "sea" not hurled into the "lake of fire" also?

rather than the sea cease to exist. However, the Bible is definite that the "second death" that is symbolized by the "lake of fire" will never cease to exist. Symbolically, that "lake of fire" will burn forever.

[16] What, then, is this Ha'des that is cast into the symbolic "lake of fire"? What is the condition of those in such Ha'des? One thing is sure, the Ha'des described in the Holy Bible is not the Ha'des imagined by the ancient non-Christian Greeks and described in their mythologies. There was no general resurrection from the mythological Ha'des of the pagan Greeks.

[17] Under the subheading "B. Resurrection in the Greek World," the *Theological Dictionary of the New Testament,* Volume 1, page 369, says: "Apart from transmigration of souls, . . . the Greek speaks of resurrection in a twofold sense. a. Resurrection is impossible. . . . b. Resurrection may take place as an isolated miracle. . . . The raising of an apparently dead girl in Rome by Apollonius of Tyana is recounted . . . , 150,000 denarii being contributed as additional endowment. . . . The idea of a general resurrection at the end of the age is alien to the Greeks. Indeed, it is perhaps attacked on a Phrygian inscription: [*Indeed are the wretched ones all looking to a resurrection?*]. In Acts 17:18 *anástasis* [*resurrection*] seems to be misunderstood by the hearers as a proper name (compare 17:31 and following)."* Of course, the "apparently dead girl" whom Apollonius raised died again.

[18] In its article on "Ha'des" the *Cyclopædia* by M'Clintock and Strong, Volume 4, 1891 edition, makes this admission, on page 9, last paragraph: "To the believing Hebrew alone the sojourn in *sheol* appeared that only of a temporary and intermediate existence. The heathen had no prospect beyond its shadowy realms; its bars for him were eternal: and the idea of a resurrection was utterly strange alike to his religion and his philosophy. But it was in connection with the prospect of a resurrection from the dead that all hope formed itself in the breasts of the true people of God. As this alone could effect the reversion of the evil brought in by sin and really destroy the destroyer, so nothing less was announced in that first promise which gave assurance of the crushing of the tempter."—See Genesis 3:15; Romans 16:20.

[19] Thus in the Bible Ha'des is different from that of the pagan Greeks, in that the Bible repeatedly states that there will be a resurrection from Ha'des of those who are there. It is not such a place as the ancient Babylonians talked of, that is to say, "the land of no return." But where, then, is this Biblical Ha'des, and what is the condition of those in it? Is it a place of "intermediate existence" for the dead? Only if we get the Bible's own answers shall we get the correct answers, the true answers on which our faith may rest unshakably. What does the Bible say?

HA'DES

[20] In the oldest known handwritten copies of the Christian Greek Scriptures the word Ha'des occurs ten times.* Are people alive in the Biblical Ha'des? Honest Bible readers will say that they are lifeless inasmuch as Revelation 20:13 says that those whom "death and Ha'des gave up" were "those dead in them." Certainly the dead in death are not alive. Likewise those dead

* Edited in German by Gerhard Kittel, and translated into English by Geoffrey W. Bromley, edition of 1964. Printed in the Netherlands.

16. Is the Bible Ha'des like that imagined by the Greeks? Why?
17. In what twofold sense did ancient Greeks speak of resurrection?
18. Unlike the heathen, what hope did God's people have?

* In the most ancient Greek manuscripts the word Ha'des is not found in 1 Corinthians 15:55. Instead, the word *thánatos,* meaning "death," is found there.

19. So now does the Bible Ha'des differ from that of the Greeks?
20. What must the condition of those in Ha'des be?

in Ha'des could not be alive either. However, the religionists of Christendom are infected with pagan Greek mythology and they will say: "Not so. The dead in Ha'des are not really dead. Only their body is dead, but their soul is alive because it is immortal. For them death means only that they are separated from God. In other respects, those immortal souls in Ha'des are really alive." But is this argument of the religionists of Christendom right? Is it what the Bible teaches regarding the condition of those who are dead in Ha'des and who will have a resurrection from Ha'des? Search the Bible.

[21] In the Christian Greek Scriptures the first use of the word Ha'des is in Matthew 11:23. There the Lord Jesus Christ says: "And you, Capernaum, will you perhaps be exalted to heaven? Down to Ha'des you will come." (Also in Luke 10:15) For this reason Ha'des cannot be in heaven. The next use of the word Ha'des is in Matthew 16:18, in which Jesus says to his apostle Peter: "Also, I say to you, You are Peter, and on this rock-mass I will build my congregation, and the gates of Ha'des will not overpower it." This saying of Jesus means that the congregation of his followers would die and enter in through the gates into Ha'des. They would thus get to be among those who are dead in Ha'des.

[22] However, why would the "gates of Ha'des" not overpower Jesus' congregation? Why would those "gates" not remain forever closed upon Jesus' followers and thus make Ha'des a "land of no return"? It was because of what Jesus later said to the aged apostle John in the last book of the Holy Bible, in Revelation 1:17, 18. In those verses the resurrected Jesus Christ in heaven said to John: "Do not be fearful. I am the First and the Last, and the living one; and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Ha'des." Since he has the keys of death and of Ha'des, the heavenly Jesus Christ can unlock those "gates of Ha'des" and let his dead congregation out, in this way restoring them to life.

[23] Because of having this in mind, Jesus said that those gates of Ha'des would not overpower his congregation. Rather, Jesus would overpower Ha'des and free his congregation from Ha'des. Jesus made a direct promise of this when he said, in John 6:39, 40: "This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. 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."

[24] It is interesting to note that in the ten cases where Ha'des occurs in the Christian Greek Scriptures the word "death" occurs with it. (Rev. 1:18; 6:8; 20:13, 14) So death, not life, is associated with Ha'des. In this connection, then, we ask the question, When Jesus Christ himself died and was buried in the memorial tomb of his friend, Joseph of Arimathea, that same day, where did Jesus himself go? (Matt. 27:57-61) A person upon whom we can rely to tell us the truth about this is Jesus' own close apostle, Simon Peter. On the festival day of Pentecost at Jerusalem, fifty-one days after the death and burial of Jesus, God's holy spirit was poured down upon Peter and other disciples of Jesus. So under inspiration of God's spirit Peter spoke and quoted Psalm 16:10, 11, saying: "Because you will not leave my soul in

21. (a) Is Ha'des in heaven? (b) Does the Christian congregation go to Ha'des?
22. Why would Ha'des' gates not overpower Jesus' congregation?
23. Jesus promised to overpower Ha'des thus at what time?
24. (a) In the Bible what word is associated with Ha'des? (b) At death where did Jesus go, according to Psalm 16:10, 11?

Ha'des, neither will you allow your loyal one to see corruption. You have made life's ways known to me, you will fill me with good cheer with your face." Those words quoted by Peter were written by King David, who wrote as an inspired prophet of God.

25 Then the apostle Peter, filled with God's spirit, went on to say to the thousands of Jews observing the festival of Pentecost:

26 "Brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. Therefore, because he was a prophet and knew that God had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, 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. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear. 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 and Christ, this Jesus whom you impaled."—Acts 2:27-36.

27 In that speech the inspired Peter plainly says concerning the Lord Jesus Christ that he was not "forsaken in Ha'des," and that in fulfillment of Psalm 16:10 his soul was not left in Ha'des. Thus when the dead Jesus was buried in the memorial tomb his soul went to Ha'des. On the third day Almighty God resurrected him from Ha'des, and then God committed to the resurrected Jesus the "keys of death and of Ha'des," so that Jesus could say, in Revelation 1:18: "I became dead, but, look! I am living forever and ever, and I have the keys of death and of Ha'des." Because of his possessing those keys, he is able to resurrect all those who are dead in Ha'des, including his own congregation.*

28 The apostle Peter, being a Hebrew or Jew, evidently spoke in the Hebrew of that day when he gave his speech on the day of Pentecost. So, when he made his quotation from Psalm sixteen, he quoted directly from the Hebrew text, not from the Greek *Septuagint* translation of the Hebrew text. That being so, Peter did not use the Greek word Ha'des but used the original word in the Hebrew text, namely, Sheol. The fact of the matter is that the word Ha'des is the Greek word used in the *Septuagint Version* in translating the Hebrew word Sheol.† In the inspired Hebrew Scriptures the word Sheol occurs sixty-five times in sixty-three different verses, including Psalm 16:10, which Peter quoted. In the Hebrew this verse reads: "For you will not leave my soul in Sheol. You will not allow your loyal one to see the pit."‡ Consequently, if we find out what and where Sheol is and what the condition is of those in Sheol we shall at the same time find out what and where the Bible Ha'des is and what the condition is of those in Ha'des.

25, 26. On Pentecost what did Peter say regarding David and Jesus?

27. How did Jesus Christ become able to resurrect his congregation from Ha'des?

* For an explanation of Ha'des in Luke 16:23 see the issue of *The Watchtower* under date of February 1, 1965, page 75, paragraph 11 ff.

† In the Greek *Septuagint Version* the word Ha'des occurs seventy-three times.

‡ *NW; AS; Yg; RS; AT;* but *Ro* reads "ha'des" instead of "Sheol."

28. (a) In what language did Peter on Pentecost quote Psalm 16:10? (b) How, then, shall we find out what and where the Bible Ha'des is?

PART TWO

AS ALREADY noted Ha'des or Sheol is not in heaven but is a low place. (Matt. 11:23; Luke 10:15) The patient man Job of ancient times indicates that it is a low place. When he was near death from a terrible disease, Job said: "If I keep waiting, Sheol is my house; in the darkness I shall have to spread out my lounge. To the pit I shall have to call out, 'You are my father!' to the maggot, 'My mother and my sister!' So where, then, is my hope? And my hope—who is it that beholds it? To the bars of Sheol they will go down, when we, all together, must descend to the very dust." (Job 17:13-16) Now, just what is Job describing here? Any honest reader will answer, "The grave!" It is in the dust of the earth. It is a dark place, where the dead body is laid out as on a lounge; it is a pit, and there the maggot is to be found, feeding on the rotting corpse. It has bars, in the sense that those buried in it cannot free themselves. In fact, the Authorized Version Bible of King James of England uses here the words "grave" and "pit" instead of the Hebrew word Sheol.

[2] Having in mind a woodchopper scattering chips and sticks of wood around, the psalmist David said: "As when one is doing cleaving and splitting on the earth, our bones have been scattered at the mouth of Sheol." (Ps. 141:7) Instead of Sheol, the English *Authorized Version* uses the words "the grave," and fittingly so, for bones are scattered at the mouth of the grave before burial.

[3] When speaking about the enemies of God, the prophet Isaiah links death (not life) and Sheol together, saying: "Because you men have said: 'We have concluded a covenant with Death; and with Sheol we have effected a vision; the overflowing flash flood, in case it should pass through, will not come to us . . . '; therefore this is what the Lord Jehovah has said: '. . . your covenant with Death will certainly be dissolved, and that vision of yours with Sheol will not stand. The overflowing flash flood, when it passes through—you must also become for it a trampling place.' " (Isa. 28:15-18) This very language indicates that Sheol is the common grave of dead mankind, for the grave is the place of death.

[4] Isaiah 57:9 also indicates that Sheol is a low place, as low as the grave. After telling how the Jewish kingdom of Judah tried to lure other nations, Gentile nations, into political alliances with her, this prophecy says: "You proceeded to descend toward Melech with oil, and kept making your ointments abundant. And you continued sending your envoys far off, so that you lowered matters to Sheol." In her political dealings with Gentile nations the unfaithful kingdom of Judah stooped so low in God's view that she was bringing upon herself the condemnation of death in the grave, thus ceasing to be an independent nation with a king.

[5] Associating lowness and death with Sheol, Psalm 86:12, 13 says: "I laud you, O Jehovah my God, with all my heart, and I will glorify your name to time indefinite, for your loving-kindness is great toward me, and you have delivered my soul out of Sheol, its lowest place." Associating the burial place, the pit and the loss of strength with Sheol, Psalm 88:2-6 says: "Before

1. How does Job 17:13-16 indicate Sheol is a low place and is the grave?
2. In Psalm 141:7, what remains are associated with Sheol?
3. How does Isaiah 28:15-18 indicate that Sheol is the grave?
4. How is Sheol shown to be a low place also in Isaiah 57:9?
5. (a) How is lowness associated with Sheol in Psalm 86:12, 13? (b) How does Psalm 88:2-6 associate burial, pit and loss of strength with Sheol?

you my prayer will come. Incline your ear to my entreating cry. For my soul has had enough of calamities, and my very life has come in touch even with Sheol. I have been reckoned in among those going down to the pit; I have become like an able-bodied man without strength, set free among the dead themselves, like slain ones lying in the burial place, whom you have remembered no longer and who have been severed from your own helping hand. You have put me in a pit of the lowest depths, in dark places, in a large abyss."

6 Piling up further evidence in the Bible to show that Sheol or Ha'des is the common grave of dead mankind, from which there is to be a resurrection, Psalm 116:3, 7-10 says: "The ropes of death encircled me and the distressing circumstances of Sheol themselves found me. Distress and grief I kept finding. Return to your resting place, O my soul, for Jehovah himself has acted appropriately toward you. For you have rescued my soul from death, my eye from tears, my foot from stumbling. I will walk before Jehovah in the lands of those living. I had faith, for I proceeded to speak. I myself was very much afflicted." In those words, please, note the continual association of Sheol with death, not with immortal life. Once while under affliction as a Christian the apostle Paul quoted from those words of Psalm 116:10 and linked them up with the resurrection of Jesus from the dead, in 2 Corinthians 4:13, 14.

7 Using language similar to the above, the psalmist David felt that he was being pulled down into the grave of death, when he said: "The ropes of Sheol themselves surrounded me; the snares of death confronted me." (2 Sam. 22:6) Referring to the same experience, the psalmist David said, in Psalm 18:4, 5: "The ropes of death encircled me; flash floods of good-for-nothing men also kept terrifying me. The very ropes of Sheol surrounded me; the snares of death confronted me." A violent death stared David in the face; the common grave of dead mankind seemed a certainty for him. But he called to the Almighty God and was spared from death and from Sheol or Ha'des. It was as if he had been resurrected from the dead by the power of Jehovah God.—Ps. 18:8-19.

8 To the prophet Jonah it looked as if the belly of a big sea monster would be his grave, when this tremendous fish swallowed him in the storm at sea and did not vomit him out onto the dry ground till the third day. So the prophet's account of his experience says: "Then Jonah prayed to Jehovah his God from the inward parts of the fish and said: 'Out of my distress I called out to Jehovah, and he proceeded to answer me. Out of the belly of Sheol I cried for help. You heard my voice. To the bottoms of the mountains I went down [inside the fish]. As for the earth, its bars [like those of a grave] were upon me for time indefinite. But out of the pit you proceeded to bring up my life, O Jehovah my God.'" (Jonah 2:1, 2, 6) For three days Jonah was as if dead in the grave or Sheol or Ha'des. The Lord Jesus Christ showed this when he referred to his own death and burial and said: "Just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights."—Matt. 12:40.

9 It was Almighty God, whose name is Jehovah, who miraculously brought up Jonah the prophet out of the belly of the huge fish on the third day. This same God, Jehovah, brought up his faithful prophet

6. How does Psalm 116:3, 7-10 add proof that Sheol is the grave?
7. How do 2 Samuel 22:6 and Psalm 18:4, 5 suggest David's being pulled down into the grave?
8. To what did the prophet Jonah liken his experience in the fish's belly three days?
9. Of what was the deliverance of Jonah from the fish's belly a prophetic picture, and through whom is escape from Sheol possible?

Jesus Christ out of the "heart of the earth" on the third day. Hence the deliverance of Jonah was a prophetic picture of the resurrection of the Son of God from the dead. After his resurrection the "keys of death and of Ha'des" were given to Jesus Christ, that he might be God's Agent in raising all the others who are in Ha'des or Sheol and in the condition of death. No man can, by his own means and arrangements, escape death and Sheol or Ha'des, the grave that is common to dead mankind in the dust of the earth.

10 The psalmist Ethan the Ezrahite painfully realized this fact, when he said to Jehovah God: "Remember of what duration of life I am. Is it all in vain that you have created all the sons of men? What able-bodied man is there alive who will not see death? Can he provide escape for his soul from the hand of Sheol?" (Ps. 89:47, 48) For this reason those dedicated Christians today who will survive the coming battle of Armageddon and enter into a righteous new order on earth with the opportunity of never dying will survive only by means of God's miraculous power of protection and preservation. Likewise, those who die and are buried in Sheol or Ha'des cannot come up out of that place of death and decay by their own power. The deathly diseased prophet Job spoke of this inability of man when he mournfully said: "The eye of him that sees me will not behold me; your eyes will be upon me, but I shall not be. The cloud certainly comes to its end and goes away; so he that is going down to Sheol will not come up." —Job 7:8, 9.

11 Not all the wealth of the richest man on earth today can buy for him an exemption from death and the grave or pay for a resurrection from Sheol or Ha'des, either for himself or for his closest relative. Psalm 49:7-10 tells him that fact, saying: "Not one of them can by any means redeem even a brother, nor give to God a ransom for him; . . . that he should still live forever and not see the pit. For he sees that even the wise ones die, together the stupid one and the unreasoning one perish, and they must leave to others their means of maintenance." Unlike a materialistic rich man, the inspired psalmist trusts in Almighty God Jehovah and says: "However, God himself will redeem my soul from the hand of Sheol, for he will receive me." —Ps. 49:15.

12 When the psalmist David recovered from a sickness that had seemed to mean his certain death and burial, he gratefully directed his praise to his God and said: "O Jehovah my God, I cried to you for help, and you proceeded to heal me. O Jehovah, you have brought up my soul from Sheol itself; you have kept me alive, that I should not go down into the pit." (Ps. 30:2, 3) Not only can this God of David keep a person from going down into death and the grave prematurely but he can also bring up the dead from Sheol or Ha'des by means of a resurrection, just as he did in the case of his own Son Jesus Christ. The mother of the prophet Samuel voiced that same fact when she said: "Jehovah is a Killer and a Preserver of life, a Bringer down to Sheol, and He brings up." (1 Sam. 2:6) Mary, the mother of Jesus, spoke in praise to Jehovah with a similar thought in mind.—Luke 1:46-55.

DEAD OR CONSCIOUSLY ALIVE—WHICH?

13 Thus the Bible evidence is so abundant, plain and simple that no doubt should

10. (a) How do Psalm 89:47, 48 and Job 7:8, 9 indicate man's helplessness in Sheol? (b) So how will survivors of Armageddon escape going into Sheol?
11. (a) Psalm 49:7-10 shows what inability of rich men? (b) Verse 15 shows trust in God for what miracle?
12. (a) In Psalm 30:2, 3 for what did David praise God? (b) To what power of Jehovah God did Hannah refer in 1 Samuel 2:6?
13. In proof of the true meaning, how do numbers of Bible translators render Sheol and Ha'des into English?

exist about it: the Biblical Sheol or Ha'des is the common grave of dead mankind. That is why numbers of Bible translators render these two words into English as "the grave" (not, a grave). The *Authorized Version* or King James Bible Version renders the Hebrew word Sheol as "the grave" thirty-one times and as "the pit" three times, and the Greek word Ha'des as "grave" once (in 1 Corinthians 15:55). But for centuries the religious clergy of Christendom have taught that Ha'des is a place of fiery torment. So now our question is, What is the condition of people who are dead in Sheol or Ha'des? Are they consciously alive as immortals, or are they really dead and out of existence? What does God's own Word, the Holy Bible, not the clergy of Christendom, say in answer to this question?

[14] In answer the words of King Solomon, who specially received wisdom from Jehovah God, are found in Ecclesiastes 9:4-6, 10: "As respects whoever is joined to all the living there exists confidence, because a live dog is better off than a dead lion. For the living [though like dogs] are conscious that they will die; but as for the dead, they [even though like lions] are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten. Also, their love and their hate and their jealousy have already perished, and they have no portion any more to time indefinite in anything that has to be done under the sun. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going."

[15] According to that, those people dead in Sheol must really be dead, not even having an "intermediate existence." Certainly they must be dead and out of existence if they are "conscious of nothing at all," and if their love, hatred and jealousy, which are strong emotions, have "perished" with them, and if they have no wisdom and no knowledge and are not working at something or devising something. Little wonder why those in Sheol are called "dead" and why death, not life, is always associated with Sheol.

[16] In Sheol the dead do not even think about God or talk about him. That was why the God-fearing psalmist David prayed: "Do return, O Jehovah, do rescue my soul; save me for the sake of your loving-kindness. For in death there is no mention of you; in Sheol who will laud you?" (Ps. 6:4, 5) The same thought was expressed by King Hezekiah, when he was spared from dying at thirty-nine years of age. He said to God his Savior: "You yourself have become attached to my soul and kept it from the pit of disintegration. For you have thrown behind your back all my sins. For it is not Sheol that can laud you; death itself cannot praise you. Those going down into the pit cannot look hopefully to your trueness. The living, the living, he is the one that can laud you, just as I can this day." (Isa. 38:17-19) Fifteen years later, when King Hezekiah died and went to Sheol, he was not able to praise Jehovah God and he had no consciousness to be able to hope in his God. However, he died with hope of a resurrection from Sheol.

[17] In the face of this it is foolish for the clergy of Christendom to argue that those in Sheol or Ha'des are still alive as immortals and are dead only in the sense of being separated from God. The psalmist David does not agree with those clergymen, for he says to Jehovah God: "Where can I go from your spirit, and where can I run away

14, 15. According to Ecclesiastes 9:4-6, 10, in what condition are those in Sheol?

16. (a) According to Psalm 6:4, 5, about whom is there no talk or thought in Sheol? (b) According to Isaiah 38:17-19, why did King Hezekiah not want to die at thirty-nine years of age?

17. How do Psalm 139:7, 8 and Proverbs 15:11 prove that the clergy are not correct in teaching that the dead are still alive but only separated from God?

from your face? If I should ascend to heaven, there you would be; and if I should spread out my couch in Sheol, look! you would be there." (Ps. 139:7, 8) Confirming that fact, King David's son Solomon said, in Proverbs 15:11: "Sheol and the place of destruction are in front of Jehovah. How much more so the hearts of the sons of mankind!" Just as Jehovah knows what is in the hearts of men, so he knows who are in Sheol.

18 In illustration of how his spirit or active force can reach to all places, even to Sheol, Jehovah God says, in the prophecy of Amos 9:1, 2: "No one fleeing of them will make good his flight, and no one escaping of them will make his getaway. If they dig down into Sheol, from there my own hand will take them; and if they go up to the heavens, from there I shall bring them down." Here, because of height, the heavens are contrasted with Sheol because of depth. How could men ever dig into Sheol? Only because Sheol is in the earth where men live and dig graves.

19 Those in Sheol or Ha'des are not beyond the knowledge and power of Jehovah. This fact is emphasized by the deathly sick Job, when he spoke of earth's Creator in these words: "Those impotent in death keep trembling beneath the waters and those residing in them. Sheol is naked in front of him, and the place of destruction has no covering [from him]. He is stretching out the north over the empty place, hanging the earth upon nothing." (Job 26:5-7) Thus Sheol has no covering with which to hide its dead from God's eyes, but it lies naked before him. He knows who are there.

20 Away back there in the sixteenth century before our Common Era patient Job knew that those dead in Sheol are really dead; they feel no pain, even as they experience no pleasure, and are not conscious of anything at all. With good reason, then, Job prayed that his painful and shameful sickness might be terminated soon in death and that he might be laid in Sheol, out of sight from the staring eyes of men. Hence he prayed to Jehovah God:

21 "Man also has to lie down and does not get up [by his own power]. Until heaven is no more they will not wake up, nor will they be aroused from their sleep. O that in Sheol you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me! If an able-bodied man dies can he live again? All the days of my compulsory service I shall wait, until my relief comes. You will call, and I myself shall answer you. For the work of your hands you will have a yearning." —Job 14:12-15.

22 Judged by these words, Sheol (Ha'des, *LXX*) was not a "land of no return" to Job. It was not a place in which the dead ones were forgotten, abandoned, by God. Instead, the God of Job remembered those in Sheol, and in his own set time he would call forth those in that common grave of mankind, awakening them from their death state as if awakening them from a natural sleep. For that reason the painfully sick Job was willing for God to take his life then and there, to end his terrible sufferings in the flesh, and to lay him away in death in Sheol. Job felt that God was angry with him. So if God let Job be buried out of sight in Sheol, Job could be kept secret until God's anger had passed away and the time came for God to be favorable to those in Sheol and to resurrect them from death to life under favorable conditions.

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18. What does Amos 9:1, 2 show about the reach of God's spirit?

19. What does Job 26:5-7 show regarding God's knowledge of Sheol?

20, 21. Because of what facts about those in Sheol did Job pray, in Job 14:12-15, for God to hide him there?

22. By his words in Job 14:12-15, how did Job show he did not believe Sheol to be a "land of no return"?

[23] According to the words of Jesus in John 5:28, 29, the dead Job will hear the voice of the Son of God and will respond to the call of Jesus and come forth from the memorial tomb in a resurrection. About nine hundred years after Job's going to Sheol Jehovah God mentioned Job favorably, in the prophecy of Ezekiel 14:14, 20. The Christian disciple James also spoke of Job as being an example of endurance for Christians to imitate.—Jas. 5:11.

[24] Till now we readers of *The Watchtower* have examined only part way into the matter of Sheol or Ha'des. But we are impressed with the fact that the Holy Bible gives an encouraging hope regarding those who are there. All the human dead who are there are really dead, not consciously or subconsciously alive, but out of existence, for Sheol or Ha'des Biblically means the common grave of dead mankind. It is not one grave, not one memorial tomb, but is the common grave of countless millions of human dead whose remains lie in the dust of the ground. It is continually enlarging itself as humans continue to die and be buried. It seems never to get satisfied with the number of its countless dead.

ONLY ONE SHEOL OR HA'DES

[25] The wise king of old observed this fact and wrote: "There are three things that do not get satisfied, four that have not said: 'Enough!' Sheol and a restrained womb, a land that has not been satisfied with water, and fire that has not said: 'Enough!' " (Prov. 30:15, 16) As to how strong Sheol is in its demands upon condemned, dying mankind, the same wise man compares it to love in its insistence on exclusive devotion, saying: "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." (Song of Solomon 8:6) Death demands the lives of condemned mankind, and Sheol demands their bodies.

[26] The soulful desire of the ancient king of Babylon for conquest over more nations and peoples is likened to the desire of Sheol for more victims of death. When Babylon was on the way to becoming the dominant world power and was thus threatening Jerusalem, Jehovah's prophet Habakkuk wrote concerning the reigning dynasty of Babylon: "Indeed, because the wine is dealing treacherously, an able-bodied man is self-assuming; and he will not reach his goal, he who has made his soul spacious just like Sheol, and who is like death and cannot be satisfied. And he keeps gathering to himself all the nations and collecting together to himself all the peoples." (Hab. 2:5) Symbolically speaking, Sheol has a large mouth, to take in many at a time. That is the idea of the prophet Isaiah when he says: "Therefore [because so many die for their lack of knowledge of Jehovah God] Sheol has made its soul spacious and has opened its mouth wide beyond bounds; and what is splendid in [Jerusalem], also her crowd and her uproar and the exultant one, will certainly go down into it [Sheol]."—Isa. 5:14, 15.

[27] Quite properly, because Sheol or Ha'des is the common grave of the human dead in the dust of the ground, the Bible speaks of only one Sheol or Ha'des, whereas it speaks of many graves. The ancient Israelites called attention to the many

23. Whose voice will Job hear in resurrection time, and what favorable mention is made of Job by Ezekiel and James?
24. What has our examination thus far showed about Sheol or Ha'des and the state of those in it?
25. How do Proverbs 30:15, 16 and Song of Solomon 8:6 comment on the dissatisfaction of Sheol or Ha'des?
26. (a) To what did Habakkuk 2:5 liken the soulful desire of the king of ancient Babylon? (b) How does Isaiah 5:14, 15 describe Sheol, and why thus?
27. (a) How do Ha'des and individual burial places compare as to number? (b) Though many such graves may disappear, what about Sheol?

graves when they complained to the prophet Moses: "Is it because there are no burial places at all in Egypt that you have taken us here to die in the wilderness?" (Ex. 14:11) About nine centuries later the prophet Ezekiel said to God's people who were exiled in Babylon and whose hopes seemed to be dead: "This is what the Lord Jehovah has said: 'Here I am opening your burial places, and I will bring you up out of your burial places, O my people, and bring you in upon the soil of Israel. And you will have to know that I am Jehovah when I open your burial places and when I bring you up out of your burial places, O my people.'" (Ezek. 37:12, 13) Yes, countless burial places or graves have been dug. All traces of many of them have disappeared. But there remains the one Sheol or Ha'des, and it keeps on enlarging as humanity continues to die.

[28] However, will greedy Sheol or Ha'des continue to devour human flesh forever? Will it continue to hold its human victims always? Will it continue to triumph over the race of Adam's descendants forever? Will it forever continue to bear witness to the death that mankind has inherited from the sinful Adam, our first human father? The only reliable answers that we could get to such questions would be from man's Creator, Jehovah God. He gives an answer in the prophecy of Hosea 13:14: "From the hand of Sheol I shall redeem them; from death I shall recover them. Where are your stings, O Death? Where is your destructiveness, O Sheol? Compassion itself will be concealed from my eyes."

[29] Some Bible translators put Hosea 13:14 in the form of four questions; for example, *An American Translation:* "Shall I rescue them from the power of Sheol? Shall I redeem them from death? Where are your plagues, O Death? What is your destruction, O Sheol?" After we read the previous verses, the logical answers to the first two questions would be No! God would not redeem or rescue the disobedient Israelites from the hand or power of Sheol; he would not recover them from death. He would show no compassion, no repentance on his part, but would let those disobedient ones die and be grabbed by the greedy hand of Sheol. Hence God would ask where the plagues of death are and where the destructiveness of Sheol is. Let Sheol and death come and plague and destroy the disobedient ones. However, this *American* translation of Hosea 13:14 still leaves open the question, What will God do about them after death has plagued them and after Sheol has destroyed them? Will God let them remain forever within the power of death and Sheol? Or will God resurrect them in his due time?

[30] The inspired Christian apostle Paul answers in favor of a resurrection of the dead ones. At the climax of his marvelous chapter on the resurrection Paul writes: "Then the saying will take place that is written [in Isaiah 25:8]: 'Death is swallowed up forever.' 'Death, where is your victory? Death, where is your sting?' The sting producing death is sin [inherited from Adam], but the power for sin is the Law [given through Moses, with its condemnation of all men as guilty of sin]. But thanks to God, for he gives us the victory through our Lord Jesus Christ!" (1 Cor. 15:54-57) Ah yes, Almighty God can swallow up death forever and nullify its victory! He showed his power to do so by raising up his own Son Jesus Christ from death and Sheol nineteen centuries ago. In

28. What questions arise as to the operation of Sheol or Ha'des, and where do we get the reliable answer?
29. (a) In what form do some Bible translators, like *An American Translation,* render Hosea 13:14? (b) However, what question do such Bible translations leave unanswered?

30, 31. (a) In whose favor does Paul answer the question, in 1 Corinthians 15:54-57? (b) How will the victory come through Jesus Christ, and in what frame of mind does this put us for our further study?

fact, this resurrection of Jesus Christ stands as a sure guarantee that God will resurrect mankind in general by means of Jesus Christ as the reigning King in God's promised kingdom.

[31] So, then, with a most hopeful frame of mind we will pursue this wonderful subject in the further parts of our discussion of the question, Who will be resurrected from the dead?

Graduating Missionaries Receive Fine Counsel

THE afternoon of November 23, 1964, saw the graduating of the 39th class of the Watchtower Bible School of Gilead at the Society's headquarters. Truly fine counsel was given the students by eight speakers, beginning with their four regular instructors.

First came W. Wilkinson, who stressed that you reap what you *S-O-W*, by means of the *S*pirit, the *O*rganization and the *W*ord. (Gal. 6:7) Next came F. Rusk, who drew attention to the need for patience, waiting upon Jehovah for the reward, in the meantime keeping happily active. (Lam. 3:26) Then followed U. Glass, who noted that, having received many assets, the students now had corresponding liabilities, to use in teaching others the things they had received. (Rom. 13:8) The final instructor, E. Dunlap, showed the need, not only to help men get free from false religion, but then to get them established in secure Christian communities.—2 Cor. 10:4, 5.

Reflecting the worldwide interest in the graduation were the seventy wire, radio and airmail messages received, of which a number were then read. Next, M. Larson, factory overseer, showed how the factory principle of the production line applied to the missionary ministry; and then G. Couch, the Bethel home overseer, noted that they were in position to become truly productive, even as is a fruit tree that is given good care.

After these six speakers had each given his five-minute capsule of fine counsel, the vice-president of the Society, F. W. Franz, was heard. He spoke on the fine missionary example set by the apostle Paul and other early Christians. Basing his remarks chiefly on the prophecies Paul quoted in Romans, chapter 15, he urged the graduating ministers: "Give them what you have received here! Make them glad you have come!"

Then, for the next hour, N. H. Knorr, president of the school as well as of the Watch Tower Society, spoke. He impressed upon his listeners the need to get the people to accept them. Why? Because in doing so they would be accepting or receiving Christ, and in receiving Christ they would be receiving God; thus by their ministry people would be coming close to God. (Matt. 10:40) He urged them to push forward with zeal and vigor. "People will receive you because of the spirit you show! You know you are right!"

After noting the great increase that had taken place since Gilead's first class graduated, he revealed that, beginning with 1966, there will be two five-month missionary classes each year instead of one ten-month class. In conclusion Knorr observed that the training the students received will doubtless serve them in teaching those resurrected after Armageddon.

The students had come from 53 lands and were being sent to 57 lands. A letter of appreciation from the students was movingly read by the oldest student, who had been serving Jehovah for some forty-five years. Among other things, the letter stated: "Jehovah has lovingly demonstrated his goodwill toward us through the untiring and ceaseless efforts of all concerned with our training. The instructors have indeed been gifts in men. As patient, loving, understanding teachers, they have surely set a wonderful pattern for our own future activity. . . . The humbleness and loyalty of [all] have made a deep impression. Jehovah's goodwill toward us has been truly great and we thank him with overflowing hearts. . . . We are resolved to extend the benefits to many more."

After an intermission the evening program began. First came the weekly *Watchtower* study. After that, for about three hours the students presented a most interesting and beneficial program consisting, among other things, of native folk music, expressions of appreciation and impressions of the training received, portrayals of foreign missionary activity and Bible characterizations. Following the program all in attendance joined in song, the president of the Society closing the joyful occasion with prayer.

A NATION AWAITS Liberation

WHEN Jehovah sets a time for an event it is futile for anyone to try to thwart or postpone it, or to try to force events to an earlier conclusion. Such a fact faced Israel in captivity in Babylon. God had said through his prophet Jeremiah that they would be captives there for seventy years. So there was no use for them to scheme to overthrow Babylon and effect an earlier release. To the contrary, God told them to go ahead and have families and be satisfied to live in Babylon and wait for his time to deliver them. Even when the seventy years would be up, they must not rise up in revolt to destroy Babylon or even to fight for their own freedom from slavery. God himself was to be their Liberator, and he would use an instrument other than the captive Israelites. —Jer. 29:4-10.

It required forbearance and endurance along with faith. Many of the Israelites enslaved in Babylon had repented of the wrongdoing of their nation. They were sick of the degrading worship of the demons that went on constantly all around them in Babylon. They greatly desired to see God's true worship restored in Jerusalem. But Babylon had the reputation of never releasing its captives, and the Babylonians made mockery of them.—Ps. 137:3, 4; Isa. 14:17.

Since Jehovah God himself was going to be the Liberator, it was up to him to maneuver matters toward the liberation. It is interesting to see how he let the pagan Gentile governments follow their own selfish aims and desires and yet maneuvered them so that they fulfilled his purpose, and that exactly on time.

BABYLON'S WORLD RULE BECOMES ENDANGERED

God showed the prophet Daniel, in a vision, that he would use the Medo-Persian Empire to conquer Babylon, and that Persia would in turn fall to the Macedonian or Grecian Empire. (Dan. 8:2-22) But with Babylon so mighty as to be seemingly invincible, how would God work matters to the point where there was a real danger to Babylon's position?

We must remember that Nebuchadnezzar, as the Chaldean army commander, had shared with the Medes and Scythians in destroying the Assyrian capital, Nineveh, in 633 B.C.E. Two years later the Median king defeated the Assyrian army at Haran (Harran) and took over all of northern Mesopotamia, while the king of Babylon held the lower Mesopotamian valley. The territory of Persia, east of the Persian Gulf, was subject to the Median Empire, but its kings held the province of Elam and occupied its capital at Anshan, or Anzan.* For protection against this rising power, King Nabonidus of Babylon made an alliance with Lydia and Egypt early in his reign.

King Cyrus I, ruler of Anshan, had a son named Cambyses (I), who married Mandane, the daughter of Astyages, the Median king. (Nebuchadnezzar also married a daughter of Astyages.) Cambyses I had a son named Cyrus (II), who succeed-

* Elam was also called Susiana by the classical geographers, from its capital city Susa, or Shushan.

ed his father as king of Anshan. Cyrus II revolted against Astyages and took the capital city of the Medes, Ecbatana, in 550 B.C.E., without a fight, then marched westward to subdue the Median Empire, to the eastern border of the Lydian Empire. He next defeated rich King Croesus of Lydia, thereby extending the Persian Empire to the Aegean Sea and the Hellespont or the Dardanelles, in 546 B.C.E. Danger was now at Babylon's door. If Cyrus conquered Babylon, he would end Semitic domination of the Middle East and set up Aryan or Japhetic domination.

Jehovah's people down in Babylon did not have to see how events turned out to realize that Babylon would be overthrown, for more than 190 years before this, Jehovah's prophet Isaiah, who had accurately foretold the downfall of Jerusalem, had also foretold Babylon's crash before the Medes and Persians. Isaiah set Zion and Babylon in sharp contrast. He had just foretold the deliverance of Jehovah's organization Zion (Isa. 12:6), and then mentions Babylon: "The pronouncement against Babylon that Isaiah the son of Amoz saw in vision." (Isa. 13:1) Micah, a contemporaneous prophet, did likewise, saying: "Be in severe pains and burst forth, O daughter of Zion, . . . And you will have to come as far as to Babylon. There you will be delivered. There Jehovah will buy you back out of the palm of your enemies." (Mic. 4:10) So in Isaiah's pronouncement against Babylon Jehovah God is really the Speaker. He shows that he, not the Jews, will bring liberation from Babylon, and he is the one who signals to Babylon's enemies to come against her.

JEHOVAH CALLS NATIONS AGAINST BABYLON

"Upon a mountain of bare rocks [plain to view from a great distance] raise up a signal [the new world power of the Medes and Persians], you men. Lift up the voice to them [invite Jehovah's executioners, the Medes and Persians and allies from



THE BABYLONIAN AND RIVAL EMPIRES IN JEREMIAH'S DAY (647-607 B.C.)

other nations], wave the hand [beckoning them to the assault upon Babylon's gates], that they may come into the entrances of the nobles [capture the entrances to the walled city and control it]. I myself [Jehovah, even though using worldly commanders] have issued the command to my sanctified ones [as in Israel the Jewish warriors were sanctified, and even pagan nations began a military campaign with religious ceremonies]. I have also called my mighty ones for expressing my anger, my eminently exultant ones [exultant at the grand distinction of overturning Babylon, who made so many nations drink the cup of her anger]."—Isa. 13:2, 3; Joel 3:9.

"Listen!" says the prophet Isaiah, as if hearing the movement of international affairs just prior to 539 B.C.E. "A crowd in the mountains, something like a numerous people! Listen! The uproar of kingdoms, of nations gathered together! Jehovah of armies [whose temple in Jerusalem was destroyed by Babylon] is mustering the army of war. They are coming from the land far away [from far outside the Babylonian Empire], from the extremity of the heavens [from places under the extreme parts of the heavens], Jehovah and the weapons of his denunciation [Cyrus' armies as Jehovah's instrument to enforce his judgment against Babylon], to wreck all the earth [all the land of Babylon as a world power]."—Isa. 13:4, 5.

Isaiah boldly continues: "Howl, you people [Babylonians], for the day of Jehovah is near! [His vengeance for Jerusalem's desolation is near (becoming more evident after Cyrus subdued Lydia)]. As a despoiling from the Almighty it will come. That is why all hands themselves will drop down, and the whole heart itself of mortal man will melt [Cyrus' armies chased the Babylonians into their walled cities, King Nabonidus taking refuge in Borsippa]. And people have become disturbed. Convulsions and birth pains themselves grab hold [as they drink the cup of defeat which they have made the nations swallow]; like a woman that is giving birth they have labor pains. They look at each other in amazement [so quick and unbelievable is their subjugation]. Their [proud] faces are inflamed faces [red with embarrassment]."—Isa. 13:6-8.

"Look! The day of Jehovah itself is coming, cruel [as Babylon had been] both with fury and with burning anger, in order to make the land an object of astonishment, and that it may annihilate the land's sinners out of it [Babylon had sinned against Jehovah's temple]. For the very stars of the heavens and their constellations of Kesil will not flash forth their light [it was to be a dark day, yes, a dark night for Babylon. The blackness of her situation as a world power would be appalling]; the sun will actually grow dark at its going forth, and the moon itself will not cause its light to shine [it was actually in the night of October 5-6, 539 B.C.E., that Babylon fell to her conquerors]. And I shall certainly bring home its own badness upon the productive land [repaying Babylon in kind, as she deserved], and their own error upon the wicked themselves. And I shall actually cause the pride of the presumptuous ones to cease [Babylon presumed against God's sovereignty and exulted over destroying his typical kingdom. She thought she was strong enough to rule the earth forever], and the haughtiness of the tyrants I shall abase [her rulers and military officers had acted haughtily like tyrants toward Jehovah's exiled people]. I shall make mortal man rarer than refined gold, and earthling man rarer than the gold of Ophir [now even one haughty, presumptuous Babylonian tyrant would become hard to find, as rare as refined gold at that time, even rarer than the prized gold of Ophir]. That is why I shall cause

heaven itself to become agitated [the heavens over Babylon, which the demonized imagination of the Babylonians filled with false gods like Merodach (Marduk), would not be able to help those who trusted in them], and the earth will rock out of its place at the fury of Jehovah of armies and at the day of his burning anger [the earth of the Babylonian Empire was moved out of its place as the Third World Power and became merely a province of the Persian Empire]."—Isa. 13:9-13.

A CRUEL DAY FOR BABYLON

While the captive Jews would be merely spectators, waiting for God to deliver them as promised, Isaiah describes how Babylon would be utterly without help: "And it must occur that, like a gazelle chased away and like a flock without anyone to collect them together, they will turn, each one to his own people; and they will flee, each one to his own land [all Babylon's foreign supporters would forsake her and flee, with a view to setting up new relationships with the conquering world power]. Every one that is found [who sticks to Babylon and upholds her domination] will be pierced through, and every one that is caught in the sweep will fall by the sword [it would be a clean sweep of Babylon's hangers-on]; and their very children will be dashed to pieces before their eyes [thus the family lineage and family name would be wiped out]. Their houses will be pillaged [their wealth would go to the conquerors], and their own wives will be raped [not by their own husbands, but by soldiers, their wives would bear children not bearing the family name]."—Isa. 13:14-16; Ps. 137:8, 9.



Persian Archers Under King Darius

God named beforehand the very ones he would use as leaders in overthrowing Babylon: "Here I am arousing against them the Medes* [this would include the Persians (See Isaiah 21:2-9.)], who account silver itself as nothing and who, as respects gold, take no delight in it [the Medes and Persians were not after silver and gold, but conquest, to overthrow Babylon as the Third World Power; so they could not be bought off]. And their bows† will dash even young men to pieces [the Persian bows were made of metal and could dash their young men to pieces]. And the fruitage of the belly they will not pity; for sons their eye will not feel sorry [they would be bent on destroying the enemy, the fruit of Babylonian bellies]."—Isa. 13:17, 18.

* In an article entitled "The Last Days of Babylon," D. J. Wiseman, head of the Department of Western Asiatic Antiquities of the British Museum, describes the discovery of a stone monument, inscribed in Babylonian, which gives King Nabonidus' own account of events during his reign over Babylonia. In this monument, the Harran stele, King Nabonidus of Babylon makes reference to the king of the Medes in the year 546 B.C.E., which was some years before Cyrus the Great had absorbed the Median Empire. Quite properly, then, the prophets Isaiah and Jeremiah refer to Babylon's conquerors as "Medes." Though Daniel's prophecy speaks of the kingdom of Darius the Mede, it does not mean an independent Median kingdom, with its capital at Ecbatana, after Babylon fell. Wiseman's article was published in *Christianity Today*, Volume II, No. 4, November 25, 1957.

† "The chief weapon of the Persians, as of all Iranians, was the bow, which accordingly the king himself holds in his portraits, for example, on the Behistun rock and the coins (darics). In addition to the bow, the Persians carried short lances and short daggers. But it was not by these weapons, nor by hand to hand fighting, that the Persian victories were won. They overwhelmed their enemy under a hail of arrows, and never allowed him to come to close quarters. When the infantry kneeled to shoot, the cavalry swarmed round the hostile squadrons, threw their lines into confusion, and completed their discomfiture by a vigorous pursuit. In a charge the infantry also might employ lance and dagger; but the essential point was that the archers should be mobile and their use of the bow unhampered."—*The Encyclopædia Britannica*, Volume 21, edition of 1911, page 207.

What was to be the result of Jehovah's arousing the bow-bearing Medes against the Babylonians? Jehovah's decree declares: "And Babylon, the decoration of kingdoms, the beauty of the pride of the Chaldeans, must become as when God overthrew Sodom and Gomorrah [utter desolation as by fire and sulphur (Gen. 19:23-25)]. She will never be inhabited, nor will she reside for generation after generation. And there the Arab will not pitch his tent, and no shepherds will let their flocks lie down there [they will fear it like a haunted place]. And there the haunters of waterless regions will certainly lie down, and their houses must be filled with eagle owls. And there the ostriches must reside, and goat-shaped demons themselves will go skipping about there. And jackals must howl in her dwelling towers, and the big snake [not the "Sirrush," the dragon representing Babylon's god Marduk, but a literal snake inhabiting the desolate place] will be in the palaces of exquisite delight. And the season for her is near to come, and her days themselves will not be postponed." —Isa. 13:19-22.

Such desolation would be one of the features of the vengeance of Jehovah God upon that world-dominating center of false religion, enemy of God from its inception in the days of Nimrod. Though centuries would pass after Babylon fell to the Medes and Persians in 539 B.C.E. before this desolation would overtake her, it would come inescapably.

As the time for the end of the seventy-year captivity of the Jews drew near, Babylon's fall drew even nearer, so the Jews who had faith in Jehovah God and who desired to see his true worship established did not worry or try to run ahead of God by causing a revolt and trying to free themselves from Babylon's captivity. Today there is a Greater Babylon* that is nearing its fall and horrifying desolation, but those who read God's Word and have seen the fulfillment of many of his purposes exactly on time know that the Greater Babylon will likewise fall to her complete desolation in the very near future, and that it is not their duty to use any force of arms or fleshly weapons to accomplish it, but that it will be done by Jehovah and his invisible heavenly forces, to his own honor. Babylon the Great will be desolated forever, just as was ancient Babylon, which is now nothing more than a desolate ruin. Then pure worship will fill the earth, and the rule of Jesus Christ, the Greater Cyrus, will mean complete liberation for all who delight in his kingdom. Further discussions of Isaiah's and Jeremiah's prophecies on Babylon will appear in succeeding issues.—Rev. 18:21.

* For a description of Babylon the Great and the modern-day final and complete fulfillment of Isaiah's prophecy, see *"Babylon the Great Has Fallen!" God's Kingdom Rules!* and the articles entitled "It is Nearer than They Think" and "The Day of Jehovah upon This World," on pages 291-299 of *The Watchtower*, October 1, 1949.

LABDANUM—GIFT FIT FOR A RULER

● This was one of the fine products that Jacob told his sons to take as a gift to one who was a ruler in Egypt second only to Pharaoh. (Gen. 43:11) Sometimes mistaken for myrrh, labdanum is an aromatic gum, the product of a beautiful-flowered, bushy little plant known as the rockrose. The shrub's large flowers resemble the wild rose. Labdanum is the gum that exudes from the leaves and stems of the little shrubs. It is soft, dark brown or black and has a delicately scented, fragrant odor and bitter taste. It is used in perfumes and, at one time, was also used extensively in medicine.—Gen. 37:25.

Vatican Council Reaffirms "The Reality of HELL"



HELL is not a popular subject. That is why theologians and clergymen in general ignore it. Thus a leading New York City Protestant preacher noted in his book *Heaven and Hell* that the subject had not been the theme of a sermon in some sixty years in his, one of the city's largest and most fashionable churches.

Apparently because of this reluctance on the part of the clergy to preach about hell as a place of eternal torment, Vatican Council II, in its third session, felt called upon to reaffirm the Roman Catholic belief in the reality of hell as a place of eternal torment. Thus a UPI dispatch reported: "The Ecumenical Council . . . voted in four nearly unanimous ballots to approve a text which calls for everyday awareness of the church's future in heaven. The text, which will be Chapter 7 of a tract on the church, was amended to reaffirm the reality of hell as the place of eternal punishment of sins."—*Democrat and Chronicle,* Rochester, New York, October 20, 1964.

Just a week later the New York *Times* reported that a prelate at the Council had said further on this subject: "Many millions of people fail to understand how God the Father can be expected to damn an individual to hell for all eternity for such a thing as eating meat on Friday, thus putting such an individual in the same category as an adulterous atheist. The mentality responsible for such legislation seems to be more legalistic than genuinely religious and makes the Church a laughing stock." Note, however, that the prelate does not take exception to the teaching of eternal torment, only as to what would merit such punishment.

And just what is the "reality of hell"? While there is some disagreement among Roman Catholic theologians as to the nature of the suffering in hell, they are agreed that it is intense and that it is forever, for an eternity. As to the nature of the suffering, a leading spokesman for the Roman Catholic Church in the United States says: "People in hell are lost completely and hopelessly . . . They must go on living a completely frustrated and miserable life. It would seem almost impossible that anything could be added to the suffering to which the lost are afflicted by reason of the loss of God. It is by far the worst side of the picture of what it means to be a lost soul. . . . Our Lord repeatedly chose the word 'fire' to describe the cause of suffering in hell. The Catholic Church always has seen in His words the expression of a real fire which would affect lost souls and make them feel pain similar to that which we feel now when we are burned by fire. . . . The fire of hell [however] is never extinguished, does not give light and does not destroy." —*What Happens After Death,* Supreme Council, Knights of Columbus.

WHAT DOES THE BIBLE TEACH?

What about all this teaching regarding a literal burning hell in which sinners will be tormented eternally? Does the Bible teach such a doctrine?

No, it does not! In the beginning God warned Adam that, "if ever thou eatest of this [the tree of the knowledge of good and evil] thy doom is death," not eternal torment. And

when man disobeyed, God did not change that law *ex post facto,* after the deed had been done, but said to Adam: "Thou shalt earn thy bread with the sweat of thy brow, until thou goest back into the ground from which thou wast taken; dust thou art, and unto dust shalt thou return." God did not tell Adam he would go to a burning hell, but that he would return to the ground.—Gen. 2:17; 3:19.*

Because Adam had willfully and inexcusably sinned, by which sin he brought death to the entire human race, Adam was returned—to where? Eternal torment? Of course not! But to where he had been before he was created. And where was Adam before he was created? In a state of nonexistence, as the lifeless dust of the ground. So, if he was to be returned to where he was before, where would he be? In a burning hell, consciously suffering indescribable torment? No, but in a state of nonexistence. In other words, Adam was destroyed when he died. This is in keeping with the psalmist's words: "Vigilantly the Lord watches over all that love him, marks down the wicked for destruction." When Adam deliberately sinned he was 'marked down for destruction' by God, and at the end of 930 years of life he died.—Ps. 144: 20 (145:20, *AV*).

Let us reason on the subject. The Bible tells us that life is a gift from God. And it contrasts, not life in heaven with life in hell, but life and the absence of life, death: "I call heaven and earth to witness this day that I have set such a choice before thee, life or death." (Deut. 30:19) Upon being created and given the breath of life, Adam received the gift of life. But by reason of his failing to appreciate it, as shown by his actions, God took it away from him.

It is perfectly just and reasonable for a giver to attach certain conditions to a gift, and the condition God attached to the gift of life was obedience. It was not an unreasonable or unjust condition. Because Adam failed to keep that condition, God took back his gift of life, this resulting in the death of Adam and Eve. As for their offspring, since parents could not transmit to their children what they did not have themselves, these were born with an inheritance of sin leading to death. All this is in keeping with the rule: "Sin offers death, for wages"—not eternal torment; "God offers us eternal life as a free gift, through Christ Jesus our Lord."—Rom. 6:23.

This principle is seen in God's laws to Israel. The severest penalty for any crime was death by stoning, which was comparatively merciful, as one stone on the head was sufficient to render the doomed one unconscious. After death the body might be hung on a tree as a warning, or, in the case of a notorious crime, it was burned. But there was no lasting torment inflicted even upon willful sinners. For lesser crimes there were fines and at times strokes, by a lash or leather strap, not to exceed forty. The very fact that God limited these strokes showed he was not a God who would inflict eternal torment upon anyone. —Deut. 25:3.

It might well be asked, What kind of sin could merit eternal torment? Even human institutions forbid cruel and unusual punishments. Is man more loving and just than God? God's very principle of an eye for an eye and a life for a life would rule out eternal torment. What sin could merit an eternity of torture? Besides, what good would or could it do? To destroy the wicked is to get rid of bad rubbish, it might be said, but what profit is there in their being preserved and tormented forever?—Deut. 32:4; 1 John 4:8.

More than that, the Bible tells us that "God, at the beginning of time, created heaven and earth." If hell is another place,

* All quotations are from the Roman Catholic translation by Msgr. R. A. Knox.

how is it that we do not read of its having been created? And if it was created, when? Before Adam sinned?—Gen. 1:1.

But someone may ask, Do not the Scriptures refer to punishment by fire? Yes, Jesus does in his parables or illustrations and so does the book of Revelation. But let us note that in all such instances highly figurative language is used. For example, in the parable of the rich man and Lazarus, Lazarus is pictured as being taken to Abraham's bosom. Literally? Of course not! Then neither is the fiery torment of the rich man literal. The same is true of Jesus' remark: "If thy eye is an occasion of falling, pluck it out; better for thee to enter blind into the kingdom of God, than to have two eyes when thou art cast into the fire of hell; the worm which eats them there never dies, the fire is never quenched." Even as Jesus did not mean for us literally to pluck out our eyes, so he referred to the "fire of hell" in a symbolic way.—Mark 9:46, 47; Luke 16:19-31.

But why did Jesus use such an illustration? In Mark 9:46, 47 he had reference to the valley called *Gehenna*, the Greek word here rendered "hell." In it the refuse of the city was thrown, and some say that the bodies or mortal remains of criminals not deemed deserving of a decent burial nor entitled to a resurrection were also thrown into that place. So to be cast into fiery Gehenna symbolized to be eternally destroyed, without hope of a resurrection. A parallel expression to that of Jesus is found at Isaiah 66:24, which shows that it is the "mortal remains" that will be "a prey now, to worm undying, to fire unquenchable."

PREMISED ON A FALSE TEACHING

The fact is that the false teaching of eternal torment is premised on another false teaching, namely, that man has an immortal soul. The Bible says: "From the clay of the ground, the Lord God formed man, breathed into his nostrils the breath of life, and made of man a living person," or soul. (Gen. 2:7) So man *is* a soul, and that a soul can die is clear from Ezechiel 18:4, which tells us that "it is the guilty soul that must die." So, since man is a soul, and since, when man dies, the soul dies, there can be no eternal torment for man after death, for it is impossible to torment a dead person.* As we read at Ecclesiastes 9:5: "When death comes, of nothing will they be aware any longer; no reward can they receive." If aware of nothing, they cannot be "completely frustrated and miserable." Further, the Scriptures tell us of a number of persons who have died and who came back from the grave, but none of them told about their experiences, which they certainly would have done had they been conscious after death!

So we can see that, while the Vatican Council may reaffirm its belief in the reality of hell as a place of eternal torment, the doctrine is not taught in the Scriptures. What is more, the teaching is neither reasonable nor just nor loving, all of which the Bible assures us that God is!

* For an extensive discussion of this point see the article "Death and Ha'des to Give Up the Dead," in two parts, in this issue of *The Watchtower*.

Smoking Synod

◆ Reported the New Zealand *Herald* of April 14, 1964: "The president of the 36th general synod of the Anglican Church, the Primate and Archbishop of New Zealand, . . . interrupted the morning session yesterday to allow the assembly to smoke. 'I understand,' he said, 'that some of our weaker brethren cannot go through a full morning's session without a smoke.' The archbishop then lit a cigarette. He was accompanied by a large number of those present."



Weddings of Worldly Acquaintances

OFTEN it happens that Christians are invited to attend and even participate in weddings of worldly relatives and acquaintances that are conducted in buildings dedicated to false religious worship. In this event, what decision will you make? Will you attend, or not? Is it wrong to participate in such a wedding ceremony? How would you determine the matter?

Christians realize that the Bible draws a sharp distinction between true worship and false. They know that God does not approve of religious organizations that do not adhere strictly to the teachings of his Word. Therefore, they do not share in any way in the services of such organizations. Rather, they heed the Scriptural counsel: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? . . . Or what portion does a faithful person have with an unbeliever? . . . 'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.' "—2 Cor. 6:14-17.

However, in regard to a wedding, in most countries it is basically a *civil* ceremony, although often conducted by a clergyman. The clergyman who legalizes the marriage receives his authority to marry people from the State. In view of this, a Christian may reason that there is no direct Scriptural command prohibiting him from attending and participating, regardless of whether the wedding is in the building of a false religious organization or not. This is correct; however, there are other factors that a Christian will want to consider.

RELIGIOUS CONNECTIONS

When a wedding ceremony is conducted in a religious building under the oversight of a clergyman, it is usually very closely linked with that religion's worship. For instance, there may be singing and prayers offered, and in some instances those in attendance may be expected to kneel or perform some other religious acts. In view of what the Bible says, a Christian could not conscientiously join in the prayers offered to a triune god or in any way have a part in the religious exercises of an organization that misrepresents the true God Jehovah and his teachings. What would this situation mean?

It would mean that a Christian, particularly one participating as a member of the bridal party, would find himself very closely associated with what the Bible shows to be false worship. He would be out of place at such a wedding, perhaps conspicuously so. Everyone else may be performing religious exercises in which it would be an act of apostasy for him to share. (John 4:24) The clergyman, the bride and groom and others in attendance may be embarrassed and even angered by what seems to them the Christian's extreme disrespect. Under the emotional pressure of the moment can one be sure that he would not compromise? Would he weaken under such pressure and do something that would mer-

it God's disapproval? Would he be able to determine what actions and movements actually involve false worship so as to avoid them?

A Christian will, therefore, want to consider carefully the advisability of participating in such a function. He certainly does not want to do anything that will endanger his relationship with Jehovah God. So he will have to decide: Is sharing in a wedding under the supervision of a false religious organization in keeping with God's command to "flee from idolatry"? Does it harmonize with the injunction: "'Get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing' "? A mature Christian does not want to see how close he can come to participating in false worship; rather, he wants to keep as far away as possible from any influence or associations that may endanger his relationship with God. —1 Cor. 10:14; 2 Cor. 6:17.

TO PLEASE OTHERS

But a dedicated Christian may reason that accepting an invitation to the wedding of a close worldly acquaintance will help to maintain friendly relations with that person. On the other hand, refusal to attend and participate in the wedding may create hard feelings and make it impossible any longer to talk to that one about the truth of God's Word.

Of course, it is the purpose of Christians to help worldly acquaintances to become free from unbiblical teachings, but will participating in their weddings really serve to that end? Even if you feel that there is no danger that you will compromise, will your steadfastness at the wedding in refusing to have any part in the religious exercises contribute to the pleasantness of the occasion for them and their worldly guests? May not your conduct, rather, mar the occasion for them and cause embarrassment? It would be proper to explain these possibilities to your worldly relative or acquaintance in advance.

Likely an honest, straightforward explanation of your feelings and beliefs will not offend, but, rather, will create respect and a much firmer basis for continued Bible discussions. For example, should a close worldly relative or acquaintance ask you to participate as "maid of honor" or "best man" at his religious wedding, you may tell him how honored you feel that he should want you to be so closely connected with this important moment of his life. But then you might explain in words to this effect:

'Since the Bible draws such a sharp distinction between true religion and false, I have reservations about attending weddings officiated at by clergymen who, as I believe, are not teaching the truths of God's Word. Such clergymen pray to a triune god, and since I can pray only to Jehovah God, I could not participate in the prayers or in any of the religious symbolisms or exercises at your wedding. I do wish you happiness, but I am afraid that my presence might only be a source of embarrassment to you, your minister and others in attendance.'

Such an explanation will show your acquaintance that not only is your religion the most important matter in your life, but you are concerned about his feelings as well. He will probably agree that in the interest of all concerned it would be best that you were not so closely connected with his wedding. At the same time a fine opening is left for further explanation as to the importance of practicing a form of worship that is in harmony with God's Word. One's Bible-trained conscience may allow one to be an observer at such a wedding, but one would have to bear the responsibility for one's actions.—Gal. 6:5.

POSITION OF PARENTS

Dedicated Christian parents want to see their children worship Jehovah, but sometimes youths decide they want to marry worldly acquaintances. Then what? While children are under the jurisdiction of parents, the parents could not consent to their marrying a person who is not dedicated to God. If the boy or girl insists on marrying an unbeliever, he would have to do it when he reaches the legal age, on his own, without the sanction or approval of the parents. Parents dedicated to Jehovah must make it crystal clear that they disapprove of allowing their children to marry those not dedicated to God. The Scriptural principles here are clear: "Do not become unevenly yoked with unbelievers." Marry "only in the Lord."—2 Cor. 6:14; 1 Cor. 7:39.

COMING IN THE NEXT ISSUE

- The Dead Who Are in Line for Resurrection.
- Work Is a Blessing.
- Why Expect God to Listen to Prayer?

At the same time, neither will parents allow their minor children to make the final decision as to participating in or attending the wedding of a worldly acquaintance. Rather, parents will assume their God-given responsibility and make the decision for their children, determining what will be in the best interest of their spiritual welfare.—Eph. 6:1-4; Isa. 38:19.

But should children reach legal age and desire their parents to share in their wedding conducted under the auspices and in the edifice of a false religious organization, what then? Should parents agree to participate? Well, do the parents approve of such a wedding to a worldly acquaintance in a place of false worship? Do the parents approve of that form of worship? If not, does it seem consistent that the parents should actively participate in the wedding, perhaps with the father giving the daughter away? Parents want to be loving and tender with their children, but, at the same time, they do not want to be inconsistent —teaching their children one thing, and then later in life participating in that which they counseled against. This is not the way to elevate true worship in the minds of one's children. As to whether the parents will attend such a wedding as quiet observers, this too they must personally decide.

WORLDLY RECEPTIONS

Another thing that sometimes has to be decided is whether to accept an invitation to the wedding reception of a worldly acquaintance. This affair may be quite divorced from religious ritual, but are the associations upbuilding? Will there be heavy drinking, smoking, sexy dancing and other behavior unbecoming a Christian? If so, is there good reason for a Christian to be there?—1 Cor. 15:33.

At worldly receptions special honor and attention are often given the bride. They toast her, they line up to kiss her, and in some places they even pay to dance with her. Stop and think. Consider, for example, 1 Corinthians 11:3, 8, 9 and Romans 1: 24, 25. Is it in harmony with God's principles thus to highly honor a creature, exalting a woman? What will you do? Join with the crowd, or refrain? Such a worldly atmosphere is certainly not a good one, though the Christian wife of an unbeliever may find that it is not always possible to avoid such surroundings.

If other members of the Christian congregation learn that you have attended a worldly religious wedding and reception, what effect will it have upon them? Is there a possibility that some might be stumbled by what may appear to them as

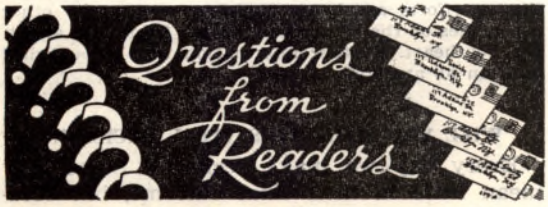
a compromise of faith? Will their respect for you as a servant of God be undermined? This should be considered, for it may well affect your position in the congregation. But the decision is one that you must make.

As long as this old system of things exists, Christians, who are endeavoring to live in harmony with God's Word, will have to make decisions relative to their association with it. It is not always easy to decide what to do, but a prayerful consideration of Jehovah's direction through his Word and organization will help us to make straight paths for our feet.—Ps. 25: 4, 5; Prov. 3:5, 6.

Where Is the Witnessing?

The publication *Lutheran Witness* of March 17, 1964, page 15, says: "Research indicates . . . that it takes 27 years for the average member of our church body to help bring another person to Christ and membership in his Church. . . . During 1962, according to official statistics, 1741 of the 5500 parishes affiliated with the Lutheran Church–Missouri Synod did not gain a single adult by confirmation or confession of faith."

Other churches in Christendom, if they did the necessary research, undoubtedly would come up with a similar or even higher figure than the twenty-seven years required for a member to bring a new person to his church. True Christians, Jesus Christ plainly indicated, would be known by their regular, busy Kingdom witnessing to people of all the nations.—Matt. 24:14.



● Please explain the application of Isaiah 14: 12-14. Does it have any application to Satan the Devil?

Isaiah 14:12-14 reads: "O how you have fallen from heaven, you shining one, son of the dawn! How you have been cut down to the earth, you who were disabling the nations! As for you, you have said in your heart, 'To the heavens I shall go up. Above the stars of God I shall lift up my throne, and I shall sit down upon the mountain of meeting, in the remotest parts of the north. I shall go up above the high places of the clouds; I shall make myself resemble the Most High.' "

The first application of Isaiah 14:12-14 is not to Satan the Devil, but is to the ruling dynasty of Babylonian kings beginning with Nebuchadnezzar and ending with Nabonidus and Belshazzar. This dynasty, referred to in verse 4 as the "king of Babylon," exalted itself highly and shone brightly in the ancient world. Especially so did it desire to be superior to the line of kings that sat on the throne at Jerusalem. In Bible prophecy the kings of the royal line of David were likened to stars; and as these sat on the throne at Jerusalem called "Jehovah's throne," they had a brilliance, a royal glory. So, by desiring to make the Israelite kings mere vassals and by finally dethroning them and thus setting himself up above these royal "stars of God," Babylon's king was saying in his heart that his ambition was to go up to the heavens of Jehovah, lift his pagan throne up above the symbolic "stars of God" and seat himself on the northerly mountain where Israelites met with their God. In this way Babylon's king would appear to put himself up above the God of Israel, whom he thus defied, challenged. When Nebuchadnezzar dethroned the "stars of God" at Jerusalem and overturned "Jehovah's throne," he may have appeared to himself and to the pagan world to have lifted himself heaven-high. (Compare Matthew 11:23.) So it was the "king of Bab-

ylon" who, by what he did to Zion or Jerusalem, had become the "shining one, son of the dawn." But as ancient Babylon's fall in 539 B.C.E. this ruling dynasty of Babylonian kings was dethroned, cut down. So rightly could Isaiah say of them: "How you have been cut down to the earth!"

However, the second application of Isaiah 14:12-14 is to Satan the Devil as the king of modern Babylon the Great, that world empire of false religion. Satan the Devil planned to exalt his throne above even the throne being given to God's Son, Jesus Christ, in 1914. But in the conflict fought in the heavens from 1914 to 1918 the enthroned King Jesus Christ cast Satan out of the heavens down to the vicinity of the earth, debasing him. So of him Isaiah could prophetically state: "How you have been cut down to the earth!" Babylon the Great also had suffered a fall. This was proved by the fact that in 1919 the captive remnant of spiritual Israel was set free, no longer in bondage to religious Babylon the Great and her king, Satan the Devil.

So while the first application of Isaiah 14:12-14 was to the literal, visible king of ancient Babylon, the modern-day application is to the invisible king of modern Babylon the Great, Satan the Devil, as symbolized by the ancient king of Babylon.

ANNOUNCEMENTS

FIELD MINISTRY

Spiritually fortified as a result of Bible study, Jehovah's witnesses will be active during January in helping others to acquire spiritual strength. This they will do by discussing with them Bible truths and by offering them a year's subscription for this magazine, *The Watchtower*, along with three Scriptural booklets, on a contribution of $1.

1965 ASSEMBLIES

You will be glad to know that arrangements are being made by the Watch Tower Bible and Tract Society to hold assemblies this year on the dates shown below and at the locations listed. The programs will vary from four to six days in length. Be sure to include at least one of these assemblies in your vacation plans.

Canada

July 1-4: Victoria, B.C. **July 8-11:** Vernon, B.C. **July 15-18:** Regina, Sask.; Sudbury, Ont. **July 22-25:** Peterborough, Ont. **July 29—August 1:** Brandon, Man. **August 5-8:** Kitchener, Ont. **August 12-15:** Quebec, Que. (French). **August 19-22:** Calgary, Alta.; Saint John, N.B. **August 26-29:** London, Ont.; Sydney, N.S.

Europe

June 9-13: Dublin, Eire; Edinburgh, Scotland. **June 17-20:** Oslo, Norway. **June 23-27:** Helsinki, Finland. **June 30—July 4:** Rotterdam, Netherlands. **July 7-11:** Charleroi, Belgium; Luxembourg, Luxembourg. **July 14-18:** Basel, Switzerland; Vienna, Austria. **July 21-25:** Berlin, Germany.

United States

July 15-18: Albuquerque, N. M. (tentative). **July 29—August 1:** Memphis, Tenn. **August 12-15:** Buffalo, N.Y.; Minneapolis, Minn. (tentative); Nashville, Tenn.; St. Petersburg, Fla. (tentative). **August 24-29:** New York, N.Y. In addition to these listed for the United States, efforts are being made to arrange for other assemblies on the West Coast, in the Southwest and in the Southeast. Further information will be published as soon as available.

WILL YOU MAKE THIS VITAL DECISION?

Every day we make decisions. Some may mean little in their final outcome, but occasionally we are called upon to decide something that may change the course of our entire lives. A decision you can make now that may bring you eternal benefits is to read every issue of this magazine you now hold. *The Watchtower* is printed to aid you and all other honest-hearted persons to find and to keep God's goodwill and the everlasting peace that goes with it. Send today; enjoy its rich benefits for life. One year, $1. Send now and receive free the booklets *When God Speaks Peace to All Nations, Healing of the Nations Has Drawn Near* and *When All Nations Unite Under God's Kingdom.*

"WATCHTOWER" STUDIES FOR THE WEEKS

February 21: Death and Hades to Give Up the Dead. Page 37.

February 28: Part Two. Page 44.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

FEBRUARY 1, 1965
Semimonthly

THE DEAD WHO ARE IN LINE FOR RESURRECTION

WHY EXPECT GOD TO LISTEN TO PRAYER?

A BIBLE THEME WE MUST LEARN

SERVING AS A SOLDIER OF CHRIST

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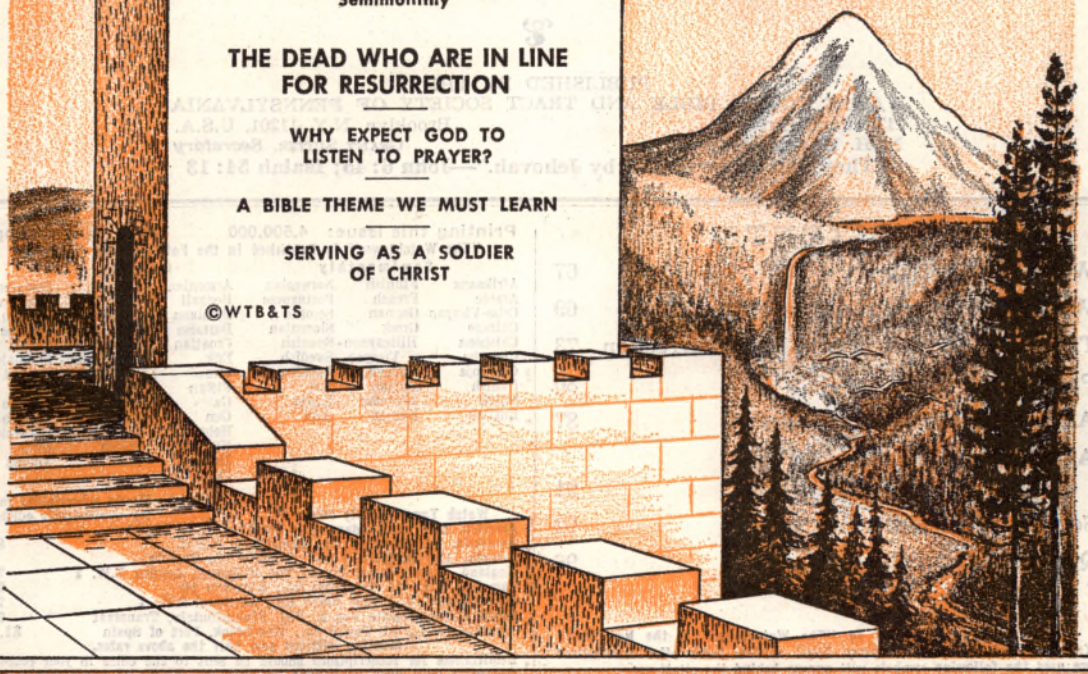

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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	*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

Printing this issue: 4,500,000 **Five cents a copy**

"The Watchtower" Is Published In the Following 68 Languages

Semimonthly

Afrikaans	Finnish	Norwegian	
Arabic	French	Portuguese	
Cebu-Visayan	German	Sesotho	
Chinese	Greek	Slovenian	
Chishona	Hiligaynon-Visayan	Spanish	
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Ibanag		Yoruba
Ibo		

Watch Tower Society offices	**Yearly subscription rates for semimonthly editions**
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	**$1**
Australia, 11 Beresford Rd., Strathfield, N.S.W.	**8/-**
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	**$1**
England, Watch Tower House, The Ridgeway, London N.W. 7	**7/-**
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	**7/-**
New Zealand, 621 New North Rd., Auckland S.W. 1	**7/-**
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	**70c**
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	**$1.75**

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI February 1, 1965 Number 3

WORK is a Blessing



WORK a blessing? Yes, rightly viewed and unless conditions are too burdensome, work is a blessing. And that is true for more than one reason, even as the Scriptures and the facts show.

The Bible tells us that God and Jesus Christ are workers and that they are happy. And concerning the blessing of work, a wise king of old, Solomon, once said: "Look! The best thing that I myself have seen, which is pretty, is that one should eat and drink and see good for all his hard work with which he works hard under the sun . . . and to rejoice in his hard work." "It is the gift of God."—Eccl. 5:18, 19; 3:13.

For one thing, work is a blessing because by means of it we can honestly supply our needs. More than that, there is more satisfaction in having earned something than in having received it as a gift. There is no question but what the unemployed man who is sincerely looking for work appreciates that work is a blessing. However, if one has the opportunity to work but does not want to, the Bible rule is "neither let him eat."—2 Thess. 3:10.

The blessing of work is not limited to its supplying us with what we need in a material way —food, clothing, shelter, recreation, and so forth. We need work for our own well-being, both of body and mind. The Creator endowed us with the capacity for work, both physical and mental, and for true satisfaction and contentment we must make use of the gifts with which we have been endowed. That is why a man who earns his bread primarily by his thinking ability rather than by the use of his muscles finds that for sound health he needs to have some physical exertion.

Well has it been observed: "Working is as much a necessity to a man as eating and sleeping." It is, in fact, the best justification for eating and sleeping. As much as we enjoy a weekend or sabbath of rest or a much-needed vacation, we could not enjoy resting indefinitely. Oh, you might think, If only I did not need to go to work Monday morning! Or, If only I had as many weeks of vacation as I could wish! All well and good for a few days or weeks, but before long you would simply long to do something useful.

We cannot escape it. We need the joy and satisfaction that come from doing good

and useful work. In this we are but imaging our Creator, for his Word tells us that, upon the completion of creation: "God saw everything he had made and, look! it was very good." True, not everyone can have the work he would most like to do. It may be that such work is not in demand, or does not pay sufficiently; or one may not have the necessary qualifications, such as the second violinist who would like to be conducting the orchestra.—Gen. 1:31.

But each one can take an interest, and should, in the work he finds it necessary to do to earn a livelihood for himself and those dependent upon him. Most important is that your work be honest and need doing. View it as presenting a challenge to you to keep doing ever better work or to do it ever more efficiently, and that whether you are a professional man or a laborer, an office worker or a housekeeper. Experience the joy and satisfaction that come from doing a good job, be it typing a business letter or repairing a piece of machinery, cooking a meal or cleaning rooms.

Because so many fail to appreciate the blessing that work can bring when viewed in this manner, today more and more the emphasis is solely on the wages or salary received, the fringe benefits and the limited hours. This does not make for happiness but, rather, is self-defeating. How so? Because the more they get the more they want, as can be seen from the ever higher demands of many unions; and the fewer hours spent the fewer they want to work, as can be seen from the current agitation in the United States Congress for a thirty-two-hour week.

The truth of the foregoing is borne out by many persons engaged in creative work, such as artists and writers. It is also proved true by many professional persons, such as educators and general practitioners, who could turn to some other activity for more pay but who remain in their profession because of the rewards that cannot be measured in dollars and cents.

Serving to highlight this principle is the policy of the publishers of one of the leading magazines in the United States. According to a former staff writer, it is against their policy to discharge a writer once they have hired him. Instead, if his work is not good enough, they put him to work on some mammoth project that they never intend to use, and eventually the writer quits out of sheer frustration and feeling of uselessness. Just receiving the pay check was not enough; the writer also needed the inner sense of satisfaction of producing something worth while.

But nowhere is it more true that work is a blessing than in the work of the man of God, the Christian ministry, for does not the principle also apply here that "there is more happiness in giving than there is in receiving"? Surely! And as Jesus also said: "My food is for me to do the work of him that sent me." While many observers shrink from the thought of going from house to house or standing on street corners preaching the good news of God's kingdom, those who wholeheartedly engage in it find a blessing in it that cannot be compared with anything else.—Acts 20:35; John 4:34.

So, since work needs to be done and you need to work to supply your needs as well as for your own well-being, take an interest in your work, get joy and satisfaction out of doing good work. Then you will agree that work is a blessing, even as the Creator arranged for it to be!

COMING IN THE NEXT ISSUE

- For Whom There Are Resurrection Hopes.
- A Universal Court Case.
- Does Jehovah Require Too Much?
- Finding Answers to Your Bible Questions.
- Do Not Be Anxious.

WHY EXPECT GOD TO *Listen to Prayer?*

PRAYER, without doubt, is the most common of all religious practices. The religious man, whether an Australian aborigine or a modern scientist, makes use of prayer. Hindu and African voodoo worshipers, Moslems and Jews, Catholics and Protestants, as well as the Christian witnesses of Jehovah, all pray. Indicative of the interest in the subject is the fact that in the library of a well-known New York City theological seminary there are 1,200 books on the subject.

Especially in times of emergency do people start to pray. As one Sunday-morning animated religious cartoon character on television put it: "I was so frightened I even started to pray!" Typical was the reaction of the wife of the commander of the United States atom-powered submarine, the Thresher. Upon hearing that the Navy had been out of touch with that submarine for eight hours, she said: "Then we had better start praying." No wonder General Eisenhower once observed, "There are no atheists in fox holes."



Yes, man, especially in his extremity, instinctively turns to some power greater than he is, to God, for help. But when we consider how great the God of the universe is, the Creator of the infinite expanse with its numberless heavenly bodies, we may well wonder why he would be interested in puny man, a tiny speck on a tiny speck. That is, in fact, the attitude of the deist, who, while acknowledging the existence of God as the Creator, denies that God gave man any revelation of himself and that he is at all interested in man's lot. According to the deist, God is "an absentee-God, who, once and for all having wound up the world-machine, has left it to run its own course and to work out its own self-evolution."

But the Creator did not leave man without a guide. Why should he discriminate against his highest earthly creation? He endowed all the lower animals with infallible instincts to guide them, did he not? Certainly, then, he would also provide an infallible guide for man, and that he did in his Word, the Bible. The very fact that man has the qualities of love, wisdom and justice argues that God would have the same, and, having the same, he would not create man with an inquiring and reasoning mind and then not satisfy that mind with the answers that it needed for its own contentment and happiness. Man does not need to know the length of a light-year to be happy, but he does need to know his purpose of existence, where he came from and what his destiny is. And only a revelation can give him this information, which the Bible does.

The Bible also gives us a number of reasons why we may expect God to listen to prayer. And let it not be overlooked that

prayer not only includes petitions, supplications and requests, but also praise and thanksgiving.

GOD COMMANDS US TO PRAY

First of all, we may expect God to listen to prayer because he himself commands that his people pray to him, and his Word gives many examples of faithful servants of God praying; so much so that the Bible may well be said to be The Book of Prayer. Thus the psalmist commands: "Pray for the peace of Jerusalem!" And Jesus told his apostles: "Pray continually, that you may not enter into temptation." The apostle Paul repeatedly urged those to whom he wrote to pray and to continue in prayer: "Persevere in prayer." "Pray incessantly." And the disciple James, a half brother of Jesus, wrote: "Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work, has much force."—Ps. 122:6, *RS;* Matt. 26:41; Rom. 12:12; 1 Thess. 5:17; Jas. 5:16.

As for examples of prayer, we find these in the Bible from the first book to the last. Abel's sacrificial offering might be said to have been a prayer acted out, and it most likely was accompanied by a verbal petition. And the apostle John closes the book of Revelation with two brief prayers. And what a man of prayer David was! Of his more than seventy psalms, nearly all are either prayers or contain prayers in the form of praise directed to God, thanksgiving and/or petition.

Prayer occupied a prominent place in the life of Jesus Christ, the Son of God. Repeatedly we read of his praying, when he was baptized, when he fed the multitudes, just before he chose the twelve apostles, at which time he continued all night in prayer, as well as of his going off by himself time and again to meditate and pray. Especially do we note his praying on the last day that he was on earth as a man: at the institution of the memorial of his death, then afterward the prayer recorded at John 17, three times in the garden of Gethsemane and twice on the torture stake.

Then there is the example of the apostle Paul. He touches on the subject of prayer some seventy-five times in his letters. How important he considered praying can be seen by his urging Christians to pray right after he had told them to put on the whole armor of God: "With every form of prayer and supplication you carry on prayer on every occasion . . . and with supplication in behalf of all the holy ones, also for me, that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news, . . . that I may speak in connection with it with boldness as I ought to speak." Did King David, Jesus Christ and the apostle Paul expect God to listen to prayer? —Eph. 6:18-20.

FOR THE SAKE OF HIS NAME

The fact that God commands us to pray and fills his Word, the Bible, with examples of his servants praying should suffice to show that they can expect God to listen to prayers. But, it may be asked, Why? Why should this great Eternal One, the Most High and Universal Sovereign, listen to the prayers of his servants? One overriding or compelling reason is that the reputation of his name is involved. Thus Moses repeatedly pleaded with God successfully on the basis of God's name and fame being involved: "Why, O Jehovah, should your anger blaze against your people . . . ? Why should the Egyptians say, 'With evil intent he brought them out in order to kill them'?" "Were you to put this people to death as one man, then the

nations who have heard of your fame would certainly say this, 'Because of Jehovah's not being able to bring this people into the land about which he swore to them he proceeded to slaughter them in the wilderness.' "—Ex. 32:11, 12; Num. 14:15, 16.

Thus also Jehovah listened to Joshua when, after the defeat at Ai, he prayed: "Excuse me, O Jehovah, but what can I say after Israel has turned his back before his enemies? And the Canaanites and all the inhabitants of the land will hear of it, and they will certainly surround us and cut our name off from the earth; and what will you do for your great name?" The same was true of the prayer that Hezekiah, faithful king of the two-tribe kingdom of Judah, offered when confronted with the taunts of the sneering king of Assyria, Sennacherib: "And now, O Jehovah our God, save us, please, out of his hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone."—Josh. 7:8, 9; 2 Ki. 19:19.

Then again, at Psalm 79:9, we read the prayer: "Help us, O God of our salvation, for the sake of the glory of your name." And so did Daniel pray, as recorded at Daniel 9:19: "O Jehovah, do hear. . . . Do not delay, for your own sake, O my God, for your own name has been called upon your city and upon your people." Many more examples could be given, but these should be sufficient to show that Jehovah God can be expected to listen to prayer, particularly when it is related to the vindication of his name.

BECAUSE OF HAVING KEPT INTEGRITY

Another reason why God's servants can expect God to listen to their prayers is his love of righteousness: "Jehovah is righteous; he does love righteous acts." Because of this we read: "Jehovah is far away from the wicked ones, but the prayer of the righteous ones he hears." Those who follow an upright course can come to God on the basis of their having kept integrity with God.—Ps. 11:7; Prov. 15:29.

Thus Job made an eloquent plea to God on the basis of his having followed a righteous course. (Chapters 29-31) Likewise King David, in praying for God's blessing at the time of gathering materials for the building of the temple, said: "I well know, O my God, that you are an examiner of the heart, and that it is in rectitude that you take pleasure. I, for my part, in the uprightness of my heart have voluntarily offered all these things."—1 Chron. 29:17.

In the same vein we find Nehemiah praying: "Do remember me, O my God, concerning this, and do not wipe out my acts of loving-kindness that I have performed in connection with the house of my God and the guardianship of it." The writer of the letter to the Hebrews, doubtless the apostle Paul, likewise shows the connection between purposeful prayer and right conduct: "Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things." In fact, this very same principle is implied in the model prayer Jesus gave his disciples: "Forgive us our debts, as we also have forgiven our debtors." Yes, because of Jehovah's love for righteousness all who are lovers of God's righteousness and seek to practice it can expect God to listen to their prayers.—Neh. 13:14; Heb. 13:18; Matt. 6:12.

PRAYING ON THE BASIS OF INHERITED SIN

One of the basic requests imperfect creatures can make in their prayers is that God may forgive them their sins. As the apostle John expresses it: "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

When it comes to praying for God's mercy and forgiveness of sin, God's servants can use the fact of their inherited sin and imperfection. Thus David pleaded with Jehovah to forgive his sin against Uriah: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." King Solomon took note of the same thing in his prayer at the dedication of the temple of Jehovah: "In case they sin against you (for there is no man that does not sin), and you have to be incensed at them and abandon them to the enemy, . . . and they indeed come to their senses . . . and they actually return and make request to you for favor . . . you must forgive your people who had sinned against you."—Ps. 51:5; 1 Ki. 8:46-50.

In fact, Jehovah himself tells that he takes man's inherited imperfection into consideration in dealing with him: "Never again shall I call down evil upon the ground on man's account, because the inclination of the heart of man is bad from his youth up; and never again shall I deal every living thing a blow just as I have done." God's servants, therefore, have ample reason for expecting God to listen to their prayers when they ask for mercy and forgiveness on the basis of inherited weakness, because of the original sin of Adam. —Gen. 8:21; Rom. 5:12.

JEHOVAH'S LOVING-KINDNESS

And lastly, God's servants can always plead their cause with Jehovah, that is, expect him to listen to their prayers, on the basis of his being a God of loving-kindness and mercy. Thus, when Jehovah was ready to wipe out the Israelites because of their having rebelled, Moses pleaded, not only on the basis of Jehovah's name as being involved, but also on the basis of his being a God of loving-kindness: "And now, please, let your power become great, O Jehovah, just as you have spoken, saying, 'Jehovah, slow to anger and abundant in loving-kindness, pardoning error and transgression . . . Forgive, please, the error of this people according to the greatness of your loving-kindness.'" (Num. 14:17-19) Yes, Jehovah had told Moses that He is a God of mercy and loving-kindness, when Moses had asked to see his glory, and so now Moses could properly remind Jehovah of that fact. King David pleaded on this basis (Ps. 51:1) and so did the prophet Daniel on behalf of his people: "Incline your ear, O my God, and hear . . . for not according to our righteous acts are we letting our entreaties fall before you, but according to your many mercies."—Dan. 9:18.

No question about it, the Bible does not reveal an absentee-God such as the deist would have us believe that the great Creator is. No, he is interested in his creatures, and that for good reasons. He therefore invites them, yes, commands them to come to him in prayer, in praise, thanksgiving and with supplications. He welcomes their prayers on the basis of his name and because of their having kept integrity. Furthermore, he lets them plead on the basis of their human imperfection and inherited sin and also on the basis of his glorying in showing loving-kindness.

The Bible speaks of God as the "Hearer of prayer." But that does not mean he listens and favorably acts on all prayers, for, as is implicit in the foregoing, one must pray to the one true God and in the right manner and about right things to be heard by Him. Those meeting these conditions will find in their own lives that God is indeed the "Hearer of prayer," that is, hearing in the sense of listening and answering prayer. Happy are those who thus pray!—Ps. 65:2.

THE DEAD WHO ARE IN LINE FOR RESURRECTION

> "As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is the God, not of the dead, but of the living."
> —Matt. 22:31, 32.

MANY men and women of ancient history looked forward to a resurrection of the dead. Countless others had no knowledge of such a thing as a resurrection and had no such expectation. Their religions taught them otherwise. Will they be surprised with a resurrection from the dead when Almighty God uses his power during the reign of his kingdom over the earth?

[2] Only one ancient book of religion has the authority to answer that question. It is the only book that teaches such a thing as the resurrection of the dead by means of God's kingdom, in which kingdom his most beloved Son will rule as king for the blessing of all mankind. This unusual religious book is the Holy Bible, which even today, nineteen hundred years since its completion, ranks first among all the books on the earth, religious or nonreligious. In its opening fifty chapters the Holy Bible points to a resurrection of the human dead. In its last twenty-two chapters it speaks of (1) the resurrection of the faithful Son of God, Jesus Christ, (2) the resurrection of his faithful disciples in what is called "the first resurrection," and (3) the resurrection of mankind in general. (See Revelation 1:17, 18, 5; 2:10; 20:4-6, 12-14.) In that final statement of the resurrection the writer of that last section of the Bible says:

1. In resurrection time, why may many be surprised at being brought forth?
2, 3. (a) What ancient book has authority to answer that question, and how do its opening and its closing chapters show that? (b) What does its final statement on the resurrection say?

[3] "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 Ha'des gave up those dead in them, and they were judged individually according to their deeds. And death and Ha'des were hurled into the lake of fire. This means the second death, the lake of fire."—Rev. 20:11-15.

[4] Notice, in verse 12 above quoted, that the writer, the Christian apostle John, does not say that those resurrected are either good or bad. He does not say, 'I saw the dead, the good and the bad,' but says: "I saw the dead, the great and the small." In other words, people of all ranks of life. But whether great or small, they all came in for a judgment before the throne of the

4. What kind of people did John there see resurrected, and what fact about supremacy will they come to know at least then?

Judge of all creation, the Most High and Almighty God. At that time, if they have never known it before, they will know what Psalm 83:18 (*King James Version*) says to this supreme Judge, who is God: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Thus the dead cannot escape a judgment by the Most High God named Jehovah.

5 Death is the state of being dead. But from what place will the dead ones about whom Revelation 20:11-14 prophesies come forth? Verse 13 says: "And the sea gave up those dead in it, and death and Ha'des gave up those dead in them." All of us know what the sea is and know that many have found a watery grave in it. But what is Ha'des? To most people this has been explained incorrectly, that is, not Biblically. The apostle John, although being a Christian, was a Hebrew or Jew by birth. He wrote Revelation 20:11-14 in the international language of his day, the common Greek, and so he used the Greek word Ha'des. But if he had written in Hebrew, John would have used the Hebrew word Sheol. In fact, nine modern Hebrew translations of the Revelation to John use the word Sheol; and the Syriac translation, which was read in the Middle East, uses the related word Shiul.

6 In other words, in the complete Holy Bible made up of the inspired Hebrew Scriptures and the inspired Greek Scriptures, Ha'des and Sheol mean the same thing. Ha'des or Sheol means the common grave of mankind dead in the dust of the ground. In fact, the Authorized or King James Bible Version translates the Hebrew word Sheol thirty-one times as "the grave." So, now, by finding out from the Holy Bible who it says are in Sheol or Ha'des, we can know who will be resurrected from there, aside from the sea.

5. In writing Revelation 20:11-14, why did not John as a Jew use the word Sheol?

6. In the complete Bible, how are Sheol and Ha'des used, and by finding out who are there, what can we also know?

THOSE WHO ARE IN SHEOL (HA'DES)

7 More than seventeen hundred years before our Common Era people in the Middle East used the word Sheol to mean the common grave of those dying on land, not of those dying at sea. In the year 1750 B.C.E., when Joseph was kidnaped and sold into Egypt, his responsible brothers reported that he had been killed. So his father Jacob (or Israel) refused to take comfort from his other children and said: "I shall go down mourning to my son into Sheol!" (Gen. 37:35) Twenty-two years later nine of Jacob's older sons wanted to take his youngest son Benjamin down to Egypt to help them to get food from there for the famine. At first Jacob refused and said: "My son will not go down with you men, because his brother is dead and he has been left by himself. If a fatal accident should befall him on the way on which you would go, then you would certainly bring down my gray hairs with grief to Sheol." (Gen. 42:38) Later, Jacob's fourth son Judah repeated those very words of his father when Benjamin seemed in danger of being kept as a slave down in Egypt. (Gen. 44:29) Judah also said:

8 "Then it is certain to occur that as soon as he sees that the boy is not there he will simply die, and your slaves will indeed bring down the gray hairs of your slave our father with grief to Sheol."—Gen. 44:31. (The Greek *LXX* translates Sheol as Ha'des.)

9 At that critical time Jacob's beloved son Joseph was found to be alive in Egypt as its Food Administrator. So there was a

7, 8. (a) In what connection was the word Sheol reported as being used in the Middle East in the eighteenth century B.C.E.? (b) In what connection was the word Sheol used soon afterward in Egypt?

9. On his deathbed, with whom did Jacob say that he must lie?

happy reunion there of all the sons of Jacob. The aged man Jacob was sent for and brought down to Egypt to live there the rest of his one hundred and forty-seven years. As his death drew near, Jacob said to his son Joseph, the prime minister of Egypt: "I must lie with my fathers, and you must carry me out of Egypt and bury me in their grave." (Gen. 47:30) Joseph swore to do this.

[10] On his deathbed Jacob blessed all twelve of his sons and said to them: "I am being gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah that is in front of Mamre in the land of Canaan, the field that Abraham purchased from Ephron the Hittite for the possession of a burial place. There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife, and there I buried Leah." (Gen. 49:29-31, 33) This last request of Jacob was carried out, and thus the earthly remains of Abraham, Isaac and Jacob came to rest together in the same burial place, the cave of Machpelah, in what became the territory of Judah. (Gen. 50:12-14) Thus Jacob finally went down, not to his son Joseph, but to his forefathers, in Sheol.

[11] From the Holy Bible it is thus established that Abraham, Isaac and Jacob are in Sheol. Many centuries later Abraham was still there when his descendant, Jesus Christ, was on earth and told about a "certain rich man" and a "certain beggar named Lazarus." Knowing as we do what the Holy Bible teaches about Sheol or Ha'des, we know that what Jesus said about this "rich man" and this "beggar" must have been a parable or illustration. Thus Jesus talked in picture language, even using Abraham as a picture. To prove this to yourself, note how Jesus worded this story, in Luke 16:22-26, American Standard Version Bible:

[12] "And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Ha'des [Sheol, *Hebrew;* Shiul, *Syriac*] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us."

[13] Now let the reader ask himself, Did Jesus really mean that the angels carried the dead body of Lazarus, full of sores, to the cave of Machpelah in front of the city of Hebron and there laid the dead Lazarus in the bosom of Abraham, crowding out Abraham's dead wife Sarah? Furthermore, Abraham, Isaac and Jacob are all in Ha'des or Sheol. So did Jesus really mean that there is flaming fire in Ha'des or Sheol, the place in which, Jesus said, the dead and buried "rich man" found himself? And does that flaming fire torment certain ones in Ha'des or Sheol and not torment others? Can those in Ha'des or Sheol see one another and talk back and forth across a "great gulf"? And is there

10. (a) To whom did the dying Jacob tell his sons he was being gathered? (b) On dying and being buried, where did Jacob go, and to whom?
11. (a) Where was Abraham in the days of Jesus Christ on earth? (b) From what information do we know that Jesus was speaking a parable in Luke 16:22-26, involving Abraham?
12. How did Jesus involve Abraham and Ha'des in this parable?
13. In testing out whether Jesus' words there are to be taken literally, what questions should the reader ask himself?

water down in Ha'des or Sheol into which a person can dip the finger?

[14] Many religious Bible readers say that Jesus was not telling a parable or pictorial illustration but was telling things as they actually are. This makes Jesus ridiculous. It makes him talk contrary to the rest of the Bible as to what it has to say about Ha'des or Sheol. Go, please, to the Middle East today, to the traditional location of the burial place of Abraham, Isaac and Jacob in the city of Hebron, under a Mohammedan mosque. Will they tell you that either the beggar Lazarus or the "certain rich man" (the so-called Di'ves) lies buried there? No! Furthermore, the Holy Bible says that Ha'des or Sheol is not the location of Paradise for some dead ones and of fiery torment for others, but that it is the place of silence and of inactivity in every respect; that the dead ones there do not speak even to laud and praise God, and that there is no work nor device nor knowledge nor wisdom in Ha'des or Sheol. —Isa. 38:18; Eccl. 9:5, 10; Ps. 6:5.

[15] The honest-hearted Bible readers have eyes of understanding to see that in Luke 16:19-31 Jesus Christ was telling a parable or pictorial illustration. Such readers see that Jesus was using Abraham as a picture of the heavenly Father, Jehovah God, who made the promise to his earthly friend Abraham to bless all the families of the earth by means of Abraham's seed or offspring. Just as Abraham at God's command presented his son Isaac for human sacrifice, so Jehovah God actually sacrificed his Son Jesus Christ, the real promised Seed of Abraham for the blessing of all the nations of the earth.—Gen. 22:1-18; John 3:16.

14. (a) Are the "rich man" and "Lazarus" reported today to be buried at the traditional burial place of Abraham, Isaac and Jacob? (b) With reference to Jesus' parable, what does the Bible teach is not so in the literal Ha'des or Sheol?

15. How did Jesus use Abraham in the parable, and why appropriately so?

[16] Accordingly, the "certain rich man" and the "certain beggar named Lazarus" were not literal men; they simply pictured two classes of people. The one class died to its favored position with the Greater Abraham, Jehovah God, and thereafter had a tormenting religious experience on earth. The other class died to its unfavorable religious condition and was conducted by angelic power into the favor of the Greater Abraham, Jehovah God, through his sacrificed Son, Jesus Christ. This understanding and explanation of Jesus' prophetic parable is based upon the actual historical experience of the two general religious classes among the natural descendants of the patriarch Abraham in Jesus' day.*

[17] Abraham, Isaac and Jacob in Sheol are awaiting the fulfillment of Revelation 20: 12-14 by their resurrection from the dead, when Sheol will give them up. Long ago when Abraham obediently attempted to sacrifice his beloved son Isaac, he displayed his own faith in the resurrection of the dead. Hebrews 11:17-19 tells us so in these words: "By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son, although it had been said to him: 'What will be called "your seed" will be through Isaac.' But he reckoned that God was able to raise him up even from the dead; and from there he did receive him also in an illustrative way."

[18] Thus, when Abraham received his son Isaac back alive from the altar and was provided with a ram to offer as a substi-

* In the book *What Has Religion Done for Mankind?* see Chapter 19 entitled "The Poor Transferred to Abraham's Bosom," pages 246-256, and page 307, paragraph 11.

16. Whom do the rich man and Lazarus therefore picture, and on what is this explanation based?

17. What are Abraham, Isaac and Jacob now awaiting, and how did Abraham show his faith in this?

18. When Abraham thus received back Isaac, what did this illustrate, in fulfillment of what verse of Psalms?

tute sacrifice, it illustrated how the Greater Abraham, Jehovah God, would receive his only-begotten Son Jesus Christ from the dead by a resurrection, thereby fulfilling Psalm 16:10: "Thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption [or, the pit]." —*AS*, margin.

[19] The coming resurrection of Abraham, Isaac and Jacob is a certainty. The words of Jesus Christ strengthen this certainty. The religious sect of the Sadducees of Jesus' day did not believe in the resurrection of the dead. To try to prove that the resurrection would be an unreasonable thing, they put a tricky question to Jesus, one having to do with a woman seven times married.

[20] To show that their problem would furnish no difficulty for God in the resurrection, Jesus said to these Sadducees: "You are mistaken, because you know neither the Scriptures nor the power of God; for in the resurrection neither do men marry nor are women given in marriage, but are as angels in heaven. As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is the God, not of the dead, but of the living." (Matt. 22:29-32) In other words, if those three patriarchs were to stay dead forever, God would not have said regarding Abraham, Isaac and Jacob: "I am the God." He would properly have said, 'I was the God.' But, knowing His own purpose to have those three faithful men "living" again by means of the resurrection, Jehovah said: "I am the God" of them.—Mark 12:24-27.

[21] That Abraham, Isaac and Jacob would live again by a resurrection from the dead was so definitely fixed that God spoke to Moses as if they were already alive, "living." According to Luke 20:37, 38, Jesus said: "But that the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah 'the God of Abraham and God of Isaac and God of Jacob.' He is a God, not of the dead, but of the living, for they are all living to him." At the time that Jehovah God spoke to Moses at the burning thornbush in the wilderness of Arabia, Jehovah did not mean that Abraham, Isaac and Jacob were then alive. If they had been then alive in the days of Moses, there would have been no need for resurrecting them from Sheol or Ha'des and Jehovah's words would have been no proof that there will be a resurrection of the dead. But only because it was God's purpose that there be a resurrection, He spoke of the three patriarchs as though they were already living. From the standpoint of the coming resurrection they all are "living" to God.

19, 20. (a) How is the certainty of the resurrection of Abraham, Isaac and Jacob proved by Jesus' discussion of resurrection? (b) What purpose of God did Jesus thus show?

21. In what sense were the three patriarchs "living" to God?

WHAT OF THE FOREFATHERS?

[22] At this point, however, the question of Abraham's ancestors or forefathers comes up for attention. These being dead now for thousands of years, where are they? Will they also have a resurrection? How shall we settle these questions? By the written Word of God! According to Genesis 15:15, Jehovah God said to Abraham in the Promised Land: "As for you, you will go to your forefathers in peace; you will be buried at a good old age." The fulfillment of this came ninety years later, concerning which we read: "Then Abraham expired and died in a good old age, old and satisfied, and was gathered to his people. So Isaac and Ishmael his sons buried him in the cave of Machpelah in the field of

22. (a) What questions come up regarding Abraham's forefathers, and how are they answered? (b) To whom was Abraham to go at death, and when was this fulfilled?

Ephron the son of Zohar the Hittite that is in front of Mamre, the field that Abraham had purchased from the sons of Heth. There Abraham was buried, and also Sarah his wife."—Gen. 25:8-10.

23 Thus, as God had said, Abraham went to his forefathers in peace; he was gathered to his people. Who were Abraham's forefathers, and who were his people? Abraham's immediate father was Terah of the city of Ur of the Chaldeans; and chapter eleven of Genesis lists the forefathers of Abraham all the way back, through nine generations, to Shem, the son of Noah. Noah died two years before Abraham was born, whereas Shem died only twenty-five years before Abraham died. To these men as his people Abraham was gathered, and to these as his forefathers Abraham went in peace at death. What, then, does this mean? This, that, if at death Abraham went to Sheol or Ha'des, to which place Isaac and Jacob followed him, then Abraham's people or forefathers back to Noah must also be in Sheol or Ha'des, and there they too are awaiting the resurrection of the dead under God's kingdom by his Christ.

24 Isaac's half-brother Ishmael was the son of Abraham by his Egyptian concubine Hagar. Ishmael lived one hundred and thirty-seven years, and then, as Genesis 25:17 tells us, "he expired and died and was gathered to his people." His people included his father Abraham, whom both Ishmael and Isaac buried ninety years previously. Ishmael, too, was thus gathered to Sheol or Ha'des, the common grave of the human dead who lie in earth's dust.

25 God's written Word mentions the gathering of others to their forefathers at death. Just a hundred and fifteen years after the patriarch Jacob died down in Egypt, his great-great-grandson Aaron was born and three years later Aaron's brother, who became the prophet Moses. When Aaron was a hundred and twenty-three years old God said: "Aaron will be gathered to his people, for he will not enter into the land that I shall certainly give to the sons of Israel." So God's high priest Aaron died on Mount Hor east of the Promised Land. (Num. 20:23-29) Later that same year Jehovah said to the prophet Moses: "You must be gathered to your people, yes, you, just as Aaron your brother was gathered."—Num. 27:13.

26 Before this occurred, Jehovah had Moses execute vengeance upon the enemy Midianites. (Num. 31:1, 2) On the day of Moses' death in 1473 B.C.E., Jehovah told him to climb Mount Nebo and view the Promised Land from there and then be gathered to his people. (Deut. 32:48-52) Moses obeyed this command; and the postmortem report about him says: "After that Moses the servant of Jehovah died there in the land of Moab at the order of Jehovah. And he proceeded to bury him in the valley in the land of Moab in front of Beth-peor, and nobody has come to know his grave down to this day." (Deut. 34:5, 6) But wherever Moses' grave was, he went to Sheol or Ha'des. From there God can deliver him and also Aaron through a resurrection by means of Jesus Christ the King.

27 Who succeeded Moses as the visible judge of God's chosen nation? It was Joshua the son of Nun. He led the chosen people across the Jordan River into the Promised Land. He was faithful to God until he died. Concerning Joshua and others of his

23. To what people was Abraham gathered at death, and what, therefore, would thus also be true of those people?
24. To whom was Abraham's son Ishmael gathered at death, and where?
25. To whom was Moses' brother Aaron gathered at death, and at what time?
26. Where was Moses gathered to his people, and where is he now?
27. To whom were Joshua and his contemporary Israelites gathered at death, and to what did they then descend?

day Judges 2:8-10 tells us: "Joshua the son of Nun, the servant of Jehovah, died at the age of a hundred and ten years. So they buried him in the territory of his inheritance in Timnath-heres in the mountainous region of Ephraim, on the north of Mount Gaash. And all that generation too were gathered to their fathers, and another generation began to rise after them." The gathering of all these to their fathers signifies that they all descended to Sheol, Ha'des.

28 Centuries later David of Bethlehem became king of all twelve tribes of Israel. He was the first Jewish king to rule at Jerusalem. In a number of the psalms that David wrote he speaks about deliverance from Sheol or Ha'des. (Pss. 16:10; 18:5; 30:3; 86:13) He lived to see his wise son Solomon installed as his successor on the throne of Jerusalem. "Then David lay down with his forefathers and was buried in the city of David." (1 Ki. 2:10; Acts 13:36) He joined his forefathers in Sheol or Ha'des. Long afterward, on the festival day of Shabuoth (Pentecost) of 33 C.E., David was reported to be still in Sheol or Ha'des. On that day the Christian apostle Peter reported that Psalm Sixteen (composed by David) had then been fulfilled in David's promised descendant, Jesus Christ. As Peter said concerning David: "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. . . . Actually David did not ascend to the heavens." (Acts 2:1-34) According to Peter's words David's resurrection is yet future.

29 One of David's faithful successors to the throne of Jerusalem was Josiah of the seventh century before our Common Era. By turning back his people to the law of Jehovah God, Josiah tried to do what he could to prevent national calamity from coming upon them. When he inquired through the prophetess Huldah what the future held for his nation, Josiah was given this promise from God: "Here I am gathering you to your forefathers, and you will certainly be gathered to your own graveyard in peace, and your eyes will not look upon all the calamity that I am bringing upon this place."—2 Ki. 22:20.

30 Josiah died from a wound received in battle at Megiddo. So it was not during the terrible calamity that was to come upon Jerusalem. After Josiah was fatally wounded, "his servants took him down from the chariot and had him ride in the second war chariot that was his and brought him to Jerusalem. Thus he died and was buried in the graveyard of his forefathers; and all Judah and Jerusalem were mourning over Josiah." (2 Chron. 35:22-24) Not all the kings of Jerusalem who preceded Josiah were buried in the same place at Jerusalem, in the "burial places of the kings of Israel."—2 Chron. 28:27; 21:20; 24:25; 32:33; 16:14.

31 For all these kings and patriarchs to be gathered to their people or to go to their forefathers and to lie with their forefathers, it did not mean that they all had to be buried in the same grave or tomb. Certainly when the patriarch Abraham died and was "gathered to his people," he was not buried in the same grave with his father Terah, who died up north in Haran in the Mesopotamian valley, nor in the same graveyard or cemetery with Noah and Shem.

32 Certainly when high priest Aaron died

28. (a) With whom did King David lie down at his death? (b) Where did the apostle Peter report David to be on Pentecost of 33 C.E.?

29, 30. (a) To whom did the prophetess Huldah say that King Josiah would be gathered, and how was this fulfilled? (b) Were all the kings prior to Josiah buried in the same place?

31, 32. (a) For such ancient personages to be gathered to their people, what about their individual graves? (b) From where will they all come forth in common, and how?

at Mount Hor and his brother Moses died at Mount Nebo and they were gathered to their people, they were not buried with their forefathers Abraham, Isaac and Jacob in the cave at Machpelah near Hebron in the Promised Land. Yet they were all gathered to Sheol or Ha'des. They all lie dead in the one Sheol or Ha'des; and from there, Revelation 20:13 tells us, the dead will come forth in a resurrection.

Part Two

ONCE the Christian apostle Paul spoke in court before the Roman Governor Felix, who did not believe in the Bible and its teaching of a resurrection. Paul said: "I am rendering sacred service to the God of my forefathers, as I believe all the things set forth in the Law and written in the Prophets; and 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." (Acts 24:14, 15) Well, then, does the Bible teach that there are unrighteous persons in Sheol or Ha'des, which place will be emptied of all its dead by God's kingdom? We can make sure of the answer to this question. How? By learning who else are in Sheol (Ha'des) and what the Bible has to say about their morality and their position during their past earthly life.

UNRIGHTEOUS PERSONS ALSO IN SHEOL (HA'DES)

[2] The Hebrew word Sheol (Greek *LXX*, Ha'des) occurs four times in the first book of the Bible, called Genesis and written by the prophet Moses. The next occurrences of Sheol are in the fourth book of the Bible, called Numbers, also written by Moses. Twice the word is there used, in connection with the households of the Israelites Korah, Dathan and Abiram. Those three men became rebellious against Jehovah, and so he used his prophet Moses to call down his judgment upon them. First the other Israelites were told to get away from the tabernacles of those three rebels and their households. Then Moses showed that the judgment would be from God by saying: "If it is something created that Jehovah will create, and the ground has to open its mouth and swallow up them and everything that belongs to them and they have to go down alive into Sheol [Ha'des], you will then know for certain that these men have treated Jehovah disrespectfully." —Num. 16:20-30.



Israelite rebels go down into Sheol

1. (a) Who did Paul say to Governor Felix would come forth in a resurrection? (b) How can we make sure whether such kinds of persons are in line for resurrection?
2. How, in the book of Numbers, does Moses use the word Sheol in calling down judgment upon three rebels and their households?

[3] Notice that the prophet Moses did not pray or ask for those three family groups to go down into everlasting destruction. He did not call for the worst punishment possible to be executed upon them. He asked for the ground beneath them to open up and swallow them down alive and bury them out of sight, that in this way they might go down "into Sheol." Did they go to Sheol (Ha'des), or to a worse place? The very next verses (Num. 16:31-33) tell us, saying: "And it came about that as soon as he had finished speaking all these words, the ground that was under them began to be split apart. And the earth proceeded to open its mouth and to swallow up them and their households and all humankind that belonged to Korah and all the goods. So down they went, and all who belonged to them, alive into Sheol [Ha'des, *LXX*], and the earth went covering them over, so that they perished from the midst of the congregation."

[4] Apparently the leading man Korah was not with those who went down alive in this manner into Sheol. He was a Levite and evidently was in the courtyard of the tabernacle of worship among the two hundred and fifty Levites who sided with Korah against Moses and Aaron. "And a fire came out from Jehovah and proceeded to consume the two hundred and fifty men offering the incense."—Num. 16:35.

[5] Thus by the miraculous splitting of the ground and by miraculous fire those three rebels and their households were cleared out from the congregation of Israel at about the same time. Sheol or Ha'des holds them. The sons of Korah did not side in with their father and hence were not burned up. As Numbers 26:9-11 tells us: "However, the sons of Korah did not die."

3. So what punishment did Moses ask to come upon those condemned ones, and where did they go at their execution?

4, 5. (a) How was Korah himself executed at that time? (b) Who of those households were spared, and why?

In support of this, see also the superscriptions of Psalms 42-49, 84, 85, 87, 88.

[6] In the Bible's fifth book, called Deuteronomy, Moses used the word Sheol. In his farewell song to the congregation of Israel, Moses warned them about how thoroughly God would express his fiery anger against those who incite him to jealousy by their false worship. In giving this warning Jehovah God says through Moses: "A fire has been ignited in my anger and it will burn down to Sheol, the lowest place, and it will consume the earth and its produce and will set ablaze the foundations of mountains." (Deut. 32:22) In pictorial language this warns us that Jehovah's fiery anger goes down to the very roots of things. It is so thorough in its execution that if people try to dig as far down into the earth as Sheol in an attempt to escape, they will be overtaken by Jehovah's searching anger. The reach of his ability to execute destructive judgment goes as far as earthly man can go. (Amos 9:2) Jerusalem was a city built upon a mountaintop, but God's expression of anger reached her and caused her destruction.

[7] In the above-mentioned cases of the Israelites Korah, Dathan and Abiram, we must remember that they were rebelling and speaking against typical or prophetic figures. Both Moses as prophet and his brother Aaron as high priest were types of Jesus Christ in similar offices. (Deut. 18:15-19; Acts 3:20-23; Heb. 3:1, 2; 5:4-6; 9:23-26) When Jesus was on earth and was being spoken against he said: "Whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." (Matt. 12:

6. According to Deuteronomy 32:22, how far-reaching is the expression of God's anger, and how does Amos 9:2 agree with this?

7. Against whom were Korah, Dathan and Abiram directly speaking, and so why would it have otherwise gone far worse for their rebellion?

32) Korah, Dathan and Abiram were speaking against the two men, Moses and Aaron, who were types or prophetic figures of the Son of man, Jesus Christ. Had that not been so, it might have gone far worse with them than merely to descend with their households into Sheol or Ha'des.

8 Another man who used language like that of the prophet Moses was David, the first Jewish king of Jerusalem. He also was a type or prophetic figure of Jesus Christ, who was born into David's own royal family. When David gave final instructions to his son Solomon to whom he had abdicated the throne of Jerusalem, David said: "Here there is with you Shimei the son of Gera the Benjaminite from Bahurim, and he it was that called down evil upon me with a painful malediction on the day that I was going to Mahanaim; and he it was that came down to meet me at the Jordan, so that I swore to him by Jehovah, saying, 'I shall not put you to death by the sword.' And now do not leave him unpunished, for you are a wise man and you well know what you ought to do to him, and you must bring his gray hairs down to Sheol with blood." In due time Solomon carried out his father's orders.—1 Ki 2:8, 9, 42-46.

9 Concerning his former army general named Joab, the aged David said to Solomon as his successor: "You yourself also well know what Joab the son of Zeruiah did to me in what he did to two chiefs of the armies of Israel, to Abner the son of Ner and Amasa the son of Jether, when he killed them and placed the blood of war in peacetime and put the blood of war on his belt that was about his hips and in his sandals that were on his feet. And you must act according to your wisdom, and not let his gray hairs go down in peace to Sheol." In due time, in the interest of the peace and unity of the kingdom, Solomon found it necessary to send his army officer Benaiah to execute Joab, who tried to take sanctuary at Jehovah's altar. "Then Benaiah the son of Jehoiada went on up and fell upon him and put him to death; and he got to be buried at his own house in the wilderness." (1 Ki. 2:5, 6, 28-34) Thus Joab's gray hair did not go down in peace to Sheol.—Contrast Genesis 42:38.

10 When giving such instructions to his son Solomon concerning Joab and Shimei, King David knew what he was talking about. He understood the meaning of the language that he was using. He knew what Sheol meant. In eleven of his psalms David, under inspiration, used the word Sheol and used it in a correct way.* He foretold, in Psalm 16:10, the resurrection of Jesus Christ from Sheol. This resurrection of Jesus laid the basis for all others in Sheol to be resurrected during the rule of God's kingdom by his Messiah Jesus the descendant of David. So, in ordering Solomon to bring down Joab and Shimei violently to Sheol, David knew that he was not asking Solomon to bring down these disobedient men to everlasting destruction without hope of any future existence.

11 David's psalms and those of other Israelites are in harmony with David's orders to Solomon as to the place to which to bring down men like Shimei and Joab. In Psalm 31:17, 18 David appeals to God and says: "O Jehovah, may I not be ashamed, for I have called on you. May the wicked ones be ashamed; may they [the

* See 2 Samuel 22:6; also the superscriptions of Psalms 6, 9, 16, 18, 30, 31, 55, 86, 139, 141, in all of which psalms David used the Hebrew word Sheol, which corresponds with Ha'des.

8. How did King David use language like that of Moses when speaking to Solomon concerning the Benjaminite Shimei?

9. How was this true also with regard to David's former army general Joab?

10. Did David understand his use of terms in the case of Sheol, and to what, therefore, did he ask Solomon to bring Joab and Shimei down?

11. In Psalm 31:17, 18 David asked for the wicked to be silenced where, and why was that the correct location?

wicked] keep silent [where?] in Sheol. May false lips become speechless, that are speaking against the righteous one, unrestrainedly in haughtiness and contempt." In reading the prayer of David let us remember that it was written under inspiration by God's spirit and that the right terms and locations are used.

12 In Psalm 9:17-20 the inspired David makes this appeal to God against the nations that leave God out of account and that therefore march to the attack upon David and his people: "Wicked people will turn back to Sheol, even all the nations forgetting God. For not always will the poor one be forgotten, nor will the hope of the meek ones ever perish. Do arise, O Jehovah! Let not mortal man prove superior in strength. Let the nations be judged before your face. Do put fear into them, O Jehovah, that the nations may know that they are but mortal men."

13 It was not the delirious raving of a deathly sick man when Job said concerning the location of wicked people after death: "Why is it that the wicked themselves keep living, have grown old, also have become superior in wealth? . . . They spend their days in good times, and in a moment down to Sheol they descend. And they say to the true God, 'Turn away from us! And in the knowledge of your ways we have found no delight.' "—Job 21:7-14.

14 To those words Job added these about sinners: "The drought, also the heat, snatch away the snow waters; so does Sheol those who have sinned! The womb will forget him, the maggot will sweetly suck him, he will be remembered no more. And unrighteousness will be broken just like a tree."—Job 24:19, 20.

12. In Psalm 9:17-20, what appeal to God does David make against nations leaving Him out of account?
13. In Job 21:7-14, who did Job say descended down to Sheol?
14. What did Job 24:19, 20 say snatches away sinners?

15 Do the lower animals, such as sheep, go to Sheol or Ha'des? No; even though their carcasses may have been buried along with human corpses or though images of animals may have been put in the sepulchers of believers in the immortality of animal souls as well as of human souls. However, just as helpless sheep are slaughtered in great numbers, so persons of all stations, high and low, rich and poor, have been slaughtered or killed in great numbers and thus been brought down to the common grave of humans who are dead in the dust of the ground. (Ps. 44:22; Rom. 8:36) The Levite sons of Korah sang of this fact, in Psalm 49:12-15:

16 "And yet earthling man, though in honor, cannot keep lodging; he is indeed comparable with the beasts that have been destroyed. This is the way of those who have stupidity, and of those coming after them who take pleasure in their very mouthings. Like sheep they have been appointed to Sheol itself; death itself will shepherd them [as if they were slaughtered sheep, the flock of Death]; and the upright ones will have them in subjection in the morning [of the day of deliverance of the upright ones], and their forms are due to wear away; Sheol rather than a lofty abode is for each one. However, God himself will redeem my soul from the hand of Sheol, for he will receive me."

17 There was a man who was high in honor in the court of King David. That man was Ahithophel, the intimate adviser of David. "The counsel of Ahithophel, with which he counseled in those days, was just as when a man would inquire of the word of the true God. That was the way all the counsel of Ahithophel was both to David and to Absalom." (2 Sam. 16:23) How-

15, 16. (a) Do the lower animals go to Sheol or Ha'des at death? (b) How is it that stupid men, though in honor, have been appointed to Sheol like sheep, but how is it different with the upright ones?
17. How was the counsel of Ahithophel esteemed, but against whom did he turn traitor?

ever, Ahithophel turned traitor to King David and joined in the revolt of his son Absalom.

18 In Absalom's chamber of counselors God caused the wily counsel of Ahithophel to be frustrated. Hence, Ahithophel went off and committed suicide, hanging himself. "So he was buried in the burial place of his forefathers." (2 Sam. 17:23) The treacherous person referred to by King David in Psalm Fifty-five is understood to be Ahithophel. Concerning the treacherous friend, David says under inspiration: "But it was you, a mortal man who was as my equal, one familiar to me and my acquaintance, because we used to enjoy sweet intimacy together; into the house of God we use to walk with the throng. Desolations be upon them! Let them go down into Sheol alive; for during their alien residence bad things have been within them. As for me, to God I shall call out; and Jehovah himself will save me."—Ps. 55:13-16.

19 King David was a type or prophetic figure of his most eminent descendant, Jesus Christ, the Permanent Heir of the kingdom. So Ahithophel was a traitor, not to the Messiah or Christ himself, but to one who was merely a type of the Messiah. In harmony with this fact David's prayer was that those like Ahithophel committing treachery against him should go down alive into Sheol, just as the household of Korah, Dathan and Abiram had done in Moses' day. However, Ahithophel was a prototype of Judas Iscariot, who betrayed the real Christ to his enemies for thirty silver pieces of money. Hence, the crime of Judas Iscariot was far more serious than that of Ahithophel, and Jesus called Judas, not the son of Sheol, but "the son of destruction."* Jesus also called him a "slanderer" or a "devil." (John 17:12; 6:70, 71) The destruction of Judas bars any resurrection for him.

20 Even among the Israelites there were those who paid no attention to God's law. So he let others bring them down to Sheol sooner than necessary. Among persons used as tools for bringing about a man's premature descent into the common grave of dead mankind has been the harlot or prostitute. Concerning her Proverbs 5:5, 6 warns us in these words: "Her feet are descending to death. Her very steps take hold on Sheol itself. The path of life she does not contemplate." Thus, if we follow her, we know where we shall end up—in death, in Sheol. So do not go to her house or district: "The ways to Sheol her house is; they are descending to the interior rooms of death." (Prov. 7:27) For this reason many men have gone to Sheol or Ha'des early because of their immorality.

21 We should not be as stupid as a prostitute by listening to her words enticing us to sexual uncleanness. "Whoever is in want of heart—she has also said to him: 'Stolen waters themselves are sweet, and bread eaten in secrecy—it is pleasant.' But he has not come to know that those impotent in death are there, that those called in by her are in the low places of Sheol." (Prov. 9:13-18) The prostitute may be connected with a pagan temple of religion, but that does not alter matters. The false god worshiped in such a temple *cannot* save the worshiper from the disastrous results of a course of immorality, even when religiously performed.

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* Concerning other cases of such destruction, see 2 Thessalonians 2:3; 1 Timothy 6:9; Hebrews 10:39; 2 Peter 2:1-3; 3:7, 10; Revelation 17:8, 11.

18. (a) How did Ahithophel die, and with whom was he buried? (b) In Psalm 55:13-16, what punishment did David pray to befall the treacherous one?

19. (a) In this connection, of whom was David a type? (b) Of whom was Ahithophel a prototype, and why is this latter one barred from a resurrection?

20. In harmony with Proverbs 5:5, 6 and 7:27, why have many men gone down prematurely into Sheol or Ha'des?

21. According to Proverbs 9:13-18, men who stupidly yield to a prostitute are bringing themselves into company with whom?

22 The path of life leads in the direction opposite from where the harlot lives and carries on her business. "The path of life is upward to one acting with insight, in order to turn away from Sheol down below." (Prov. 15:24) The way to the unlawful satisfaction of sexual passion and to the prostitute is the way to the realm of prematurely dead ones.

WHAT ABOUT THE HEATHEN?

23 In our Biblical examination of the matter up till now we have been looking mostly into the cases of persons who have been in relationship with Jehovah by a covenant with him or by the clean worship of him, such as Job, Abraham and Abraham's descendants, the Israelites, Jews or Hebrews. But, now, what about the people whom Jews call Gentiles, pagans or heathens? After they die, where are they? Where does God's written Word place them? Are they within God's provision for a resurrection from Sheol?

24 The idolatrous Egyptians were heathens. For many years in the sixteenth and seventeenth centuries before our Common Era they cruelly oppressed the Israelites. Yet God's law through his prophet Moses said to the Israelites: "You must not detest an Egyptian, for you became an alien resident in his country. The sons that may be born to them as the third generation may come for themselves into the congregation of Jehovah." (Deut. 23:7, 8) When likening Egypt's king to an outstanding tree among other trees, Jehovah God said these words through his prophet Ezekiel in an address "to Pharaoh the king of Egypt and to his crowd":

22. The "path of life" turns away from what, especially as regards a prostitute?

23. After examining the cases mainly of persons like Job, Abraham and Abraham's descendants, what questions arise about others?

24, 25. (a) As regards the idolatrous Egyptians, what attitude did Jehovah command his people to take toward them? (b) In Ezekiel 31:1-18, what did the prophet say to Egypt's Pharaoh and his crowd?

25 "This is what the Lord Jehovah has said, 'On the day of its going down to Sheol I shall certainly cause a mourning. On its account I will cover the watery deep, . . . At the sound of its downfall I shall certainly cause nations to rock when I bring it down to Sheol with those going down into the pit, and in the land down below all the trees of Eden, the choicest and the best of Lebanon, all those drinking water, will be comforted. With him they themselves also have gone down to Sheol, to those slain by the sword, and those who as his seed have dwelt in his shadow in the midst of nations. . . . This is Pharaoh and all his crowd,' is the utterance of the Lord Jehovah."—Ezek. 31:1, 2, 15-18.

26 However, Pharaoh the king of Egypt and his crowd are not the only Gentiles, heathens or pagans down below in Sheol or Ha'des. Jehovah God, to whom Sheol or Ha'des is naked and open, tells us of the many other Gentiles besides the dead Egyptians who are down there. In continuing his prophecy concerning ancient Egypt, Jehovah God says to his prophet Ezekiel:

27 "Son of man, lament over the crowd of Egypt and bring it down, her and the daughters of majestic nations, to the land down below, with those going down into the pit." The ancient Egyptians practiced circumcision, but, to their chagrin, they were going to lie down in death with Gentiles that did not practice circumcision:

28 " 'The foremost men of the mighty ones will speak out of the midst of Sheol even to him, with his helpers. They will certainly go down; they must lie down as the uncircumcised, slain by the sword. There is where Assyria and all her congregation are. . . . There are Elam and all her crowd round about her grave, all of them slain ones, those falling by the sword,

26-29. According to Ezekiel 32:18-31, who else are in Sheol besides Egypt's Pharaoh and his crowd?

who have gone down uncircumcised to the land down below, those who have caused their terror in the land of those alive; and they will bear their humiliation with those going down into the pit. . . .

29 " 'There is where Meshech and Tubal and all her crowd are. Her burial places are round about him. . . . And will they not lie down with mighty ones, falling from among the uncircumcised, who have gone down [where?] to Sheol with their weapons of war? . . . There is where the dukes of the north are, all of them, and all the Sidonians, who have gone down with the slain ones, . . . These are the ones that Pharaoh will see, and he will certainly be comforted over all his crowd. Pharaoh and all his military force will be people slain by the sword,' is the utterance of the Lord Jehovah."—Ezek. 32:18-31.

30 Notice that array of Gentile nations, whose dead people are in Sheol or Hades, namely, Egypt, Assyria, Elam, Meshech, Tubal, Edom and Sidon. But that the dead of still other Gentile nations are there is indicated for us in the words addressed to the king of Babylon by Jehovah's prophet Isaiah. He foretold the destruction of the family line of kings of Babylon who held the Jews as exiles for over seventy years. This destruction is spoken of as being so sensational as to cause even the dead in the common grave of mankind to get excited. It is so sensational as to wake them out of their death sleep and make them talk in amazement.

31 Jehovah's prophet Isaiah likens the "king of Babylon" to a majestic tree against which no woodchopper had even been able to get but which is at last cut down. To this line of Babylonian kings the prophet Isaiah says:

30. (a) Are there other Gentiles in Sheol besides those named by Ezekiel, and where is this indicated? (b) How sensational did Isaiah say the destruction of Babylon's line of kings was to be?

31. To what did Isaiah, chapter fourteen, liken the "king of Babylon"?

32 "Even Sheol underneath has become agitated at you in order to meet you on coming in. At you it has awakened those impotent in death, all the goatlike leaders of the earth. It has made all the kings of the nations get up from their thrones [with which they had been buried]. All of them speak up and say to you, 'Have you yourself also been made weak like us? Is it to us that you have been made comparable? Down to Sheol your pride has been brought, the din of your stringed instruments. Beneath you, maggots are spread out as a couch; and worms are your covering.'

33 "O how you have fallen from heaven, you shining one, son of the dawn! How you have been cut down to the earth, you who were disabling the nations! . . . down to Sheol you will be brought, to the remotest parts of the pit. . . . All other kings of the nations, yes, all of them, have lain down in glory, each one in his own house. But as for you, you have been thrown away without a burial place for you, like a detested sprout, clothed with killed men stabbed with the sword that are going down to the stones of a pit, like a carcass trodden down. You will not become united with them in a grave, because you brought your own land to ruin, you killed your own people."—Isa. 14:4, 9-20.

34 Thus the "king" or royal dynasty of Babylon is brought down to Sheol, but not with the glorious burial such as was given to kings and world rulers of the earth. However, besides that fact Isaiah's prophecy shows that "goatlike leaders of the earth" and "kings of the nations" are in Sheol or Ha'des. Such personages as these would be "the great" that will stand before

32, 33. (a) What was to be agitated at the king's coming, and who therein were to speak to him? (b) In what dishonorable state was the "king of Babylon" to be brought down to Sheol?

34, 35. (a) What does Isaiah's prophecy thus reveal about the inmates of Sheol? (b) Where will more on this general subject appear?

the great white throne of judgment, when, as Revelation 20:11-13 says, "death and Ha'des [Sheol] gave up those dead in them."

[85] However, more concerning this general subject will appear in further articles of this series to be published in the forthcoming issues of *The Watchtower*.



NO Bible reader can ignore the fact that one of the dominating themes of the Bible is the fall of Babylon. It is also forced on his attention that there are two Babylons, one greater than the other; and he reads of the fall of both of these cities. One is a prototype of the other, and the existence and fall of both of these cities has great effect upon the true worshipers of God, yes, upon the entire world.

It is a matter of historical record that the first Babylon has fallen and gone into complete ruin, without an inhabitant. Even to Jehovah God, the sovereign Ruler of heaven and earth, the fall of Babylon was very important, for he caused his prophet Isaiah to describe its fall and destruction more than 190 years before the event actually occurred. But long after the fall of the ancient city of Babylon, God again foretold through his greatest Prophet, Jesus Christ, the fall of a greater Babylon. Its prototype, Babylon on the Euphrates, was an enemy of God and a thresher of his people Israel, and her destruction was a cause for Israel to rejoice, but the fall and destruction of Greater Babylon are of universal consequence and occasions for rejoicing on the part of the heavens and those dwelling on earth who serve God in true worship.—Revelation, chapters 17, 18.

LIFE OR DESTRUCTION INVOLVED

This Bible theme, the fall of Babylon, is a theme that we must learn. Like ancient Babylon, Babylon the Great is an empire. Ancient Babylon was the center of false religion that opposed God. Babylon the Great has outdone its prototype in enmity against God, for it constitutes the world empire of false religion. It has misrepresented God, put men in bondage to fear and superstition, has influenced governments and set them against one another and has caused most of the bloodshed that has taken place on the earth. (Rev. 18:24) Babylon the Great, as in the case of ancient Babylon, is foretold to suffer, first, a fall that breaks her power to hold onto her captives, and, later, complete destruction and ruination. The outstanding feature of this theme is that if we are in Babylon we must get out quickly and after getting free be extremely careful not to touch her or have anything to do with her wickedness and spiritual fornication. —Rev. 18:4; Isa. 52:11.

In ancient times Babylon put men in fear of danger for their lives, but modern Babylon the Great puts men in graver danger. How? Jesus said that many will be resurrected: "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) He tells us that even the people of such wicked cities as Sodom and Gomorrah, Tyre and Sidon, Nineveh, and the Jewish cities that did not like Jesus' preaching, namely, Chora-

zin, Bethsaida and Capernaum, will come back for the great Judgment Day. (Matt. 10:15; 11:20-24; 12:41) But those who stay in Babylon the Great and refuse to come out till she is destroyed will lose even all opportunity of a resurrection, for these will go down into everlasting destruction with her.—Rev. 18:4, 21.

So this Bible theme is of paramount importance to us and we must understand it and its relation to God and his kingdom that now rules, in order to preserve our own lives and in order to help our loved ones and others to gain everlasting life on earth.

A PREVIEW OF BABYLON'S FALL

By understanding the theme of Babylon's fall we can identify Babylon the Great and also understand what it means to escape before her complete desolation. In a vision given to Isaiah he not only heard about the fall of Babylon, but was actually given a preview of it and its conquerors. He said, under divine inspiration: "The pronouncement against the wilderness of the sea: Like stormwinds in the south in moving onward, from the wilderness it is coming, from a fear-inspiring land. There is a hard vision that has been told to me: The treacherous dealer is dealing treacherously, and the despoiler is despoiling. Go up, O Elam! Lay siege, O Media! All sighing due to her I have caused to cease."—Isa. 21:1, 2.

The "wilderness of the sea" is an expression referring to the region of ancient Babylon, for Babylon lay across the Euphrates River, the eastern half of the city being between the Euphrates and the Tigris Rivers. When the two rivers overflowed, southern Mesopotamia became a wilderness sea. In order to reduce this recurrent condition, the Babylonians built a grand series of dikes, sluices, canals and catch basins. In the Bible the word "sea" sometimes refers to the west, and here may refer to the country west of the lands of Elam and Persia—Babylonia, which would become a wilderness state.

Now Isaiah saw a terrible storm coming upon Babylon from a fear-inspiring land that lay east of Babylon. The storm began to be stirred up when Cyrus II the Persian* made himself also king of Media. In his proclamation to the Babylonians Cyrus calls his ancestors, Teispes, Cyrus I and Cambyses I, by the title of "King of Anshan." This same title is given to Cyrus II himself in the cuneiform inscriptions and in the Chronicle of Nabonidus of Babylon *before* Cyrus defeated and deposed Astyages, king of Media. Anshan was a district of Elam or Susiana and lay east of the Tigris River. Jeremiah, in 617 B.C.E., foretold a defeat of the Elamites. (Jer. 49: 34-39) It is possible that Teispes conquered the district of Anshan (or, Anzan) in 596 B.C.E., to the south of which district the Persians had earlier located themselves. Teispes assumed the title of "Great King, King of the City Anshan." So there was close association of the Persians with the Elamites as well as the Medes.

Therefore, this symbolic storm that Isaiah saw came from a bad source for Babylon, as from a fear-inspiring wilderness in the south. (Compare Job 1:19.) According to Isaiah's prophecy, Babylon would become a treacherous dealer and a despoiler, especially toward God's people Israel. Her overthrow would naturally end the sorrow of those whom she despoiled and bring joy to them.

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* "Modern authorities have often supposed that Cyrus and his ancestors were in reality Elamites; but this is contrary to all tradition, and there can be no doubt that Cyrus was genuine Persian and a true believer in the Zoroastrian religion. In Herodotus vii, II the genealogy of Cyrus is given in exactly the same way as in the proclamation of Cyrus himself; Teispes [great-grandfather of Cyrus] is called here the son of the eponym Achaemenes."—*The Encyclopædia Britannica*, Volume 7, eleventh edition, pages 706, 707.

FEAR SEIZES THE TREACHEROUS DESPOILER

Isaiah, depicting the effect of this storm upon Babylon, says: "That is why my hips have become full of severe pains. Convulsions themselves have grabbed hold of me, like the convulsions of a woman that is giving birth. I have become disconcerted so that I do not hear; I have become disturbed so that I do not see. My heart has wandered about; a shuddering itself has terrified me. The twilight for which I had an attachment has been made for me a trembling."—Isa. 21:3, 4.



While dealing treacherously and acting as despoilers, the Babylonians could look forward to the twilight for a good night's sleep without fear. But this storm would take away their comfort and wreck their sleep. Isaiah then addresses himself to the nobles of Babylon as though he could foresee the feast that Belshazzar later arranged. He says: "Let there be a setting of the table in order, an arranging of the location of seats, an eating, a drinking! Get up, you princes, anoint the shield. For this is what Jehovah has said to me: 'Go, post a lookout that he may tell just what he sees.' "—Isa. 21:5, 6.

On the night of October 5-6, 539 B.C.E., there was great feasting in Babylon and great rejoicing over despoiled Jerusalem, with blasphemous defiling of the vessels Babylon had captured from Jehovah's temple in 607 B.C.E. But that very night the city fell to the Medes and Persians. Then the Babylonian princes had to anoint the battle shield to defend the city. But this proved to be in vain. The conquerors entered the castle and killed King Belshazzar, making it necessary for the princes to anoint a new shield, install a new king. This new symbolic shield would have to be their conqueror; else it would go hard with the Babylonian princes.

Isaiah now tells what the watchman posted on Jerusalem's walls reports: "And he saw a war chariot with a span of steeds, a war chariot of asses, a war chariot of camels. And he paid strict attention, with much attentiveness. And he proceeded to call out like a lion: 'Upon the watchtower, O Jehovah, I am standing constantly by day, and at my guardpost I am stationed all the nights. And here, now, there is coming a war chariot of men, with a span of steeds!' "—Isa. 21:7-9.



So before the Chaldean lookout actually posted on Babylon's walls in 539 B.C.E. saw the Medes and Persians coming against the city, the prophetic watchman on Jerusalem's walls had a miraculous preview many years previously. This came to be a great comfort to God's people when they later came into captivity in Babylon as they watched for the fulfillment of this and Jeremiah's prophecies. Daniel, an exile for more than seventy years, was one who closely watched. He says: "In the first year of Darius the son of Ahasuerus of the seed of the Medes, . . . I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years. And I

proceeded to set my face to Jehovah the true God."—Dan. 9:1-3.

Herodotus (I,80) records that Cyrus' army carried its baggage on camels and that he even put riders on camels and used them in fighting against the horses of King Croesus of Lydia. He also used asses and camels as pack animals, and perhaps even to carry men into battle. The expression "war chariot" evidently describes a collection of chariots that the watchman saw, with steeds to pull them swiftly into battle. Or it may be that the two kinds of animals picture the two peoples in the siege of Babylon, the asses picturing the Elamites and the camels the Medes.

WE MUST BE ON THE WATCH

The watchman whom Isaiah sees in vision certainly sets us a fine example today in watching for and discerning the fall and the final destruction of Babylon the Great. Also Daniel, back in captivity in Babylonia, shows us the proper attitude toward this important Bible theme by watching and giving strict attention day and night.

Now the watchman calls out: "She has fallen! Babylon has fallen, and all the graven images of her gods he has broken to the earth!" (Isa. 21:9) This event would mean liberation and joy to God's people back there and is the looked-for event that brings greatest joy to those on earth to whom God expresses his goodwill in this time of final judgment of Babylon the Great. Who was it that smashed the graven images of Babylon's gods and broke them to the earth? Not the Elamites and Medes, for they did not go about doing this, but it was Jehovah himself, who by liberating his people and crushing Babylon, in effect threw all Babylon's gods and images to the ground, for he proved that they were really no gods, that they were merely lifeless, helpless images. The Almighty God of heaven and earth merely used the Elamites and Medes as his weapons against Babylon. It is interesting to note that the victor Cyrus himself gives Jehovah God the credit, as recorded at 2 Chronicles 36:22, 23 and Ezra 1:1-3.

Now, long before it happened, the prophet Isaiah shows that Israel would receive a cruel threshing at the hands of Babylon: "O my threshed ones and the son of my threshing floor, what I have heard from Jehovah of armies, the God of Israel, I have reported to you people." (Isa. 21:10) Jehovah's people had become rebellious and unfaithful and it was on his threshing floor that he would allow the instrument Babylon to beat down his people. But this would be only for a time and then God would bring vengeance upon the thresher, who did it out of hatred for God and his people. This would also give the comforting news that a faithful remnant would survive Babylon's fall and would be returned to Jerusalem.

Today is a time when God has gathered together his people and is causing the good news of the Kingdom to be proclaimed throughout all the earth as a witness to the nations, according to Jesus' prophecy at Matthew 24:14. The Kingdom now rules. Babylon's power to hold her captives is broken and she is exposed as God's enemy.* This prophetic preview of Isaiah shows that Babylon would tread down Jehovah's people Israel but that a faithful remnant would survive this "threshing." Accompanying this understanding of the vision is the knowledge that Jehovah's people will see Babylon the Great go down, to their joy; in the meantime they aid many others to freedom and survival by teaching the good news to them now. These will rejoice, too, in the vindication of God over his ancient enemy and the establish-

* For a full discussion see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, Watch Tower Bible and Tract Society, 1963.

ment of true worship exclusively in the earth, without a rival. They will be well on the road to everlasting life. Those who hang on to Babylon until her destruction will do so in spite of the preaching of the good news of the Kingdom, and because they want and love Babylon and her ungodly ways. They will be gone forever.

Then many of Babylon's victims of the ages past will come back in a resurrection, to rejoice in the fact that she is gone and that in the great mercy of God he brought them back for an opportunity to learn of true worship and to serve the great King, with the prospect of everlasting life. What a fine conclusion to the theme, and how favored the ones learning it! Further discussion of the prophecies of Isaiah and Jeremiah in this magazine will help us to learn the theme more thoroughly.

AID OTHERS TO BECOME GOD'S "MEN OF GOOD WILL"

WHAT does it mean to be "men of good will"? The expression calls to mind the song that the angelic choir sang at the time of the birth of the babe Jesus: "Glory in the heights above to God, and upon earth peace among men of good will." (Luke 2:14)* "Men of good will" means persons enjoying God's goodwill or favor.

How does one go about gaining God's favor, his goodwill, so as to be able to receive the peace of God? The Bible itself answers: "The one finding me [heavenly wisdom] will certainly find life, and gets good will from Jehovah." (Prov. 8:35) We must be so concerned with what is right and good and wise in God's sight that we will be in fear of him, which means to hate what is bad. (Prov. 8:13) Thus we are further told: "Jehovah is finding pleasure in those fearing him, in those waiting for his loving-kindness." It follows, therefore, that only by taking in knowledge of Jehovah and his Son, Jesus Christ, and then acting upon it, by dedicating ourselves to do God's will, can we hope to become God's "men of good will" and receive the resultant peace.—Ps. 147:11.

Today there are many persons who are kindly disposed toward God, but unless they gain God's favor or goodwill they will suffer destruction at the battle of Armageddon. Having become "men of good will" ourselves, we owe it to Jehovah and our neighbors to aid these kindly disposed toward God to obtain God's favor and goodwill. Among other things, we must show them how to heed the Scriptural injunction: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

Further, we want to set a fine example as to our conduct so that these will also want to become "men of good will." Above all, we must give priority in our lives to the preaching of the good news of God's kingdom to others. For those in the north February will be a cold month, and they will need to show fortitude and determination so as not to slacken in their efforts to aid others to become God's men of goodwill. Resolve not to let the weather unduly interfere; prepare for it in your mind, and also in a practical way by dressing for it. Put forth a particularly earnest effort at the beginning of the month, knowing that the weather may well get worse as the month wears on. Severe inclement weather is often the best time to find persons at home and so you will be rewarded for the greater effort put forth, as well as for the added discomfort endured.

Let us never forget that for persons to become God's "men of good will" they need more than just Bible literature. While featuring *The Watchtower* on a subscription basis, we do not want to forget to make return visits and to establish a regular Bible study with them if at all possible, so that they can continue to grow in knowledge and understanding to the point where they will dedicate themselves to do Jehovah's will, thereby winning his goodwill, and, in turn, aiding still others to become men of goodwill. Jesus said: "You received free, give free." Happy are we if we heed those words!—Matt. 10:8.

* For details please see *The Watchtower*, October 15, 1964.

Serving as a SOLDIER of CHRIST

As told by
Johan Henrik Eneroth

WHEN the nations were gripped in the throes of the first world war I was a young first lieutenant in the Royal Swedish Army. I had been a military man for five years, but then something happened that began to make me realize that there was a much more important war facing mankind than the one in which the worldly nations were engaged.

One day a package arrived in the mail containing Volume 4 of the *Studies in the Scriptures,* called "The Battle of Armageddon." My mother had dropped in at a Bible lecture and after the talk obtained this book. Now she would be glad if I got as much out of it as she did. I replied that I saw it referred to the Bible, and as I had no Bible it would be impossible for me to read it. (To buy myself a Bible was out of the question. Fancy a Swedish army officer walking into a bookshop and asking for a Bible!)

However, mother wisely replied that I did not need a Bible in order to read the book, as the scriptures were quoted in it. So I had to start reading in order not to offend her. After a while I laid it aside. I had read enough to see that if this book was true, then I would be on the wrong side of the battle front at Armageddon. This I did not want to admit.

During the Christmas season I was granted two weeks' leave and went home. There my mother tactfully dropped a word in season about Bible truth, and placed books within my reach. One night between Christmas and New Year's Day I picked up a book from the table—it was Volume 3 of the *Studies in the Scriptures,* "Thy Kingdom Come"—and became so gripped by what I read that I continued reading for several hours. It convinced me that the Bible was really the Word of God. For the first time since I could remember I knelt down and prayed. Little did I know that this would, in the course of time, lead to a life career as a soldier in God's army!

When my leave was up, I returned to my post in northern Sweden, where I continued to read the Watch Tower publications. My mother had the Watch Tower branch in Örebro send me the address of other Bible students, and, in time, I mustered up courage to call at their home. The man and his wife looked rather surprised when they saw a uniformed army officer standing at their door, but, when I explained that I was interested in studying the Bible, they welcomed me with open arms. Thereafter five of us met on Sundays to study the Bible with the help of the *Watchtower* magazine.

A CHANGE OF SERVICE

As time passed, it began to dawn upon me that I should not continue serving in the army; so I submitted an application for discharge. When my application was granted I went to work with a relative who had a farm near Gothenburg. There I began preaching the good news of God's kingdom, as instructed by his appointed commander, Jesus Christ (Isa. 55:4; Matt. 10:7; 24:14), and attending meetings of

the Gothenburg congregation of Jehovah's witnesses.

In time I was invited to join the Bethel family at Örebro, and in August 1920 I took up work there. My first job was translating the booklet *Millions Now Living Will Never Die* into Swedish. This was to be distributed in connection with a number of public meetings scheduled during the coming visit of A. H. Macmillan, a special representative from the Society's headquarters in Brooklyn.

SERVICE IN DENMARK

It was during this visit of Brother Macmillan in the fall of 1920 that a situation came to a head in the Swedish branch that resulted in my moving to Denmark. At Acts 20:30 the apostle Paul foretold that even in God's congregation of spiritual warriors men would arise and try to "draw away the disciples after themselves." Such was the case at the Örebro Bethel, and I felt it my duty to inform Macmillan.

The branch supervisor of the preaching work in Sweden had been directing attention to himself as leader, and had not been applying the instructions from headquarters. When I brought this situation to light, he received a heavy rebuke from Brother Macmillan. As a result, some weeks later the branch servant told me to leave the Swedish Bethel. It was then that some brothers in Denmark, who knew of the situation, invited me to come down there and stay awhile.

In Denmark I enjoyed many privileges of service on the front lines of the preaching work. I served as a full-time minister in the cities of Alborg and Arhus, working in the surrounding towns and rural territories as well. In time I was transferred to what was then called the pilgrim work, which involved traveling up and down the country strengthening congregations and study groups.

In March of 1925 I received a telegram from the branch office asking me to return to Copenhagen at once. There the branch servant handed me the March 1 issue of *The Watchtower* containing the article "Birth of the Nation." He asked me to study it and let him know what I thought of it. I did so, and was then asked to prepare a talk for a two-day local assembly at Skive the following weekend. There I presented to the brothers the thrilling Scriptural proof that the Devil had been permitted to remain in heaven until the year 1914, at which time he was attacked by the newly installed king, Jesus Christ, and cast down to earth.

BACK TO SWEDEN

In Sweden things had gone from bad to worse, and the Watch Tower Society's president, J. F. Rutherford, made arrangements for a Scandinavian convention in Örebro in May of 1925. I was planning to get married May 15, when on the 12th I received word to meet Brother Macmillan the next day at Gedser, where he would be arriving ahead of Brother Rutherford and Brother R. J. Martin from Switzerland. As it worked out, I was married on the 15th in Copenhagen, and the very next morning my wife, as a veritable soldier's bride, waved good-bye to her husband as he left for Sweden. Brother Rutherford wanted me to assist in making preparations for the coming assembly.

Convention time arrived with 500 present. On the concluding day of the assembly when, instead of the Swedish branch servant, I stepped out to interpret for Brother Rutherford, there was a whisper of surprise. At the conclusion of his talk Brother Rutherford announced that a Scotsman, William Dey, was being put in charge of supervising the preaching work in all of Scandinavia and the Baltic States. I was to be secretary to Brother Dey and ac-

company him as interpreter on his journeys in Sweden. The Swedish branch servant promised to respect this arrangment.

Less than a month later, however, the branch servant refused to cooperate any longer, and I was put in his place. After assuming my duties in June of 1925, it was necessary to unify the brothers for the preaching work. Brother Dey and I visited the congregations throughout the country. In many places we had to line up the brothers literally on two sides, for and against the Society. In time, the remaining brothers began to work in an organized way and experience Jehovah's blessing.

PREWAR YEARS

In the years prior to the second world war I enjoyed many interesting service privileges. When the booklet *The Kingdom, the Hope of the World* was presented to high government officials in 1932, I made the presentation to the king, to the crown prince, who is now King Gustaf VI Adolf, and cabinet ministers. The crown prince was especially friendly and I talked with him for twenty minutes.

Another assignment took me to Paris, where I recorded Judge Rutherford's five-minute phonograph lectures in Swedish. From the use of these in the door-to-door ministry I remember a rather amusing experience. After playing one of these records for a couple in Stockholm, the woman said: "Your voice sounds so much like the one we heard. You must have listened to it many times." Of course, I had!

On October 7, 1934, the brothers in Sweden joined in the worldwide protest to Hitler that demanded that he stop persecuting Jehovah's witnesses in Germany. We know that a few of our telegrams reached Berlin, but within a few hours the telegrams were stopped. Such a warning was not considered fit to be sent to what was then considered a friendly government. Later the booklet *Fascism or Freedom* was banned because it called Hitler a representative of the Devil.

DURING WORLD CONFLICT

When Denmark and Norway were occupied by the Nazis in April of 1940, Sweden remained a neutral island in a war-tossed sea. So it became my job to gather information and reports, bring them to Brother Dey in Copenhagen, and then return to Sweden to mail them all to Brooklyn.

However, when I arrived in Copenhagen one morning late in 1940, instead of being met by someone from the branch office, two Danish police officers and German security men were waiting for me. They took all my papers and told me they would return them at my hotel. During the day I learned that Brother Dey had been seized, and was in prison. That evening one of the German security men called at the hotel to return my papers. He told me that he had been reading Dey's correspondence and admired the spirit that marked our organization. I had the opportunity to tell him about Jehovah's new order of things, and when I was about to explain what would then be the controlling power, he himself filled in, "Love!" We never did manage to find out what happened to this man.

It now became necessary to use theocratic war strategy in order to maintain desired contact with occupied countries. In order to get a visa to visit Norway I was appointed a commercial traveler, representing a brother who was a wholesale dealer in guts! We solved the problem of getting spiritual food into Norway by regularly sending them food packages, especially eggs, with each individual egg wrapped with several sheets of *The Watchtower*. When this was finally discovered by the Germans, we found another way.

During my visits to Norway I had contacted a friendly disposed commercial agent, who was forced to lodge a couple of German officers in his house. When these Germans asked him to have some extra foodstuffs brought from Denmark, this man said that he would arrange it if he could have a package for himself included in their shipments of food. They agreed, and so *Watchtower* magazines were always included in the foodstuffs that were taken to the military airport at Alborg, Denmark, and carried by Hitler's own aircraft into Norway!

Magazines were taken into Denmark from Sweden in an equally unusual way. A young Danish sister was employed as a nurse in the home of an Axis diplomat in Copenhagen, and this man was very willing to bring gift packages back to her from Sweden. In such ways as this even God's enemies came to be instrumental in helping his people to obtain spiritual food!

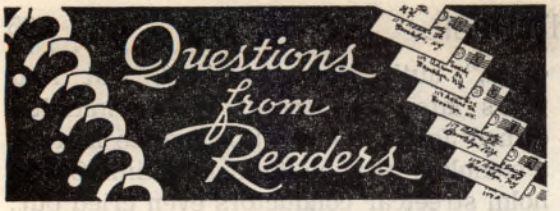
Another example of where worldly authorities were outmaneuvered occurred in Finland. There our literature was banned, and since the Watch Tower printing plant in Helsinki had nothing to do, it was in line for government take-over. But since the Finnish government was eager to get Swedish currency into the country, they agreed to let the plant print books and booklets to be exported to Sweden. As a result, not only was literature supplied for Sweden, but magazines were brought back into Finland!

GROWTH AND PROSPERITY

Although the army of Kingdom preachers in Sweden has met with much opposition, with the help of Almighty God it has come off victorious. For example, in 1951 we were turned down in our efforts to obtain the government-controlled Stockholm Stadium for our assembly. "It would not be consistent with the dignity of the stadium," authorities explained. But four years later the use of the community-owned Johanneshov's Sportsplace marked a complete turnabout. At that time Stockholm streetcar conductors even cried out: *"Johanneshov—Jehovah's witnesses convention!"* Ever since then we have been able to rent whatever hall or stadium we have wanted. In 1963 we used the largest stadium in the country, and over 25,000 were in attendance.

The growth of the Kingdom preaching through the years has indeed been marvelous. In 1926, when the branch office was moved from Örebro to Stockholm, we mustered together 325 spiritual warriors. At the outbreak of World War II in 1939 these had increased to 1,361, and by 1951 a new peak of 5,140 ministers necessitated purchasing a new site at Jakobsberg, about twelve miles outside of Stockholm. Here a beautiful Bethel home and printery were constructed. When we moved in on April 1, 1954, it seemed impossible that we would utilize all the space this side of Armageddon. But by 1961 construction had to be started on a new addition, which was completed about a year ago. Now there are 10,300 spiritual warriors serving in Sweden.

Nowadays the various armies find it necessary, because of the rapid development of new methods of warfare, to arrange special courses where strategy and cooperation between the various branches of the armed forces are studied. Jehovah's army has made a similar arrangement, and I am happy that I could, at the age of seventy-one, attend the Watchtower Bible School of Gilead in Brooklyn in 1964 to receive advanced theocratic training. My prayer is that "Jehovah, the God of armies," and his appointed Commander in Chief, Christ Jesus, may strengthen all their spiritual warriors to carry on faithfully until the final victory.—Jer. 38:17.



● Why did David, a faithful servant of Jehovah, tolerate his wife Michal's having a teraphim image among her possessions, as indicated in 1 Samuel 19:12, 13?

Here is the record at 1 Samuel 19:12, 13: "Immediately Michal had David descend through the window, that he might go and run away and escape. Then Michal took the teraphim image and placed it on the couch, and a net of goats' hair she put at the place of his head, after which she covered it with a garment."

According to the findings of archaeologists in Mesopotamia and adjacent areas, the teraphim images were just as vital to family inheritance as title deeds and written testaments are in our day. According to ancient custom, a son-in-law who possessed the family images could appear in court and make claim for the estate of his father-in-law. This may well have been true of the teraphim that Rachel took along when Jacob and his household secretly fled from Laban, even as noted in *The Watchtower*, December 1, 1953, pages 734, 735.

However, it is not likely that this custom had sanction upon Israel's becoming an organized nation and receiving the Ten Commandments, the second of which expressly forbade the making of teraphim images, in view of their use in idol worship as well as serving the purpose of inheritance. If their use could have been justified, Samuel would not have told King Saul: "Look! To obey is better than a sacrifice, to pay attention than the fat of rams; for rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as using uncanny power and teraphim."—1 Sam. 15:22, 23.

According to the Soncino Hebrew Bible, the older Jewish commentators were greatly exercised to try to explain the presence of the teraphim in the household of David. As for David himself, we know that there was no worshiping of teraphim on his part, for he gave Jehovah exclusive devotion or we would not repeatedly read of his heart having been "complete" or perfect with Jehovah. (1 Ki. 11:4; 15:3) We can, therefore, only conclude that his wife's heart was not complete with Jehovah and that either David did not know about her having the teraphim or else he tolerated it because of her being the daughter of King Saul.

Representative of David's whole-souled worship of Jehovah is his expression in song: "For Jehovah is great and very much to be praised, and he is to be feared more than all other gods. For all the gods of the peoples are valueless gods. As for Jehovah, he made the heavens."—1 Chron. 16:25, 26.

ANNOUNCEMENTS

FIELD MINISTRY

To help many to become God's "men of good will," Jehovah's witnesses will be diligent in calling on people everywhere during February to stimulate their appreciation for Bible truth. In addition to talking to them personally and pointing out in the Bible the grand hope that Jehovah God has set before mankind, they will offer a year's subscription for this magazine, *The Watchtower*, along with three Scriptural booklets, on a contribution of $1.

GET THE MOST FROM "THE WATCHTOWER"

What do you do with your copies of *The Watchtower* when you have read them? Do you save them and use them for the valuable reference works that they are? If you do, then you will want the *Watch Tower Publications Index* for 1964. This comprehensive index lists subjects and Scripture texts covered in both *The Watchtower* and *Awake!* for 1964. It will help you to locate the elusive point you remember reading but cannot fully recall; it will direct you to other references or discussions of the same point; it will assist you with difficult texts you encounter in your regular Bible reading. Same page size as *The Watchtower*. Send for your copy today. It is only 10c.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 7: The Dead Who Are in Line for Resurrection. Page 73.

March 14: Part Two. Page 80.

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FEBRUARY 15, 1965
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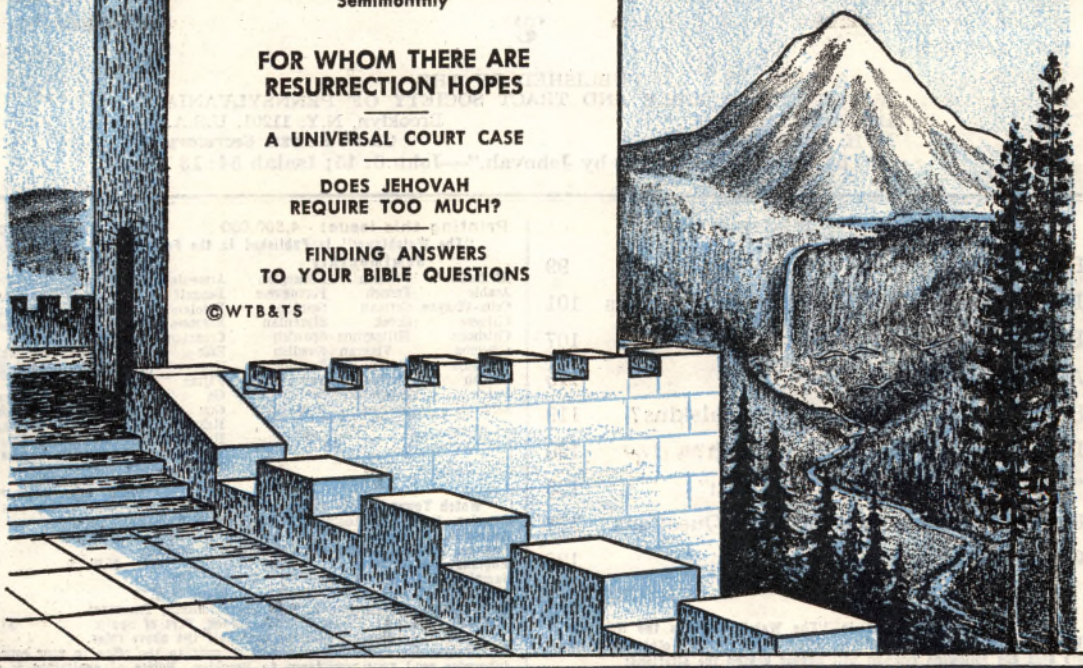

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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:

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Yg – Robert Young's version

Printing this issue: 4,500,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

Monthly

Armenian, Bengali, Bicolano, Burmese, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hungarian, Ibanag, Ibo, Icelandic, Kanarese, Malagasy, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samareno, Samoan, Serbian, Siamese, Silozi, Singhalese, Swahili, Tamil, Tswana, Turkish, Ukrainian, Urdu, Yoruba

Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 — 7/-
New Zealand, 621 New North Rd., Auckland S.W. 1 — 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal — 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI February 15, 1965 Number 4

DO NOT BE ANXIOUS

OUR time is one that is full of anxiety. The world staggers from one crisis to another, keeping mankind in a state of constant agitation.

No one can escape being affected by this strife, for it is global. In Asia, Africa, Europe, Central and South America, as well as in the United States, racial hatreds, revolutions, guerrilla wars and other upheavals occur with frightening rapidity. There are food shortages, pestilences, earthquakes and the ever-present threat of a nuclear holocaust.

Persons who put their hope and trust in this system of things are understandably filled with anxiety, for they find the proposed remedies of world leaders failing time and again. As Jesus Christ predicted would be the case, men everywhere are becoming "faint out of fear and expectation of the things coming upon the inhabited earth." Nowhere does there seem to be stability and security.—Luke 21:26.

Yet, in the face of the worsening world conditions, Jesus encouraged Christians not to be in fear, not to be anxious. "As these things start to occur," he said, "lift your heads up, because your deliverance is getting near." And the early Christian apostle Peter said: "The object of their fear do not you fear, neither become agitated. But sanctify the Christ as Lord in your hearts."—Luke 21:28; 1 Pet. 3:14, 15.

It is not easy to remain fearless and unburdened by anxiety when one's means of livelihood or one's life is threatened. Firm faith in God is required. A person must believe that Jehovah God exists and that he is concerned about the welfare of those that serve him. Only with this confidence in God and his ability to protect and provide can one remain calm and peaceful when beset by trials and difficulties.

The importance of remaining close to God in prayer cannot be overemphasized, for it is the key to avoiding anxiety. Note how the apostle Paul drew this to the attention of the early Christians at Philippi. He wrote: "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.

If you keep close to Jehovah God by means of prayer and by studying his Word the Bible, you will come to appreciate why world conditions have taken such a turn

for the worse. The evidence will become clear that the present difficulties are in fulfillment of Jesus' prophecy concerning conditions that would mark the end of this wicked system of things. You will see, therefore, that God's kingdom is now at hand and that soon God will wipe from the earth all traces of wickedness and will usher lovers of righteousness into a new order of peace and happiness.—Matt. 24: 3-14, 32-34; 2 Tim. 3:1-5; Dan. 2:44; Rev. 21:3, 4.

This knowledge will help you to avoid anxiety. Even should governments change and anti-God elements gain control, you will not panic and necessarily think that one will be better off by fleeing to another location. You will appreciate that there is no physical location of real peace and safety, for trouble can quickly strike anywhere on earth. Therefore, you will look to God for help, and continually pray for his spirit and direction. Yes, in keeping with the apostolic encouragement, you will "throw *all your* anxiety upon him, because he cares for you."—1 Pet. 5:7; Ps. 55:22.

But in this connection, did not Jesus say: "When they persecute you in one city, flee to another"? (Matt. 10:23) Does this not indicate that Christians should flee from areas of persecution? How is Jesus' instruction to be understood?

Jesus was not advocating fearful flight. He had just told his disciples to 'shake the dust off their feet' and move to another place when people did not receive them—not because of fear, but in order to reach persons to whom they could preach the Kingdom message. Similarly, when they were persecuted in one city by those who rejected the message, Jesus advised his disciples to flee to another city. So it was that when Paul's life was threatened in Damascus because of his preaching, he left town secretly at night; and when persecution made it impossible for Paul and Barnabas to continue preaching in Iconium, they fled to other cities.—Acts 9:23-25; 13:49–14:6.

However, that Jesus did not mean that Christians should quit preaching because of fear of what would happen to them is indicated by his following words: "Do not fear them . . . 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. . . . Therefore have no fear."—Matt. 10:26-31.

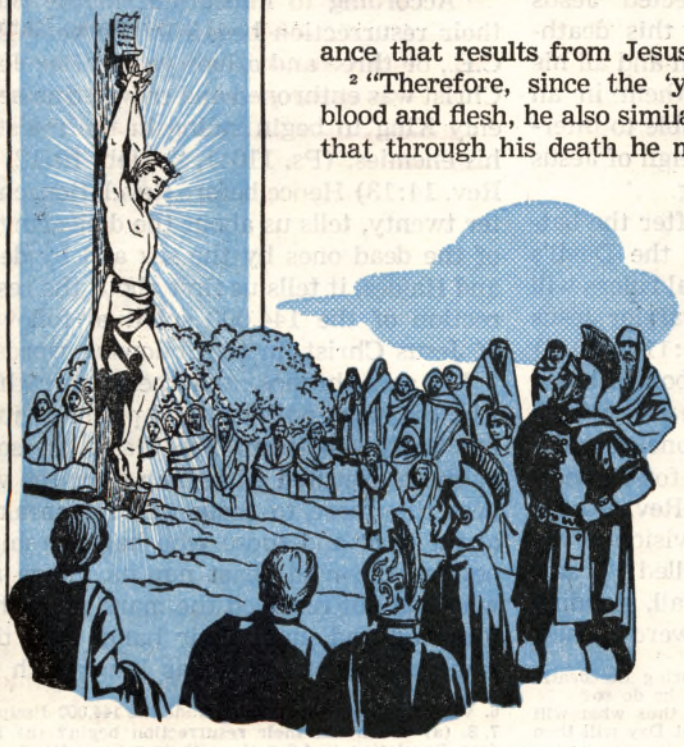
Mature Christians do not abandon their ministry because they fear men who may kill their physical body. They are not consumed with anxiety over their personal safety or whether they will be able to obtain necessary material provisions. Rather, their chief concern is caring for the spiritual needs of those who show themselves righteously disposed toward God. They are confident that, not some physical location on earth, but "the name of Jehovah is a strong tower. Into it the righteous runs and is given protection."—Prov. 18:10; Matt. 6:25-34; Ps. 37:25, 40; Isa. 41:10.

How evident it is that developing and maintaining strong faith in God is the only way to overcome the anxieties that *clutch* at the hearts of men! So look to Jehovah. Keep close to him through prayer and obedience to his commandments. Fearlessly continue to preach God's Word of truth, saying "to those who are anxious at heart: 'Be strong. Do not be afraid. Look! Your own God will come with vengeance itself, God even with a repayment. He himself will come and save you people.' "—Isa. 35:4.

"And the sea gave up those dead in it, and death and Hades gave up those dead in them, . . . And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire."
—Rev. 20:13, 14.

FOR WHOM THERE ARE RESURRECTION HOPES

MAN'S great enemy has the power to cause death. He is soon now to be brought to nothing. This is one of the wonderful things that will result from the death of Jesus Christ nineteen hundred years ago. Previous to then Jesus had been the glorious heavenly Son of God, but he humbled himself under his heavenly Father's mighty hand. He set aside his heavenly glory and, by God's power, he was born as a human babe of blood and flesh, as a descendant of the patriarch Abraham through King David of Jerusalem. He became like one of the children of Abraham, by means of a Jewish virgin named Mary, a descendant of King David. On the Passover day of the year 33 of our Common Era, Jesus died. On that day the Passover lamb was slaughtered by the Jews, but then Jesus let himself be slaughtered like a lamb by the earthly servants of the Devil, the one "having the means to cause death." Of the deliverance that results from Jesus' death we read:



2 "Therefore, since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil; and that he might emancipate all those who for fear of death were subject to slavery all through their lives. For he is really not assisting angels at all, but he is assisting Abraham's seed."—Heb. 2:14-16.

3 Thus, for sacrificial purposes according to God's will, Jesus Christ was brought down to Sheol or Ha'des, the

1, 2. (a) What power has man's great enemy, and who is he? (b) By whom will he be brought to nothing, and through what course of that one?

3. By his sacrificial death, to what was Jesus Christ brought down, but how was Psalm 16:10 fulfilled toward him?

common grave of the humans who lie dead in the dust of the ground. However, Almighty God did not let Sheol hold his faithful Son forever and thus let his flesh undergo a gradual decay in the memorial tomb. On the third day God raised Jesus Christ from the dead and thus fulfilled Psalm 16:10, as written by King David. The Christian apostle Paul quoted from Psalm 16:10 and said: "Hence he also says in another psalm, 'You will not allow your loyal one to see corruption.' For David, on the one hand, served the express will of God in his own generation and fell asleep in death and was laid with his forefathers and did see corruption. On the other hand, he whom God raised up did not see corruption."—Acts 13:35-37.

4 Almighty God raised up Jesus Christ out of Sheol as an immortal spirit person, far mightier than Satan the Devil, "the one having the means to cause death." In God's due time the resurrected Jesus Christ will bring to nothing this death-dealing Devil. He will bind him and all his demon angels and imprison them in an abyss where they will not be able to interfere with the thousand-year reign of Jesus Christ as God's anointed King.

5 This will be immediately after the battle of Armageddon, in which the Devil's earthly organization of political rulers will be defeated by the heavenly warrior Jesus Christ and his angels. (Rev. 19:11 to 20:3) It is in this way that the symbolical heaven and earth are made to flee away from before God's great white throne of judgment. This will make room for "a new heaven and a new earth." (Rev. 20:11; 21:1) It will be then that the vision of the Christian apostle John is fulfilled: "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 Ha'des gave up those dead in them, and they were judged individually according to their deeds."—Rev. 20:12, 13.

6 Revelation 20:13 says that "the sea gave up those dead in it, and death and Ha'des gave up those dead in them." This does not include the 144,000 footstep followers of Jesus Christ who are referred to in Hebrews 2:16 as "Abraham's seed," by means of whom all the nations of our earth will procure an everlasting blessing. (Rev. 7:3-8; 14:1, 3; Gen. 12:3; 22:18) Nineteen centuries ago Ha'des or Sheol gave up the dead Jesus Christ, and these 144,000 faithful followers who are his spiritual brothers are made like him in having part in what is called "the first resurrection."

7 According to indications in the Bible, their resurrection began in the year 1918 C.E., or three and a half years after Jesus Christ was enthroned and crowned as heavenly King to begin ruling in the midst of his enemies. (Ps. 110:1, 2; Heb. 10:12, 13; Rev. 14:13) Hence before Revelation, chapter twenty, tells us about the delivering up of the dead ones by the sea and by death and Ha'des, it tells us first about the resurrection of the 144,000 spiritual followers of Jesus Christ, in the following words:

8 "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

4. Why will Jesus Christ be able to bring the death-dealing Devil to nothing, and how will he do so?
5. (a) When will that take place, and thus what will flee away? (b) What vision of Judgment Day will then be fulfilled?
6. Why does not that vision include the 144,000 disciples?
7, 8. (a) When did their resurrection begin? (b) How does Revelation 20:4-6 picture their resurrection?

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 [symbolized by the lake of fire] 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."—Rev. 20:4-6, 14; 21:8.

"THE FIRST RESURRECTION"

9 When we say that Revelation 20:13 does not include the above-mentioned 144,000 joint heirs of Jesus Christ, we do not mean that these 144,000 do not go at death into Ha'des or Sheol, or into death in the sea if they should die at sea and their bodies not be recovered for burial on the dry land. In order to have part in "the first resurrection," they need to be raised out of Ha'des or out of death in the sea. The words of Jesus Christ plainly give us to understand this fact when he told his twelve apostles about building his church or congregation upon himself as the foundation rock, for he said: "On this rock-mass [*petra*] I will build my congregation, and the gates of Ha'des will not overpower it." (Matt. 16:18) And after his own resurrection from the dead, Jesus said in his vision to the apostle John: "I am the First and the Last, and the living one; and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Ha'des." "Let the one who has an ear hear what the spirit says to the congregations: He that conquers will by no means be harmed by the second death," and so he will be resurrected.—Rev. 1:17:18; 2:11.

10 The resurrected Jesus Christ will bring to nothing the Devil "having the means to cause death." As Jesus possesses the keys of death and of Ha'des, he will not permit Ha'des to overpower his faithful congregation of 144,000 spiritual brothers. After his heavenly enthronement as King in 1914 C.E., he breaks the power of death and of Ha'des and releases the dead members of his congregation to take part in "the first resurrection." By this invisible, spiritual resurrection, the 144,000 join him in the heavens as his joint heirs to reign and be priests and judges with him for the thousand years that Satan the Devil is bound in the abyss. They are not pictured as standing before the "great white throne" to be judged. Instead, Revelation 20:4 says that they sat down on thrones and "power of judging was given them." Thus their death in Ha'des does not become an endless death, an everlasting death, which is what is signified by the expression "the second death."

11 Repeatedly Jesus Christ assured his faithful disciples that death and Ha'des would not overpower them forever. As God's instrument for resurrecting, he would see to it that their death in faithfulness to him did not become everlasting. He said:

12 "This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. 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." "No man can come to me unless the Father, who sent me, draws him; and I will resurrect him in the last day. . . . Unless you eat the flesh of the Son of man and drink his blood [by means of faith], you have no life in yourselves. He that feeds on my flesh and

9. (a) Does this mean that the 144,000 joint heirs of Christ never go to Ha'des or Sheol? (b) According to Jesus' words to Peter in Matthew 16:18, what will not overpower the 144,000?

10. (a) As respects death and Ha'des, how does Jesus Christ break their power toward his 144,000 joint heirs? (b) As regards judgment, how does Revelation 20:4 picture the 144,000?

11, 12. How, in John 6:39-54, did Jesus assure his disciples that death and Ha'des would not overpower them forever?

drinks my blood has everlasting life, and I shall resurrect him at the last day." —John 6:39, 40, 44, 53, 54.

13 Even on earth Jesus Christ gave us examples of his coming resurrection power. He brought back to life his dear friend Lazarus, who was then in Sheol for the fourth day. Just before that Jesus said to Martha, the sister of Lazarus: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; and everyone that is living and exercises faith in me will never die at all." After that Jesus had the stone taken away from in front of the memorial tomb and then called Lazarus back to life and out of the tomb. In this miraculous way Martha got her brother Lazarus back sooner than she expected, for she had said to Jesus: "I know he will rise in the resurrection on the last day."—John 11:24-44.

14 Of course, Lazarus died again, presumably as a faithful disciple of Jesus Christ. So he returned to Sheol or Ha'des. But Ha'des will not overpower him as a member of the faithful Christian congregation, for it could not overpower him on that day when Jesus came to Bethany to awaken him from his four-day sleep of death. Only this time, after he is raised from Ha'des with the rest of the Christian congregation by Jesus Christ when ruling as King in God's kingdom, Lazarus will never die again.—John 11:26.

15 Since Revelation 20:5, 6 speaks of "the first resurrection," it indicates that there is a certain order followed in the resurrection as a whole. This is clearly told to us in 1 Corinthians 15:20-23, which speaks to us about the resurrection of the 144,000 disciples who will have a glorious, heavenly, spiritual resurrection. Those verses cited read: "Now Christ has been raised up from the dead, the first fruits of those who have fallen asleep in death. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive. But each one in his own rank: Christ the first fruits, afterward those who belong to the Christ during his presence."

16 Revelation, chapter twenty, also indicates order by depicting for us first the coming to life of the 144,000 joint heirs of Jesus Christ, who are made happy in the first resurrection, and later the deliverance from the sea and from Ha'des of all the other dead who get the opportunity for eternal life on earth.

"A BETTER RESURRECTION"

17 In Hebrews 11:35 occurs this interesting expression about people who lived before the death and resurrection of Jesus Christ: "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."

18 This verse is found in a chapter that tells us about exploits of "so great a cloud of witnesses," running from the time of John the Baptist all the way back to the first faithful witness for Jehovah, Abel the younger brother of Cain, the son of Adam and Eve. (Heb. 11:4 to 12:1) The resurrection of these ancient men and women of godly faith is certain, for the Christian writer of Hebrews, chapter eleven, proves that they believed that "God was able to raise . . . even from the dead," and at the close of this chapter he says to his Christian readers: "And yet all these, although

13. Of what power did Jesus give an example in connection with his friend Lazarus, and how?
14. What happened to Lazarus later on, but what is our expectation for him?
15. By "first resurrection," what is indicated regarding resurrection as a whole, and how does 1 Corinthians 15:20-23 prove it?
16. How does Revelation, chapter twenty, also indicate order as to resurrection?
17. In Hebrews 11:35, to whom is the expression "better resurrection" applied?
18. About whose exploits does Hebrews, chapter eleven, tell us, and how does it show their resurrection to be certain?

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."—Heb. 11: 19, 35, 39, 40.

19 The 144,000 faithful disciples of Jesus Christ are all going to be "made perfect" by resurrection from the dead, even as Jesus Christ himself was. Apart from such Christians, or before such Christians are "made perfect" in the heavens, the resurrection of the "cloud of witnesses" of pre-Christian times could not take place. This is so because the faithful 144,000 joint heirs of Jesus Christ take part in "the first resurrection," a resurrection that is first in time as well as in quality and importance.

20 Hence the "better resurrection" that the ancient "cloud of witnesses" will have will not be better than the resurrection of the 144,000 heirs of God's heavenly kingdom. It will be better than that of the persons who were raised from the dead by the prophets Elijah and Elisha. Yes, even better than the resurrection of those whom Jesus Christ and his apostles raised from the dead.* How "better"? Because all those whom these servants of God raised to life had to die again in the flesh and go into Ha'des or Sheol. Why so? Because God's heavenly kingdom by his Son Jesus Christ had not yet begun its rule, inasmuch as the "times of the Gentiles" for ruling the earth were not due to end until the year 1914 C.E. The "better resurrection" of the ancient "cloud of witnesses" will take place under God's heavenly kingdom, which has now been established. When Jesus Christ the heavenly King uses the "keys of death and of Ha'des" and brings those ancient witnesses forth from Ha'des or Sheol, they will not need to die again. Why not?

21 By keeping their names written on the "scroll of life" through their continued godly faith and obedience they will be gradually lifted up to human perfection. Finally they will be given the prize of everlasting life in human perfection on our earth transformed into a Paradise. They will not be "hurled into the lake of fire," that is to say, into the "second death." Since they are persons of faith to begin with at their resurrection, they should all the more easily make progress toward human perfection then.

22 For instance, there was the prophet Daniel. "In the third year of Cyrus the king of Persia" God's angel gave to Daniel a marvelous prophecy concerning this "time of the end." He ended this prophecy by saying to Daniel: "And as for you yourself, go toward the end; and you will rest, but you will stand up for your lot at the end of the days." (Dan. 10:1 to 12:13)* Daniel is no doubt one of those referred to in Hebrews 11:33, who "stopped the mouths of lions." He will "stand up" for his lot by a resurrection under God's kingdom.—Ezek. 14:14, 20; 28:3; Matt. 24:15.†

23 When the first one of that ancient "cloud of witnesses," namely, Abel, was killed by his brother Cain and was buried, he went down to Sheol. Whether Abel was put in a memorial tomb, the Bible does not state. (Matt. 23:35; Luke 11:51; Heb. 12:

* See 1 Kings 17:17-24; 2 Kings 4:17-37; 13:20, 21; Matthew 10:8; 9:18-26; Luke 7:11-15; John 11:38-44; Acts 9:36-41; 20:7-12.

19. In what way does their resurrection not take place "apart from us" (the 144,000)?
20. (a) Will it be "a better resurrection" in comparison with that of the 144,000? (b) In what way will it be "a better resurrection"?

* Daniel 12:2 has been applied to Christians who were merely spiritually dead and who were awakened from their religiously dead condition after the year 1918 C.E. —Compare with Revelation 11:7-13.

† In the Greek *Septuagint* translation of Daniel 12:13 the Greek word for "stand up" is *anastései*, from which is derived *anástasis*, meaning "resurrection," in the Christian Greek Scriptures.

21. Why after resurrection will those ancient witnesses not need to die again?
22. Of what was Daniel assured in Daniel 12:13, at what time?
23. (a) To what did Abel go down at his murder? (b) What will happen to those whose memorial tombs perished before the Flood or have perished since the Flood?

24; Gen. 4:8-11) Doubtless many memorial tombs were made for the dead from Abel's time down to the earth-wide flood of Noah's day, but, for the most part, those memorial tombs were wiped out by that destructive flood. However, the all-knowing God Jehovah knows and remembers all those who went down into Sheol or Ha'des before the Flood, "both the righteous [like Abel and Enoch] and the unrighteous." Jehovah will cause Ha'des or Sheol to deliver up all those dead under his kingdom by Jesus Christ. The same will be true regarding the many graves and memorial tombs that have disappeared since that flood in 2370 B.C.E. down to our own day.

GEHENNA, "THE VALLEY OF HINNOM"

[24] In the year 33 C.E., when Jesus was speaking about the "righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah," he spoke of men then living who at death would go, not to Ha'des or Sheol, but to another place, to Gehenna. For that reason it would mean "woe" to them. Who were those men? In the twenty-third chapter of Matthew, Jesus specified who they were, saying:

[25] "Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves. Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the memorial tombs of the righteous ones, and you say, 'If we had been in the days of our forefathers, we would not have been sharers with them in the blood of the prophets.' Therefore you are bearing witness against yourselves that you are sons of those who murdered the prophets. . . . Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?"—Matt. 23:13-15, 29-33.

[26] Thus those religious persons who were subjects for Gehenna and who were liable to the judgment of Gehenna were the unrepentant Jewish scribes and Pharisees and their proselytes. They were persons who were unrepentant and who refused to enter into the kingdom of the heavens. Jesus showed this by next saying: "For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city; that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I say to you, All these things will come upon this generation." —Matt. 23:34-36.

[27] Some Pharisees did repent and quit shutting up the kingdom of the heavens, like Saul of Tarsus who became the Christian apostle Paul. (Acts 7:58; 8:1-3; 9:1-30; 22:1-5; 23:6; Phil. 3:4-6) Also, Acts 2:10; 8:27-39 speaks of circumcised proselytes, and Acts 6:7 says: "The number of the disciples kept multiplying in Jerusalem very much; and a great crowd of priests began to be obedient to the faith." These gave up all religious hypocrisy and stayed faithful to the Christian faith. Thus they successfully fled from the judgment of Gehenna to which they had been liable. They proved that they were not "serpents, off-

24, 25. (a) Jesus spoke of some men as going to what different place at death, and what would this mean for them? (b) In Matthew 23:13-33, whom did Jesus specify those men to be?

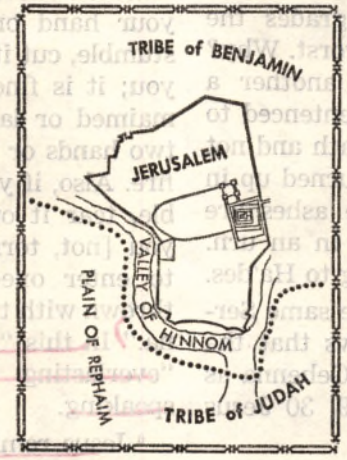
26. Why were such ones subjects for Gehenna or liable to its judgment, and how did Jesus then show this?

27. How does the book of Acts show whether some of such liable ones fled from the judgment of Gehenna?

spring of vipers," sons of the Devil as a religious father, offspring of the "original serpent, who is the Devil and Satan." —John 8:44; Rev. 20:2.

[28] Just what is this place called Gehenna, or what does it symbolize? The Greek word "Gehenna" is a transliteration of the Hebrew expression Gei-Hinnom, meaning "the valley of Hinnom." In the Greek word Gehenna the syllable "Ge" stands for the Hebrew word Gai (גַּי) meaning "Valley," and the addition "henna" stands for Hinnom, the name of a man in the days of Judge Joshua.

[29] This Valley of Hinnom or Hinnom Valley is first mentioned in the Bible in Joshua 15:8 as marking the boundary between the territories of the tribes of Judah and of Benjamin, and it is associated with Jerusalem: "The boundary [of Judah] went up to the valley of the son of Hinnom to the slope of the Jebusite at the south, that is to say, Jerusalem; and the boundary went up to the top of the mountain that faces the valley of Hinnom [*Gei-Hinnom,* Hebrew; *Ge-Ennom,* Latin] to the west, which is at the extremity of the low plain of Rephaim to the north." Here the Greek *Septuagint* translation calls it the Pharanx of Onom, that is to say, the Cleft (Chasm, Ravine, Gully) of Onom. Hinnom Valley or Valley of Hinnom is also mentioned in Joshua 18:16, in connection with the territorial boundary of the tribe of Benjamin.



[30] The Valley of Hinnom, lying to the west and southwest of ancient Jerusalem, came to be misused by the backsliding Jews. In 2 Chronicles 28:3 we read about King Ahaz of Jerusalem: "He himself made sacrificial smoke in the valley of the son of Hinnom [*Gai-benenom, LXX*] and proceeded to burn up his sons in the fire." (Also, 2 Chron. 33:6; Jer. 7:31, 32; 32:35) Faithful King Josiah saw good to defile this Valley of Hinnom because it had been used for the idol worship of Baal and for offering human sacrifices to this false god. In 2 Kings 23:10 it says of Josiah: "And he made unfit for worship Topheth, which is in the valley of the sons of Hinnom, that no one might make his son or his daughter pass through the fire to [the false god] Molech."* The modern name of the valley is Wadi el-Rababi.

28. From what is the Greek word Gehenna drawn, and what is the literal translation of the original expression?
29. What was the original Gehenna, and what did it mark, according to Joshua 15:8; 18:16?

* See also Nehemiah 11:30; Jeremiah 19:2, 6. Hinnom Valley is mentioned thirteen times in the inspired Hebrew Scriptures.

30. How did Gehenna come to be misused by the Israelites, and how was it made unfit for such misuse?

PART TWO

GEHENNA, or the Valley of Hinnom, is mentioned twelve times in the Christian Greek Scriptures. In the days of Jesus Christ on earth it was a fiery place and, being a valley outside the walls of Jerusalem, it was on earth. It became a symbol of the worst punishment that could befall a person. For instance, in Matthew 5:22, in his Sermon on the Mount, Jesus

1. In Jesus' day, what was Gehenna, and of what punishment was it used as a symbol?

said: "Everyone who continues wrathful with his brother will be accountable to the court of justice; but whoever addresses his brother with an unspeakable word of contempt [*Raca*] will be accountable to the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable to the fiery Gehenna." Thus Jesus grades the "fiery Gehenna" as third and worst. Why? Because the one who called another a despicable fool and who was sentenced to the fiery Gehenna is put to death and not given a burial. His corpse is burned up in the fires of Gehenna and the ashes are never collected for preserving in an urn. So he was pictured as not going to Ha'des.

2 A few verses later on in the same Sermon on the Mount Jesus shows that the sinner's corpse is thrown into Gehenna as a crematory. In Matthew 5:29, 30 Jesus says:

3 "If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for one of your members to be lost to you than for your whole body to be pitched into Gehenna. Also, if your right hand is making you stumble, cut it off and throw it away from you [not, torment it]. For it is more beneficial for one of your members to be lost to you than for your whole body to land in Gehenna."

4 From this language we see that Jesus used in a symbolical manner the ancient Gehenna that was located outside the walls of Jerusalem. Jesus did not mean that his followers should pluck out a literal eye or chop off a literal right hand. Rather, Jesus was talking about something precious that causes us to sin with the right eye or the right hand. Accordingly, then, as the eye and right hand were spoken of symbolically, Gehenna must also have been spoken of in a symbolical way, not literally.

5 Notice how Jesus contrasts one's being thrown into Gehenna with one's entering into life. This indicates that the *symbolical* Gehenna is a place of no life at all. In Matthew 18:8, 9 Jesus said: "If, then, your hand or your foot is making you stumble, cut it off and throw it away from you; it is finer for you to enter into life maimed or lame than to be thrown with two hands or two feet into the everlasting fire. Also, if your eye is making you stumble, tear it out and throw it away from you [not, torment it]; it is finer for you to enter one-eyed into life than to be thrown with two eyes into the fiery Gehenna." In this "fiery Gehenna" is where the "everlasting fire" burns, symbolically speaking.

6 Jesus reminds us that in the Gehenna outside Jerusalem there were also worms or maggots, not, of course, in the fire, but on decaying organic matter near the fire. These are, of course, not earthworms such as crawl through the ground and feed on human bodies buried in graves. They are like the worms from which King Herod Agrippa I died, according to these words of Acts 12:23: "Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired." Using this same Greek word (*skólex*), Jesus said:

7 "If ever your hand makes you stumble, cut it off; it is finer for you to enter into life maimed than with two hands to go off into Gehenna, into the fire that cannot be put out. And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two feet to

2, 3. What does Matthew 5:29, 30 show as to a sinner's corpse?
4. In what sense did Jesus there use Gehenna, and how is this shown?
5. In Matthew 18:8, 9, with what does Jesus contrast one's being thrown into the symbolical Gehenna?
6, 7. (a) Besides fire, what other destructive things were present in the Gehenna outside Jerusalem? (b) How did Jesus point this out in Mark 9:43-48?

be pitched into Gehenna. And if your eye makes you stumble, throw it away; it is finer for you to enter one-eyed into the kingdom of God than with two eyes to be pitched into Gehenna, where their maggot [*skólex*] does not die and the fire is not put out."—Mark 9:43-48; Isa. 66:24.

8 So, if the dead body pitched into the Gehenna outside Jerusalem did not land in the fire mingled with sulphur, it would be consumed anyhow. How? By the maggots from the eggs that flies would lay in the decaying corpse. Gehenna was thus a place of total destruction or consumption, into which the dead bodies of those persons who were considered unworthy of being buried in a marked grave or memorial tomb were pitched. Concerning Gehenna, page 764 of Volume 3 of the *Cyclopædia* by M'Clintock and Strong says:

> In consequence of these abominations the valley was polluted by Josiah (2 Kings 23: 10); subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast, and, according to late and somewhat questionable authorities, the combustible portion consumed with fire. From the depth and narrowness of the gorge, and, perhaps, its ever-burning fires, as well as from its being the receptacle of all sorts of putrefying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment, "where their worm dieth not, and the fire is not quenched;" in which the Talmudists placed the mouth of Hell: "There are two palm-trees in the valley of Hinnom, between which a smoke ariseth . . . and this is the door of Gehenna."*

* On page 18 of the Alphabetical Appendix to the New Testament of *The Emphatic Diaglott* by Benjamin Wilson we read:

"GEHENNA, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, 'The valley of Hinnom.' This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. . . . *Gehenna*, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place signifies a place of eternal torment."

Under HINNOM the *Cyclopædia* by M'Clintock and Strong says:

"We learn from Josephus that the last terrible struggle between the Jews and Romans took place here (War, VI, 8, 5), and here, too, it appears the dead bodies were thrown out of the city after the siege (V, 12, 7). . . . Most commentators follow Buxtorf, Lightfoot, and others, in asserting that perpetual fires were kept up for the consumption of the bodies of criminals, carcasses of animals, and whatever else was combustible; but the combined authorities usually brought forward in support of this idea appear insufficient. . . ."—Volume 4 (edition of 1891), page 266.

8. Thus Gehenna was pictured as a place of what, and how does M'Clintock and Strong's *Cyclopædia* speak about Gehenna?

WHAT IT SYMBOLIZES

9 Regardless of what any reference authorities have to say regarding Gehenna, what did Jesus Christ, the Son of God, have to say about it? What did it mean for the person sentenced by God the Almighty to the symbolical Gehenna? Jesus plainly answered when he sent his twelve apostles out on missionary work and said: "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. 10:28) On another occasion Jesus said to a crowd of thousands: "Moreover, 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) When Almighty God destroys both body and soul of a human creature, what is left? There is complete destruction; and, because this destruction is everlasting, such destruction of human body and soul is an everlasting punishment. There is no resurrection out of such destruction.

10 Jesus thus used Gehenna as a symbol of complete, endless destruction, just as fire is destructive. Because the destruction

9. (a) What did Jesus say about Gehenna in Matthew 10:28 and Luke 12:4, 5? (b) When God destroys both body and soul, what results?

10. What is to be understood by the "fire" of the symbolic Gehenna's being an "everlasting fire"?

is everlasting, the fire of the symbolic Gehenna is said to be "everlasting fire." This means that such a Gehenna will always exist; it will never give up those in it; it will never be emptied, never be wiped out as Adamic death and Ha'des will be. (Rev. 20:13) Figuratively speaking, the symbolic Gehenna always burns and will always be available for executing any who rebel against God throughout everlasting time, all eternity.

[11] Since the symbolic Gehenna is the place of everlasting destruction, Jesus correctly set a person's entering into Gehenna as the opposite of one's entering into life. Hence if anyone enters into the symbolic Gehenna, in which God destroys both body and soul, how can anyone have a resurrection to an opportunity for everlasting life in God's heavenly kingdom or in Paradise restored here on earth under God's kingdom? There is no resurrection from the symbolic Gehenna.

[12] Because fiery Gehenna is destructive, the disciple James ties it in with the uncontrolled human tongue, in these words: "Well, [like the little fire setting aflame a great woodland] the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna."—Jas. 3:6.

[13] Hence, all the world of mankind, not one particular person, has to watch the tongue, for all the world is born in unrighteousness. The tongue, by its propaganda that spreads from tongue to tongue, can inflame a whole world of people and incite them to unrighteousness. It spots up not just the mouth in which it wags, but all the human body; so that, if one has a beautiful body but an uncontrolled tongue, it takes away from the fine impression made by the attractive body. This is especially so before God, because, as Jesus tells us, by our words we shall be declared righteous and by our words we shall be condemned. (Matt. 12:37) Like Gehenna, the tongue can cause destruction that is beyond repair.

[14] One's whole round of living can be affected by fiery words that defile the speaker's body, inflaming it to destructive action. James 3:8 well says: "But the tongue, not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison." The tongue, when "set aflame by Gehenna," can cause the user to be sentenced by God to go to the symbolic Gehenna, as it denotes a bad heart condition.—See Psalm 5:9; Romans 3:13.

THE "LAND OF NO RETURN"

[15] In the last book of the Bible, A Revelation to John, the word "Gehenna" does not occur. However, what Gehenna stands for is there symbolized by "the fiery lake that burns with sulphur," or, "the lake of fire and sulphur," "the lake of fire," "the lake that burns with fire and sulphur." (Rev. 19:20; 20:10, 14, 15; 21:8) We know what the effect of fire mingled with sulphur is upon combustible things. In the days of Abraham and his nephew Lot, as Genesis 19:24 tells us, "then Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sodom and upon Gomorrah." How this affected Sodom and Gomorrah Jesus tells us, saying: "On the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all."—Luke 17:29.

[16] Moreover, Sodom was close to the

11. Why is there no resurrection from the symbolic Gehenna?
12, 13. (a) The uncontrolled tongue can inflame how many and spot up what? (b) Like Gehenna, what can it cause?
14. To what can the tongue, when "set aflame by Gehenna," cause one to be sentenced?
15. (a) How is what Gehenna stands for symbolized in Revelation? (b) How did fire and sulphur from heaven affect Sodom and Gomorrah?
16. (a) In Sodom's case, how was a lake associated with fire and sulphur? (b) What was the temporary effect and the final effect of the fire and sulphur rained down on the people?

Dead Sea or Sea of Salt. This is a big inland lake in which nothing alive exists; which fact adds to the thought of the complete deadness caused by the literal fire and sulphur that rained down upon the cities of that district. Thus, too, as in Revelation, we have a deadly lake associated with fire and sulphur (brimstone). The people upon whom the fire and sulphur rained may have been tormented for the time that they continued conscious, but the final effect of the fire and sulphur together was to destroy them.* This destruction preceded by torment is the thought conveyed in Revelation 14:10, 11, and also in Psalm 11:5, 6, where fire and sulphur are mentioned together, evidently in a symbolic sense.

17 Among the destructive forces that God will pour down upon the army of Gog of the land of Magog when it attacks Jehovah's restored people, "fire and sulphur" are included, in Ezekiel 38:22. While these elements may torment and agonize the army of Gog for a while, they at last destroy the enemy army, killing them off. That this is the case is shown in the next chapter, in Ezekiel 39:11-20, which describes how the dead bodies of the army of Gog of Magog are disposed of down to the very last bone.

* Since the elements making up the human body are over 90 percent water, it would require a fire with volcanic heat, a fire reaching a temperature of from 3000 to 5000 degrees Fahrenheit, to destroy it. Thus we can appreciate why sulphur (brimstone) was added to the fires burning in the Gehenna outside the walls of ancient Jerusalem in order to speed up and effect as far as possible the total destruction of the dead bodies pitched into it.

Dr. Wilton Krogman, professor of physical anthropology at the University of Pennsylvania in Philadelphia, Pennsylvania, has said that he has watched a body in a crematorium burn at 2000 degrees Fahrenheit for more than eight hours, burning under the best possible conditions as regards heat and combustion, everything being controlled; but at the end of that time he saw scarcely a bone that was not still present and altogether recognizable as a human bone. True, it was calcined, but it had not become an ash or powder. It was only at more than 3000 degrees Fahrenheit that he saw a bone turn liquid and run and become volatile.—See the article "The Baffling Burning Death," by Allan W. Eckert, in the magazine entitled "True The Man's Magazine," as of May 1964, pages 33, 105-112.

17. What will be rained down upon the army of Gog of Magog, and what will be the effect of this?

18 From all the foregoing it is unmistakably evident that Ha'des or Sheol is different from Gehenna and the "lake that burns with fire and sulphur." Otherwise, how could Revelation 20:14 state: "Death and Ha'des were hurled into the lake of fire"? This verse also shows the meaning of the "lake of fire," saying: "This means the second death, the lake of fire."

19 Thus the death that spread to all men by birth from Adam will be put to death in the "second death." Death will be destroyed in the "second death" and will not be tormented there forever. Neither will Ha'des be forever tormented in the "second death," but it will be destroyed forever in this symbolic "lake of fire." This "lake of fire" or "second death" never delivers up "death and Ha'des" that are hurled into it. Hence Gehenna or the lake that burns with fire and sulphur is a Bible picture of eternal or absolute destruction from which there is no resurrection. That is why resurrected persons who have been given up by inherited death and by Ha'des can later be "hurled into the lake of fire" and undergo the "second death," because they do not get their names written on the scroll of life.—Rev. 20:15.

20 According to Revelation 19:20, the symbolic "wild beast" and the "false prophet" are to be "hurled into the fiery lake that burns with sulphur" during the coming "war of the great day of God the Almighty." This occurs just before the Devil, Satan, and his demons are bound and cast into the abyss for the thousand years of Christ's reign. At the end of the thousand years the symbolic "wild beast" and the "false prophet" are still in that symbolic "lake of fire and sulphur" and are not re-

18. In Revelation 20:14, how is the difference between Ha'des or Sheol and the lake of fire and sulphur shown?
19. (a) Does the "second death" ("lake of fire") deliver up those hurled into it? (b) Hence of what is Gehenna or the lake of fire and sulphur a symbol?
20. (a) Into what are the "wild beast" and the "false prophet" hurled, when, and for how long? (b) What is symbolized thereby?

leased from it even when Satan and his demons are released from the abyss to try to mislead mankind. The symbolic "wild beast" and the "false prophet" are never released from that place of destruction, "the second death," but they are still there when they are joined by all those who are later on hurled into the "lake of fire." (Rev. 20:10, 15) Thus in the coming "war of the great day" at Armageddon the symbolic "wild beast" and the "false prophet" are to be destroyed for all time, with no hope of resurrection ever.

[21] At the end of the thousand years of Christ's successful rule over redeemed mankind, Satan and his demons will be released from the abyss. Thus, in effect, that abyss will cease to exist, being emptied of them. During their little time of freedom they try to mislead into destruction as many of the earthly subjects of God's kingdom as they can. After that they are hurled into the "second death," where the "wild beast" and the "false prophet" have been all this time. (Rev. 20:1-3, 7-10) In this way it is that Jehovah God works out his glorious purpose through his self-sacrificing Son Jesus Christ, "that through his death he might bring to nothing the one having the means to cause death, that is, the Devil." (Heb. 2:14) This punishment of "everlasting destruction" is what is symbolized by the "everlasting fire prepared for the Devil and his angels," to which also the cursed goatish people of the earth will be sent at Armageddon, according to Jesus' words in Matthew 25:31-33, 41, 46.

UNDESERVING OF RESURRECTION

[22] Nineteen centuries ago, in his days as a man on earth, Jesus Christ warned the Jews of that generation of the danger of their going into everlasting destruction symbolized by Gehenna. He told the hypocritical religious leaders of the Jews that they made the Gentile people whom they proselytized a "subject for Gehenna twice as much so as yourselves." He called the hypocritical Jewish scribes and Pharisees serpents and offspring of vipers, thus identifying them as children of Satan the Devil the "original Serpent." Then he asked how they could "flee from the judgment of Gehenna" when they willfully kept on opposing God's kingdom and the preachers of that kingdom. (Matt. 23:13-15, 29-36) They kept on in the lying, murderous deeds of their "father the Devil." (John 8:44) And just before they killed Stephen, "a man full of faith and holy spirit," he said to the Jewish judges in the courtroom:

[23] "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit; as your forefathers did, so you do. Which one of the prophets did your forefathers not persecute? Yes, they killed those who made announcement in advance concerning the coming of the righteous One, whose betrayers and murderers you have now become, you who received the Law as transmitted by angels but have not kept it."—Acts 6:5; 7:51-60.

[24] Any of such Jewish religious leaders as did not repent of this course of resisting the holy spirit and of opposing God's Messianic kingdom and of persecuting the Kingdom preachers did not "flee from the judgment of Gehenna." At their death, whenever this occurred, they went into Gehenna. For this reason they will have no resurrection on earth under God's kingdom. They may have been honored with solemn funeral rites but they did not go to Ha'des or Sheol. From God they suffered the "judgment of Gehenna." They were

21. (a) Where is Satan the Devil hurled after his brief release from the abyss, and how is Hebrews 2:14 thus completely fulfilled? (b) How is his place of everlasting punishment symbolized in Matthew 25:41?

22, 23. (a) In what terms did Jesus warn the Jewish religious leaders, but with what effect? (b) How did Stephen's words to the Jerusalem Sanhedrin show whether those judges had heeded Jesus' warning?

24. (a) Into what did the unrepentant Jewish religious leaders go at death, and with what possibility of resurrection? (b) Who went there with them, according to Matthew 15: 12-14?

"blind guides," and the religiously blinded Jews and proselytes who followed these hypocritical blind guides in such a course ended up with them in Gehenna. Both guides and guided ones "will fall into the pit," said Jesus in Matthew 15:12-14. They go into "second death," and Christ's sacrifice does not procure for them a resurrection from the dead. He did not die for those who go to Gehenna.—Matt. 23:16, 17, 19, 24, 26.

25 What about that generation of Jews as a whole, scattered throughout the then known inhabited earth, in that first century of our Common Era? Because of not becoming Christians with a heavenly hope, did they all come under a Jewish community responsibility that doomed them to Gehenna at death, making them all undeserving of a resurrection? To help us to the right answer, Jesus made a comparison of that Jewish generation with others and referred to the prophet Jonah and the queen of Sheba, saying:

26 "A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jonah the prophet. For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. Men of Nineveh will rise up [*anastesontai*] in the judgment [*krisis*] with this generation and will condemn it; because they repented at what Jonah preached, but, look! something more than Jonah is here. The queen of the south will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, but, look! something more than Solomon is here." —Matt. 12:39-42; Luke 11:29-32.

25, 26. (a) What question arises as to the entire Jewish generation throughout the earth in that day? (b) According to Jesus' words in Matthew 12:39-42, by whom would that generation be condemned?

27 For the "men of Nineveh" to rise up or come forward in the judgment as witnesses it will be necessary for them to have a resurrection from the dead. Nineveh was the royal capital of ancient Assyria. We remember that Ezekiel 32:21, 22 reveals to us that it is in Sheol or Ha'des "where Assyria and all her congregation are. His burial places are round about him." Inasmuch as Ha'des or Sheol will give up all the dead people in it on the day of judgment (Rev. 20:11-15), we can appreciate that this will mean a resurrection of the dead Ninevites from their burial places on earth during the thousand-year reign of Jesus Christ.

28 Examining the language of Jesus, we note that he said that the men of Nineveh will rise up in the judgment *"with* this generation," not *against* this generation. This indicates that not all the Jews of that generation in the days of Jesus and his apostles were sentenced with the "judgment of Gehenna" at their death. Under God's mercy they went to Ha'des or Sheol, despite the fact that they did not die Christian converts. They will be resurrected the same as the Assyrians and Ninevites will be, to stand alongside one another in the judgment before the "great white throne." Then by their mere conduct long ago in Jonah's day those Ninevites of the eighth century before our Common Era will condemn those Jews of Jesus' day. Why? Because the Assyrian Ninevites repented at the preaching by Jehovah's prophet Jonah, although they did not become Jewish proselytes, whereas the Jews did not repent at the preaching of Jesus Christ, who was far greater and more important than Jonah.

29 The Ninevites will thus condemn the

27. For the Assyrian Ninevites to do this, what will they have to have, agreeably to other scriptures?

28. Would the Ninevites do such condemning without the resurrection of that generation of Jews, and how would they condemn these?

29. (a) Will the condemning by the Ninevites mean the sentencing of the Jews? (b) How will it be proved whether they came forth in a resurrection to adverse judgment or not?

Jews of that generation for their unbelief and hardheartedness, but they will not sentence such Jews to Gehenna. Only the heavenly Judge, Jehovah God, and his Deputy Jesus Christ, can do that. By what the Jews of that condemned generation do on earth during the remaining years of the millennial reign of Christ, they will prove one of two things. What? Whether they deserve to be sentenced to Gehenna or the "lake of fire," "the second death," or deserve to have their names entered on the "scroll of life." They will thus have to prove whether they came forth from Ha'des or Sheol to a resurrection of life or to a resurrection of adverse judgment.—John 5:28, 29.

[30] Similar condemnation of those Jews of Jesus' day will come from another quarter besides that of the men of Assyrian Nineveh, namely, from the "queen of the south." According to 1 Kings 10:1-10 and 2 Chronicles 9:1-9, she was the queen of Sheba. Her country, Sheba or the land of the Sabaeans, lay over a thousand miles to the south of Jerusalem, in southwest Arabia, probably in the eastern area of what is today known as Yemen. Her land or people is not named in Ezekiel, chapters 31 and 32, among those nations whose dead are declared to be in Sheol or Ha'des, but her land was in that general land area. This queen of the south or of Sheba will "be raised up in the judgment with [not, against] this generation." This will require a resurrection of her, and it is not reasonable to think that she will be the only one of her people to rise up in that judgment before the "great white throne" during the thousand years of Christ's reign. Like those others whom Ezekiel named, the queen of the south and her people are in Sheol or Ha'des and will therefore have a resurrection.

30. (a) By whom else will a condemnation come upon that Jewish generation? (b) To that end what will the queen of Sheba have to have?

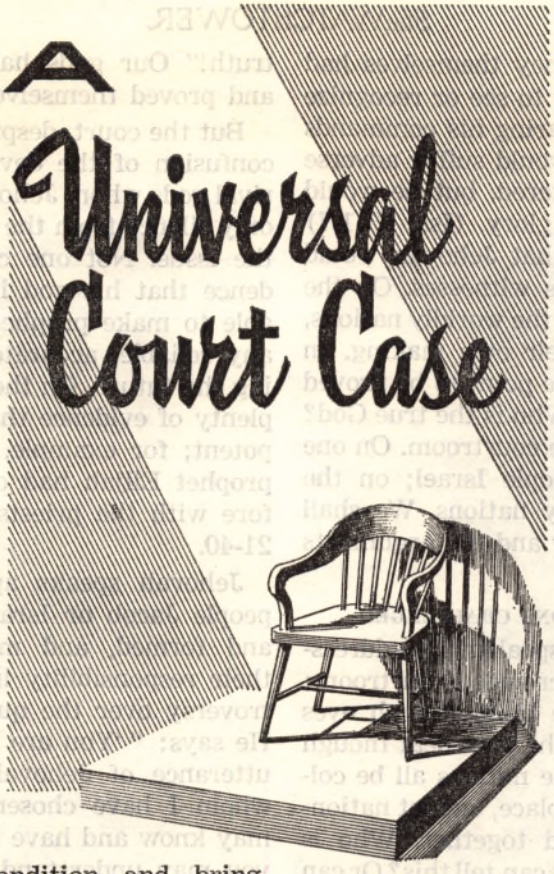
[31] Among her resurrected people the queen in particular will condemn the Jewish generation of Jesus' day, by her conduct a thousand years before Jesus' day. She came all that distance by the transportation of that time to hear the wisdom of King Solomon and to behold his works at Jerusalem; and as a result she acknowledged the God of King Solomon. But Jesus Christ was far greater and more important than King Solomon; and yet the Jewish generation of Jesus' day, for the most part, would not listen to his heavenly wisdom. So, on the judgment day during Christ's reign, the contrast between them and the queen of the south will be something additional to humiliate them. This ought to help them to be obedient to the millennial kingdom of the Greater Solomon.

[32] The queen of Sheba will be favored with a resurrection from Sheol or Ha'des, but what about King Solomon whom she visited? His father David is mentioned in Hebrews 11:32 as being among the approved ancient witnesses of Jehovah, but Solomon, the wisest king of ancient times and the writer of three Bible books, is not mentioned there. Some time after the queen of Sheba visited him, he yielded to the influence of his hundreds of wives and concubines and fell away to the foolish worship of pagan idols. (1 Ki. 11:1-8; Neh. 13:25, 26; Rom. 1:25) However, both 1 Kings 11:43 and 2 Chronicles 9:31 say that "Solomon lay down with his forefathers" and was buried "in the city of David his father." So, since Solomon lay down to sleep in death with his forefathers, including David, that puts him in Sheol or Ha'des, with the prospect of being brought forth therefrom under the kingdom of the Greater Solomon.—Compare Deuteronomy 31:16; 2 Samuel 7:12; 1 Kings 1:21; 2 Kings 20:21.

31. (a) Why was the queen of the south's conduct condemnatory of the Jewish generation of Jesus' days? (b) How should this affect them on Judgment Day?

32. What question arises as to King Solomon himself, and how do 1 Kings 11:43 and 2 Chronicles 9:31 throw light upon the matter?

A Universal Court Case



DID you know that there is a universal court case now being tried? that witnesses are being called and arguments being heard? In this case almost everyone is interested, though he may not understand all the issues thoroughly; and everyone is involved, whether he knows it or not. Everyone is a witness in this case, for one side or the other. The question at issue is: Is there a true God who has the power and the willingness to deliver mankind from their present distressful and seemingly inextricable condition and bring about the right kind of government?

People are bearing witness for their gods and are holding them up as the means by which the world will be saved. Babylon the Great, the empire of worldly religion, is especially interested in this controversy, particularly the part of Babylon known as Christendom, which represents a trinitarian god. Looked to also as deliverers are communism, science and national governments. Then there are Jehovah's witnesses, Christians who are most active in bearing witness, who say that Jehovah is the name of the true God and that he will bring deliverance and peace to the earth. They point out that the Bible explains this God and his purposes and that he is no trinitarian god, but alone is supreme and is the Universal Sovereign.

In order to make a decision on a case, lawyers and judges always look for precedents, especially those set by decisions of higher courts. On this universal case, in which even the heavens are interested, we therefore look for a precedent. We find a very conclusive one, in which we have a record of the testimony of witnesses, the arguments in the case, the decision and ruling of the court. Moreover, we find that it is a judgment of the highest Court, the Supreme Court over the universe. So if we want to take the right side in this matter we can check; we do not have to guess or be left in doubt; we can thoroughly investigate all the litigants, all the events involved, all the evidence and the arguments; and we will find that they exactly correspond with the factors existing and the arguments presented in the controversy today, enabling us to see the issue and know the correct position to take. We find this precedent in what took place between ancient Israel and Babylon.

The one used to make a court record of that case is the prophet Isaiah, who did his prophesying and his writing between about 775 and 732 B.C.E. The Israelites had been witnesses of a great deliverance by Jehovah from Egypt centuries before, but now they were to be witnesses of some-

thing greater. Since they themselves had become blind in failing to see or recognize God and deaf as to hearing his commands with obedience, they would suffer adverse judgment and be scattered, but he would regather them for his glory. (Isa. 43:1-7) In the court session that Jehovah would call, they would be his witnesses. On the opposing side would be the worldly nations, supporting gods of their own making. In this judicial inquiry the point to be proved before everyone was, Who is the true God?

Let us look in on the courtroom. On one side are Jehovah's people Israel; on the other side, the worldly nations. We shall listen to the testimony and the arguments presented in the case.

GODS OF THE NATIONS CHALLENGED

Jehovah is the first speaker. He addresses the officers of the crowded courtroom: "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!' " Jehovah here issues a challenge directed, not against the nations, but against their gods. —Isa. 43:8, 9.

The worldly nations come to the witness stand. They feverishly discuss the matter with one another. It is not a question of what *they* can do, but a question concerning what their *gods* can do. They search the records. Can anyone of their gods tell the first things, that is, the things still ahead in the future? If they can find an instance where that has been done, then they can find a witness among their number, or perhaps more than one, to relate how and where their gods foretold the future correctly, and can say: '"It is the truth!" Our gods have spoken the truth and proved themselves true gods.'

But the court, despite all the clamor and confusion of the devotees of the worldly rival gods whom Jehovah challenges, hears only silence from the worldly nations as to the issue. Not one can produce any evidence that his god is a living, true god, able to make prophecy or to bring about any reliable, accurate statement concerning the future. On the other hand, there is plenty of evidence that their gods are impotent; for example, the trial that God's prophet Elijah had carried out years before with the priests of Baal.—1 Ki. 18: 21-40.

Jehovah speaks again, turning to his people Jacob or Israel, whom he created and formed, and makes plain to them their responsibility in this universal controversy over the question, Who is God? He says: " '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 [*El*] 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 [*El*].' "—Isa. 43:10-12.

JEHOVAH THE ONLY ETERNAL GOD

But before Jehovah's people answer, the nations are put on the stand as to the age of their gods. They have rejected Jehovah and have formed gods of their own, but none of them can show where they have formed a god who was ahead of Jehovah. The strongest testimony these nations can give is that they can trace their own existence only since the flood of Noah's day.

Jehovah has witnesses prior to that, all the way back to Abel, the second son of Adam. And Jehovah himself had no beginning; he always existed.—Heb. 11:1-7; 12:1; Ps. 90:1, 2.

Jehovah's people Israel can testify that he had already said, through Isaiah: "I am Jehovah. That is my name; and to no one else shall I give my own glory, neither my praise to graven images." (Isa. 42:8) So he had certainly not formed any god [*el*] superior or equal to himself. The Israelites are also witnesses to the fact that in past deliverances it was Jehovah who saved them, because he acted in their behalf only when they had cleaned out all other gods, 'when there was no strange god among them.' They therefore knew that Babylon would experience the truth of God's statement: "Also, all the time I am the same One; and there is no one effecting deliverance out of my own hand. I shall get active, and who can turn it [my hand] back?"—Isa. 43:13.

ONLY JEHOVAH KNOWS THE FUTURE

Jehovah now puts himself on record as forecasting something that his people would be able to bear witness to in the future when he says: "This is what Jehovah has said, the Repurchaser of you people, the Holy One of Israel: 'For your sakes I will send to Babylon and cause the bars of the prisons to come down, and the Chaldeans in the ships with whining cries on their part. I am Jehovah your Holy One, the Creator of Israel, your King.' "—Isa. 43:14, 15.

Babylon was a commercial and manufacturing people and did much business on land and sea. According to Huet's *History of Commerce* (*Histoire du Commerce*), chapter 11, Babylon is said to have had a fleet of three thousand galleys. Boats, or barges, were provided for the Babylonian gods to use on Babylon's waterways. These ships would be overthrown when God would release his people. Then he would bring his people back home to Palestine, and they would have new things to bear witness to, and evidence that he had wiped out their transgressions and remembered their sins no more.—Isa. 43:16-28.

Jehovah shows his people that when this deliverance and return should take place they would be glad to be known as his people. He says: "And now listen, O Jacob my servant, . . . This is what Jehovah has said, your Maker and your Former, who kept helping you even from the belly, 'Do not be afraid, O my servant Jacob, . . . I shall pour out my spirit upon your seed, and my blessing upon your descendants. And they will certainly spring up as among the green grass, . . . This one will say: "I belong to Jehovah." And that one will call himself by the name of Jacob, and another will write upon his hand: "Belonging to Jehovah." And by the name of Israel one will betitle himself.' "—Isa. 44:1-5.

Why does Jehovah do most of the speaking in this case? Because when the nations are called upon they fail to have an answer. Jehovah makes the challenge stronger to prompt an answer from them: "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 [*Elohim*]. 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.' "

But no answer is forthcoming from the nations.

This is something that should encourage Jehovah's people to become even more bold in their testifying to him and to his sovereignty. He encourages them: "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 [*Eloah*] besides me? No, there is no Rock. I have recognized none." —Isa. 44:6-8.

DEVOTEES OF WORLDLY GODS ASHAMED

The witnesses for the gods of the worldly nations have rejected Jehovah and his Word, so they should have something to say to justify their gods. But the trouble is, the gods they have they have manufactured for themselves, and the worshipers are like the gods they have made—they are nothing, and hear nothing in proof of godship on the part of their man-made deities, and are therefore put to shame. Why are they in this embarrassed state? Jehovah explains: "The formers of the carved image are all of them an unreality, . . . 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, . . . They will all of them collect themselves together. They will stand still. They will be in dread. They will be ashamed at the same time."—Isa. 44:9-11.

The witnesses out of the worldly nations stand absolutely stupefied and silent before the court. There is no point in calling further on them for evidence; so Jehovah spurs his witnesses on to speak out and calls upon all heaven and earth to rejoice at what he has to say about the coming liberation of his forgiven people from Babylon. He says to them: "Remember these things, O Jacob, and you, O Israel, because you are my servant. I have formed you. 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. Do return to me, for I will repurchase you."

In forgiving his people he hides their transgressions from him, just as though a cloud blocked his vision. And then he says: "Joyfully cry out, you heavens, for Jehovah has taken action! Shout in triumph, all you lowest parts of the earth! . . . For Jehovah has repurchased Jacob, and on Israel he shows his beauty."—Isa. 44:21-23.

And now, by a powerful forecast that brings the test to a climax to show that he is the one true God, Jehovah prophesies: "This is what Jehovah has said, your Repurchaser and the Former of you from the belly: 'I, Jehovah, am doing everything, stretching out the heavens by myself, laying out the earth. Who was with me? I am frustrating the signs of the empty talkers, and I am the One that makes diviners themselves act crazily; the One turning wise men backwards, and the One that turns even their knowledge into foolishness; the One making the word of his servant come true, and the One that carries out completely the counsel of his own messengers; the One saying of Jerusalem, "She will be inhabited," and of the cities of Judah, "They will be rebuilt, and her desolated places I shall raise up"; the One saying to the watery deep, "Be evaporated; and all your rivers I shall dry up." ' "—Isa. 44:24-27.

JEHOVAH AND HIS WITNESSES VINDICATED

The fortunetellers, the diviners, the astrologers, the political forecasters who made unfavorable predictions toward Jehovah's people (particularly the forecasters of Babylon)—all these Jehovah has proved to be frustrated fools, having things backward. At the same time he has proved his own servants, his messengers, his witnesses like Isaiah and Jeremiah, to be true by fulfilling the inspired counsel he gave through these prophets. Even though Ju-

dah and Jerusalem were absolutely desolate without human inhabitant for seventy years, they would be rebuilt at Jehovah's command. What if the Euphrates River, the "watery deep," formed the main defense of the walled city of Babylon? It would be as though it evaporated. The tributaries of the Euphrates would pour their water into it for nothing. Babylon would fall.

The facts corroborate the prophecy. Ancient Babylon, the Third World Power, is no more. What, then, was the Supreme Court's decision on this ancient issue? That Jehovah alone is the one living and true God who fulfills his prophetic word. We can review the record even more thoroughly, and we shall find that history proves Jehovah God true.*

After our reviewing the record, what stand will we take as individuals? is the question. We can and must become witnesses for one side or the other. Our choice determines our own destiny, because even though God proved himself true in connection with Babylon and his people Israel, the issue is now alive on a larger scale and is being pressed for settlement. Babylon the Great stands now as the foremost earthly opponent of God in this case. Do we, then, want to be witnesses for the gods of Babylon the Great, and prove ourselves false witnesses, frustrated fools? In God's law to his ancient people Israel, a witness who lied about God or blasphemed him was put to death. Will we, after reviewing the facts, make the proper choice and be true witnesses of Jehovah? If so, then God will be our Repurchaser. He is both able and willing to help us and to give us life. The Supreme Court is sitting. Jehovah the Judge calls on all to bring forth their testimony. There is no middle ground. We are either actively for Jehovah God or actively or tacitly for the gods of this world. Make your choice, and know that your decision means life or death for you.

* For fuller discussion, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, published by Watch Tower Bible and Tract Society, Brooklyn, New York.

How Did the Israelites Get Sealskins?

◆ We often associate seals with the Arctic and the Antarctic regions, but the Bible says that the Israelites, when they were on the Sinai Peninsula, used sealskins in building the Tabernacle. (Ex. 36:19) How was that possible? Some seals favor warmer climates and even today the monk seals inhabit part of the Mediterranean Sea, as well as other warmer waters. Over the centuries man has greatly reduced the number of seals and whales, so undoubtedly in Bible times seals were very abundant in the Mediterranean and in the Red Sea. The ancient Greek geographer Strabo is cited by M'Clintock and Strong's *Cyclopædia* to show that seals were numerous on the shores of the peninsula of Sinai. (Strabo, *Geography*, xvi. 776) Even as late as 1832 *Calmet's Dictionary of the Holy Bible* stated: "On many of the small islands of the Red Sea, around the peninsula of Sinai, are found seals."

The ancient Egyptians carried on commerce on the Red Sea and, of course, received goods from many of the Mediterranean regions. So the Egyptians would have access to sealskins, which, on account of their durability, could be used to protect valuable things from the weather. When the Israelites left Egypt, they would have taken with them the sealskins they already had, and more of these skins were likely obtained when the Egyptians gave into the hands of the Israelites an abundance of valuable things. Later, some of these sealskins were used, according to Jehovah's direction, for constructing the Tabernacle.

DOES Jehovah REQUIRE TOO MUCH?

SOME think so. Some think that abiding by all of God's commandments is a little too much. 'If I am a parent and have to earn a living for my family,' some may say, 'and if I have to take care of my house and if I am going to read and study the Bible regularly and attend the congregation meetings and make time to share the good news of God's kingdom with others—isn't all that too much?'

Well, does Jehovah really require too much? Let us go to the Authority on the matter of Christianity, the Lord Jesus Christ, and see how he viewed matters. He tells us: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light."—Matt. 11:28-30.

Jesus Christ, when speaking those words, was not bragging but assuring his listeners that they would get the proper treatment if they became his disciples. He described what type of teacher he was, that he was not oppressive or harsh, but kind. His words were an invitation to come to him, this mild-tempered teacher. His disciples could come and they would not have to be ill at ease to be taught by him, for Jesus showed understanding, patience, never lording it over his followers. One could approach him and cast his burdens upon Jesus himself. He would not be like the religious leaders of whom he spoke: "Woe also to you who are versed in the Law, because you load men with loads hard to be borne, but you yourselves do not touch the loads with one of your fingers!" (Luke 11:46) How different it would be for the followers of Jesus Christ! They would have a relatively easy course in life, for Jesus' yoke would be, comparatively speaking, a light one.

Today those who are weary of the sin, greed and wickedness of this system of things find great encouragement in Jesus' words. How weary right-hearted persons are of the burdens of false religion—the hypocrisies, the constant money-raising schemes, the traditions, rites and ceremonies that do nothing to answer their questions or impart faith! These have brought no real refreshment to the people, but true Christianity brings "refreshment for your souls." So becoming a true follower of Jesus Christ frees one from the heavy bondage to Satan's system of things and opens up the way to life everlasting.

NOT TOO MUCH FOR US TO EXERT OURSELVES

Now, it is to be expected that God has requirements that life seekers must meet. He sets down the requirement, for example, to take in knowledge of God and of his Son, for that "means everlasting life." (John 17:3) This takes effort, true, but does it not require energy and effort to attain anything that is worth while? If one is too lazy to study the very words *inspired* of God, or if one does not make time for the Word of life, how can he please God? How can one gain "refreshment for his soul" if he spurns regular study of God's words, both privately and in association with God's people? The provision is there. To the extent that we personally avail ourselves of it, we will be refreshed.

Yes, anything worth while takes effort. If one wants to be an accomplished pianist, he cannot play just once a week or once a month and expect to achieve his goal. If one wants to be a good painter, it takes effort. So with meeting God's requirements for life; it takes effort on our part. Since mankind in general is born in sin and under condemnation, is it too much for God to require us to accept his provisions for everlasting life? No, of course not. Once a certain man asked Jesus: "Lord, are those who are being saved few?" Jesus told him: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able." (Luke 13:23, 24) If people exert themselves vigorously in many kinds of worldly pursuits—sports, hobbies, careers, pleasures, and so on—then how much more so should one exert himself for the most worthwhile purpose in the world—faithfully doing God's will! This brings the reward of life everlasting, "for God is not unrighteous so as to forget your work."—Heb. 6:10.

In times past those who pleased God worked, exerting themselves vigorously in doing the divine will, but they did not feel that God was requiring too much. Take Noah, for example. He had a family, had to provide for them, yet he was told to build the ark. This was a vast ark of three stories, almost one-half the length of the Queen Mary! That would take a lot of effort. Yet Noah did not say, 'Jehovah, I have never even built a rowboat, let alone a vast ark, a chest like this'; no, but he went ahead and worked at it. And while he was working, he did not say, 'Jehovah, I'm just so busy working at building this ark that I have no time to preach to these people.' No, he did not feel that way. For the Bible record is clear that he was also "a preacher of righteousness," as well as a builder and a family provider. (2 Pet. 2:5) Do you think that was easy? Or do you think he had to exert himself vigorously? Yes, Noah exerted himself vigorously, but it was not too much. It meant preservation for him and his family.

JESUS' MINISTRY—ONE OF EXERTION

The most striking example in the Bible of one who never complained that Jehovah required too much is Jesus Christ. Why, he himself said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) He delighted in doing the will of his Father and he worked hard at preaching the good news of the Kingdom. But some today may say, 'Oh this is just getting to be too much, keeping up with my studies, meeting together and my ministry. If I were perfect like Jesus!' What did you say? Jesus was perfect, true, but even he got tired out at times. He got tired physically, so much so that once he fell asleep in a boat while crossing a lake, as a result of exertion in the ministry. (Luke 8:22, 23) On another occasion Jesus wanted to take his disciples privately into a lonely place so they could "rest up a bit." So many were coming and going that it was not even convenient to eat a meal. But the people learned where Jesus was going; so a great crowd greeted them when Jesus and his apostles arrived by boat. Now, did Jesus say, 'Well, we are just too tired to teach all of you about God's kingdom'? No, but the Bible account says "he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things." (Mark 6:30-34) What a wonderful example!

So it is with the true followers of Jesus Christ. They have full schedules, and at times they need to get away to rest up a bit. But their main concern is the service of God, and they have deep concern for the people to whom they minister. Like Jesus, their food, the thing that sustains and re-

freshes them, is doing the will of their Father in heaven.

Shortly before Jesus was to go through the supreme test, he found his disciples sleeping. "Could you men not so much as watch one hour with me? Keep on the watch and pray continually, that you may not enter into temptation. The spirit, of course, is eager, but the flesh is weak." (Matt. 26:40, 41) Yes, though we have a desire, our flesh may be weak. But what did Jesus, a perfect man, do? He went to his heavenly Father in prayer, and the account shows he prayed three times.

So when we get a little weak and tired or discouraged because we cannot do all that we want to do and are striving to do, we should not be surprised. Why not? Because if the Son of God looked to Jehovah for strength and turned to him, why should we not expect to do the same? Prayer gives us strength to continue. Pray rather than say, 'Jehovah, you have given us too much to do—to take in knowledge, to care for a family, to meet together and to preach your kingdom.' Actually, what Jehovah has given us is for our protection—the abundance of Kingdom assignments and requirements keeping us so busy we have no time to get ourselves into trouble with worldly things.

Look, moreover, at the example of the early Christians. They were thrown to the lions for faithfully serving Jehovah. They could have said, 'Well, what's the harm in putting a pinch of incense before a bust of Caesar? That's nothing. Jehovah is requiring too much of us.' No, they were willing to be thrown to the lions rather than to compromise. They did not view God's requirement of integrity as being too much. They knew that he could give them life again by a resurrection from the dead.

PAUL'S VIEW OF THE MATTER

At times we may feel it is too much to go to a meeting in bad weather or to go out in the ministry. Perhaps we do not have the best of health. But just think what the apostle Paul went through and then we will appreciate that our problems are, in most cases, molehills by comparison: "Are they ministers of Christ? . . . I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews 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; . . . in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness." (2 Cor. 11:23-27) Yes, and Paul also said: "Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." (2 Cor. 11:28) Besides all the difficulties Paul had, he was concerned with the congregations! How much like overseers and servants today who are often up late at night trying to figure out what they can do to help this one or that one, or how to care for the needs of the congregation!

Certainly it was not easy for Paul to go through those difficulties, yet he did not say it was too much. He knew he was doing God's will, and he found satisfaction in being of service to his Christian brothers. So he said: "I am filled with comfort, I am overflowing with joy in all our affliction." —2 Cor. 7:4.

RIGHT VIEW OF GOD'S REQUIREMENTS

Sometimes we may feel that what we are accomplishing in the ministry is not enough. It is not spectacular. But Jehovah is not asking for the spectacular. He just wants us to preach this good news of the Kingdom to the best of our ability and keep on progressing in knowledge and growing in the fruitage of his holy spirit.

Yet one may say, 'I'm so weak; I wish I had the strength. If I were young again!' But do not feel that way. Remember how Paul expressed it: "I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ. For when I am weak, then I am powerful." (2 Cor. 12:10) When we have difficulties and physical weakness, is that bad? Not necessarily. When we realize we cannot do it in our own strength, then we come to be powerful in Jehovah, in his spirit and in his Word.

The fact that God has given us encouragement to do plenty in the work of the Lord requires that we be honest with ourselves. (1 Cor. 15:58) Jesus said: "Everyone to whom much was given, much will be demanded of him." (Luke 12:48) What have we been given in the way of assets, such as energy and health and time for Bible study and the ministry? If we have been given much, much will be required, but not too much. We are required to exert ourselves according to our peculiar circumstances, making room to do more as we are able, even praying that circumstances will favor us with the opportunity to do more.

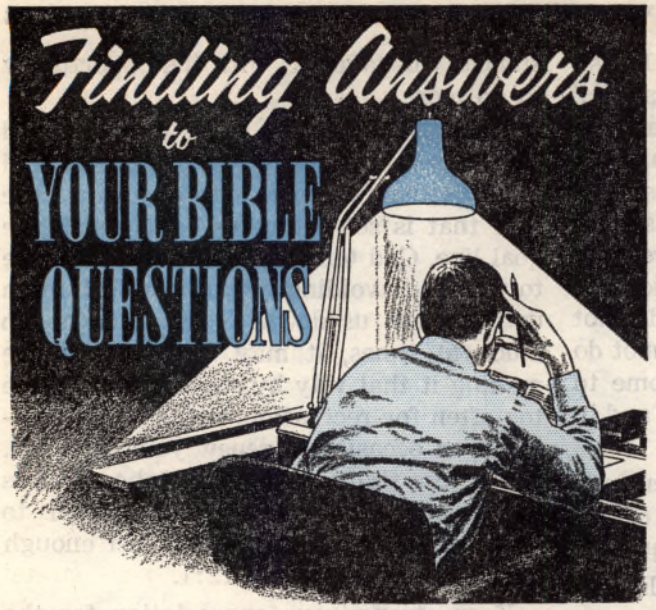
Since the career of a Christian is likened by the apostle Paul to a race course, God requires that we "run with endurance the race that is set before us" and reach the goal line. God tells us how to run the race to win—by avoiding whatever will burden us or weigh us down. If the race is too much at times, it may be that you are making it that way by staying up too late too often for recreation, rather than making it an occasion to renew your strength. Never lose sight of the goal. Jehovah does not require too much—just enough to show where our heart is and just enough to win the prize.—Heb. 12:1.

Keep strong your appreciation for the truth; never cease to make known to God your gratitude for the privilege of being numbered among his servants and having the hope of everlasting life in his righteous new order; keep in mind the urgent need of others to learn the truth and take their stand on Jehovah's side now. Be balanced in caring for your responsibilities. If you do, you will never get to feeling that Jehovah requires too much.

"I WILL BY NO MEANS LEAVE YOU"

● The Watch Tower Society has maintained in Brazil, as in other countries of the world, a special school called the Kingdom Ministry School for training congregation overseers. Although free, it has often involved great difficulties for the overseers, as they still needed to support their families while they were away for a month taking the course.

One of such overseers, in Salvador, Bahia, Brazil, who has a wife and four children, thought that his situation in this respect was so difficult that he would not be able to take the course. Two weeks before his group was to begin, he still had no solution. So he prayed to Jehovah God, and the exact answer can be summed up in the words of Hebrews 13:5, where Jehovah promises: "I will by no means leave you nor by any means forsake you." Several brothers, knowing the overseer's financial difficulties, took good care of his family in a material way, while he, although poor in this world's wealth, became richer in knowledge of God and received training so that he could give more and more help to the brothers in his congregation.



SOME treasure hunters seek gold or silver; some, precious stones, and some, hidden treasures. A more rewarding treasure hunt is the search in God's Word, the Holy Bible, for accurate knowledge, that one may have true wisdom. So we are told at Proverbs 2:4, 5: "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."

The invaluable treasures of "the very knowledge of God" are for those who, like a persistent treasure hunter, are willing to seek them. Are you diligent in finding answers to your Bible questions? How can you improve your efficiency in doing so?

You *can* always ask someone else. But is that what the Bible student should think of first? No, for God's Word says we should "keep seeking" and it also says: "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) What about those who always ask others? It is unlikely that they have done their utmost to find answers, at least in many instances. This is indicated, it seems, by the fact that the Watch Tower Society receives frequent inquiries on a multitude of points from certain persons, whereas others rarely inquire. So work hard to find answers to your Bible questions. But to assure success in your search for treasures of knowledge in the Word of God, what can you do?

READ THE BIBLE ACCOUNT, CHECK THE CONTEXT

One of the most important ways to find answers is one of the most neglected: That is to go to the Bible account that may have given rise to the question. Examine it thoroughly, not neglecting to read the context, the surrounding material. Here is one commonly asked Bible question that could be answered if people did this: Where did Cain, the first son of Adam and Eve, get his wife?

For the answer why not go to the Bible account? Study it, not just quickly perusing it. Read chapters four and five of Genesis. You will note that Genesis 4:16 says merely that Cain "took up residence in the land of Fugitiveness," not that he went there to get a wife. The next verse says: "Afterward Cain had intercourse with his wife and she became pregnant and gave birth to Enoch." Now if you continue reading you will come to Genesis 5:4, which says: "Meanwhile he [Adam] became father to sons and daughters." So Adam had daughters as well as sons born to him by Eve. And, since the Bible account makes it plain that God created only one man and one woman, Cain must have obtained his wife from among his sisters, perhaps marrying his oldest sister. Of course, the human family was close

to perfection at that time and such a union would not have had the same detrimental effects then as it would have now. In fact, God later forbade the Israelites to enter such marriages. (Lev. 18:11) However, as you see, by reading the Bible account along with the context you can often arrive at the only logical answer to your Bible question.

Then there is the question about Genesis 18:22, concerning the three angelic visitors who appeared as men and visited Abraham to tell him his wife Sarah would give birth to a son. "At this point the men turned from there and got on their way to Sodom; but as for Jehovah, he was still standing before Abraham." Someone might ask, How was Jehovah standing before Abraham, now that the men, the angels, had left? By carefully reading the context you learn that it does not say that the *three* angels who appeared as men left. Rather, you note at the beginning of the next chapter that it says: "Now the two angels arrived at Sodom by evening." So only *two* angels left the presence of Abraham and went to Sodom, not three. The logical answer, then, must be that one angel remained behind, standing before Abraham, and this angel represented Jehovah. Jehovah's angelic representative had not yet withdrawn and disappeared from Abraham's presence but was still standing before him and was able to be viewed by Abraham.

Still another example illustrating the need to read the context carefully is the question, Who sold Joseph into Egypt? Some have quickly read Genesis 37:28: "Now men, Midianite merchants, went passing by. Hence they drew and lifted up Joseph out of the waterpit and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually these brought Joseph into Egypt." Some have drawn the conclusion from this text that it was actually the Midianite merchants who took Joseph from the pit and that these merchants, in turn, sold Joseph to another group, the Ishmaelites, who brought him to Egypt. But is that correct?

By reading the context carefully, you will note that verse 27 of that chapter says that the brothers of Joseph were the ones who determined to sell Joseph to the Ishmaelites. Now when you read the last verse of the chapter, "The Midianites sold him into Egypt," to what conclusion do you come? Either the Midianites were also called Ishmaelites or the Midianite merchants were men traveling in the Ishmaelite caravan; and Joseph was sold to them by his brothers. If you read farther you get more confirmation at Genesis 45:4, 5, where Joseph himself says: "I am Joseph your brother, whom you sold into Egypt." So by reading the entire account you get the right viewpoint—namely, that the Midianite merchants did not make off with Joseph and then sell him to the Ishmaelites but that Joseph's brothers themselves sold him to the merchants. The Ishmaelites and Midianites were related to each other through Abraham their forefather.

BIBLE DICTIONARIES

If you have a Bible dictionary in your library, you could use it to confirm the answer to the aforementioned question about Joseph. For instance, many Bible dictionaries will tell you under "Midianites" or "Ishmaelites" that the two names are sometimes used interchangeably. Or if you look up, for example, "Joseph" in Douglas' *The New Bible Dictionary*, you will find this:

> "Who sold Joseph into Egypt? . . . The caravan was Ishmaelite, including under this designation Midianites or Medanites; the terms overlap. This interchange of terms is most plainly exhibited by Jdg. viii. 24 [Judges 8:24] which explicitly states that the Midianites beaten by Gideon 'had golden earrings, because they were Ishmaelites.' "

So Bible dictionaries can be helpful, especially in regard to information on people of the Bible, Bible history, names, geography, daily life of peoples, occupations, and so forth. However, they should be used cautiously, especially when they touch upon matters of Biblical doctrine.

CROSS-REFERENCES

An aid that is of special value is that of Biblical cross-references. A number of Bibles have cross-references, but the one that is most helpful is the large-print edition of the *New World Translation of the Holy Scriptures*. In the margin are scriptures, and reference is drawn to them by symbols, such as *, □, △, ◊, †, ⊕, ×, #, k to n, r to z. The foreword of the Bible, on page 24, says that these symbols "will lead you to helpful information, such as parallel passages, geographical and biographical points, passages quoted from, etc."

So by making use of these cross-references in that edition of the *New World Translation*, you will often find helpful information. In fact, with that very question about Joseph, you would find a cross-reference after the words "Midianite merchants" that refers the reader to Genesis 25:2. There one learns that Midian was one of Abraham's sons by Keturah. This is helpful because you can learn that the Ishmaelites and Midianites had a common forefather, namely, Abraham; thus it is more understandable that they would be closely associated and that the names might even be used interchangeably.

By using such cross-references a vast amount of information may be obtained. One may ask why Jesus at the time just before his death said: "My God, my God, why have you forsaken me?" (Matt. 27:46) If the inquirer uses the cross-reference Bible, he will note a reference to Psalm 22:1, and by reading that he will note that this was foretold in the psalm; and Jesus, in fulfillment of prophecy, uttered those words at the time when it appeared outwardly that he was forsaken by God.

CONCORDANCES

Another help in finding answers to your Bible questions is a Bible concordance, which is an alphabetical index of words, showing the places in the text of the Bible where certain words may be found. Some are large and exhaustive, others are small, using only principal words. A major help in this regard is the section entitled "Important Bible Words for Quick Reference," found at the back of the 1961 edition of the *New World Translation of the Holy Scriptures*.

This section of the Bible can be used in many ways. For example, suppose you desire information on the subject "Faith." To find some of the most important scriptures on the subject, all you need do is turn to the back of the Bible and look up the key word "faith." There you will find a number of helpful scriptures, such as Hebrews 11:6: "Without faith it is impossible to please" God well, and James 2:26: "Faith without works is dead."

Perhaps you remember the words of Jesus Christ, "All those who take the sword will perish by the sword." But where is it found in the Bible? The concordance comes to your aid. By looking under the key word "sword," for example, you can find the Biblical reference. It is Matthew 26:52. You found it by using the section "Important Bible Words for Quick Reference" at the back of the 1961 edition of the *New World Translation of the Holy Scriptures*. So use Bible concordances, and you will benefit, indeed.

"WATCH TOWER PUBLICATIONS INDEX"

One of the most valuable aids of all in finding answers to Bible questions is the *Watch Tower Publications Index*, 1930-

1960, along with its yearly supplements. By using the *Index*, which has both a subject and a scripture index, you have a treasure map to direct you to a wealth of information to answer questions.

Suppose you are reading the Bible and come to 2 Chronicles 36:20, 21, about the seventy-year desolation that Judah was to experience "to fulfill Jehovah's word by the mouth of Jeremiah, until the land had paid off its sabbaths." One might ask, Why did Jehovah require seventy years? Was it that the Israelites failed to keep exactly that many sabbath years or is the number figurative? By going to the 1963 *Index* supplement, you will find under the scripture index at 2 Chronicles 36:21 a reference to the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* It points out on page 164 that the number seventy is figurative. Further, checking in the *Index* for 1930-1960 draws your attention to the book *"The Kingdom Is at Hand,"* where you learn:

> "During the times that the Israelites were faithful to their covenant, they observed these land sabbaths as they fell due. How many all together is not disclosed. But the number seventy represents completeness, it being a multiple of 10 x 7; 10 symbolizing earthly completeness, and 7 symbolizing spiritual completeness. Hence Jehovah God let the number 70 stand as a figure to represent comprehensively all the sabbath-year rests of the land they had failed to observe. Then he let 70 years of enforced desolation of the land offset or make up for all those unkept sabbath-years."—Pp. 169, 170.

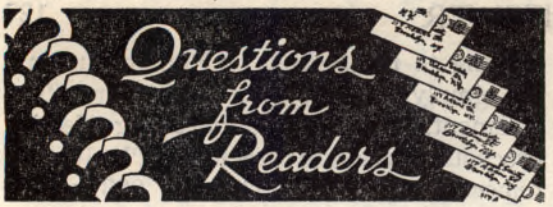
But the "scripture index" feature of the *Watch Tower Publications Index* is not all; there is also the "subject index" feature. With many of your questions it may be best to look here. Suppose, for example, you had a question, Was Jesus impaled according to the Jewish or Roman custom? By simply looking under the word "Impalement," you find a subheading "Jewish procedure," and are directed to *The Watchtower* of April 1, 1952, page 223, where you learn the facts about both Jewish and Roman procedures of impalement. The Jewish method was to impale a criminal after he had been put to death; the Roman procedure was to hang the victim on the stake alive. Jesus was thus impaled according to Roman custom.

COMING IN THE NEXT ISSUE

- Who Will Be Resurrected from the Dead?
- Materialism—a Deadly Philosophy.
- Basis for Reliance on Prophecy.
- Do Not Withhold Praise.

So the *Watch Tower Publications Index* can direct you to answers to many of your Bible questions. Do you have one? If so, do you use it, along with its supplements? You can make the *Index* especially fruitful by saving your copies of the *Watchtower* and *Awake!* magazines or by obtaining the bound volumes at the end of the year. Even if you do not have a variety of Watch Tower publications, the *Index* will help you greatly, for most of the publications will probably be available in the library of the Kingdom Hall of Jehovah's witnesses nearest you.

So make good use of the many ways to find "the very knowledge of God." Do not forget to read the context when a question centers around a certain scripture. Bible dictionaries may help you. Use Biblical cross-references and a concordance; and, if at all possible, never fail to check the *Watch Tower Publications Index*. If you use these aids, you will seldom have to ask others. Furthermore, you will have not only the answer but also the satisfaction that *you* know how to find answers to your Bible questions. Then, too, your spiritual maturity will be enhanced. Treasures abundant await you! Be an adept researcher and be enriched!



● What kind of priest was Jethro, who is referred to at Exodus 3:1?

According to Exodus 3:1, "Moses became a shepherd of the flock of Jethro, the priest of Midian, whose son-in-law he was." Jethro was evidently the patriarchal leader of a tribe of Midianites and, as such, in keeping with the custom of those times, was responsible to teach and lead them in all religious and secular matters. How pure the practice of their religion was we are not informed by the Scriptures. It should be kept in mind, however, that they had descended from Abraham by Keturah, the wife he took sometime after the death of Sarah. In Moses' day they would still have memories of the pure worship that Abraham always enjoined upon his household, the worship of the true God, Jehovah. Indeed, the account in Exodus 18:1-24 indicates considerable appreciation of Jehovah as God on the part of Jethro, for he blesses Jehovah, offers sacrifice to him, and, in company with Moses and Aaron and the older men of Israel, eats bread before him. More than that, he gave Moses very good advice as to appointing "capable men, fearing God, trustworthy men, hating unjust profit," to assist him in judging the people, and with this Moses immediately complied. At best, Jethro's position as a priest was one of either natural inheritance from his forefathers or by appointment by his tribe, rather than by any special appointment by God.

● What is the significance of the command found in Exodus 23:19, "You must not boil a kid in its mother's milk"?

This statute, in common with a number of others, seems to emphasize that there is a proper and fitting order in all matters, and that this should be adhered to. God provided the milk of the mother for the purpose of nourishing her young. To use it to boil her offspring would be using it to its harm and its death, the very opposite of that intended.

Another lesson that seems to be here intended for his covenant people is that they should be compassionate, not acting in a heartless manner. Jehovah has shown himself to be compassionate in all his dealings with his creatures, and he calls upon them to emulate his perfect example.

Still another possibility is that Jehovah was here steering his people clear of the senseless and hurtful practices of the heathen nations round about. According to *The Bible and Archaeology* (1940) by Sir Frederic Kenyon, the seething or boiling of a kid in its mother's milk was a pagan ritual for producing rain.

ANNOUNCEMENTS

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To help many to become God's "men of good will," Jehovah's witnesses will be diligent in calling on people everywhere during February to stimulate their appreciation for Bible truth. In addition to talking to them personally and pointing out in the Bible the grand hope that Jehovah God has set before mankind, they will offer a year's subscription for this magazine, *The Watchtower*, along with three Scriptural booklets, on a contribution of $1.

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"WATCHTOWER" STUDIES FOR THE WEEKS

March 21: For Whom There Are Resurrection Hopes. Page 101.
March 28: Part Two. Page 107.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 1, 1965
Semimonthly

WHO WILL BE RESURRECTED FROM THE DEAD?

MATERIALISM—A DEADLY PHILOSOPHY

BASIS FOR RELIANCE ON PROPHECY

DO NOT WITHHOLD PRAISE

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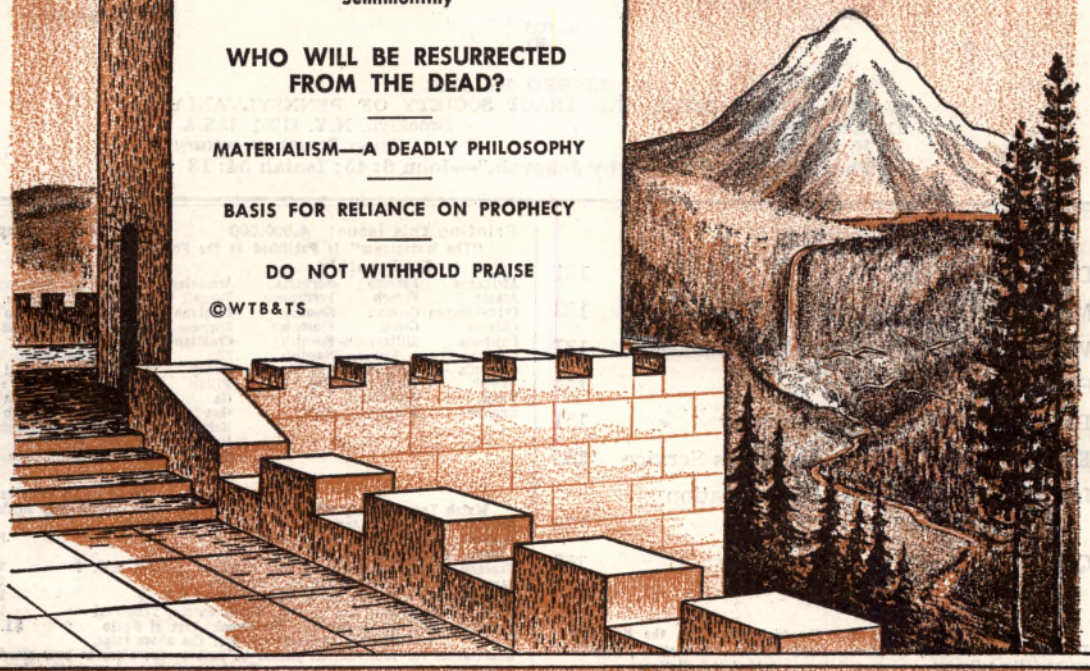

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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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
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	*Le* – Isaac Leeser's version
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AV – Authorized Version (1611)	*Ro* – J. B. Rotherham's version
Dy – Catholic Douay version	*RS* – Revised Standard Version
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Printing this issue: 4,500,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

Monthly

Armenian, Bengali, Bicolano, Burmese, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hungarian, Ibanag, Ibo, Icelandic, Kanarese, Malagasy, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samareno, Samoan, Serbian, Siamese, Silozi, Singhalese, Swahili, Tamil, Tswana, Turkish, Ukrainian, Urdu, Yoruba

Watch Tower Society offices — Yearly subscription rates for semimonthly editions

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

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Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI March 1, 1965 Number 5

DO NOT WITHHOLD Praise



HOW a word of praise can brighten your day! It makes all your efforts seem worth while, and encourages you to continue to do what is praiseworthy. Fine benefits are realized when praise is not withheld.

Jesus Christ recognized the value of giving praise, for in an illustration he represented himself as the master who commended his slaves: "Well done, good and faithful slave!" (Matt. 25:21, 23) Jesus did not withhold praise from his followers when they had done well. Neither does Jehovah God withhold praise from his servants who are worthy of it. In due time, the scripture says, "each one will have his praise come to him from God."—1 Cor. 4:5.

Early Christians also praised those who were deserving, as the apostle Paul shows in his letter to the Corinthians: "We are sending along with [Titus] the brother whose praise in connection with the good news has spread through all the congregations." Certainly these expressions of commendation for the fine work of this unnamed brother were a source of encouragement to him. The effect, no doubt, was to make him even more zealous in spreading the good news.—2 Cor. 8:18.

It is interesting to note, however, how balanced God's Word is in this matter of giving praise. Although indicating the value of commending humans, it is careful to condemn flattery, which is false, insincere or excessive praise. As the apostle Paul wrote to the Christians at Thessalonica: "At no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness!" (1 Thess. 2:5) Furthermore, the Bible condemns the praising of a person in such a way that he is being given worshipful honors. For that reason, when King Herod accepted the praise of the people who shouted, "A god's voice, and not a man's!" the angel of Jehovah struck him, because he did not give glory to God. —Acts 12:22, 23.

Worshipful praise is fitting only for God. It is something that every one of us ought to give to God. Not only does the Bible itself contain such praise, but it urges

us to join in the chorus, saying: "Praise Jah, you people!"—Ps. 148, 150.

Such praise is wholesome and fitting; on the other hand, excessive praise of humans can be dangerous. This is illustrated by the example of Absalom, the attractive son of David. "Now compared with Absalom there proved to be no man so beautiful in all Israel as to be praised so much," the scripture says. But all this praise had a bad effect, for Absalom became haughty and sought to usurp the throne of his father David. This led to terrible consequences, including Absalom's violent death.—2 Sam. 14:25.

It is evident, therefore, that praise that glorifies and exalts a person can result in harm and is displeasing to God. However, fear of glorifying humans should not cause one to withhold giving praise altogether. It has its place.

Proper praise is encouraging, for it gives one the assurance that what has been done is acceptable, that one's efforts have not been unnoticed or in vain. On the other hand, when praise is withheld, relations between individuals are not as warm and pleasant as they might be.

This was once noted by a dinner guest. After a delicious meal he remarked to his friend that his wife was a good cook. The host smiled. "Sure," he said, "I know it, but I'm not telling *her* about it." Perhaps the man felt that a word of praise would make his wife conceited. Whatever the reason, the host noted that relations in that home were not as pleasant as in homes where appreciative expressions of praise were bestowed upon family members meriting commendation.

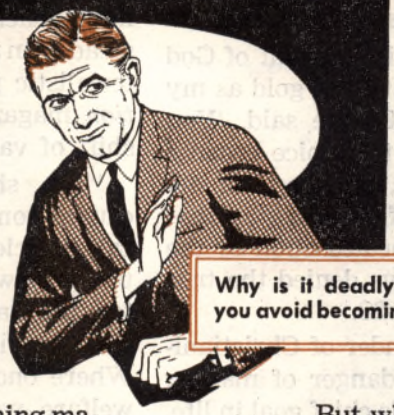
A capable wife is deserving of praise, and that she should receive it is indicated by the proverb: "Her sons have risen up and proceeded to pronounce her happy; her owner rises up, and *he praises her.*" Knowledge that she is appreciated makes it easier for her to do her work and causes her to try even harder to please.—Prov. 31:28.

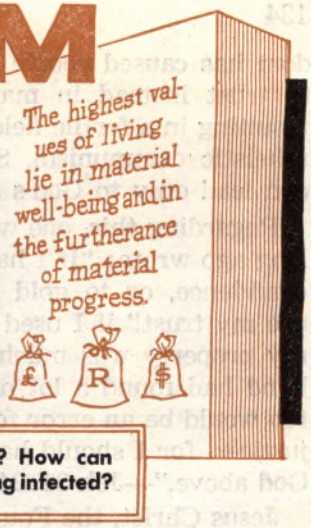
Husbands likewise respond to sincere expressions of praise, be it only an exclamation concerning the fine polish he gave the car or his good job of carving the meat. Creatures thrive on praise. It can be like oil that will make the machinery of life run more smoothly. So do not withhold honest praise.

Children will improve in their conduct and work when they receive praise. True, they need discipline, but they also benefit from praise when it is due. One mother, who often had to discipline her child, relates that one day her daughter was especially good. "That night," she explained, "after I tucked her in bed and started downstairs, I heard her sobbing. Turning back, I found her head buried in the pillow. Between sobs she asked, 'Haven't I been a pretty good girl today?'" The mother admitted that the question went through her like a knife. She had always been quick to correct her daughter, but now when her child had tried hard to behave, she put her to bed without one word of appreciation.

Since praise can mean so much, do not withhold it. Be generous with praise. And especially, "Praise Jah, you people, for it is good to make melody to our God; for it is pleasant—*praise is fitting.*"—Ps. 147:1.

MATERIALISM —A Deadly Philosophy





Why is it deadly? How can you avoid becoming infected?

"AFFLUENT SOCIETY HAS LED TO MATERIALISM," read a boldfaced headline in the Edinburgh (Scotland) *Evening News* of May 18, 1963. "POSSESSIONS NOW 'MORE IMPORTANT THAN PEOPLE,'" the secondary headline continued.

The article that followed observed that today people are concentrating attention on attaining material things, to the neglect of relationships with fellow humans. The community "has become merely a place to earn the money to buy things, and the idea that a man might make friends there and get emotional satisfaction out of relationships with his mates has gone by the board," a prominent Leicester University lecturer noted.

Few observant people will deny that this is often true. The materialistic philosophy embraced by godless communism, namely, that *'the highest values of living lie in material well-being and in the furtherance of material progress,'** is as closely adhered to in Christendom as it is in Communist lands. Observed a news commentator in *U.S. News & World Report* (October 19, 1959): "America stands self-hypnotized hugging the Communist philosophy of life with all the zip and gusto of a parvenu nation. . . . America, in clear violation of her own past traditions and the beliefs of her Founding Fathers, has today accepted this deadly philosophy *in toto.*" Not only is this materialistic outlook prevalent in America; it is characteristic of much of the world.

* *Webster's Third New International Dictionary.*

WHY DEADLY

But why is materialism called a "deadly philosophy"? 'In what way is it deadly?' you may ask. 'Do not nice homes, fine clothes and good food bring happiness and a sense of well-being? Therefore, is it not realistic to make one's goal the obtaining of these material things? Why, it is only practical to place the highest value on material well-being and the furtherance of material progress!'

This is rapidly becoming the attitude of the majority of Christendom's population. But "this belief, which has been lifted straight from Karl Marx's 'Manifesto,' has obscured America's vision," lamented the above-quoted news commentator. It "has made American theoreticians and statesmen the sappers and miners of world Communism, and has made American propaganda a complement to the Kremlin's campaign of lies."

Yes, Christendom's pursuit of materialism has paved the way for the advance of the godless ideology of communism! Materialism is not based on the teachings of God-fearing men, but, rather, is in line with the teachings of the father of modern-day communism, Karl Marx. By adopting such a materialistic philosophy Christen-

dom has caused people to forget God and to trust instead in material possessions, resulting in a fertile field for the spread of atheistic communism. Such a philosophy can lead only to God's adverse judgment.

Regarding this, one wise servant of God long ago wrote: "If I have put gold as my confidence, or to gold I have said, 'You are my trust!' if I used to rejoice because my property was much, and because my hand had found a lot of things; . . . that too would be an error for attention by the justices, for I should have denied the true God above."—Job 31:24-28.

Jesus Christ, the Founder of Christianity, also recognized the danger of making material possessions one's chief goal in life. He realized that it would cause one to become proud and selfish and to forget God. So time and again he struck right at the heart of materialism. For example, in his famous Sermon on the Mount he said:

"Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, . . . Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses; still your heavenly Father feeds them. Are you not worth more than they are? . . . So never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For 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.*" How different Jesus' teachings are from the popular materialistic attitude of today!—Matt. 6:19-33.

AN UNREASONABLE PHILOSOPHY

But despite these words of Jesus, many people, even church members, feel it is unreasonable to put the worship of God first in their lives. They relegate it to a secondary place. Why is this so? It is because they have not really been instructed in the teachings of God's Word, but have instead been regularly indoctrinated with materialistic philosophy. Note what the *Nation* magazine said relative to the recent shift of values in support of materialism:

"The shift of values inevitably has caused some strain in the American ethical consciousness. Frugality, once a virtue, is now a threat to the economy. Debt for the sake of indulgence, once impossible or sinful, now promotes prosperity. Where once greed was opposed to human welfare, we now hear that greed (both for profits and for consumers' goods) is a public benefit. Traditional faith taught, 'You cannot serve God and mammon'; editorialists today tell us, 'You serve God and society best by serving mammon.' "—Matt. 6:24.

Yes, day in and day out the public is indoctrinated with materialism. Buy this! Buy that! Borrow money here! Practically every medium of communication constantly stresses the importance of money and material possessions. Why, even godliness and Christianity have come to be equated with material success, and this is what many are told in their churches. It is, therefore, no wonder that the public consciousness has been conditioned to think that materialism is the only reasonable philosophy of life. But is it?

Stop and think: Who made the heavens, the earth, the sea, trees, flowers, mountains, streams, birds, animals—all the things that make the earth such a pleasant place to live in? The only logical, reasonable conclusion is that given in the Bible: "Jehovah is in truth God. . . . He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by his under-

standing stretched out the heavens." "Know that Jehovah is God. It is he that has made us, and not we ourselves."—Jer. 10:10, 12; Ps. 100:3.

Our life came from God. Our greatest happiness comes from using our lives in harmony with his will. Therefore, it is only reasonable that human creatures should seek first to learn about His wonderful provisions for mankind, and should strive to prove worthy of receiving his blessing. How unreasonable it is to put more confidence in material things, such as gold, than in the One who caused this beautiful metal to be formed! A philosophy that places higher value on what is created rather than on the Creator is utter foolishness!

ITS GRIP ON PEOPLE

However, due to constant indoctrination, materialism holds a tight grip on the majority of people world wide, both the rich and the poor. For example, take a look at Hong Kong. In this British colony, where nearly four million Chinese are crowded together into a twenty-five-square-mile area, there are generally two main groups —those who have sufficient materially, and those striving to eke out an existence. It is interesting to observe how materialism affects both groups.

Those in the first group have employment that provides them money enough to furnish their homes comfortably and to take care of the other needs of their families. But they want more. Hong Kong, known the world over as a shopper's paradise, offers many attractive luxuries that can be purchased on the installment plan, with a small deposit and monthly payments. So the husband takes on additional employment and often the wife gets a servant to care for the children so she can go to work too. They become so engrossed in the pursuit of material possessions that they have no time for anything spiritual —not even to discuss God's Word!

There is no question that these Chinese, and people like them world wide, have succumbed to the deadly philosophy of materialism. They are storing up treasure on earth, instead of heeding Jesus' counsel to store up treasures in heaven. However, the Scriptures make clear that an abundance of material possessions will not win God's favor: "Valuable things will be of no benefit on the day of [Jehovah's] fury, but righteousness itself will deliver from death." Therefore, the Bible command is: "Seek Jehovah, [not silver or gold] . . . Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Prov. 11:4; Zeph. 2:3; 1:18.

But what about the other group? How can it be said that the hundreds of thousands of Chinese struggling to eke out a livelihood are also materialistic? They hardly have enough to eat. The husband and wife and up to five or six children often live in a single room, no larger than ten feet square. The man may earn only two to four dollars a day, from which wage all family expenses must be paid. But despite such poverty, these people are also often materialistic.

Remember, possessing material things is not what makes one a materialist. It is not materialism to provide oneself food and nice clothes and a comfortable home. Materialism is the putting of such material things first, making them the chief goal in life, instead of serving God and seeking to learn and to do his will. So even if a person is very poor, if his entire concern in life is to eke out a material existence, he, too, is infected by the deadly philosophy of materialism.

This is the case with many of the poor people of Hong Kong. Their entire atten-

tion is centered on obtaining rice, clothing and shelter. When they are spoken to about God's kingdom and the importance of serving God, they fail to see their value, because they think only in materialistic terms. As one recently remarked: "Of what use is this? We Chinese are a practical people. We believe in what we can see and use to our benefit." In another instance, two daughters severely criticized their mother for spending her time studying the Bible, for, as they said, "This does not provide rice." Such betrays a failure to appreciate that "man must live, not on bread [or rice] alone."—Matt. 4:4.

Instead of counteracting this materialistic attitude, the religions of Christendom in Hong Kong actually encourage it. They show that they have adopted the world's materialistic philosophy by seeking converts with material enticements. They provide prospective converts with rice and clothing, and promise high-paying jobs to those who graduate from their schools.

In this connection, the comments of Harold DeWolf, professor of theology at Boston University, are interesting. He said that years ago Africans came to associate material prosperity with Christendom's religions. "They thought that conversion to the white man's religion would bring an instant shower of material wealth." Now, after acquaintance for some years with Christendom's way of life, DeWolf lamented, "the missionary movement has to contend with selfishness and materialism born of exposure to a civilized society." What an indictment, that Christendom and her religions are actually apostles of this deadly philosophy!

FLEE FROM MATERIALISM FOR YOUR LIFE!

Although relatively few persons may consciously accept the philosophy of materialism, by far the majority of mankind show, by their course of action, that they have made it their way of life. Is this true of you? Do you only profess to believe that God exists, and yet ignore him and spend all your time in the pursuit of material things? Do you acknowledge God as a loving Father, and then refuse to accept the spiritual guidance of His Word the Bible? Really, is the life of a person who does not worship God any more spiritual than the life of a beast that eats, drinks, plays and performs other physical activities and functions?

Humans who do not honor their Maker are misusing the marvelous faculties with which they were endowed. God made man superior to the animals, with the capacity to love and to be loved, to live according to high ideals and, above all, to worship and serve his Creator. Those who refuse to attach importance to such spiritual values lower themselves to the level of beasts, which the Scriptures say are "born naturally to be caught and destroyed." To what depths the deadly philosophy of materialism degrades one!—2 Pet. 2:12.

So be on guard! Do not become senseless like a beast by making material things your chief goal in life. True, it may take most of your time to supply necessary physical needs, but never let these things crowd out the more important spiritual values. Study God's Word, learn about your Creator and his wonderful promises of life in a new system of things. Then put his service first in your life. Flee from materialism to preserve your life!



Who will be resurrected from the dead?

"That the dead are raised up even Moses disclosed."—Luke 20:37.

THE prophet Moses of thirty-five centuries ago foreshadowed a still greater prophet who would arise from Moses' own race. That is what the Most High God told Moses himself. (Deut. 18:17-19) Nineteen centuries ago, or in the first century of our Common Era, that promised prophet who would be greater than Moses was identified as being a man who did greater miracles than Moses did, a man who came in the name of the same God as Moses did, a man of Moses' own race who was called Jesus Christ. Numbers of people who heard him talk said: "This is for a certainty The Prophet." (John 7:40) At the temple in Jerusalem he was proclaimed to be such Prophet, and also before the religious Supreme Court of Jerusalem. (Acts 3:22-26; 7:37, 38, 52) Quite agreeably, then, if Moses disclosed such a wonderful thing as the resurrection or raising up of the dead, Jesus Christ as the Prophet like Moses but greater than Moses would have much to say about the resurrection of the dead. Actually, he did say much about it. In fact, he himself had a resurrection from the dead.

[2] On one occasion in the year 31 of our Common Era this Prophet greater than Moses named ancient peoples and inhabitants of ancient cities and indicated something regarding

1. (a) Who proved to be the promised Prophet greater than Moses? (b) How do Moses and the Greater Prophet compare as to the subject of resurrection?

2, 3. Why, in Matthew 11:20-24, did Jesus reproach Chorazin, Bethsaida and Capernaum?



their future. He spoke of the cities of Tyre, Sidon and Sodom. About this we read:

[3] "Then he started to reproach the cities in which most of his powerful works had taken place, because they did not repent: 'Woe to you, Chorazin! Woe to you, Bethsaida! because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented in sackcloth and ashes. Consequently I say to you, It will be more endurable for Tyre and Sidon on Judgment Day than for you. And you, Capernaum, will you perhaps be exalted to heaven? Down to Ha'des you will come; because if the powerful works that took place in you had taken place in Sodom, it would have remained until this very day. Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you.' "—Matt. 11:20-24; Luke 10:11-15.

[4] Now comes the question: Will the people of those ancient cities have a resurrection from the dead? Are we to understand that Jesus meant that it will not be endurable at all for the people of pagan Tyre and Sidon on Judgment Day just because they were pagans and so they will have no resurrection at all? But suppose that the people of Tyre and Sidon will be resurrected and it will be more endurable for them on Judgment Day than for Jewish Chorazin and Bethsaida. As the Jewish people of Chorazin and of Bethsaida will have still less of a favorable prospect on Judgment Day, does that mean that they will have no opportunity at all and hence will have no resurrection?

[5] In other words, should we take Jesus' words to mean that the people of Jewish Chorazin and Bethsaida will no more have a resurrection from the dead than the people of pagan Tyre and Sidon will have? No! To the contrary of this, Ezekiel 32:21-30 plainly tells us that the pagan people of Sidon are in Sheol or Ha'des, not in Gehenna. Hence they are in line for a resurrection when death and Ha'des give up the dead in them on Judgment Day. (Rev. 20:11-15) The city of Tyre was a colony of Sidon. Her dead citizens too are in Ha'des.

[6] It is only reasonable that the people of Tyre and Sidon should be in Sheol or Ha'des and should come back to life by a resurrection. Why? Because Jesus clearly shows that they had not reached the religious condition where they were beyond repenting and turning to God's righteousness. They have not yet been given the fullest witness concerning Jehovah God and his kingdom of salvation. If they had been given the opportunity that the cities Chorazin and Bethsaida had received, "they would long ago have repented in sackcloth and ashes." They have not reached the religious condition like that described in Hebrews 6:4-6, where "it is impossible . . . to revive them again to repentance."

[7] The resurrection of the Sidonians and the Tyrians on Judgment Day will give them the opportunity to receive a thorough witness by God's kingdom under Jesus Christ. Then they will be able to repent sincerely, as it were "in sackcloth and ashes," not with a hope of life in God's heavenly kingdom but with a hope of everlasting life on our earth transformed everywhere into a Paradise.

[8] What, then, shall we say about the people of ancient Sodom, which, with its neighbor city of Gomorrah, existed only down till when God rained down fire and sulphur from heaven and destroyed Sodom

4, 5. (a) By those words was Jesus arguing that pagan Tyre and Sidon will have no resurrection from the dead? (b) What does Ezekiel 32:21-30 indicate for the people of Tyre and Sidon?

6. Why is it reasonable that the people of Tyre and Sidon should come back to life by a resurrection?

7. What opportunity will the resurrection give to those people of ancient Tyre and Sidon?

8. How long did Sodom exist, and why should we not argue that there will be no more a resurrection for Capernaum than for Sodom?

along with nearby cities? Shall we argue that on Judgment Day it will not be endurable at all for Sodom and hence it will not be endurable for the still more responsible city of Capernaum on Judgment Day, and that hence there will be no resurrection for Capernaum any more than for Sodom? No! Why not? Because Jesus put Sodom on a level or in parallel with Tyre and Sidon.

[9] As in the case of Tyre and Sidon, Jesus showed that Sodom, bad as it was, had not got to the state of being unable to repent. That is why Jesus said that, if his powerful works that had taken place in Capernaum had taken place in Sodom, "it would have remained" until Jesus' day. And in that connection Jesus said that Capernaum, which had been exalted in a spiritual way to heaven, would be abased down to Ha'des, not to Gehenna. Heaven for height and Ha'des or Sheol for depth; and by using this contrast Jesus meant that Capernaum would undergo the deepest abasement. Though highly favored by Jesus, that city does not exist today any more than Sodom does. But if Sodom had had Capernaum's opportunity Sodom would have had ten or more righteous persons in it and it would have continued over nineteen hundred years longer till Jesus' day and then some. So the spiritual recovery of the dead people of Sodom is not hopeless. (Gen. 18:22-32) Ezekiel 16:46-61 speaks hopefully of people compared to ancient Sodomites.

[10] When Jesus sent out his disciples to preach God's kingdom to the "lost sheep of the house of Israel," he said to them: "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. 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. 10:14, 15; Luke 10:10-12) Why was that so? Because Sodom and Gomorrah did not have such a witness concerning God's kingdom.

[11] It is true that Abraham's nephew Lot took up residence in Sodom, but Lot did not have the Kingdom message and could not give it to them. He even engaged his two daughters to marry two Sodomite men. It is true also that two angels of Jehovah God visited the city of Sodom, but that was only to stay overnight and to make a firsthand inspection of the city, but not to preach God's kingdom to Sodom. What then happened to the angels that night did indeed show the deep degradation of the Sodomite men. But no message of repentance and conversion and everlasting salvation was preached to Sodom. Only Lot's prospective sons-in-law were warned of the coming disaster. Manifestly they did not get such a Kingdom witness as the city of Capernaum got in the days of Jesus and his apostles.—Gen. 13:12, 13; 19:1-29.

A PROPHETIC TYPE

[12] The angels of Jehovah God did not find as many as ten righteous men, not to speak of righteous women, in Sodom. Those people of Sodom were Canaanites and hence were under the curse that the patriarch Noah pronounced upon their forefather Canaan. (Gen. 9:20-25; 10:19) But, relatively speaking, the city of Capernaum in Jesus' day was worse off in a spiritual way and was more condemnable than Sodom. Well, then, was the destruction of Sodom's inhabitants by fire and sulphur from heaven *everlasting* destruction? Or was it *pictorial* of the everlasting destruction of men who violate principles

9. (a) How do we know whether the people of Sodom had got beyond the spiritual state of repentance? (b) How does Ezekiel 16:46-61 speak concerning Sodom?
10. When sending out his disciples to preach, what did Jesus say regarding Sodom and Gomorrah, and why so?
11. To what extent did Sodom get a witness, especially in comparison with that given to Capernaum?
12, 13. (a) Under what unfavorable general circumstance were those Sodomites, but what city proved to be worse spiritually than they were? (b) In the light of 2 Peter 2:6-10, what questions come up about Sodom's destruction?

of the same kind but on a more blameworthy scale? What does 2 Peter 2:6-10 say about this? We read:

13 "By reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come; and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct—for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds—Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off [or, be checked], especially, however, those who go on after flesh with the desire to defile it and who look down on lordship."—*NW*, margin, 1950 edition.

14 Lot was delivered from Sodom's destruction, but he is not yet completely saved to everlasting life under God's kingdom. He needs a resurrection to that end. Now notice, please, that 2 Peter 2:6 says that the destruction of Sodom and Gomorrah was only a "pattern," one that was full of instruction for godly Christians as to what would happen to them if they stayed faithful to Jehovah God and what was sure to happen to them if they followed a course like that of the people of Sodom and Gomorrah.

15 Were those Sodomites worse than the rest of the Canaanites? No; not according to Leviticus 18:21-28. And Peter does not say that the Sodomites and Gomorreans were destroyed everlastingly. However, the dedicated Christians, being in a position more responsible than the position of Sodom and Gomorrah, yes, more responsible than the position of unbelieving Capernaum, would be everlastingly destroyed. Hence 2 Peter 2:12, 13 says concerning the dedicated, baptized Christians who get corrupted: "These men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction, wronging themselves as a reward for wrongdoing." They suffer a destruction like that of the lower animals.

16 Sodom and Gomorrah were wiped out for all time as cities; they did not remain as cities down to the very day of Jesus. But what about the destroyed inhabitants of those cities? We must have in mind what the Christian apostle Peter said above as we now read the following words: "So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." —Jude 7.

17 So the inhabitants of Sodom and Gomorrah were made a "warning example," because they were not allowed to continue existing till the day of Jesus Christ and of Peter and Jude and fellow disciples. Not that the people of Sodom and Gomorrah were condemned to Gehenna and were hurled into the "lake that burns with fire and sulphur"; but that they were made a warning example to unfaithful Christians ("ungodly persons") who will be judicially punished with "everlasting fire" or everlasting destruction.—Rev. 20:14, 15; 21:8; 2 Pet. 2:6.

18 The people of Sodom and Gomorrah

14. To what extent was there a deliverance of Lot, and in what way was Sodom's destruction to serve as a pattern?
15. (a) Does Peter say the people of Sodom and Gomorrah were forever destroyed? (b) In 2 Peter 2:12, 13, who does Peter say will be everlastingly destroyed, and why?

16, 17. How are the words of Jude 7 to be read in harmony with those of 2 Peter 2:6 regarding Sodom and Gomorrah?
18. How do Christians who become "ungodly persons" suffer a punishment more severe than that of the people of Sodom and Gomorrah?

were executed directly by the angel of God by means of fire mingled with sulphur, the effects of which upon the Sodomites and Gomorreans had continued for about two thousand years down to the days of Jesus and Peter and Jude. So they did not come to have the opportunity that the citizens of Jewish Capernaum had in Jesus' day. However, the dedicated Christians who turn unfaithful and imitate those ancient people will suffer a punishment "more severe," an everlasting destruction symbolized by "everlasting fire."—Heb. 10:29.

19 By their writings both Peter and Jude were warning Christians against becoming liable to the "judgment of Gehenna" and thus being sentenced to everlasting destruction. This would mean that after they died they would have no resurrection. The writer to the Christianized Hebrews gives us further information on the reason why an unfaithful Christian is sentenced to destruction without hope of a resurrection. Hebrews 6:1-8 explains that the Christians who refuse to "press on to maturity" lose an appreciation of even the fundamental teachings, the "primary doctrine about the Christ," such as "repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment." That is a vital reason for us to "press on to maturity." Why?

20 "For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of holy spirit, and who have tasted the fine word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame. For example, the ground that drinks in the rain which often comes upon it, and that then brings forth vegetation suitable to those for whom it is also cultivated, receives in return a blessing from God. But if it produces thorns and thistles, it is rejected and is near to being cursed; and it ends up with being burned."—Heb. 6:4-8.

21 Such Christian "partakers of holy spirit" as fall away sin at last willfully against the holy spirit, knowingly so, and thus harden themselves against ever repenting. Such sin against the holy spirit Jesus Christ mentioned to the Jews who maliciously misinterpreted the operation of God's holy spirit through him. Jesus said: "On this account I say to you, Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." (Matt. 12:31, 32) Hence nothing could be gained and the opportunity would be wasted by resurrecting such ones to life in the system of things that is to come under God's kingdom.

22 Genuine Christians want to avoid becoming liable to the "judgment of Gehenna." So they need to meet together regularly and to encourage one another and build one another up spiritually. Why? Hebrews 10:26-31 answers: "For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy [on God's part] that is going to consume those

19. (a) Against what, therefore, were Peter and Jude warning Christians? (b) Of what "primary doctrine about the Christ" do the unfaithful Christians lose an appreciation, according to Hebrews 6:1-8?
20. Why, according to Hebrews 6:4-8, should Christians "press on to maturity"?
21. What sin do such Christians finally commit willfully, and why would a resurrection be wasted on them?
22. Why, according to Hebrews 10:26-31, do Christians need to meet together regularly to edify one another?

in opposition. Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? For we know him that said: 'Vengeance is mine; I will recompense'; and again: 'Jehovah will judge his people.' It is a fearful thing to fall into the hands of the living God."

"HOW MUCH MORE SEVERE"?

[23] Jesus Christ will not die again for persons who, as Christians, have been enlightened with accurate knowledge of the truth but who afterward sin willfully. These disown God's Son Jesus Christ himself and they consider Jesus' blood as having no more value to redeem and sanctify and to validate covenants than the blood of any other man. So, when they reject Jesus' perfect human sacrifice, what sacrifice do they have left that can be offered to God to cancel their willful sin? None! Hence at death they are sentenced to Gehenna, to the "lake of fire" or "second death." They do not go to Ha'des or Sheol from which resurrection is possible. Thus their punishment is "more severe" than that of Israelites who were put to death "without compassion" for disregarding the law of Moses, who was only a type prophetic of Jesus Christ.

[24] The willful Christian sinner will therefore have no resurrection. The resurrection to which he was at first looking forward as a spirit-begotten son of God was the "first resurrection," that of the 144,000 disciples who gain life in the invisible heavens as joint heirs with Jesus Christ the King-Priest. But the willful, unforgivable sin wipes out all possibility of such a resurrection to glorious heavenly life. At his death in the flesh he meets everlasting destruction at the "hands of the living God."

[25] Judas Iscariot was a Christian who fell into the hands of the living God and was recompensed with the "more severe" punishment of everlasting destruction. Judas did not live to the day of Pentecost of the year 33 of our Common Era to be baptized with holy spirit and to be begotten by God the Father to a heavenly hope. However, he had been chosen to be an apostle of Jesus Christ and had been given special powers by means of the holy spirit when he was sent forth with the eleven other apostles on preaching work. (Matt. 10:1-8) But Judas betrayed his Savior Jesus Christ, not to gain everlasting salvation but to get thirty pieces of silver from the murderous enemies of his Master.

[26] Judas Iscariot made a bargain with those who Jesus said made proselytes that were subjects of Gehenna twice as much so as themselves, and who were themselves liable to the "judgment of Gehenna." (Matt. 23:15, 33) Judas rejected the sacrificial "Lamb of God." Thus he has no sacrifice to be offered for his willful sin. Logically he became a "son of destruction." When he committed suicide, he went to Gehenna. He will have no resurrection, even in the flesh on earth.—John 6:70, 71; 17:12.

[27] Besides Judas, there is another "son of destruction," whom the apostle Paul speaks about. This is not an individual like Judas Iscariot; it is a class of professed Christians, who have come on the scene since

23. How much more severe is the punishment of unfaithful Christians than that of those Jews who disregarded the law of Moses?

24. To what resurrection were such Christians at first looking forward, but what do they suffer at death?

25, 26. (a) Why, although not begotten to a heavenly hope at Pentecost of 33 C.E., was Judas Iscariot given such "more severe" punishment? (b) Where did Judas Iscariot go at death, and why?

27-29. (a) Who is the other "son of destruction" whom Paul speaks about? (b) What does Paul say about him in 2 Thessalonians 2:3-12?

Pentecost of 33 C.E. and particularly after the death of the twelve faithful apostles of Jesus Christ. This class, known as "the son of destruction," is made up of professed Christian leaders who have fallen away from the true Christian doctrines taught in the Holy Bible and who have become violators of God's law although they still pretend to be followers of His Son Jesus Christ. They have organized themselves into the religious clergy of Christendom, which is today the dominant part of Babylon the Great (the world empire of false religion). In 2 Thessalonians 2:3-12 Paul warns us of this "son of destruction":

[28] "Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction. He is set in opposition and lifts himself up over everyone who is called 'god' or an object of reverence, so that he sits down in the temple of The God, publicly showing himself to be a god. Do you not remember that, while I was yet with you, I used to tell you these things? And so now you know the thing that acts as a restraint, with a view to his being revealed in his own due time.

[29] "True, the mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way. Then, indeed, the lawless one will be revealed, whom the Lord Jesus will do away with by the spirit of his mouth and bring to nothing by the manifestation of his presence. But 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. So that is why God lets an operation of error go to them, that they may get to believing the lie, in order that they all may be judged because they did not believe the truth but took pleasure in unrighteousness."

[30] The lawlessness of this composite "man of lawlessness" or "man of sin" (*AV; AS; Dy*) is against the Most High God. This is evident from the fact that this lawless one tries to exalt himself over everything revered as a god. He even tries to take the place of the true God in his spiritual temple. This lawless one wants the worship and reverence for himself, and pushes God's Holy Bible aside in favor of religious traditions and pagan doctrines. He is full of religious deception and is the willing tool of Satan the Devil, the original liar. This lawless one was held in restraint until the death of the faithful twelve apostles. After that he pushed himself forward more easily and increased his power over those who claimed to be Christians.

[31] However, the Lord Jesus, during his presence in his heavenly kingdom, will do away with this lawless one and bring him to nothing. He will utterly destroy this lawless one, for which reason this one is called "the son of destruction." Those making up this "man of lawlessness" down through the past nineteen centuries are judged adversely and sentenced to Gehenna at their individual deaths. They will have no resurrection any more than that other "son of destruction" will, namely, Judas Iscariot. They just do not love the truth that leads to salvation. Hence they believe the lie and persistently spread the error. It is not strange, then, that the clergy of Christendom oppose the message of God's Messianic kingdom and persecute the messengers. When Babylon the Great is destroyed forever, this "man of lawlessness" will also be executed with the "judgment of Gehenna."

30. How is it evident against whom the "lawlessness" of this "son of destruction" is, and until when was he held in restraint?
31. (a) Why is the name "son of destruction" appropriate for this one? (b) Why is it not strange that Christendom's clergy oppose the Kingdom message?

"THAT EVIL SLAVE"

[32] Another group claiming to be Christians that will receive the same sentence as the "man of lawlessness" is the group that Jesus called prophetically "that evil servant" or "that evil slave." (Matt. 24:48-51, *AV; NW;* Luke 12:45, 46) These are dedicated and baptized Christians who have been begotten by God's spirit to a heavenly hope and who have been associated with the faithful Christian congregation whom Jesus called "a faithful and wise servant" or "faithful and discreet slave." (Matt. 24:45-47, *AV; NW*) However, the "evil slave" class becomes rebellious and seeks to manage the Lord's affairs according to its own pleasure and serves itself according to its fleshly craving and mistreats those of the "faithful and discreet slave" class.

[33] The Lord Jesus Christ catches the "evil slave" in the midst of such misconduct. He punishes him "with the greatest severity" and puts him out of the house and among the religious hypocrites, where this "evil slave" class belongs. For having been in the Lord's real household and having been entrusted with his valuable spiritual things, the "evil slave" class of Christians is even more blameworthy than those hypocrites outside the house. They are guilty also of being traitors to their faithful Christian brothers, just as Judas Iscariot was toward the Lord Jesus Christ. They will have no resurrection any more than Judas will. Identical with or included in with the "evil slave" class is the "wicked and sluggish slave" with one talent of his Lord, as pictured in Jesus' parable in Matthew 25:15, 16, 22-30; also, the "wicked slave" who refused to negotiate with the one mina of his Lord, as described by Jesus in Luke 19:13, 20-27. The Holy Bible leaves no hope for the resurrection of such to heavenly life.

32. In his parable of the servants in Matthew 24:45-51, what other professed Christian group will be sentenced to destruction?

33. (a) Why is the "evil slave" class more blameworthy than the hypocrites outside the Lord's household? (b) With what other classes pictured in Jesus' parables is this slave identified?



AWAY back in the days of the apostle Paul there were dedicated Christians who ruined all their opportunities for a spiritual resurrection to heavenly glory and power with the Lord Jesus Christ. The apostle Paul indicates how this came about when he wrote this to Timothy:

[2] "This mandate I commit to you, child, Timothy, in accord with the predictions that led directly on to you, that by these you may go on waging the fine warfare; 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. 1:18-20, *NW; Ro.*

[3] This is not to say that Hymenaeus and Alexander finally learned a lesson and stopped blaspheming and were brought back into the congregation and rescued

1, 2. (a) What unfaithful Christians did Paul mention in 1 Timothy 1:18-20? (b) What opportunities of theirs had they ruined?

3, 4. (a) Why does that not mean that the reinstatement of these two men into the congregation was looked forward to? (b) Who, then, received the discipline in this connection?

from Satan's clutches. This could not be, inasmuch as those two dedicated and baptized Christians had thrust aside the Christian faith and a good conscience and had suffered the shipwrecking of their faith so that it went down into the sea of destruction.

4 By being disfellowshiped from the faithful Christian congregation these two men did not learn any corrective discipline. The beloved faithful congregation got the discipline, learning to avoid those two spiritually shipwrecked men and to have nothing to do with them, leaving them entirely to Satan, to whom Paul, with apostolic authority, had handed them over. By the necessary expulsion of these two men who had lost faith and a good conscience the loyal congregation were disciplined to fear taking the course of action of Hymenaeus and Alexander lest they themselves suffer the same ruin to their Christian lives and be disfellowshiped, handed over to Satan.

5 The apostle Paul gives further information regarding Hymenaeus and shows what was wrong with him when he later wrote Timothy as follows: "Shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, and their word will spread like gangrene. Hymenaeus and Philetus are of that number. These very men have deviated from the truth, 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. 2:16-19.

6 Hymenaeus and Philetus no longer belonged to Jehovah, but were handed over to Satan by expulsion from Jehovah's Christian congregation. The faithful Christians had Jehovah's name called upon them as a "people for his name" and they named that divine name in their congregational meetings and in preaching outside. (Acts 15:14-18) For that reason they had to renounce such untrue Christians as Hymenaeus and Philetus, as being full of unrighteousness. Those men had their own ideas about the resurrection. They taught that "the resurrection has already occurred" in their day; evidently this was by their teaching that the resurrection was merely a spiritual one, of a symbolic kind, and that the dedicated Christians had already had their resurrection and that this was all there was to the matter and there was no further resurrection in the future under God's Messianic kingdom.

7 Hymenaeus and Philetus had already subverted the faith of some members of the congregation by such resurrection teaching. Whether in that same connection they were teaching the pagan Grecian doctrine of the immortality of the human soul, Paul does not say. However, those conscienceless subverters of the faith of Christian believers were sinning willfully after having come to an accurate knowledge of the truth, even in connection with the apostle Paul. Hence when they died the "judgment of Gehenna" was executed upon them. They will have no resurrection.

8 Christians who let themselves be lured into heaping up material riches and into acquiring much worldly knowledge or "science" are endangering their opportunity for a resurrection and life in the righteous system of things to come. Not by riches and "science" but by the true Christian faith we are saved.

9 Making this point strong in the conclu-

5, 6. (a) According to 2 Timothy 2:16-19, what was wrong with Hymenaeus? (b) Why did the congregation have to renounce Hymenaeus and Philetus, and how did these men teach the resurrection to be past?

7. What was executed upon them at their death, and why?

8, 9. What point does Paul make strong in 1 Timothy 6:9, 10, 20, 21?

sion of his first letter to Timothy, the apostle Paul writes: "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. O Timothy, guard what is laid up in trust with you, turning away from the empty speeches [like those of Hymenaeus and Philetus] 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. 6:9, 10, 20, 21.

10 The would-be rich Christians yield to desires that "plunge men into destruction and ruin." The Christians who seek after the faithless "knowledge" of this world show it off for glory or for worldly advantage, but they deviate from the Christian faith. None of these leave any basis for God to raise them from the dead by means of Jesus Christ. At death they are, figuratively speaking, hurled into Gehenna. (Mark 9:43-47) We, though, are determined not to copy them. We keep in mind the words of Hebrews 10:38, 39: " 'But my righteous one will live by reason of faith,' and, 'if he shrinks back, my soul has no pleasure in him.' Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."

WHAT OF UNBELIEVING MARRIAGE MATES?

11 Since the days of Jesus Christ many persons have come into close association with dedicated, baptized Christians whom God has begotten by his spirit to a heavenly inheritance. However, such persons themselves have not been influenced strongly enough to become such kind of Christians. Some such persons have been or still are husbands and wives of sanctified Christian mates. Some are children who have a dedicated, spirit-begotten Christian parent or who have both parents of that kind. Will such unbelievers have a resurrection? About such unbelievers Paul wrote:

12 "To the married people I give instructions, . . . yes, I, not the Lord: If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:10-16.

13 The apostle Peter writes in agreement with that, saying: "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 hair and of the putting on of gold ornaments or the wearing of outer garments, but let it

10. (a) How do those who make a show of the "falsely called 'knowledge' " injure themselves? (b) What are we therefore determined to do?

11, 12. (a) What question arises about unbelievers who are the mates of dedicated, spirit-begotten Christians? (b) What does Paul say regarding this relationship, in 1 Corinthians 7:10-16?

13. How does the apostle Peter write in agreement with such counsel in 1 Peter 3:1-4?

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.

[14] If, now, the unbelieving marriage mate dies as an unbeliever under such association with such a faithful Christian with heavenly hopes, is the unbeliever lost forever? Has the unbeliever died under the "judgment of Gehenna," and will there be no resurrection of the unbeliever to the opportunity for life everlasting on a Paradise earth under God's kingdom? Along with such a question, we are only fair in asking, How long has the unbeliever lived with the believer? Also, how faithful and exemplary has the believer been as a witness for the true Christian faith?

[15] Experience and observation show that it takes some persons with certain backgrounds a longer time than it does others to be favorably impressed to take right action. So has the unbeliever lived long enough with the believer to get the needed measure of experience with the believing mate that his own personal case requires? Do a few years of continuing in unbelief before death mean that he would never become a dedicated believer if given a longer time of association? If he leaves his believing mate, has he walked out on his best opportunity for gaining salvation?

[16] Even if taking such a course, the unbeliever did not take the extreme course described in 2 Peter 2:21, 22, which says: "It would have been better for them not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them. The saying of the true proverb has happened to them: 'The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire.'" So, if he dies as an unbeliever after walking out of the life of the believer, has he forfeited all hope of a future life? Who is to be the judge in this situation? Whose judgment counts?

[17] We must remember that the apostles were writing to the "congregation of God," to spiritual Christians "sanctified in union with Christ Jesus, called to be holy ones," to those who were given "a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance . . . reserved in the heavens." (1 Cor. 1:1, 2; 1 Pet. 1:3, 4) Those writings were penned in the first century. God was then taking out from the Gentile nations a people for his name to make up the congregation of 144,000 Christian witnesses who will become joint heirs with Christ in his heavenly kingdom. (Acts 15:14) Consequently when Paul asked: "Wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?" he was most likely referring to salvation to heavenly life in union with Jesus Christ.

[18] Paul was certainly not discussing there the salvation to life in human perfection on this earth when God's heavenly kingdom converts it into a global Paradise. The question rightly comes up, then, If the unbelieving marriage partner was not saved by the believer to the only salvation to which God was then calling people of the nations, did this mean that he would have no later opportunity for being saved with that earthly salvation that is reserved for mankind in general under God's king-

14. What questions does the death of such an unbelieving mate occasion, and what other fair questions should we ask as to this?

15. In the light of experience and observation, what pertinent questions may we ask regarding the unbeliever?

16. In taking such a course, did the unbeliever take the course described in 2 Peter 2:21, 22?

17. (a) To whom were those apostles writing their counsel regarding marriage mates? (b) When speaking of saving a marriage mate, to what salvation was Paul referring?

18. (a) Is there no other salvation possible for an unbeliever who dies as the mate of such a Christian? (b) Since when has the Fine Shepherd been calling the "other sheep"?

dom? What if we say Yes to this last question? In that case we are judging the unbeliever who died without answering the heavenly call as being unworthy of any resurrection under God's kingdom and of any opportunity for life on earth. However, down till recently, the Fine Shepherd Jesus Christ was not calling out and gathering his "other sheep" in hope of everlasting life on earth.—John 10:16.

[19] The inspired Scriptures show that God set a definite time for himself to gather together the "other sheep" for whom he reserves everlasting salvation on the Paradise earth under the kingdom of his dear Son. God's provision for such "other sheep" is not a sort of safety net to catch all those whom he calls to the heavenly inheritance but who do not meet the requirements for it by a Christian course faithful to the death. Christians who have the heavenly inheritance reserved for themselves must either prove worthy of entering into it or else fail altogether without any other life prospects to fall back on, thus to enjoy eternal life somewhere else, in some form. No, God's provision through Christ for the "other sheep" is something that God specially purposed for the vast majority of mankind. It results from the death and resurrection of Jesus Christ, just as much as the heavenly calling of the 144,000 joint heirs of Christ results therefrom.

[20] According to the historical facts, the gathering of the "great crowd" of other sheep began not before 1931 C.E., but particularly from 1935 C.E. forward.—Ezek. 9:4; Rev. 7:9-17; see *The Watchtower* as of August 15, 1934, pages 249, 250, paragraphs 31-34; also, as of February 1, 1935, page 47, top.

19. (a) Is the salvation for the "other sheep" a sort of safety net for catching unfaithful spirit-begotten Christians? (b) Salvation of the "other sheep" results from what?

20. Historically, when did the gathering of the "great crowd" of "other sheep" begin?

[21] These facts have to be taken into account when we deal with questions that are based on Paul's counsel in 1 Corinthians 7:10-16 with regard to unbelieving marriage mates, and also children who may not become believers, although, during childhood, they are "holy" children of a believing parent or of believing parents. The judgment must rest with God, who does the calling to the one hope or the other hope.—Rom. 9:14-16.

WHAT ABOUT OUR GENERATION?

[22] By the Bible count of time, the "time of the end" for this system of things began in the year 1914, fifty-one years ago. That date, predetermined by Jehovah God, was marked by the outbreak of the first world war, which was followed by the things that Jesus Christ had foretold in the year 33 C.E., namely, food shortages, pestilences, earthquakes. All those things were a beginning of the pangs of distress for the world of mankind. (Dan. 11:35; 12:4; Matt. 24:3, 7, 8; Luke 21:10, 11) During the pestilence of the Spanish influenza that swept the globe in 1918-1919 twenty million died, more persons than all the millions killed during the four years of the first world war.

[23] In Revelation 6:1-8 the glorified Jesus Christ gave a prophetic picture of the very things that marked the beginning of the "time of the end" from 1914 C.E. onward. In this vision to the apostle John, the newly installed King Jesus Christ was pictured as a man crowned and armed with a bow and riding a white horse, going forth to conquer. World war was pictured as a rider on a fiery-red horse and armed with a great sword, to take peace from the earth. Famine or food shortage was

21. These facts have a bearing on our consideration of what questions?

22. What time period started in 1914 C.E., and how was its beginning marked in fulfillment of prophecy?

23. In Revelation 6:1-6, how were the newly installed King and world war and famine pictured?

pictured as a rider on a black horse and having in his hand a pair of scales for weighing out food by measure.

[24] Notice next how deadly pestilence was pictured: "I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Ha'des was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth."—Rev. 6:7, 8.

[25] The question now arises, Will the people thus dying in this "time of the end" before the destruction of Babylon the Great and the battle of Armageddon have a resurrection later on by the power of God through Christ? The very vision to John gives us a clue to answering this question aright. Take note that what follows the fourth rider named Death (not "Second Death") is said to be, not Gehenna, but Ha'des. By this it is indicated that those thus dying by all those calamities in this forepart of the "time of the end" go to Ha'des, which is the common grave of dead mankind in the dust of the ground. Many also died at sea, but this incidental item is not brought into the prophetic vision. Our question regarding resurrection of such persons dying in this "time of the end" is definitely answered in Revelation 20:13, which says regarding persons not belonging to the 144,000 heirs of God's heavenly kingdom: "And the sea gave up those dead in it, and death and Ha'des gave up those dead in them, and they were judged individually according to their deeds."

[26] Of course, many professed Christians died in this "time of the end" since 1914, who were called to the heavenly kingdom but who turned unfaithful and failed to gain the heavenly inheritance. These would not be included among those given up by the sea, death and Ha'des. (Rev. 20:13) Such losers of the heavenly inheritance would be the dedicated, baptized Christians pictured by the "evil slave" or by the "wicked and sluggish slave" with the one talent unused, as foretold in Matthew 24:48-51 and 25:18, 24-30. At the death of these unfaithful disciples of Jesus Christ they go into the symbolical Gehenna, in which Almighty God destroys both body and soul. (Matt. 10:28) Thus there is no resurrection of these when the sea, death and Ha'des give up the earthly dead in them under God's kingdom.

AT THE EXECUTION OF GOD'S JUDGMENT

[27] However, at the close of the "time of the end" Jehovah God by means of his Rider on the white horse will begin to execute his adverse judgment upon the nations and peoples. Babylon the Great will be destroyed, and then the "war of the great day of God the Almighty," or, Armageddon, will be fought. (Rev. 16:13-16; 17:1-6, 14) Jehovah God will cause the political powers of earth to turn against Babylon the Great, the world empire of false religion. Thus Revelation 17:16 will undergo fulfillment: "And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire." That means her everlasting destruction with no resurrection or restoration possible. Those religious persons who are then executed with her will be everlastingly destroyed with her, because they refused to obey the divine call: "Get out of her,

24. According to Revelation 6:7, 8, how was deadly pestilence pictured?

25. (a) According to this, where did those dying thus in the forepart of this "time of the end" go? (b) Where is our question about the resurrection of such persons answered?

26. What spiritual class is not included in Revelation 20:13, members of whom have died in this "time of the end"?

27. When and how will Babylon the Great be executed, and what about the future of those then executed with 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. 18:1-4.

[28] That the Armageddon fighters against God's anointed King of kings will have no burial in commemorative graves or memorial tombs is proved by the battle description written by the apostle John in these words:

[29] "And I saw the wild beast [Satan's earth-wide political system] 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. And the wild beast was caught, and along with it the false prophet [the leading political spokesman, the Anglo-American World Power] 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 [the wild beast and the false prophet] were hurled into the fiery lake that burns with sulphur. But the rest [the kings of the earth and their armies and their attendants, free and slave] were killed off with the long sword of the one seated on the horse [the King of kings], which sword proceeded out of his mouth. And all the birds were filled from the fleshy parts of them [because the bodies of these dead ones were left unburied on the battlefield at Armageddon]." —Rev. 19:19-21.

[30] The "long sword" proceeding out of the mouth of the King of kings pictures his authority and power to order the execution of all opposers with a violent death. Kings, military commanders, cavalry horse riders, freemen, slaves, small ones and great ones, all those who are part of this sinful world at the battle of Har–Magedon will be executed as opposers of God's Messianic kingdom. Will they go down to Ha'des or Sheol to join ancient Egypt, Elam, Assyria, Sidon and others? No! They will be everlastingly destroyed, wiped out of existence forever.—2 Thess. 1:7-9.

[31] This everlasting destruction is pictured in the fact that they are given no burial, but are left on the battlefield like dung, like putrefying organic matter for birds of offal to feast upon, at the invitation of God's angel "standing in the sun." (Rev. 19:17, 18) That this gory feast of such birds acting as scavengers may be pictured, the kings of the earth and their armies and attendants are not pictured as being "hurled into the fiery lake that burns with sulphur" along with the wild beast and the false prophet. But neither is it said that Ha'des or Sheol claims them. Instead, they become like those criminals whose dead bodies were cast into Gehenna for the maggots to feed on their fleshy parts. (Mark 9:43-48) They are executed by Jehovah God through his executional officer, Jesus Christ, at Armageddon, and for this reason they will have no resurrection from the dead.

28, 29. What does Revelation 19:19-21 show as to the disposal of the fighters slain at Armageddon?
30. What does the "long sword" out of the King's mouth picture, and where do those executed by it go?
31. How is their everlasting destruction pictured, and what will they therefore not have?

Praise Jah, you people! . . . I will praise Jehovah during my lifetime. I will make melody to my God as long as I am. Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground; in that day his thoughts do perish. Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God, . . . the One keeping trueness to time indefinite.—Ps. 146:1-6.

BASIS FOR RELIANCE on Prophecy

IF YOU are a reader of the Bible, you cannot help but acknowledge that its prophecies, if true, are marvelous and of extraordinary importance. You will say that they deserve the most intensive study and attention. Jesus and his apostles had full faith in prophecy and believed equally in all the prophecies of the Scriptures. (John 17:17; 2 Tim. 3:16; 2 Pet. 1:19, 20) Prophecy was a governing factor in their lives. But not all persons possess this faith. Such faith can be yours—not blind credulity, but faith with a sound basis. (Heb. 11:1) How can this assured reliance on prophecy be gained?

The best method of proof is to put a prophecy to the test of time and circumstances. The Bible invites such a test. (1 John 4:1; Isa. 45:11) To conduct such an examination, we must have a standard, a set of requirements. The Bible itself establishes the rules for testing a prophecy, at Deuteronomy 18:20-22 and 13:1-3: (1) It must be spoken in Jehovah's name and at his command; (2) it must come to pass; (3) it must be in harmony with God's commandments and thus promote right worship.

In this brief article we shall consider a given prophecy, with the evidence supporting its reliability. We believe you will at first be amazed, then convinced of its accuracy and the evident inspiration behind it. It will provide incentive also for study of the other prophecies of the Bible, which you will find equally reliable and, in addition, refreshing and encouraging, a stabilizing force in these unstable times.

WORLD RULER APPOINTED BEFORE HIS BIRTH

Please turn, now, to Isaiah, chapter 44, verses 24 to 28. There you find Isaiah speaking in Jehovah's name, at his command: "This is what Jehovah has said, . . . the One making the word of his servant come true, . . . the One saying of Jerusalem, 'She will be inhabited,' and of the cities of Judah, 'They will be rebuilt, and her desolated places I shall raise up'; the One saying to the watery deep, 'Be evaporated; and all your rivers I shall dry up'; the One saying of Cyrus, 'He is my shepherd, and all that I delight in he will completely carry out'; even in my saying of Jerusalem, 'She will be rebuilt,' and of the temple, 'You will have your foundation laid.' "

What is remarkable about this prophecy? It was stated, mind you, when Jerusalem was still flourishing, a power to be reckoned with for any nation wanting world domination. Babylon was yet far from becoming the mighty Third World Power of sacred history. Assyria appeared at that time to be a much greater threat to Jerusalem's existence. The prophecy foretold the rise of the Persian named Cyrus about 150 years before his birth, and also that his nation would become the Fourth World Power. It indicated that Jerusalem and the temple would be destroyed and the Jews be put in bondage by Babylon, the coming Third World Power, that

Cyrus would later liberate the Jews by conquering Babylon, and that Jerusalem and the temple would be rebuilt under Cyrus' authority.—See also Isaiah 39:3-7.

In the prophecy's next verse, Cyrus is called God's "anointed one." (Isa. 45:1) Cyrus was born probably about 600 B.C.E. Before ever he was born, Jerusalem had been destroyed by the Babylonians and the priesthood had been taken into exile. How, then, could he be called "anointed one"? He was never actually anointed with the holy anointing oil by Jehovah's high priest to serve in any capacity for Jehovah. An anointing indicated an appointing, an induction into office, and Jehovah's appointment of Cyrus in advance could be spoken of as an anointing. For example, the appointment of the prophet Elisha and of King Hazael to perform certain work for Jehovah was spoken of as an anointing, though they were not anointed with holy oil.—1 Ki. 19:15, 16, 19; 2 Ki. 8:13.

Let us now read on into chapter 45 of Isaiah's prophecy, where he says: "This is what Jehovah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings; to open before him the two-leaved doors, so that even the gates will not be shut: 'Before you I myself shall go, and the swells of land I shall straighten out. The copper doors I shall break in pieces, and the iron bars I shall cut down. And I will give you the treasures in the darkness and the hidden treasures in the concealment places, in order that you may know that I am Jehovah, the One calling you by your name, the God of Israel.' "

In these words of Isaiah 45:1-3 Jehovah God speaks to Cyrus the Persian as if he were already born and alive. This is in harmony with what is said in Romans 4:17, that God "calls the things that are not as though they were." He promises to take hold of Cyrus' right hand, to lead him or to strengthen him with irresistible military ability.

Certain nations had to be subdued first before Cyrus could turn his attention to the overthrow of Babylon as the Third World Power, which was God's main objective for Cyrus. Cyrus first overthrew the Median Empire, which had held Persia in subjection. King Croesus of Lydia, seeing his ally Astyages of Media overthrown, hastily formed an alliance with Egypt, Babylon and Sparta against Cyrus; nonetheless, Cyrus proceeded to capture the Lydian capital, Sardis, in 546 B.C.E. and went on to complete the conquest of Asia Minor. Now Cyrus could turn his attention to Babylon. He defeated the first ruler of Babylonia, King Nabonidus, on the field of battle, then moved on toward Babylon.

BABYLON A MIGHTY STRONGHOLD

One of the remarkable features of the fulfillment of the prophecy about the fall of Babylon was the apparent impregnability of Babylon. Nebuchadnezzar, its strongest king, spared no expense and effort to make it the most magnificent city of the world of that day. Babylon's inhabitants felt that the city could not be taken. As Nebuchadnezzar boasted on an inscription: "A great wall, which like a mountain, cannot be moved, I made of mortar and brick. Its foundations on the bosom of the underworld I placed down deeply. Its top I raised mountain high." But more than its walls, the Euphrates River formed its chief defense. Water from it was used to make a deep and broad moat. Along each bank of the river, which ran through the city, was a continuous quay that was separated from the city by a huge wall. This wall was pierced by gates with copper doors, from each of which a sloping descent led to the water's edge. It is easy to see why cap-

tives of Babylon could despair of hope of liberation.—Isa. 14:17.

Contrastingly, the Jewish captives in Babylon had a bright hope, for the God of true prophecy had prophesied liberation. How easy for Jehovah to fulfill his prophecy! Babylon's chief defense, the Euphrates, was diverted from its course by Cyrus' armies, leaving the riverbed relatively dry. And Jehovah saw to it that the two-leaved doors along the Euphrates waterfront were left open on Babylon's fatal night, while Belshazzar feasted in revelry with a thousand of his grandees, praising Babylon's gods of wood and stone.—Dan. 5:1-4.

The copper doors were not literally broken in pieces nor the iron bars closing those gates literally cut off, but Jehovah's invisible maneuvering regarding those gates and bars was the same as if he had done that. The walls of Babylon availed nothing. Cyrus' troops did not have to scale these walls to get inside. Jehovah went before Cyrus, smoothing out the "swells of land," the obstacles.

Cyrus' army getting complete control of the city, the castle and the citadel, the treasures therein would naturally fall into the hands of Cyrus, even those treasures hidden in dark concealment places. Among these would be the treasures from the nations plundered by Babylon, such as the sacred vessels taken from Jehovah's temple in Jerusalem. Additionally, Babylon was indeed a rich prize because of being a commercial depot between the Eastern and Western worlds back there. The treasure piled up also included riches gained by the commercialized business of religion in the temples of her false gods. Herodotus relates that every native female, once in her life, was obliged to visit the temple of Mylitta (Ishtar), goddess of fertility, called "queen of heaven," "mother of the gods," the female principle of generation. There the girl would wait in the precinct of the goddess and receive the embraces of the first stranger who threw a silver coin into her lap—prostitution practiced in the name of religion.*

CREDIT FOR FULFILLMENT GOES TO JEHOVAH

Jehovah was specific as to the Persian he wanted, just as he said to Moses, in connection with building the tabernacle: "See, I do call by name Bezalel the son of Uri the son of Hur of the tribe of Judah." (Ex. 31:1, 2) Jehovah did all this with Cyrus, not to exalt a man, but to glorify himself as the true God of prophecy and the Universal Sovereign and to carry out his purpose to liberate the nation of Israel. He went on to say to Cyrus: "For the sake of my servant Jacob and of Israel my chosen one, I even proceeded to call you by your name; I proceeded to give you a name of honor, although you did not know me. I am Jehovah, and there is no one else. With the exception of me there is no God [*Elohim'*]. I shall closely gird you, although you have not known me, in order that people may know from the rising of the sun and from its setting that there is none besides me. I am Jehovah, and there is no one else. Forming light and creating darkness, [likewise] making peace [for his exiled people] and creating calamity [for Babylon], I, Jehovah, am doing all these things."—Isa. 45:4-7.

It was not the prowess of Cyrus, but it was Jehovah, who, as He says, unknown to Cyrus, strengthened him to carry out God's delight against Babylon and for his people, giving Cyrus "a name of honor." Only because Jehovah God selected and strengthened him could he say afterward, in the *Cyrus Cylinder:* "I am Cyrus, the king of totality, the great king, the mighty king, the king of Babylon, the king of Sumer

* *Herodotus*, I, 199.

and Akkad, the king of the four quarters (of the world)."*

By using his servant Cyrus in this way, Jehovah could call upon his heavens to shower down righteous influences or forces; he could call upon his earth to open up and produce righteous events and salvation for his exiled people. "O you heavens, cause a dripping from above; and let the cloudy skies themselves trickle with righteousness. Let the earth open up, and let it be fruitful with salvation, and let it cause righteousness itself to spring up at the same time. I myself, Jehovah, have created it." (Isa. 45:8) In due time his heavens and his earth responded to this command, to fulfill the prophecy.

COMING IN THE NEXT ISSUE

- Who Will Be Resurrected—Why?
- Our Own Twentieth-Century Generation and the Resurrection.
- Earthly Opportunity Opened Up by Resurrection.
- A War Between Gods.
- Too Old, Too Young, Too Weak, Too Strong?

BENEFITS TO WORSHIPERS OF GOD OF PROPHECY

The Israelites, when they became captive to Babylon, were powerless to deliver themselves out of Babylon's hand. The only one to whom they could turn was Jehovah. "Turn to me and be saved, all you at the ends of the earth; for I am God [*El*], and there is no one else. By my own self I have sworn—out of my own mouth in righteousness the word has gone forth, so that it will not return—that to me every knee will bend down, every tongue will swear, saying: 'Surely in Jehovah there are full righteousness and strength. All those getting heated up against him will come straight to him and be ashamed. In Jehovah all the seed of Israel will prove to be right and will boast about themselves.'" (Isa. 45:22-25) Israel could indeed boast, for in view of what Jehovah did for them, it proved that they were right in worshiping the right God and in trusting in his prophecy as reliable.

So the things that occurred in connection with Cyrus provide a strong basis for reliance on prophecy. It proves that we can benefit by listening to God's prophecies. Prophecy surely benefited those faithful Jews who listened to it. It saved them from a spirit of utter despair and dejection. It did not merely tell them what was going to happen, but also served as a warning and a guide to those who relied on it, resulting in their well-being.

By heeding prophecy we can expect benefits and can avoid the fatal mistake of the Babylonians, who trusted in materialism and military might. This example shows us that the worship of God, looking to him for deliverance during this time of peril, is the wise, sensible and safe course and that protection does not come by military might, even though the defenses may seem, like Babylon's walls, to reach up to the heavens, and may seem so strong that no earthly forces can overcome them.

We can also find encouragement in the fact that Cyrus was called the anointed one of Jehovah. As one anointed or appointed of Jehovah he would be a Messiah (in Hebrew) or a Christ (in Greek, *LXX*). In this he was used as a type or prophetic figure of the promised Messiah or Christ, the Seed of God's "woman," in the work that Cyrus would do for Jehovah God. Cyrus' overthrow of Babylon as a world power was therefore prophetic of how Messiah or Christ would destroy the Great Babylon of our twentieth century, foretold in the Bible's final book, Revelation, chapters 17 and 18.

This fight against ancient Babylon was not merely for the liberation of the Jews. It was also a battle between gods, as we shall see in our next issue.

* See page 177 of *Nabonidus and Belshazzar*, by R. P. Dougherty.



AS TOLD BY THOMAS E. BANKS

TEN years before I was born in the United States, my father was liberated from slavery. That was just a few months before the Emancipation Proclamation went into effect. During the subsequent years when I was growing up, I had little opportunity for education, because where I was reared in the state of Ohio I was far from a school. Then too, there was no compulsory education at that time. Nevertheless, I hungered for knowledge and did a lot of reading, with the result that by the time I was nineteen I was able to pass a teacher's examination.

From the time I was small, I can remember my father driving us children to church in his wagon. We went two or three times every Sunday; yet he was never a member of a church. My sisters and brothers joined a church that was highly emotional—the people shouted and clapped their hands. But I reasoned that religion should be intelligent, not emotional, and that was the kind of religion I sought. It was not until I was twenty-nine years old that I discovered such a religion.

I was working in a drugstore when a friend came in and gave me a booklet entitled "What Say the Scriptures About Hell?" I carried that booklet around in my pocket for about a month before I began to read it. Every time I saw the friend he would ask me how I liked the booklet, and I felt guilty because I had not read it. One day, in order to satisfy him, I began reading it. It so gripped my attention that I finished it that very day. Up until then I had thought that I knew all I needed to know about hell, but I soon found that I had a lot to learn. From the very first page of that booklet, I saw that it appealed to reason and intelligence. After finishing it, I sought out my friend so as to ask him if he had any more publications like that booklet. He said he had a book of over 300 pages, and I said, "Let me have it." He promised to bring it to work with him the next day. Although I promised to pick it up at noon, I could not wait and so went to his place of business at ten o'clock in the morning. He handed me the book *The Divine Plan of the Ages*. I took it home and read it eagerly.

Evidently my reading of *The Divine Plan of the Ages* was consuming more of my time than I had realized, because one evening my wife said to me, "Since you have been reading that literature, you have been neglecting me and the children," and she burst into tears. I told her: "Tomorrow night I will straighten up the dining room and do the dishes while you put the children to bed. Then we will sit down and I will explain to you what I have been learning." When we sat down the next night, I opened the book and began to explain to her God's purpose for man and for the earth and where we fitted into it.

In just ten minutes she said: "I understand it now." From then on we studied together.

A CHANGE OF RELIGION

My wife embraced the truths we learned from our studies and remained faithful to them until she died in 1917. She had been a devout Episcopalian, but after our first study she stopped attending that church. I too made a change. I held many offices in the Methodist Church, but, like my wife, I realized that I had to give all that up in order to be in harmony with God's written Word.

When I handed in my resignation at a meeting of the church, the pastor refused to read my letter aloud. He did not want to lose a member holding so many of the offices of the church. So I read the letter with an emphasis that the minister could not have given it. He answered that he could not say I was wrong, but if at any time I wanted to return, the church door stood wide open for me. I told him that I would never be back. From then on my wife and I were Bible students who recognized the Watch Tower Society as the instrument God is using to make known the good news of his kingdom.

When I dedicated myself to God in 1901, I declared that my desire was to serve him faithfully. This I have always striven to do. For about twenty years my service to him was confined to engaging in the ministry locally in the state of Ohio. But shortly after my wife's death, the president of the Watch Tower Society, Joseph Rutherford, stopped over in Cincinnati while on a trip. He asked me if I would like to travel for the Society. Although it had always been my heart's desire to spend all my time in the ministry, I had to decline the invitation because of my responsibility toward my children, the youngest of whom was twelve. I did offer, however, to spend my four-week vacation to travel wherever the Society wanted me to go. So a new privilege of service opened up for me. I traveled to New Orleans in the state of Louisiana, stopping off at many cities along the way and finally ending up in New York.

SERVING MY NEGRO BROTHERS

Two years later when I was chairman of a convention being held by Jehovah's people in New York City, the Watch Tower Society's president walked with me to my lodging place one evening and confided in me that the Society had arranged for me to do special work among the Negroes in the United States. By then my two daughters had married and also one of my sons, so I felt that I was able to take on this responsibility.

My job was to visit the Negro servants of Jehovah in various parts of the country and to assist them in giving Bible instruction to others as well as in reporting their activity to the Society. This was called pilgrim work. Pilgrim brothers would travel to organized congregations, giving public Bible lectures and helping the congregations in an organizational way. Thus, at the age of fifty, twenty-one years after my dedication to God, I was going to devote my full time to his service. My heart's desire was being realized.

Part of my job was at the Brooklyn headquarters of the Watch Tower Society, where I built up a file of correspondence from persons of my own race, on the basis of which my trips were arranged. My months at the headquarters, known as Bethel, were happy ones. I enjoyed the close association there with my brothers in Jehovah's service.

When the correspondence file was completed, I began to travel in the northern and southern parts of the United States to

help my Negro brothers in their service of Jehovah. Coming from the North, I was not fully prepared for the many indignities that came my way in the South because of my race, such as segregation on buses, trains, restaurants, and so forth. The first few unpleasant encounters were a real test on me, but they strengthened me for the later ones. Some of the Negro brothers became offended and would not comply with segregation laws in the South. They are no longer in Jehovah's service, having fallen away from it a long time ago. I realized that mankind must look to God's new order of righteousness to see injustices permanently corrected. As long as we are in the old system of things, we, as Christians, must abide by Caesar's laws, doing as the Bible instructs: "Be in subjection to the superior authorities." (Rom. 13:1) Although a color line exists in the world, there is none among Jehovah's servants. This was demonstrated to me on many occasions.

MINISTRY IN FOREIGN FIELDS

During the years from 1922 to 1937 my travels for the Lord's organization took me to many places, including Panama, Costa Rica and Jamaica. When I returned to New York from Jamaica in 1937, the Watch Tower Society's president asked me what objection I had to staying in Jamaica. I had none whatsoever. Wherever Jehovah's organization wanted to send me I was willing to go. So he said, "The next time I send you to Jamaica, you will stay awhile." He then revealed that he wanted me to be the overseer of the Society's work there by being in charge of its Jamaican branch.

It was in 1938 that I was assigned to the island of Jamaica. At that time there were about 390 persons who were publishing the good news of God's kingdom there, and they were organized into 53 congregations. From that time until the present, the congregations have grown to 151, with 4,866 persons now actively associated with them. In those early years there was not as much office work in the Society's branch as there is today. So my work consisted principally of traveling all over the island with a sound car that broadcast recorded Bible lectures and also giving Bible lectures in the evenings.

Not long after I arrived in Jamaica a ban was put on the importation of the Watch Tower Society's publications as a result of pressure put on political leaders by clergymen who opposed us. We engaged the services of the Minister of Lands in an effort to get the ban lifted. He told me, "When I read your correspondence addressed to the governor, I became very much interested in your case." He went on to say that he would do his best to put the case before the House in an effort to have the ban rescinded. He did this, but some time passed before we heard from him. In the meantime we had to carry on our ministry with what Bible literature we still had.

Despite the effort of our enemies to stop us from receiving Bible literature, Jehovah saw to it that we received one copy of every issue of the *Watchtower* magazine. Sometimes it was copied in longhand and sent to us as a personal letter. We had a mimeograph machine that we used to make copies of that single issue. In this manner we were able to supply the congregations of Jehovah's people in Jamaica with copies of that official publication of the Watch Tower Society. They never missed an issue.

The government seized only certain publications that we had, permitting us to keep the others. These we used in our ministerial work, making the supply last as long as possible. Just when it was nearly depleted, the government lifted the ban that

had been unjustly put on our literature, and they returned to us the publications they had seized. Much of what was returned could not be used because of being water-soaked or damaged by termites. But thereafter we had no further difficulty in receiving supplies of Bible literature from the Society's headquarters for distribution to the Bible-loving people of Jamaica.

Because of my failing health and strength, it was necessary in 1946 for someone younger and stronger to take over the responsibility as branch servant in Jamaica. I was given the choice of returning to the United States to live with my children or of continuing to live at the Society's headquarters in Jamaica, where I could do whatever work my health would permit. Since Jamaica was my assignment, I chose to remain there. At that time I was seventy-five years of age. Now I am ninety-three.

My activity in Jehovah's service has been hindered by ill health and age, but I am, nevertheless, still enjoying life at the Society's headquarters here in Jamaica. My room is just a few steps from the Kingdom Hall in the building where the branch is, making it possible for me to attend all the meetings of the congregation that meets here. My sight is still good, allowing me to read all the Society's publications and to rejoice in the truths they contain, which appeal to the intelligence of man as well as to the heart. I use every opportunity to talk about Jehovah's purposes and the truths of his Word with my visitors and by means of correspondence. I am very happy that I can complete my days on earth in my foreign assignment and still in Jehovah's full-time service.

I am practically a young man now, because if my hopes are realized I will have an eternity of life in the future. For this reason I count these ninety-three years as only the beginning of my life. Spending my full time in Jehovah's service has been the joy of my life, and I look forward to continuing it eternally in association with Jesus Christ and his "holy ones in the light."—Col. 1:12.

Impart God's Progressive Revelation to Mankind

THAT God gives his people on earth a progressive revelation is a thought that has never occurred to most persons of Christendom. But all Christian witnesses of Jehovah do appreciate that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." Yes, even as it was true in the days of the apostles, it is true today that progressively God's truths have "been made manifest to his holy ones."—Prov. 4: 18; Col. 1:26.*

Thus some eighty years ago Christian Bible students learned that the second presence of Christ was to be invisible and that God had earthly blessings in store for the vast majority of humankind. Through the years since then the light of God's Word has shone ever more brightly and its truths have been widely publicized by means of *The Watchtower* and other Bible-study aids. Within the past twenty-five years or so we have progressively learned, among other things, that Christians must be neutral as regards conflicts between the nations and that blood, as well as life, is sacred in the eyes of God.

This progressive revelation not only has served to enlighten us on matters of conduct and doctrine but also has served to improve our ministerial activity. As a result, today Jehovah's witnesses are able to give effective three- to eight-minute Bible sermons at the doorsteps of the people, know how to meet objections tactfully and how to arouse interest as well as to give longer sermons when calling back upon those persons who have evinced some interest in God's Word.

Of course, since we want to be able to impart God's progressive revelation to others,

* For details see *The Watchtower*, June 15, 1964.

we must keep up with it ourselves. That means buying out the opportune time for private study, for attending the five weekly congregational meetings, for discussing truths with others and for prayer.

Among the obstacles we are faced with in making God's progressive revelation our own are unexpected guests. If these come when it is time for meeting, why not invite them to come along? Then again, it may be bad weather. But since it seldom interferes with our secular work, should it interfere with our spiritual activity? As for children's homework, it can be done after school so as not to have it interfere with meetings. Where secular work unduly interferes, why not discuss the matter with your employer and, if unable to improve matters in this way, perhaps you could find work that would not present such an obstacle.

Let us be careful with details as we impart God's progressive revelation to others. What kind of details? Details such as our personal appearance and our tone of voice. Also, there is the matter of keeping a record of the names and addresses of those who show interest and the particular subject in which they are interested. Then be dependable in making return visits, being prepared to cultivate further the interest they have manifested.

Yes, return visits are important. Our obligation to impart God's progressive revelation to others is not fully discharged merely by placing Bible literature with them; nor even by making a few return visits. Only by regularly studying the Bible with others can we hope to impart God's progressive revelation to them. Be dependable in conducting such studies, arranging for a substitute when unable to conduct the study on any one night. We must take these studies seriously if we want those with whom we study to take them seriously. Only then can we expect God's blessing upon our efforts, resulting not only in saving ourselves as well as others but, above all, in sharing in the vindication of Jehovah's name.



● What does the scripture at 1 Samuel 18:10 mean when it says that "God's bad spirit became operative upon Saul, so that he behaved like a prophet within the house"?

In 1 Samuel 16:14 we are informed that "the very spirit of Jehovah departed from Saul, and a bad spirit from Jehovah terrorized him." In this we can see an application of the principle indicated by Jesus at Matthew 12:43-45, namely, that if the mind and life are not filled with Jehovah's spirit, then they are open to invasion of demon spirits. It is not that Jehovah actually sent an evil spirit to terrorize Saul, but by removing his holy spirit from the disobedient king a vacancy was left, a vacancy that was promptly filled by a bad spirit or mental inclination. Since Jehovah made the evilly inclined possession possible by the removal of his holy spirit, Jehovah is referred to as the source of the evil spirit.

Just how this bad spirit impelled Saul to act or behave like a prophet is not precisely stated in the account. However, it is quite likely that he "was filled with prophetic frenzy," as one translation renders the words (*AT*). Others render the words "behaved like a prophet" simply as "raved," and concerning this the *Soncino* version states: *"he-raved.* lit. 'played the prophet,' displaying the manifestations of physical excitement which were associated with the ecstatic frenzies of the prophetic bands." It is quite likely that in this particular instance, since music was being played and since some prophets prophesied when music was being played, the frenzy was badly directed, which it would not have been if Saul had been under the influence of a good spirit from Jehovah. (2 Ki. 3:14, 15; 1 Sam. 10:5-13) This is what we could expect in view of what the record goes on to say: "He behaved like a prophet within the house, while David was playing music with his hand, as in former days; and the spear was in Saul's hand. And Saul proceeded to hurl the spear and say: 'I will pin David even to the wall!'" Certainly such an action evinced a greatly disturbed state of mind. —1 Sam. 18:10, 11.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah God progressively reveals his purposes to his servants. Though the Bible has contained the written word of God for centuries, it is in our time that large numbers of its prophecies are being fulfilled and are, for the first time, being clearly understood. The *Watchtower* magazine is published to aid interested persons to benefit from these truths. During March, Jehovah's witnesses will continue to offer to all persons a year's subscription for this outstanding Bible-study aid, with three booklets, on a contribution of $1.

CONVENTION INFORMATION

No doubt you are planning to attend one of the conventions for Bible instruction being arranged for this summer by the Watch Tower Bible and Tract Society. But which one will it be? Some of you may be planning to attend assemblies in Europe, which were listed in the January 15 *Watchtower*. Others will be attending in the United States and Canada, and details concerning those assemblies are given here for your benefit. Additional information, concerning rooming accommodations and other matters, will be provided later.

CANADA

JULY 1-4: **Victoria, B.C.,** Victoria Memorial Arena.

JULY 8-11: **Vernon, B.C.,** Vernon Civic Arena.

JULY 15-18: **Regina, Sask.,** Regina Exhibition Stadium; **Sudbury, Ont.,** Sudbury Arena.

JULY 22-25: **Peterborough, Ont.,** Peterborough Memorial Community Centre.

JULY 29–AUGUST 1: **Brandon, Man.,** The Wheat City Arena.

AUGUST 5-8: **Kitchener, Ont.,** Kitchener Memorial Auditorium.

AUGUST 12-15: **Quebec, Que.** (French), Cambrai Curling Club.

AUGUST 19-22: **Calgary, Alta.,** Stampede Corral; **Saint John, N.B.,** Thistle Curling Club.

AUGUST 26-29: **London, Ont.,** Grandstand, Western Fairgrounds; **Sydney, N.S.,** Sydney Academy Auditorium.

UNITED STATES

JUNE 24-27: **Seattle, Wash.,** Seattle Center, 225 Mercer St.

JULY 1-4: **Monterey, Calif.,** Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave.

JULY 8-11: **Sacramento, Calif.,** Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd.; **San Diego, Calif.,** Balboa Stadium, 1502 Russ Blvd.

JULY 15-18: **Albuquerque, N.M.,** Albuquerque Civic Auditorium, 820 Lomas Blvd.

JULY 22-25: **Lubbock, Tex.,** Fair Park Coliseum, Fairgrounds at Avenue A.

JULY 29–AUGUST 1: **Chattanooga, Tenn.,** Engel Stadium, 5th & O'Neal Sts.; **Memphis, Tenn.,** Mid-South Coliseum, Mid-South Fairgrounds; **Odessa, Tex.,** Ector County Coliseum, 42d St. & Andrews Highway; **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive.

AUGUST 12-15: **Buffalo, N.Y.,** Memorial Auditorium, Main & Terrace; **Minneapolis, Minn.,** Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn.; **Nashville, Tenn.,** Municipal Auditorium, 417 4th Avenue North; **St. Petersburg, Fla.,** Bayfront Center Auditorium-Arena, 400 1st Street South.

AUGUST 24-29: **New York, N.Y.,** Yankee Stadium, 157th Street & River Avenue.

Spanish

Spanish meetings are planned in conjunction with conventions in Albuquerque, N.M.; New York, N.Y.; St. Petersburg, Fla.; and San Diego, Calif.; and the program in Corpus Christi, Texas, will be all Spanish.

TO INSURE A BRIGHT FUTURE

World leaders predict a "bright and prosperous tomorrow." At the same time they manifest grave fears for the future. Have you a choice? Yes, but not by relying on their wisdom. Learn what God's will is for this generation and comply with it. Both *The Watchtower* and *Awake!* are dedicated to assist you. Read them for one year and find out. Send only $2. Write today and receive six timely booklets free.

LORD'S EVENING MEAL

The date for observing the Lord's evening meal in 1965 is Friday, April 16, after 6 p.m., Standard Time. Each congregation should start now to make arrangements so that all of Jehovah's witnesses and other interested persons can gather together for this occasion. A qualified speaker, one of the remnant of Christ's anointed followers, if available and capable, should be assigned to deliver the discourse.

"WATCHTOWER" STUDIES FOR THE WEEKS

April 4: Who Will Be Resurrected from the Dead? Page 137.

April 11: Part Two. Page 144.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 15, 1965
Semimonthly

WHO WILL BE RESURRECTED —WHY?

OUR OWN TWENTIETH-CENTURY GENERATION AND THE RESURRECTION

EARTHLY OPPORTUNITY OPENED UP BY RESURRECTION

A WAR BETWEEN GODS

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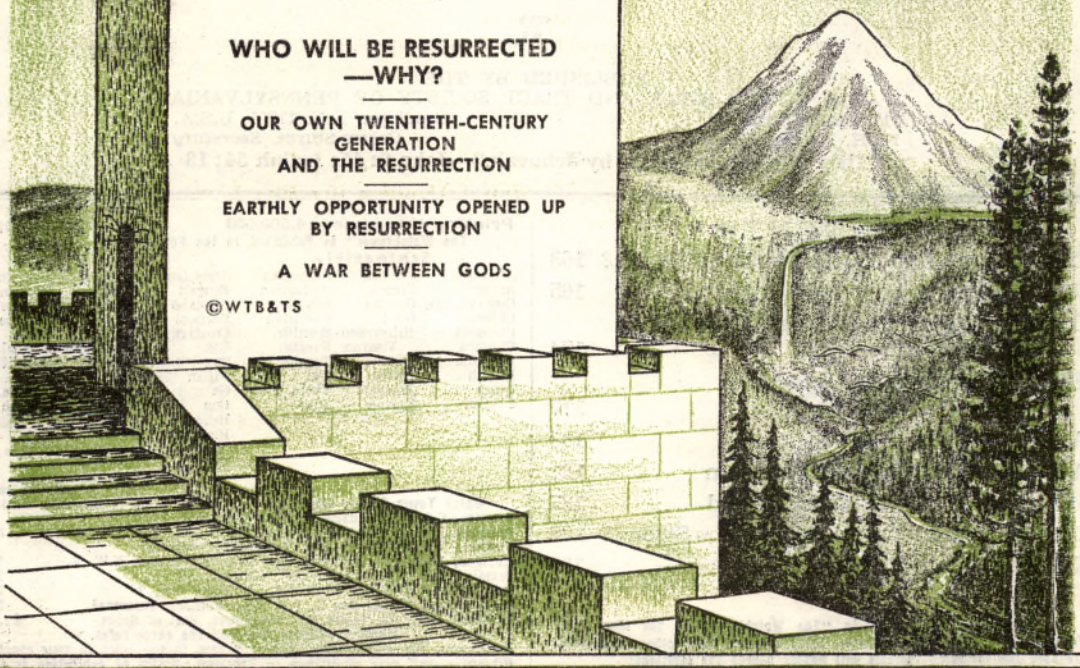

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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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Printing this issue: 4,500,000 — **Five cents a copy**

"The Watchtower" is Published in the Following 68 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Samareno
Arabic	French	Portuguese	Bengali	Kanarese	Samoan
Cebu-Visayan	German	Sesotho	Bicolano	Malagasy	Serbian
Chinese	Greek	Slovenian	Burmese	Malayalam	Siamese
Chishona	Hiligaynon-Visayan	Spanish	Croatian	Marathi	Silozi
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Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
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creates a poor impression upon others, if not also offending them. You can even offend by not saying a word, by the way you listen or fail to listen when others speak to you. It takes self-discipline to give

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI March 15, 1965 Number 6

DO YOU DISCIPLINE YOURSELF

IN LITTLE THINGS?

A MIDDLE-AGED Christian minister was standing on a busy street corner of Brooklyn's fashionable Heights section, handing out invitations to hear a Bible lecture entitled "Do You Value Discipline?" As he offered the invitations with a friendly smile most persons readily accepted them, but one smartly dressed matron refused, emphatically stating to her lady companion, "I don't want discipline!"

By her response that woman showed she was laboring under a popular misconception regarding discipline, namely, that discipline is synonymous with chastisement, punishment or scourging. True, sometimes it is used in this sense, as when the wise King Solomon counseled parents: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die." "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—Prov. 23:13; 22:15.

However, discipline also has other meanings. The word itself comes from the Latin *disciplina,* literally, "teaching, instruction." So *Webster* defines discipline also as "training or experience that corrects, molds, strengthens, or perfects, especially the mental faculties or moral character." Thus one writer observed that one "needs the discipline of hard work and early rising"; and another spoke of the person who "will submit willingly to severe discipline to acquire some coveted knowledge or skill."

True, discipline of itself is not pleasant or easy; it is not following the lines of least resistance. The Bible makes that point clear when it states: "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.

Yes, to accept discipline, whether in the form of training or punishment, is the course of wisdom. But it is even greater wisdom to discipline oneself, to heed the counsel: "Take hold on discipline; do not let go. Safeguard it, for it itself is your life." And the place to begin is in little things.—Prov. 4:13.

Why? Because if we discipline ourselves in little things it will be easier to do this in big things, things upon which our very lives may depend. For example, if you discipline yourself in line with Jesus' words

at Matthew 5:28 by not keeping on looking upon a woman with passionate thoughts, it is not likely that you will become guilty of serious immorality. If you heed the implied counsel at 2 Corinthians 10:5, bringing every thought into captivity to godly principles, there is little danger that you will grossly transgress in word or action. Here also the principle applies, "The person unrighteous in what is least is unrighteous also in much."—Luke 16:10.

Ever so much can be said in favor of self-discipline in little things. In view of the foregoing it certainly makes for good relations with our Maker. Are we inclined to be careless about fulfilling our vows to God? Then we should discipline ourselves, for we are told: "The true God is in the heavens but you are on the earth. That is why your words should prove to be few." The apostle Paul said he disciplined himself lest he should be disapproved by God. —Eccl. 5:2; 1 Cor. 9:27.

Again, self-discipline makes for good relations with ourselves. With ourselves? Yes, in that it makes for self-respect. There are joy and satisfaction in the realization that we have disciplined ourselves and made ourselves do something we knew we should do instead of putting it off. Even such a *little thing* as getting up when the alarm clock rings instead of lazily lying in bed until the very last minute shows discipline. In fact, there is a sense of well-being or strength that comes with each act of disciplining oneself in little things rather than yielding to one's inclinations and indulging oneself.

Further, self-discipline in little things is the course of wisdom in that it makes for good relations with others. Take the comparatively little thing of our manner of speech. Undisciplined speech is either too loud or too soft, too harsh or too sweet, or it may be downright slovenly, all of which creates a poor impression upon others, if not also offending them. You can even offend by not saying a word, by the way you listen or fail to listen when others speak to you. It takes self-discipline to give respectful attention, to stop reading or whatever else you are doing, to give the speaker your ear, but it pays. The same must be said about disciplining yourself at the table; not taking too much food at a time, not eating too fast or too noisily, all requires self-discipline.

How important self-discipline in little things is as regards one's health! The cigarette is a little thing, but the more fully you discipline yourself, refraining from using it, the less likely you will be to acquire lung cancer, not to say anything of a host of other ills. What about posture? Good posture requires self-discipline, but it certainly pays off in improved health, not only in physical health but also in confidence and poise; yes, and even in the impression you make upon others!

Nor to be overlooked is the value of self-discipline in the matter of recreation. It takes self-discipline to turn off the television set when it is time to go to bed or when worthless programs come on the screen, but does it not save a lot of time and energy? It likewise takes self-discipline to leave a social gathering at a reasonable hour so as to get a good night's rest, so necessary to do justice to the next day's duties. Also, sports are beneficial for a little, the Bible tells us—but only if we discipline ourselves to pursue them in moderation.—1 Tim. 4:8.

No question about it, it is the course of wisdom to discipline ourselves in little things! Not without good reason does the Bible tell us to 'take hold of discipline and not let go of it'!

Who Will Be RESURRECTED —Why?

"Now if Christ is being preached that he has been raised up from the dead, how is it some among you say there is no resurrection of the dead?" —I Cor. 15:12.

WHEN Lazarus of the town of Bethany died in the year 32 of our Common Era and was buried in a tomb before which a big stone was rolled, his friend Jesus Christ was about four days' journey distant. On hearing the sad news, Jesus said to his disciples: "Our friend Lazarus has fallen asleep, but I go to awake him out of sleep." How did Jesus do this? On the fourth day of Lazarus' death, Jesus reached the tomb and resurrected Lazarus from the dead. (John 11:1-44, *RS*) Now, just because Jesus Christ used such language, we cannot take up the language of some religious clergymen of Christendom and call Jesus a "soul sleeper." It is a fact that the Holy Bible repeatedly speaks of those dead persons who are in line for a resurrection as being asleep. Their resurrection or awakening from the sleep of death in Ha'des or Sheol depends upon the resurrection of Jesus Christ. For this reason it stands written in 1 Corinthians 15:20, Revised Standard Version Bible: "But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep." This is why many will be resurrected. But who?

1. (a) How did Jesus speak of the death condition of his friend Lazarus? (b) According to 1 Corinthians 15:20, on what does the awakening from death depend?

[2] Those whom Almighty God destroys, both body and soul, are not spoken of as asleep in death in Ha'des, for there will be no awakening of them out of their destruction. (Matt. 10:28) Hence God's written Word holds out no hope of a resurrection for those fighters against God who are executed in the "war of the great day of God the Almighty," at Armageddon. (Rev. 16:14, 16; 19:11-21) Concerning the coming of the Son of God, Jesus Christ, to the executional battle of Armageddon, Jesus spoke in his prophecy on the conclusion of this wicked system of things. Jesus said:

[3] "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For 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."—Matt. 24:3, 36-39.

[4] At the Flood all those people outside

2, 3. (a) What hope of a future does God's Word hold out for those executed in the battle of Armageddon? (b) Concerning his coming to this executional battle, what did Jesus say in Matthew 24:36-39?

4. At the Flood, what happened to the people outside Noah's ark?

Noah's ark, namely, the men, the women, the children and babies, the Nephilim or the hybrid offspring from the marriage of disobedient angels and human daughters of men, all such then living were suddenly executed by God's direct act and were thus destroyed forever. So it will be with all persons on earth who are not in harmony with God's kingdom at the fast-approaching battle of Armageddon.

5 Speaking of Noah's day, 2 Peter 3:6, 7 says: "The world of that time suffered destruction when it was deluged with water. But by the same word [of God] 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." Apparently there is no hope of a resurrection for those dying in that executional flood. Hence, when Revelation 20:11-13 is fulfilled, such destroyed ones will not be given up when sea, "death and Ha'des" give up those dead in them who will be judged before the "great white throne" during Christ's thousand-year reign over our earth.

6 Noah had a grandfather by the name of Methuselah. This Methuselah was the son of Jehovah's prophet Enoch. (Gen. 5:21-24) Methuselah had the privilege of living longer than any other man on earth, as far as Bible records indicate. Methuselah's son, Lamech, died five years before the great flood. By living nine hundred and sixty-nine years, Methuselah outlived his son Lamech and died in 2370 B.C.E., the very year that the Flood began. The Flood began in November, but the Bible says that Methuselah "died," not got drowned in the Flood and suffered execution by this "act of God." (Gen. 5:25-32) There is therefore hope of a resurrection out of Ha'des or Sheol for Methuselah, and also for his forefathers back to Seth and the other antediluvians who died before the Flood broke. But does that include Adam and Eve and Cain?

7 Hundreds of years before the Flood executed the "world of ungodly people," Cain the first son of Adam died. He was "cursed in banishment from the ground" because he had murdered his godly brother Abel out of jealousy at God's approval of Abel's sacrifice. (Gen. 4:1-24; 2 Pet. 2:5) Abel is certain of a resurrection to life on earth under God's Messianic kingdom, for he died as one of the "so great a cloud of witnesses" that included such others as Enoch, Noah, Abraham, Isaac and Jacob, Moses, Samson and David and other persons of faith who proved worthy of a "better resurrection." (Heb. 11:4 to 12:2) But as regards Cain we read:

8 "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. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous."—1 John 3:10-12.

9 Cain is thus classed as one of "the children of the Devil," and, as such, Cain "originated with the wicked one." So he was one of the seed of the great Serpent, Satan the Devil. (Gen. 3:15) As such, Cain deserved to suffer the same end as his spiritual father, the Devil, who will be hurled into the symbolic "lake of fire and sulphur," where he will stay forever in "second death." (John 8:44; Rev. 20:10)

5. (a) What hope of a future does 2 Peter 3:6, 7 indicate for those who died in the Flood? (b) In the fulfillment of Revelation 20:11-13, will death give up such ones?
6. How was Methuselah distinguished, and what hope of a resurrection is there for him?
7. Why is Abel the brother of Cain certain of a resurrection?
8, 9. (a) How does 1 John 3:10-12 class Cain? (b) In Matthew 23:33-36, with whom did Jesus class Cain?

Thousands of years after Cain died the hypocritical Jewish scribes and Pharisees were called "serpents, offspring of vipers." Thus Jesus Christ warned them that they were liable to the "judgment of Gehenna," and he spoke of the murders that they would yet commit. He also linked up their spilling of righteous blood with the "blood of righteous Abel." (Matt. 23:33-36) As Cain was the murderer who spilled the "blood of righteous Abel," Jesus thus classed Cain in with those scribes and Pharisees who were liable to the "judgment of Gehenna."

10 So Cain would not be among those whom death and Ha'des will give up during the thousand-year Judgment Day. (Rev. 20:11-13) All those Christians who become like Cain may not hope for a resurrection from the dead to a heavenly inheritance.—Jude 11.

WHAT HOPE FOR ADAM AND EVE?

11 The Sacred Scriptures hold out no hope of a resurrection for Cain the murderer, but what about Cain's father and mother, Adam and Eve, our own first human parents? This is a much discussed question today. Do Adam and Eve deserve a resurrection? Do they come within the loving provision of God for the resurrection of the human dead? What, if anything, stands as an irremovable bar to their being raised from the dead under God's kingdom? Since Jesus Christ "gave himself a corresponding ransom for all," do not our first human parents have a right to some benefit from that "ransom for all"?—1 Tim. 2:5, 6.

12 In Romans 5:14 the Christian apostle Paul writes: "Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." That is to say, Adam the first man on earth bears a resemblance to Jesus Christ, whose coming had been promised in the garden of Eden when Jehovah God the Judge was about to sentence Adam and Eve for the transgression in which both of them were sharers.

13 Pointing further to that resemblance between Adam and Jesus Christ, the apostle Paul writes in his matchless chapter on the resurrection: "It is even so written: 'The first man Adam became a living soul.' The last Adam became a life-giving spirit. For since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." —1 Cor. 15:45, 21, 22.

14 So, just as all of us humans had to depend upon the first man Adam for the earthly life that we enjoy today, so now all of us who are dying have to depend, one and all of us, upon Jesus Christ, "the last Adam." There will not be another person on earth like Adam; so, if we desire to gain everlasting life on earth, we shall have to gain it through this "last Adam," Jesus Christ.

15 When on earth, as previously in heaven, Jesus Christ was a Son of God. Adam, to whom he bears a resemblance, also started out as a "son of God," but an earthly son. When it traces the earthly descent of Jesus Christ back through King David and the patriarch Abraham and the prophet Noah, the genealogical table given us in Luke 3:24-38 ends up by saying: "The son of Enos, the son of Seth, the son of Adam, the son of God." Like Jesus Christ, Adam was created a perfect son of God almost six thousand years ago.

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10. May Christians who become like Cain hope for a resurrection?
11. What questions arise as to Adam and Eve and a resurrection?
12. To whom does Adam bear a resemblance, according to Romans 5:14?
13, 14. How does Paul, in 1 Corinthians 15:45, 21, 22, show a further resemblance between Adam and Jesus, and so through whom must we gain everlasting life?
15. How do Adam and Jesus resemble each other as to sonship?

16 In order to provide a suitable earthly companion for Adam, Jehovah God created a wife for Adam by using a rib taken from Adam's side as a basis from which to proceed. So the resulting woman Eve was bone of Adam's bone and flesh of Adam's flesh. In fact, just as Jesus Christ himself said concerning other human married couples, Adam and Eve were not two, but were "one flesh." (Gen. 2:7-23; Matt. 19:4-6) Then God their Creator-Father stated his will for them, just as we read it, in Genesis 1:28:

17 "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.'"

18 Thus a world of mankind was to be produced. Not sin and imperfection, but righteousness and human perfection were to spread from this first couple to all mankind. If they did not sin, then death, which is the penalty for sin, would not enter into the world and spread to all their offspring. God had warned Adam, when still a single man in the garden of Eden: "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. 2:17.

19 Here is a fact not to be overlooked. God did not tell Adam that, if Adam disobeyed this divine command and died, he did not have to worry, inasmuch as God his heavenly Father would provide a ransom for Adam and resurrect him from the dead to another opportunity to gain everlasting life on earth in the garden of Eden. What if God had held out such an expectation to Adam? Well, then, it would have been an encouragement to sin when Adam was tempted. It would weaken the force of God's warning about the death penalty for the sin of disobeying God. In harmony with that fact, the Bible shows that only death, without any hope of relief, was held out to Adam if he sinned. His sin would be without excuse. Sin by him would not be a sin of ignorance.

20 In Romans 5:13 the apostle Paul writes: "Sin is not charged against anyone when there is no law." But back there, in the garden of Eden, there was a plainly stated law given by the Supreme Lawgiver. Hence, if Adam broke that law, he became a sinner. Sin would have to be charged to him, and he would properly pay the penalty, eternal death, nonexistence in the ground from which he had been taken.

21 Accordingly Adam had two possibilities set before him, one of eternal life on earth, and the other of eternal death in the dust of the ground. (Gen. 3:19; 2:7) Furthermore, if Adam and Eve sinned before they had any children, there was no promise held out to them that they would be spared from an immediate death but would be allowed to live long enough for them to bring children into existence and thus give a start to the human family. So the death of Adam and Eve for sin could have been even a childless death, no promise being made to them of a prolonged life in prison of nine months or more until children should be born to them under the condemnation of death.

22 Adam did not plan his sin. The Bible shows that. The Great Tempter, a fallen angel of the invisible heavens, was the one who prevailed upon Adam to sin. First, by deception, he misled Eve, Adam's wife, into transgression. Then by means of the

16, 17. How was a wife provided for Adam, and what was God's stated will for them?
18. According to God's will, what was not to spread from Adam and Eve to all the world of mankind?
19. What penalty for sinful disobedience was held out to Adam, and, if he sinned, would it be due to ignorance?
20. Why could sin become chargeable to Adam, and what would be the proper penalty for this?
21. (a) What two possibilities were set before Adam? (b) If they sinned, what kind of death could it have been for Adam and Eve?
22. Did Adam plan his sin, or how did Adam come to sin, and that willfully?

now sinful Eve, the Tempter induced Adam to transgress, joining his wife Eve in sin and consenting to her sin. When Adam stood before the Supreme Judge to answer for his sin Adam said: "The woman whom you gave to be with me, she gave me fruit from the tree and so I ate it." (Gen. 3:12) Adam, created in God's image and according to God's likeness, was intelligent enough to know that he was sinning against the plainly stated law of God. He was willful.

[23] As a proof that Adam's sin was willful, the apostle Paul wrote: "Adam was formed first, then Eve. Also, Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression." (1 Tim. 2:13, 14) Therefore Adam justly deserved death, eternal death, without any hope of a resurrection.

[24] When God the Supreme Judge sentenced Adam, he did not soften down the sentence with the hope of a resurrection, but said to Adam: "Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command, 'You must not eat from it,' cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you, and you must eat the vegetation of the field. 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."—Gen. 3:17-19.

[25] What God meant by what he said to the serpent, Adam did not understand and never learned to understand. Apparently to just the serpent alone God 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." (Gen. 3:15) So Adam, not understanding, looked forward to eternal death.

[26] The sinful Adam and Eve now felt shame at being naked in God's presence and before each other. So it was a merciful act on God's part when he did what is described in Genesis 3:21: "Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them." This substantial clothing replaced the less durable fig-leaf coverings. There is no need to put a symbolic meaning on God's clothing them with the skins of some animals (deer, bear, goat, sheep, or other large animal), as if God were prophetically picturing that he would cover over their willful sin by a propitiatory sacrifice, the blood of which would be shed. God merely clothed Adam and Eve more properly before he drove them out of the Paradise garden of Eden, away from the "tree of life." God drove Adam out "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, 23) So evidently God drove Adam and Eve out that they might die "to time indefinite."

[27] In the garden of Eden, did Adam repent and ask forgiveness from God for himself and his



Adam and Eve driven out of Eden

23. According to 1 Timothy 2:13, 14, why did Adam justly deserve eternal death?
24. According to Genesis 3:17-19, what was the sentence pronounced upon Adam, and did it offer hope of a resurrection?
25. Was any hope offered to Adam by what God said to the serpent, in Genesis 3:15?
26. (a) How did God clothe the sinful Adam and Eve, and what about a symbolic meaning to this? (b) Why did God drive Adam out of the garden of Eden?
27. (a) What is there to show whether Adam died as a forgiven sinner? (b) At his death, did Ha'des or Sheol come into existence?

wife? If not, why would God cover over Adam with skin clothing in order to picture a sin-atoning covering? There is not even a suggestion in the Bible that Adam repented and asked for divine mercy for himself and his wife, even with some faith in the promised seed of the woman that was to bruise the serpent in the head. After Genesis 3:20 tells us that "Adam called his wife's name Eve," there is no record of anything that Adam said thereafter or of how he felt, except that he called a son of his by the name Seth. In the account of Adam's history, it merely says: "So all the days of Adam that he lived amounted to nine hundred and thirty years and he died." (Gen. 5:1-5) No Bible record being to the contrary, Adam died a willful sinner. When he died, Sheol or Ha'des, which is the common grave of dead mankind in the ground, was already in existence, but did it receive Adam?

[28] Sheol or Ha'des came into existence at the latest eight hundred and one years before Adam's death, since Adam's son Seth was born when Adam was a hundred and thirty years old and since Seth was conceived shortly after the death of Abel, who was killed by his older brother Cain. (Gen. 4:1-11, 25, 26; 5:4) Unless deaths from various causes occurred prior to Abel's martyrdom, Sheol or Ha'des came into existence at Abel's death. Abel died as a faithful worshiper and witness of Jehovah God, and the Bible promises him a resurrection from the dead. (Heb. 11:4 to 12:3, 24) But there is no record that at the death and burial of Abel, Adam his father said what the patriarch Jacob said at the disappearance of his dear son Joseph: "I shall go down mourning to my son into Sheol [Ha'des, *LXX*]!" (Gen. 37:35) True, at his martyr's death righteous Abel went down into Sheol (Ha'des), but his father Adam did not join him there eight hundred years later, for Adam as well as his wife Eve went into total destruction, pictured by Gehenna.

[29] In objection to Eve's destruction, someone may refer to the sayings of Eve in which she spoke of God as acting in favor of her. For example, when her first son was born, she spoke of God's name and help. Genesis 4:1 says: "Now Adam had intercourse with Eve his wife and she became pregnant. In time she gave birth to Cain and said: 'I have acquired a man with the aid of Jehovah.'" But it was proper for Eve to say this on the basis of the words of God's sentence upon her because of her sin: "I [Jehovah] shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you." (Gen. 3:16) Jehovah did not pronounce those words in a blessing upon Eve; and certainly it was not in her own power, by an evolutionistic development, that Eve brought forth her first son and later other children.

[30] Certainly, too, if God had at once executed Adam and Eve instead of letting them die gradually over many years of time and of pregnancy by Eve, she could never have brought forth even that first son Cain. And if, by her words at Cain's birth and at her naming him, she betrayed any idea of her being the woman whom God mentioned to the serpent, Eve was greatly mistaken. (Gen. 3:15) God was merely fulfilling his words of sentence upon Eve, that is, to increase the pain of her pregnancy.

[31] As to Eve's words after the death of Abel, we read in Genesis 4:25: "Adam

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28. (a) When did Sheol or Ha'des come into existence? (b) At that time did Adam speak as Jacob did later on, in Genesis 37:35?

29. How may someone argue on the basis of Eve's words in Genesis 4:1, but why were those words only appropriate?

30. In agreement with Eve's words then, what had Jehovah God permitted, and what was he fulfilling upon her?

31. According to Eve's words in Genesis 4:25, was God using her as his first prophetess, and how does 1 Timothy 2:12-14 affect the answer?

proceeded to have intercourse again with his wife and so she gave birth to a son and called his name Seth, because, as she said: 'God has appointed another seed in place of Abel, because Cain killed him.' " It was hardly likely that Jehovah God was using Eve here as his first prophetess, inasmuch as she was a sinner under sentence of death and inasmuch as she was a deceivable woman, as the apostle Paul said, in 1 Timothy 2:12-14: "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, Adam [the man] was not deceived, but the woman [Eve] was thoroughly deceived and came to be in transgression." When Eve ate the forbidden fruit, she rejected God's first prophet, Adam.

[32] It is true that mankind's line of descent runs back to Seth rather than to Abel; but that is no proof that Eve was uttering an inspired prophecy as God's prophetess at Seth's birth and naming. By being permitted to live longer and by not losing her reproductive powers at a hundred and thirty years of age, Eve could properly attribute to God her bearing of Seth, especially in the light of God's words of sentence upon her.—Gen. 3:16.

[33] Very properly Eve could accept the boy who was born right afterward as a replacement for Abel and accordingly call his name Seth, which means "Set; Put; Appointed." We must bear in mind also that Genesis 5:3 says: "And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and [Adam] called his name Seth." Hence Eve's words at the naming of Seth cannot be used in an absolute way to argue that Eve spoke as a prophetess and thus showed herself to be in line for future salvation by God's provision and not destruction.

[34] It is true, as the apostle Paul says, that Eve was "thoroughly deceived" by the serpent in the garden of Eden, but that does not excuse her, for Paul goes on to say that Eve "came to be in transgression." She was still a transgressor against God's law, which law her words to the serpent prove that she well knew. (1 Tim. 2:14; Gen. 3:1-3) But what about Paul's next words? Do they not prove that at least Eve will yet be saved, if not also her husband Adam? Paul says: "The woman was thoroughly deceived and came to be in transgression. However, she will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind." (1 Tim. 2:14, 15) Here, though, when Paul says: "However, she will be kept safe [or, shall be saved, *AV*] through childbearing," Paul does not mean Eve. Why not?

[35] Paul had just been discussing the place of woman in the Christian congregation. So only in that connection he made a reference to Eve, in order to show why he did not permit a woman to be a teacher in the congregation. Paul said: "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." So after using Eve to illustrate his reason for debarring a woman from teaching in the congregation, Paul refers back to the debarred "woman" or womankind and says that she will be kept safe spiritually "through childbearing," through motherhood, rather than by teaching in the congregation.

[36] In harmony with that we note the fol-

32, 33. (a) Since all mankind's line of descent runs back to Seth, does that prove Eve's words regarding him prophetic? (b) Was Eve alone in naming Seth, and do her words show her to be in line for future salvation?

34. (a) What does 1 Timothy 2:14 indicate as to Eve's excusableness for having been "thoroughly deceived"? (b) But what question do Paul's next words in 1 Timothy 2:14, 15 raise?

35. By using the pronoun "she" there, why does Paul not mean Eve?

36, 37. What modern Bible translations show that the reference in 1 Timothy 2:15 is not to Eve?

lowing modern translations of 1 Timothy 2:15: *An American Translation* renders the verse: "But they will be saved through motherhood, if they continue to have faith and to be loving and holy, and sensible as well." *A New Translation of the Bible,* by Dr. James Moffatt, reads: "However, women will get safely through childbirth, if they continue to be faithful and loving and holy as well as unassuming."

37 *The Holy Bible Revised Standard Version* reads: "Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty." *The Holy Bible from Ancient Eastern Manuscripts,* by George M. Lamsa, reads: "Nevertheless, if her posterity continue in faith and have holiness and chastity, she will live, through them." *The New Testament A Translation in the Language of the People,* by Chas. E. Williams, reads: "But women will be saved through motherhood, if they continue to live in faith, love and purity blended with good sense." *The New Testament in Plain English,* by Charles Kingsley Williams, reads: "But woman shall be saved by child-bearing, if she continues in faith and love and holiness with modesty."—1 Tim. 2:15.

DOES THE RANSOM APPLY?

38 It is plain that the above-discussed Bible texts that have been applied in behalf of Eve and her salvation under God's kingdom give no definite proof of another opportunity for everlasting life for Eve. Hence Adam does not stand to benefit from any attempted arguments in favor of Eve. However, do not both Adam and Eve stand to benefit from the ransom sacrifice of the Lord Jesus Christ, "the last Adam"? In 1 Timothy 2:5, 6 the apostle Paul says: "A man Christ Jesus, who gave himself a corresponding ransom for all." So do not Adam and Eve, about whom Paul speaks later in verses 13 and 14, justly have a right to a share in the benefits of that "corresponding ransom"? Many persons argue Yes.

38. What question in relation to Adam and Eve arises from 1 Timothy 2:5, 6?

39 A ransom is something of value that is delivered or paid over to a person or organization that is holding something captive, subject or in possession, in order to gain the release of what is thus held. As regards the Lord Jesus Christ, in giving himself in sacrificial death he gave a "corresponding ransom," which means that the valuable thing given corresponds exactly with the thing held, the thing that is to be freed, released or bought back. According to Matthew 20:28, Jesus said: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." Jesus was fully acquainted with God's law given through his mediator Moses to the nation of Israel, namely:

40 "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. . . . if a bull [not kept under guard] . . . did put a man or a woman to death, the bull is to be stoned and also its owner [who heeded no warning] is to be put to death. If a ransom should be imposed upon him, then he must give the redemption price for his soul according to all that may be imposed upon him."—Ex. 21:23-30.

41 To furnish a "corresponding ransom" for mankind, the Son of God from heaven had to become a perfect man exactly like or corresponding to the perfect Adam in Eden's garden. To this end he was born as a human child of a virgin Jewish girl, Mary, Jehovah God continuing to be his

39, 40. (a) What is a ransom, and what did Jesus say about it in Matthew 20:28? (b) With what law given by God through Moses concerning ransom was Jesus acquainted?

41. What did the Son of God have to do in order to get into position to furnish a "corresponding ransom"?

Father. He was thus miraculously born perfect and sinless; and the sin from Adam did not spread to him. As a man of thirty years of age, when he got baptized in water by John the Baptist to symbolize his dedication to God to do the divine will, Jesus was the full equivalent in a human way of the sinless, perfect Adam in the garden of Eden. He was thus in a position to offer his human life or soul as a "corresponding ransom" for the release of humankind from sin and its penalty death.

42 That the many descendants of Adam and Eve are to benefit from this "corresponding ransom" of Jesus Christ and are to have a resurrection from Sheol or Ha'des to an opportunity to gain human perfection on a Paradise earth, the Bible plainly teaches. But what about Adam and Eve? Since Jesus' human body and soul corresponded exactly to that of the perfect Adam in Eden, would not the "corresponding ransom" paid by Jesus apply first of all to Adam himself and secondarily to Adam's wife Eve? Not necessarily!

43 To illustrate: In Jehovah's law given to the nation of Israel through the prophet Moses, He made provision for six "cities of refuge," at strategic or convenient locations throughout the land of Israel. These were for the man who became guilty of manslaughter by sheer accident. The accidental manslayer could escape the death penalty by beating the avenger of blood to the most convenient city of refuge and remaining inside until the death of the Levite who was then serving as Jehovah's *high priest*. (Num. 35:9-29) But what about an intentional or deliberate manslayer, a murderer, an assassin? On this, God's law of refuge cities says:

44 "Without fail the murderer should be put to death. The avenger of blood is the one who will put the murderer to death. When he chances upon him he himself will put him to death. And if in hatred he was pushing [the man murdered] or he has thrown at him while lying in wait that he might die, or in enmity he has struck him with his hand that he might die, without fail the striker should be put to death. He is a murderer. The avenger of blood will put the murderer to death when he chances upon him." "Every fatal striker of a soul should be slain as a murderer at the mouth of witnesses, and one witness may not testify against a soul for him to die. AND YOU MUST TAKE NO RANSOM FOR THE SOUL OF A MURDERER WHO IS DESERVING TO DIE, for without fail he should be put to death. And you must not take a ransom for the one [the accidental manslayer] who has fled to his city of refuge, to resume dwelling in the land before the death of the high priest."—Num. 35:18-21, 30-32.

45 Jehovah God the Giver of all life was within his right and also within the limits of justice in refusing to accept a ransom for the willful manslayer and refusing to let him live on under the protective shadow of the Jewish high priest.

46 Likewise in the case of God's dealings with Adam and Eve. Concerning Adam as the main responsible one, Romans 5:12-14 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—. . . . Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam."

47 Through Adam sin and its penalty death entered into the world of mankind.

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42. Are the many descendants of Adam and Eve to benefit from Jesus' "corresponding ransom," and does this ransom not apply first to Adam and then to Eve?
43, 44. (a) For whose benefit were the cities of refuge in Israel, and in what way? (b) What did this law say about the intentional manslayer, in Numbers 35:18-21, 30-32?

45. How should we view Jehovah's refusing to accept a ransom for the willful manslayer?
46, 47. (a) Concerning Adam as the responsible one, what do Romans 5:12-14 and 1 Timothy 2:14 say? (b) Besides getting sentenced, what might Adam by his sin have killed off?

Adam thus became responsible for the sinfulness and death of all his descendants, with all the reproach that this has brought upon the holy name of his Maker, Jehovah God. This was not accidental on Adam's part; "Adam was not deceived." (1 Tim. 2:14) He knew that he was breaking God's law against the eating from the fruit of the tree of the knowledge of good and bad. He knew that he was taking the course that meant his death at God's hand, and he might have expected that his death by execution would take place on that very twenty-four-hour day before he had the opportunity to become a father. He might thus have killed all opportunity for life, or even a start in life, for all his offspring. When, by God's undeserved kindness, Adam did start off his family, he started all of them off in sin and under the condemnation of death and with no right to life.

[48] Because Adam, despite God's full warning, willfully brought death upon all his offspring, he was a willful murderer, and Eve shared with him in this willful transgression. So Jehovah, acting in harmony with his later law concerning the Israelite "cities of refuge," would refuse to accept any ransom in Adam's behalf and in Eve's behalf, not letting them come under the ministration of his High Priest Jesus Christ. But as regards the human family that descended from them, God could justly accept the ransom sacrifice of his High Priest Jesus Christ in their behalf, because their sinfulness that merited death was only accidental, it not being willed by them but being due only to birth from Adam.

[49] In the case of Cain, the first son of Adam, God justly withholds the benefits of Christ's ransom sacrifice from Cain because Jehovah God directly warned Cain and yet he wickedly assassinated his godly brother Abel. For Cain as well as for his parents Adam and Eve we reasonably expect no resurrection from the dead.

48. (a) What can be said about God's refusing to accept any ransom in Adam's behalf? (b) What about this with regard to the offspring of Adam and Eve?

49. What about the ransom benefits and Cain the son of Adam?

OUR OWN TWENTIETH-CENTURY GENERATION and the RESURRECTION





MANY persons of our twentieth-century generation are dying who come within the provision made by Jehovah God for a resurrection under the kingdom of his Son Jesus Christ.

[2] However, among our own generation there are many who will share the final destiny of Satan the Devil and his demons. These will be those whom Jesus Christ compared to goats. He gave a prophecy on the conclusion of this wicked system of things and closed this prophecy with his parable of the sheep and the goats. This parable or illustration is found in Matthew 25:31-46. In our generation the symbolic "goats" are people from all the present-day nations, and they are separated from the righteous class of persons whom Jesus likened to sheep. Both these "sheep" and

1, 2. (a) Will all those of our twentieth-century generation come within God's provision for a resurrection? (b) What does Jesus' parable show regarding those likened to "goats"?

the "goats" are earthly classes of people; that is to say, they have no call from Jehovah God to the heavenly inheritance with his Son Jesus Christ but are earthly-minded.—Matt. 25:31-33.

[3] Jesus differentiates both "sheep" and "goats" from his spiritual "brothers," his 144,000 joint heirs who have a heavenly inheritance with him. Jesus pronounced his "sheep" to be those who have his heavenly Father's blessing. The reason for this is that they have done good to his spiritual brothers, even to "the least of these my brothers." (Matt. 25:34-40) The reason for Jesus to pronounce the "goats" to be a cursed class is that they have failed to do good to his spiritual brothers, even to "one of these least ones." Thus the "goats" failed to do anything good for the One whom these brothers represented, namely, the Lord Jesus Christ.

[4] In his parable Jesus pointed forward to the fact that Satan the Devil and his demon angels will be hurled into the "lake of fire and sulphur," which symbolizes the "second death." Jesus did so when he said to the "goat" class: "Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels."—Matt. 25:41-45; Rev. 20:10, 14.

[5] The King Jesus Christ has been reigning in the heavens since the end of the "times of the Gentiles" in 1914 C.E. (Luke 21:24) So, when will he say those words to the people whom he classes as "goats"? It will be at the destruction of Babylon the Great and in the battle of Armageddon that immediately follows Babylon the Great's destruction, that is to say, in the "war of the great day of God the Almighty." (Rev. 17:1, 2, 15, 16; 16:14, 16; 17:14) The "goats" then executed will include all those persons on earth who are not among the blessed "sheep" class.

[6] The "sheep" are a class of people who demonstrate their support of the King Jesus Christ by positively doing good to his spiritual brothers and joint heirs. The "sheep" have forsaken Babylon the Great (the world empire of false Babylonish religion). They have dedicated their lives to God through Christ and have been baptized in water and thereafter they share with Christ's spiritual brothers in giving that final earth-wide witness to God's kingdom, as foretold earlier in Jesus' prophecy, in Matthew 24:14. These "sheep" do not march with the "kings of the entire inhabited earth" and their armies to Armageddon to fight against God.

[7] Contrariwise, the "goats" who are to be executed as "cursed" persons will include the religionists who stay inside Babylon the Great till she is destroyed forever; also, the religionists who are the modern-day part of the composite "man of lawlessness," "the son of destruction"; also, the symbolic "tares," that is, the "weeds," "the sons of the wicked one" (Matt. 13:25-30, 38-42); also, those political "kings," their military commanders, their cavalrymen, the freemen and the slaves, the great and the small, all of whom are lined up at Armageddon, but not on the side of the King of kings and Lord of lords.—Rev. 19:18-21.

[8] The "goats" would also include those husbands and wives who have believing marriage partners but who, in spite of the good example of their believing marriage mates, are found to be still unbelievers in the day and at the hour of the execution of God's judgment against this enemy world; also, the children of a believing parent or the children of believing parents (fathers and mothers), which children

3. From whom does Jesus differentiate both the "sheep" and the "goats," and how?
4. When sending away the symbolic "goats," to whom did Jesus make reference, and in what respect?
5. When will the King Jesus Christ say those words to the symbolic "goats"?
6. How do the symbolic "sheep" show themselves to be such?
7, 8. Whom do the "goats" executed as "cursed" persons include?

were once "holy" as minors, as unresponsible children, but who have grown up to responsible years and have refused to become dedicated, baptized believers by the time that divine execution upon the "goats" begins.—1 Cor. 7:12-16.

[9] In other words, at the time of the execution of divine judgment the "goats" would be all those persons, young and old, who have not become "sheep" and who have not been gathered into the "one fold" under the "one shepherd," where the small remnant of the Shepherd's spiritual brothers are.—John 10:16; Rev. 7:9-17.

[10] The undedicated children of goatish people will not be spared from execution and being sentenced to Gehenna just because they are themselves minor, unresponsible children. This hard fact is illustrated in the orders that Jehovah God issued to his executioners when apostate Jerusalem was to be destroyed. To his executioners he said: "Pass through the city after him [the man who marked the ones to be spared] and strike. Let not your eye feel sorry, and do not feel any compassion. Old man, young man and virgin and little child and women you should kill off." And that is what they did, as illustrated in Jerusalem's destruction, 607 B.C.E.—Ezek. 9:5-7.

[11] Executed along with the "goats" at Armageddon will be the remnant of the "evil slave" class, the "wicked and sluggish slave" class, who were once Christ's spiritual brothers but who cease to be such because of turning unfaithful and traitors. They will have no heavenly resurrection. —Matt. 24:48-51; 25:24-30.

[12] Where do the executed "goats" go when sent out of the King's presence? Not into Ha'des or Sheol, where Abraham, Isaac and Jacob and other faithful witnesses of Jehovah God are. No; they go into the symbolic "everlasting fire prepared for the Devil and his angels." (Matt. 25:41) This "everlasting fire" is certainly not found down in Ha'des or Sheol. Even Jesus' parable of the rich man and the beggar Lazarus does not prove that the Gehenna fire or the "fiery lake that burns with sulphur" is in Ha'des or Sheol. (Luke 16:19-31)* What, then, does this punishment with something everlasting mean? It means the very opposite of everlasting life. In other words, it means the everlasting punishment of endless destruction. That it means such endless destruction is indicated by Jesus' closing words regarding the unrighteous "goat" class:

[13] "And these will depart into everlasting cutting-off [or, everlasting punishment], but the righteous ones into everlasting life."—Matt. 25:46, *NW; AV.*

[14] Such "goats" who get executed at the destruction of Babylon the Great or in the battle of Armageddon will not go into "everlasting life" in any form, nor even in endless conscious torment. Being destroyed as by fire, they will have no resurrection.

[15] The righteous "sheep" class among

9. Who would those "goats" then be, by differentiation from whom?
10. What is the treatment to be given to children of the goatlike people, and how was this illustrated prophetically?
11. What spiritual class will be executed along with such "goats"?
12, 13. (a) Where do those executed "goats" go? (b) What does their punishment with something everlasting mean, and how is this indicated by Jesus' words?

* The "rich man" in Jesus' parable is not pictured as going into Gehenna, because Gehenna pictures utter destruction and the "rich man" would not properly be pictured in the parable as talking out of utter destruction. Moreover, some individuals who have found themselves in the religious "rich man" class have got out of that class by becoming Christians and thus have escaped from the tormenting experience of the spiritually dead "rich man" class. Saul of Tarsus, a Pharisee, felt great torment for a while after Pentecost of the year 33 C.E., so that he became a persecutor of Christians. But afterward he got out of the "rich man" class and joined the Lazarus class in Abraham's bosom, figuratively speaking.—Acts 7:58-60.

See also *The Watchtower* as of February 15, 1951, pages 113-126, and as of March 1, 1951, pages 141-156.

So the "rich man's" being "in anguish in this blazing fire" is pictured as taking place with him in Ha'des or Sheol. As he talks to Abraham across a gulf, he is pictured as being where the dead Abraham is.

14. Into what will those "goats" not go, and what will they not have?
15. Who of those on their way to "everlasting life" will not need a resurrection, and why not?

men are on their way to everlasting life in God's new order of things under Christ. A "great crowd" of them will survive the coming battle of Armageddon. As they thus enter into the reign of Jesus Christ for a thousand years over the earth, they will not need a resurrection. (Rev. 7: 9-17) By the faithful course they pursue then under that Messianic kingdom they will avoid being executed in the "lake of fire," the "second death," and will never die as human creatures. They will never go to Ha'des or Sheol and need to be resurrected.

[16] However, it will not be so with the "goat" class of our twentieth-century generation. At the destruction of Babylon the Great and in the battle of Armageddon they will be executed with an everlasting punishment and will never be resurrected from the dead, for they will go into the "second death." Consequently, at the beginning of Christ's millennial reign, there will be no "goat" class on hand to interfere with that righteous rule.

[17] Neither will there be any invisible Devil and his invisible demon angels to interfere with the operation of Christ's kingdom. Why not? Because right after the battle of Armageddon they will be bound into helplessness and be pitched into the abyss and sealed off from all contact with others in the living universe. (Rev. 20:1-3) So without wicked interference the "sheep" who survive Armageddon will prepare for the coming resurrection of the earthly dead from the sea and from Ha'des or Sheol.

16. So, at the beginning of Christ's millennial reign, who will there not be on earth, and why not?

17. (a) Who will then not be able to interfere in the invisible realm, and why not? (b) For what will the "sheep" class on earth prepare?

Earthly Opportunity Opened Up By RESURRECTION



THE resurrection of the earthly dead from the sea and from Ha'des or Sheol will begin after the "war of the great day of God the Almighty" and the binding and confining of Satan the Devil and his demons in the abyss for a thousand years. At that time the "former heaven and the former earth" will have fled away and will have been replaced altogether by a "new heaven and a new earth." (Rev. 20:1-3, 11-15; 21:1) Certainly the return of such dead ones will need to be prepared for, inasmuch as it will mean a steady increase in the population of the earth, as in the case of feeding the resurrected daughter of Jairus.—Luke 8:55.

1. When will the resurrection of the earthly dead take place, and why will this have to be prepared for?

[2] When the proper preparations have been made, the King Jesus Christ will cause the sea and Ha'des or Sheol to begin giving up the dead people in them. This will include good and bad, as the apostle Paul told the Roman Governor Felix in court. (Acts 24:15) There will be the "resurrection of the righteous ones," and doubtless such righteous ones will be given earlier consideration, especially those belonging to the pre-Christian "cloud of witnesses" from John the Baptist all the way back to righteous Abel. This would include also any of the modern-day "other sheep" who died in righteousness before the battle of Armageddon. (Luke 14:14; Heb. 11:4-40; 12:1; John 10:16) This resurrection will not be confined, as some orthodox Jews believe, to their Holy Land, the land of Palestine. It alone will not be the "land of the living," but all the earth will become the land of the living ones under God's Messianic kingdom. In due time there will also be the resurrection of the unrighteous ones, whom Ha'des and the sea will give up and many of whom the Bible identifies.

[3] Not only the unrighteous ones but also the righteous ones will benefit from having the resurrection to an opportunity to live on earth under the all-powerful, perfect, heavenly kingdom of God's dear Son, Jesus Christ, their Redeemer. As Isaiah 26:9, 19 assures us: "When there are judgments from you for the earth, righteousness is what the inhabitants of the productive land will certainly learn. Your dead ones will live. A corpse of mine—they will rise up. Awake and cry out joyfully, you residents in the dust! For your dew is as the dew of mallows, and the earth itself will let even those impotent in death drop in birth." Even the resurrected "righteous ones" will not become perfect instantly; and Hebrews 11:39, 40 is not correctly interpreted to mean that.

[4] Because there will be a resurrection of the unrighteous as well as the righteous (Acts 24:15), some may ask, What is the need for all this preaching of God's kingdom? Why not let the people remain in ignorance, unbothered by the Kingdom message, inasmuch as they will have a resurrection with an opportunity for salvation anyhow? In answer we must say, The Kingdom preaching must be carried out in fulfillment of Bible prophecy. (Joel 2:28-32; Acts 2:16-21; Matt. 24:14; Mark 13:10) God's prophecy must come true.

[5] Furthermore, the warning of the coming execution of God's vengeance upon the symbolic "goats" must be given before Babylon the Great is destroyed and before the "war of the great day of God the Almighty" is fought at Armageddon, when those not acting on the warning will be wiped out everlastingly in "second death." As Jehovah God told his watchman, the prophet Ezekiel: " 'As I am alive,' is the utterance of the Lord Jehovah, '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, O house of Israel?' " (Ezek. 33:11) So there is danger of execution, even of ignorant ones.

[6] Consequently, it is Scripturally wrong to think that there is salvation through ignorance. There will indeed be a resurrection of many ignorant people, the vast majority of dead mankind; but their ignorance is not what makes them worthy of

2. (a) After due preparation, whom will the sea and Ha'des or Sheol give up? (b) Whom will the "righteous ones" include?
3. Why will not only the unrighteous ones but also the righteous ones benefit by having a resurrection on earth?
4. Why not let the people remain in ignorance, since the "unrighteous" ones are to have a resurrection as well as the righteous ones?
5. Because of what danger must warning be given by God's "watchman"?
6. (a) Is there salvation, or even resurrection, because of ignorance? (b) Since Jesus' ministry on earth, has God wanted mankind everywhere to remain in ignorance?

a resurrection and of eternal life. Considerable ignorance obtained throughout the earth during the more than two thousand years prior to the earthly ministry of Jesus Christ in the years 29-33 of our Common Era, and God winked at such ignorance of the peoples and nations who were not God's chosen race. In proof of this the apostle Paul told the ignorant 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, and he has furnished a guarantee to all men in that he has resurrected him from the dead." (Acts 17:30, 31) The man appointed was Jesus Christ, whom God resurrected in 33 C.E.

[7] The ignorance of the resurrected dead, righteous and unrighteous, will be relative ignorance. Even the righteous ones of the "so great a cloud of witnesses" of those four thousand years before Christ's resurrection will be ignorant in a number of respects. They will be ignorant of many things about the outworking of God's purpose and his provision for salvation through Jesus Christ, whom God resurrected and appointed to be the Judge of the living and the dead. Even they will have to learn much, at least what is contained in the twenty-seven books of the Christian Greek Scriptures, from Matthew through Revelation. They will also have to be tested with regard to this knowledge.

[8] Even the evildoer who was impaled alongside Jesus, who at first began to reproach Jesus but afterward became sympathetic toward Jesus, will have much to learn. At least there on the stake he learned about Jesus' coming kingdom and asked Jesus to remember him when Jesus came into that kingdom. But the evildoer did not know that it would be a heavenly kingdom. In fulfillment of Jesus' words to him: "Truly I tell you today, You will be with me in Paradise," that evildoer will have a resurrection to life on earth under Christ's reign, the earth then being made a Paradise. (Luke 23:43) Yet the resurrected evildoer will have much to learn about the way of salvation, and he will have to walk intelligently in that way.

[9] Hence salvation will not be through ignorance, but will be through knowledge. That is one of the reasons why there has to be a resurrection of the dead, that they may learn. Knowledge of the truth is one of the vital things needed for salvation, whereas ignorance is death-dealing. In prayer to his heavenly Father, Jesus Christ said in the presence of his faithful apostles: "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.

[10] The resurrection of people, the unrighteous as well as the righteous, will not mean their final salvation. It will merely open up to them an opportunity for everlasting salvation. Salvation of mankind on a Paradise earth is in no case through ignorance. It is through the ransom sacrifice of Jesus Christ in all cases, and concerning this ransom sacrifice there has to be accurate knowledge. This knowledge has to be given in full measure to all the resurrected dead, and this will be done by God's Messianic kingdom in the hands of Jesus Christ and his 144,000 associate

7. Will there be ignorance on the part of the "righteous ones," and, if so, to what extent?
8. What will that impaled evildoer who got the Paradise promise from Jesus have to learn after his resurrection?
9. Through what will there be salvation, as indicated by Jesus in John 17:3?
10. (a) Will the resurrection of the earthly people mean their final salvation? (b) In all cases, through what is their salvation, and what is needed with regard to this?

kings and priests during his reign of a thousand years.

[11] Then, for salvation to be made everlasting, there has to be an acceptance of this ransom sacrifice. (1 Tim. 2:3-6) This must be followed by full, loyal, unswerving obedience forever to God's anointed King Jesus Christ and to God's eternal universal sovereignty, even to and through the final test. (Rev. 20:7-10) All who rebel against this requirement will be destroyed.—Rev. 20:15.

A PRIESTHOOD FOR HUMAN SALVATION

[12] Thus, under God's kingdom by Christ for a thousand years, there will be for the first time world conversion. Up till this millennial reign of Christ, Jehovah God has never been attempting world conversion, not even using Christendom to try to do so. To the contrary, during these past nineteen centuries of our Common Era God has been taking out of all the nations a people for his name Jehovah. These taken-out ones will finally number 144,000 joint heirs of Jesus Christ who will all be "happy and holy" by having part in the "first resurrection." (Acts 15:14; Rev. 20:4-6) As these 144,000 are to be priests of God and of Christ and are to reign with Christ in heaven for a thousand years, the remainder of mankind, living and dead, are to be blessed through them. Jesus Christ himself will be the High Priest of God. —Heb. 3:1.

[13] Only because of including a resurrection of the dead, of the righteous and of the unrighteous, can there be a fulfillment of the apostle Paul's words, in Philippians 2:8-11, concerning Jesus Christ: "When he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father."

[14] By Paul's expression "those under the ground" are meant the dead who are in Sheol or Ha'des awaiting a resurrection. Whether they will have known it before the resurrection or not, they will thereafter know that "Jesus Christ is Lord." If they want everlasting life in God's righteous new system of things, they will then have to treat or act toward Jesus Christ as Lord, and their tongues will have to acknowledge that fact openly. Also, in the name of Jesus Christ the Lord they will have to bend the knee in prayer and worship to God the heavenly Father.

[15] Jesus Christ, as God's High Priest, "gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) The purpose of this is nicely stated by the apostle Paul in these words: "Faithful and deserving of full acceptance is the saying that Christ Jesus came into the world to save sinners. Of these I am foremost." (1 Tim. 1:15) That is why there will be a resurrection of sinners, which will include the unrighteous as well as those who are relatively righteous. God's High Priest Jesus Christ would come far short of his priestly work if he did not do something for the benefit of the earthly dead. So, to this end, there

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11. For salvation to be made everlasting, what will be necessary on the part of the saved ones?

12. (a) What work of God has been going on during the past nineteen centuries? (b) How is the accomplishment of this to result in the blessing of mankind in general?

13, 14. (a) Who are "those under the ground" spoken of in Philippians 2:8-11? (b) How will they be enabled to bend the knee and openly acknowledge Christ as Lord?

15. (a) As God's High Priest, what did Jesus Christ give, and what did he come into the world to save? (b) Hence of whom must there be a resurrection on earth, and how?

must be a resurrection of the sinners for whom he died in order to provide a "corresponding ransom." To raise the dead he will use the "keys of death and of Ha'des." (Rev. 1:17, 18) Thus Ha'des or Sheol will have to give up the dead that are in it. It will thus be destroyed forever.

16 The High Priest Jesus Christ 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 10:42, 43; 17:31; 2 Tim. 4:1) In order that there may be a righteous judgment of the dead as well as of the sheeplike people who live through the battle of Armageddon, the dead must be resurrected from Ha'des or Sheol.

17 This need of a resurrection is the point that Jesus argued in John 5:28, 29. However, in Revelation 20:5, 11-15 Jesus Christ gave us a prophetic picture of the millennial judgment day and its final results toward those of mankind who do not have part in the "first resurrection." The High Priest and Judge Jesus Christ does not pronounce final judgment upon the earthly dead as soon as they are resurrected on earth or as soon as the sea and Ha'des or Sheol gives them up. The resurrected humans as well as the sheeplike survivors of Armageddon must first get the benefits of his kingdom and of his sacrificial priesthood for a thousand years. The full benefit that God's High Priest Jesus Christ has in view is the cleansing and lifting up of all the willing and obedient to human perfection and sinlessness on a Paradise earth.

18 As the apostle Peter said, in the words quoted above, "everyone putting faith in him gets forgiveness of sins through his name." Jesus Christ, when on earth as a perfect man, healed the crippled, the blind and the deaf, and cured the sick and even raised the dead. During his millennial reign as the heavenly High Priest, Jesus will be able to do the same things. He will really remove sin from human flesh and bring about human perfection, something that all the Jewish priests and all their animal sacrifices could never do under the law of Moses, either on Atonement Day each year or during all the 1,545 years that the Mosaic law covenant was in force between Jehovah God and the nation of Israel.—Heb. 10:1-4.

19 At the close of this thousand years of kingly and priestly aid comes the loosing of Satan and his demons from the abyss, to test all these perfected inhabitants of the earthly Paradise. By their conduct under this final, deciding test, the determination will be made of the two classes, (a) those who deserve everlasting destruction in "second death," and (b) those who are worthy of the guaranteed gift of everlasting life in the Paradise earth. In this manner those then under test will themselves prove whether theirs has been a "resurrection of life" or a "resurrection of judgment" (condemnatory judgment). —John 5:28, 29.*

THE POWER OF THE RESURRECTION HOPE

20 The divine purpose of the resurrection of the dead through Jesus Christ will be fully realized to Jehovah's eternal praise. What a miracle of divine mercy is

16. God decreed Jesus Christ to be the judge of whom, and what will the carrying out of the judgment require to take place?
17. (a) In the fulfillment of Revelation 20:11-15, is final judgment pronounced as soon as people are resurrected on earth? (b) What full benefit does God's High Priest have in view for the resurrected ones?
18. What will the heavenly High Priest be able to do for those on earth that Jewish priests and sacrifices could not do for worshipers?

* The two classes here mentioned are thus seen to be not identical with those mentioned in Acts 24:15, who are righteous or unrighteous on coming out of the sea or Ha'des.

19. At the end of the thousand years, how will people prove whether theirs has been a "resurrection of life" or a "resurrection of judgment"?
20. (a) How may we living today be yet dependent upon the miracle of the resurrection? (b) How, therefore, should we live each day?

the resurrection of the dead! How much all of us should appreciate God's loving provision for the resurrection of the dead! Even we, who are today alive but who are living so close to the outbreak of the "war of the great day of God the Almighty," may yet have to depend upon God's fulfillment of the resurrection of the dead in our behalf. If we should die during this short interval before Almighty God executes judgment and destroys all the enemies of His kingdom, we shall have to get the benefit of the resurrection. Otherwise, there will be no future life for us through the reign of God's kingdom by Christ. Each day, therefore, we should live in such a manner that, should the enemy death overtake us by some means, we shall not be judged by God as unworthy of resurrection through Christ.

ARTICLES IN THE NEXT ISSUE

- The Love That Leads to Life.
- Fulfilling the New Commandment of Love.
- Do You Appreciate What Jesus Did for You?
- Four Words That Changed World Empire.

[21] The Christian apostle Paul was one who deeply appreciated God's provision for the resurrection of the dead. It was a hope that sustained him and strengthened him to face even a martyr's death. It especially stimulated him to keep a good conscience toward God and man, as he himself expressed it in these words: "In this respect, indeed, I am exercising myself continually to have a consciousness of committing no offense against God and men." (Acts 24: 15, 16) And in expression of the extent to which he valued the resurrection, particularly the "first resurrection," above all other things, Paul said, when writing from prison:

[22] "I do indeed also consider all things to be loss on account of the excelling value of the knowledge of Jesus Christ my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ and be found in union with him, having, not my own righteousness, which results from law, but that which is through faith in Christ, the righteousness that issues from God on the basis of faith, so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to a death like his, to see if I may by any means attain to the earlier resurrection from the dead."—Phil. 3:8-11, *NW; Ro.*

[23] We do well to imitate the apostle Paul. But primarily we imitate the Lord Jesus Christ, who also rested his hope in the power of Almighty God to resurrect him from the dead on the third day and who now himself has been entrusted with the power of raising the dead during his kingdom. Imitating both Jesus Christ and his apostle, may we by the resurrection hope be made courageous like them. May the resurrection hope comfort us respecting those who have fallen asleep in death for whom there is reserved an awakening. May the resurrection hope spur us to continue on doing the work of the Lord God, even in the face of death now before Armageddon, because we know that, because of the resurrection of the dead, our faithful "labor is not in vain in connection with the Lord." Thanks be to God Almighty who gives us the victory over death through our Lord Jesus Christ!—1 Cor. 15:57, 58.

21, 22. (a) How did Paul's appreciation and hope of resurrection help him? (b) In Philippians 3:8-11, how did Paul show the extent to which he valued the resurrection?

23. (a) As to faith in the resurrection, whom do we do well to imitate? (b) In what respects do we want the resurrection hope to help us, and for what do we give thanks to God?

A WAR Between Gods

IT IS a fact of interest that pagan nations of ancient times, particularly Babylonia, believed that each city had its own tutelary deity, to which its temple was dedicated and its people were devoted.* So when there was a war, it was considered a battle not only between the armies involved but more particularly between gods. The god of the victorious army was looked upon as achieving victory over the god of the defeated army or city. The gods of these nations were worthless idol gods that could actually do nothing. Sacrificing to these idols, the nations were actually making sacrifices to invisible demons, wicked spirits under Satan the Devil, "the god of this system of things." By means of these gods Satan could keep people in servitude and away from worship of the true God.—Ps. 96:5; 1 Cor. 10:20; 2 Cor. 4:4.

God's prophet Isaiah told his nation, the Jews, that, because of their wickedness and rebellion, Jehovah had decreed that he would chastise them by allowing them to become captive down in Babylonia, a land full of idol gods. Isaiah also foretold their release from Babylon after a period of discipline. When the time should come for Jehovah to liberate his people, the demons would oppose, and any fight that would ensue to deliver God's people would be looked upon as a fight between Jehovah, the true God, the God of Israel, and the gods of Babylon, chief of whom was Bel, which name means "Lord." He was the same as Merodach or Marduk, or he came to be identified with Marduk.

At the time Cyrus overthrew Babylon he did not have knowledge of Isaiah's prophecy concerning him, calling him by name and foretelling that Jehovah would use him as his instrument in defeating Babylon. Cyrus was a Zoroastrian, but he was superstitious and had a desire to please the gods of the various nations that he conquered. So in his ignorance of the prophecy of Isaiah, which showed the true source of his victory, he may have ascribed his success to the false gods of Babylon, just as it is indicated on the cuneiform document, the *Cyrus Cylinder:*

> The totality of all lands he surveyed . . . inspected. He sought a righteous prince according to his heart's desire who would grasp his hands. Cyrus, the king of Anshan, whose name he uttered, he proclaimed for lordship over everything. . . . Marduk, the great lord, the protector of his people, looked joyfully upon his pious deeds and his righteous heart. He decreed his march upon his city, Babylon, and caused him to take the road to Babylon. Like a friend and companion he went by his side.*
>
> His widespread troops, whose number like the waters of a river is not known, put on their weapons and advanced at his side. Without encounter and battle he caused him to enter into the midst of Babylon, his city. He saved Babylon from need. . . .†

Cyrus may have reached this conclusion, partly because Nabonidus, the first ruler of Babylonia, who was an enthusiastic religionist, sought to centralize the religion of the kingdom in Babylon. The images and

* *The Encyclopedia Americana,* Volume 2, page 441.

* See *Die Keilinschriften der Achämeniden,* by Weissbach, pages 2-5.

† See the same, page 41; also *Nabonidus and Belshazzar,* by R. P. Dougherty, page 176 of 1929 edition.

shrines of the various divinities he collected in Babylon, whereas throughout the history of Babylonia each city had its own patron deity. In doing this he may have alienated the Babylonian priesthood. For this reason Cyrus may have been led to think that the god Merodach (Marduk) helped him take Babylon.*

JEHOVAH THE REAL VICTOR OVER BABYLON

However, when Cyrus entered the city and Daniel was able to show him the prophecy of Isaiah written almost two hundred years beforehand, what could Cyrus say? Whom could he correctly acknowledge as giving him the victory?

Furthermore, that Cyrus' victory was from Jehovah God is shown by the following facts: Babylon and Jerusalem had been age-old enemies from the time of Abraham and King Melchizedek of Salem, which later became Jerusalem. And enmity had existed between Jehovah God and Babylon from the time of the Tower of Babel, shortly after the flood of Noah's day. The Babylonians greatly rejoiced over their capture of Jerusalem in 607 B.C.E. and considered their god Marduk as the great victor. They hated Jehovah's people and certainly did not want to let them go. So it could not be due to the action of any of the false gods of Babylon, but, as Jehovah himself stated, it was his own action in releasing his people from Babylon and empowering them to go back to Jerusalem to rebuild the temple, to his glory. This brought glory to his name and defeat to the false gods of Babylon. And if Bel (or, Marduk) was, as the *Cyrus Cylinder* said, "the protector of his people," he failed ignominiously in fulfilling this role, for many Babylonians were slain, and all Bel's subjects in Babylonia came under subjection to the foreign ruler, Cyrus of Persia. Moreover, Babylon never afterward reinstated herself to the position of world domination.



The Sirrush, "Dragon of Babylon"

GODS OF BABYLON DISGRACED

Nebo, whose name means "Speaker, Announcer, Prophet," was another important god of Babylon, once more important than Marduk. He was the god of vegetation and came to be identified with the heavenly planet Mercury. Through Isaiah God prophetically foretold the disgrace that would come upon these gods of Babylon: "Bel has bent down, Nebo is stooping over; their idols have come to be for the wild beasts and for the domestic animals, their loads, pieces of luggage, a burden for the tired animals. They must stoop over; they must each alike bend down; they are simply unable to furnish escape for the burden, but into captivity their own soul must go."—Isa. 46:1, 2.

Therefore, when Babylon was defeated, Nebo and Bel themselves, "their own soul," had to go into captivity and their worshipers became subjects of Cyrus. They were really no gods at all, and what a disillusionment and embarrassment it was to the worshipers of Bel and Nebo when even these, the greatest gods of the Babylonians, had to stoop in shameful defeat before the true God, Jehovah. The idols the Babylonians worshiped as gods could not carry themselves, much less their worshipers, to escape from the armies of Cyrus. These lifeless images were for the wild beasts, the lion and the dragon (the *sirrush*), to carry off into the country, if they could. Or they were loaded onto domestic

* See *The Encyclopedia Americana*, Volume 2, page 441.

animals and their dead weight caused these animals to bend down as beasts carrying mere luggage. It was not the usual annual parade for these false gods down Babylon's Procession Street to the temple of Ishtar, to be admired and praised by their worshipers, but a humiliating flight for safety. Beasts carrying the Babylonian gods in an attempted escape! What a disgrace!

NO GOD COMPARABLE TO JEHOVAH

Jehovah does not permit any image to be made of him, because he is the living God. (Ex. 20:4, 5) He is the One who carries his people in his mighty arms, and not in any hasty or panicky flight. He foretells that he would deliver them, not only from Babylon, but from its good-for-nothing gods Nebo and Bel. Jehovah says to his people:

"Listen to me, O house of Jacob, and all you remaining ones of the house of Israel, you the ones conveyed by me from the belly, the ones carried from the womb. Even to one's old age I am the same One; and to one's gray-headedness I myself shall keep bearing up. I myself shall certainly act, that I myself may carry and that I myself may bear up and furnish escape." —Isa. 46:3, 4.

Jehovah is different from the idol gods. He is not only able to bear himself up, because he is timeless and without beginning or end, consequently never grows old or tired; he is also inexhaustible in energy, able to defend his people, to defeat the enemy, including their gods, and carry his people and bear them up. Even though Israel would be more than a thousand years old from the death of the patriarch Jacob in 1711 B.C.E., Jehovah is everlasting, always at the zenith of his strength and ability to bless them—assurance to them of deliverance from Babylon.—Ps. 90:1, 2; Jas. 1:17.

Jehovah follows a very simple line of reasoning with his people when he says: "To whom will you people liken me or make me equal or compare me that we may resemble each other? There are those who are lavishing out the gold from the purse, and with the scale beam they weigh out the silver. They hire a metalworker, and he makes it into a god. They prostrate themselves, yes, they bow down. They carry it upon the shoulder, they bear it and deposit it in its place that it may stand still. From its standing place it does not move away. One even cries out to it, but it does not answer; out of one's distress it does not save one."—Isa. 46:5-7.

So when the Israelites would later come into captivity to Babylon they must not fear the gods that are powerless, but they should turn to Jehovah, with whom no other god can compare. They should remember that he foretold by name the very military leader that would deliver them from Babylon. This would give them courage to endure, awaiting his liberation of them.

NO OTHER GODS CAN CHANGE JEHOVAH'S PURPOSE

Jehovah went on to say to them: "Remember this, that you people may muster up courage. Lay it to heart, you transgressors. Remember the first things of a long time ago, that I am the Divine One [*El*] and there is no other God [*Elohim*], nor anyone like me; the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do'; the One calling from the sunrising a bird of prey, from a distant land the man to execute my counsel. I have even spoken it; I shall also bring it in. I have formed it, I shall also do it."—Isa. 46:8-11.

When in captivity, the Israelites should

remember what Jehovah did for them and for their forefathers in the distant past. He existed before all other gods and he knew from the beginning what the finish of his program would be. No demons or other false gods could block the decreed outcome of it. As far back as his first recorded statement of prophecy, at Genesis 3:15, and since, he told of things that had not yet come to pass. The Israelites had experienced the fulfillment of many of the things that he told them in advance. Jehovah did not need help to determine or execute his program. He did not need counsel or wisdom from anyone. He was not carrying out the counsel of some other god as adviser, or acting under anyone's influence, but his own counsel, his own purposes, and these have stood and have come to pass, as he declared they would.

We have a record of what Jehovah delights in, in his written Word, and he has done these things in which he delights, regardless of whether it pleased anyone else. He called Cyrus, and what Cyrus did was not the carrying out of his own counsel, but Jehovah's. Cyrus was not a Judean. He was from the sunrising, from the east, from a land far distant from the land of Judah. He was from Persia, which lay east of Babylon and the Tigris River, even east of Elam and the Persian Gulf. He is spoken of as a bird of prey, and it is interesting that the ensign of Cyrus was a golden eagle, a bird of prey. Jehovah called upon Cyrus to pounce down upon Babylon swiftly, like that bird of prey, the eagle.*

Even as Jehovah had spoken it, he formed the counsel and shaped the circumstances in human affairs to carry out his counsel by means of Cyrus, the symbolic "bird of prey,"* and historical records, sacred and secular, prove it. This exalts Him as being the One who overcame the gods of Babylon and the One responsible for giving Cyrus the strength to overthrow that mighty city.

Now Jehovah addresses himself in a prophetic way to the Babylonians. He knew that they were going to destroy Zion or Jerusalem out of hatred for Jehovah and his people: "Listen to me, you the ones powerful at heart, you the ones far away from righteousness. I have brought near my righteousness. It is not far away, and my own salvation will not be late. And I will give in Zion salvation, to Israel my beauty."—Isa. 46:12, 13.

It was Jehovah who had determined that his people Israel should go into captivity to Babylon because of their unrighteousness and rebelliousness, but it was also his own counsel that they should in time be saved from Babylon's power. Viewed from Jehovah's standpoint of eternal existence, and since a thousand years is as a day with him, salvation from Babylon was not far away. (2 Pet. 3:8) It would come exactly in God's time. He would not be unreasonable in his punishment of his people and would not allow Zion to lie desolate excessively long. In not too much lapse of time he would give his beauty to Israel, the beauty of being saved by Jehovah from the Babylonians. God would bring near his righteousness, because he would vindicate himself soon. It would be an act of righteousness on his part, for all the defamation brought on his name by the Israelites' servitude to Babylon would be wiped out by Jehovah's defeat of all Babylon's gods.

The Babylonians, who were "powerful

* See Xenophon's *Cyropædia* (*Education of Cyrus*), Book 7, paragraphs 1, 4. Says *The Encyclopædia Britannica*, eleventh edition, Volume 10, page 454b: "The Persians bore an eagle fixed to the end of a lance, and the sun, as their divinity, was also represented upon their standards, which . . . were guarded with the greatest jealousy by the bravest men of the army." —See under the heading "Flag."

* In Isaiah 46:11, the Hebrew word for "bird of prey" is *'a·it'*, and it corresponds with the word for "eagle" found in the Greek *LXX*, namely, *a·e·tos'*, as in Lamentations 4:19 and Jeremiah 4:13. The Hebrews called the "bird of prey" by the name *'a·it'* because of its rushing upon the prey with screams, as indicated by the Hebrew verb root. (1 Sam. 15:19)—See Gesenius' *Hebrew-Chaldee Lexicon*.

at heart," boastful in their gods Bel and Nebo, should have paid attention to this notice and warning, so that they should not have acted too haughtily and cruelly toward God's people Israel while they held them in captivity.

In 539 B.C.E., only two years before the prophesied seventy years of desolation were due to be completed, God sent his swiftly flying bird of prey, Cyrus of Persia, to fly against Babylon to execute his divine counsel on it. (Jer. 25:11) But Babylon was a mighty walled city, considered impregnable. Could Babylon's gods behind her mighty defenses hold out for years and thereby prevent Jehovah from executing his counsel in his foretold time? Would the two years be enough time for Cyrus to bring about Babylon's fall and, besides that, be able to get around to the business of liberating the Jews?

Jehovah's word and name were at stake. It would be a war, not merely between Jehovah and Babylon, just for the sake of his people Israel. It was a war between gods. Jehovah would show his supremacy over these idol gods, which were no gods, and bring them down to the dust in disgrace and defeat. It would be a crushing defeat for Satan and his wicked demons, a foretaste of the defeat and destruction of these opposers of God and the complete vindication of Jehovah against all the gods of all the nations. Therefore the fall of Babylon must happen at God's appointed time. In the next issue of this magazine we shall follow some of the events of the fatal night of Babylon's fall.

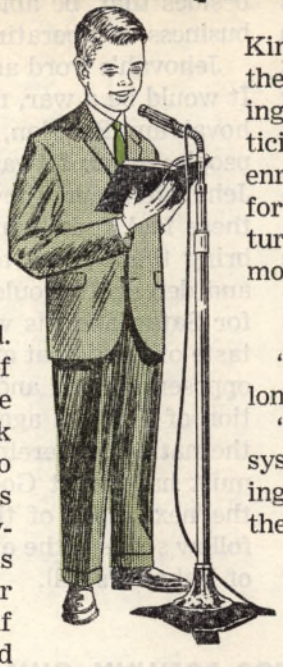
A LAND PRIZED FOR BDELLIUM GUM

◆ Gold and onyx you may know, but do you know what bdellium gum is? The land of Havilah had all three. (Gen. 2:11, 12) It was obviously precious, being mentioned with the onyx stone and gold. It must have been known to the Israelites, because Moses compared the appearance of manna to bdellium gum. (Num. 11:7) This aromatic gum was very much prized in antiquity, being held in high esteem by both Jews and Gentiles. The gum came from a tree, and, according to Pliny, was transparent, waxy, and oily to the touch. It was fragrant to a considerable distance around, having an aroma and taste like that of myrrh but weaker. When burned, bdellium gum diffuses a balsamic odor. The ancients used it like myrrh—in perfumes, incense and medicine.

MOST ANCIENT DYESTUFF ON RECORD

◆ It was not so easy in Bible times to dye a cloth a certain color, for no synthetic dyes were then known. Some of the materials used by the Israelites for the Tabernacle were dyed "coccus scarlet." (Ex. 25:4; 26:1; 35:6) This phrase is used in the *New World Translation of the Holy Scriptures,* rather than just the word "scarlet," and refers to what some authorities believe to be the most ancient dyestuff on record. It comes from a small scale insect that lives on the *Kermes* oak, a dwarf, often shrubby, evergreen oak in the Mediterranean regions, very common in dry places. The males are capable of flight but the females are wingless, living the greater part of their lives almost motionless. The bodies of the females swell after mating, and, at this time, before the eggs are extruded, the round, pea-like insects were collected in great numbers and then dried. When put in water, these dried insects made a beautiful, deep-red dye. The Greeks used this insect dyestuff under the name of *kokkos* (coccus) and the Arabians under the name of *kermes,* whence is derived the English word "crimson." The kermes or coccus scarlet was long used as the most brilliant red dye known.

TOO OLD, TOO YOUNG, TOO WEAK, TOO STRONG?



THE saying "You're never too old to learn" is taking on larger meaning in the more than twenty thousand congregations of Jehovah's witnesses throughout the world. Thousands of persons of all ages every year are being taught to speak from the platform to large groups as well as being equipped to deliver short Bible sermons to strangers at their homes. Most of them, if you were to ask, would say they never would have believed it could be done, and all will agree that the Theocratic Ministry School is largely responsible.

But, "Me go to school again, at my age?" you might ask. Suppose we pay a brief visit to the local Kingdom Hall and see how this School makes it possible for so many to benefit. As we enter we are introduced to the one in charge of the Theocratic Ministry School, which is the first of the two meetings scheduled this weekday evening. This man is called the Theocratic Ministry School Servant, we are told, the designation "servant" being applied to all those who preside individually over some feature of the work of assisting the other ministers who compose the congregation.

"Isn't this sort of congregational training a bit unusual for a religious group?" we ask.

"Yes, it is," the School Servant replies. "But we are a society of ministers and all five of the meetings that we conduct in our Kingdom Hall train us for our ministry in the homes of the people, where our preaching is done. So all in the congregation participate in the meetings. Most of them are enrolled in our Theocratic Ministry School, for example, and all who are enrolled take turns in preparing and delivering short sermons to the congregation."

NO ONE GRADUATES

"Why do you call it a 'School,' and how long does each term last?"

"We call it a school because it provides systematic instruction and progressive training in the art of public Bible speaking. But the course is a continuous one and has been since 1943, when the School was organized. A few in our congregation have been in the School since it started. That gray-haired man there is one of them. I'd like you to meet him because he is scheduled to give our first talk tonight."

The man referred to appears to be in his early fifties. He is standing just inside the doorway of a little anteroom at the rear of the Kingdom Hall and is leafing through a book, which we see, on approaching, is a bound volume of *The Watchtower* for 1960. A boy in his teens and a middle-aged woman are seated at a table, each intent on several books and the Bible in front of them. We learn, on being introduced to the older man, that this little room is used as the School library, where various editions of the Bible, Bible dictionaries and other Bible reference books are available to anyone in the congregation for preparing talks.

We ask our new acquaintance: "Aren't you getting a little discouraged at not 'graduating' from the School in over twenty years? The School Servant tells us that you are giving the first talk tonight. Don't

you think you have just about covered the field by now?"

"Well, if I never 'graduate' I'll never stop learning, will I?" he replies. "Of course, we do become thoroughly familiar with the basic principles of speech after a time, but we can always improve in our ability to use them. Besides, we are always getting something new in the way of study material." He puts the bound volume of *The Watchtower* back in the bookcase and takes down another book about the same size but thinner and in a dark-blue cover.

"This is the current textbook we are using in addition to the Bible, and I wouldn't miss studying it in the School for anything. It is called 'All Scripture Is Inspired of God and Beneficial,' and when we have completed it in another couple of years or so we will have read the Bible through completely and will have discussed each book of the Bible individually from many viewpoints. Every week I leave the Kingdom Hall aware of new things that I have learned."

"That sounds like reason enough to keep going. What are you going to talk about tonight?"

"My talk is on the Bible book of Joshua. In fact, the entire congregation was assigned to read the first twelve chapters of Joshua in preparation for tonight's session. I have selected as my theme 'Implicit faith and obedience are essential for Jehovah's blessing.' Since this is our first week on the book of Joshua, my talk will examine the setting of the book, its writer, the time of writing, the period covered, and so on. I also expect to apply its contents and some of its principles to our day and show how the book affects our lives even in this twentieth century. It is a fifteen-minute talk called the 'Instruction Talk' because it is usually given by the School Servant or one of the older students. Next week I will conduct the regular five-minute Oral Review on this material so those in the congregation can comment on what they have learned. Tonight, though, the Oral Review will cover some of the questions we had last week on our Written Review."



JOY AND ACHIEVEMENT

"Written Review? You mean you have written examinations in the School too?"

"Not really examinations; we call them Written Reviews because everyone grades his own paper and no record of grades is kept. It just helps us mark our own progress better. For instance, one of our missionaries in American Samoa reports that some of the persons with whom she conducted home Bible studies were prompted by curiosity to attempt several Written Reviews, but soon realized they would need to attend the School sessions at the Kingdom Hall in addition to their home study. From then on the Reviews were 'a source of joy and achievement for them.' But I see that the School Servant is preparing to open the meeting, so we will want to take our seats now."

After a song by the congregation and a prayer from one of its members, the School Servant begins his résumé of the Written Review, and we are forced to ask ourselves, How many of these questions could we answer? "Name at least four of the many legal precedents recorded in Deuteronomy

that are found in the laws of modern-day society. Why was Israel 'not to preserve any breathing thing alive' in the cities of the Promised Land they were about to conquer? What responsibility is laid upon parents at Deuteronomy 11:19? True or False: The entire book of Deuteronomy emphasizes that Jehovah exacts exclusive devotion from his people?" And so on. But the answers come readily enough from members of the congregation, most of them not even checking the written answers on their papers from the week before.

INSTRUCTION AND COUNSEL

The Instruction Talk follows, and then the first student speaker is introduced. He is a young man in his late teens and appears a little nervous at first, but this is immediately forgotten as his introduction arouses our interest in his narration of Joshua 3:1 to 5:12. As he plunges into his theme, "Joshua leads the nation of Israel into the Promised Land," we call to mind some of the points driven home in the Instruction Talk on implicit faith and obedience, and the book of Joshua comes alive as we see in our mind's eye a confident and trusting people of God walk dry shod through the miraculously parted waters of the Jordan River and then sanctify themselves by circumcision within the borders of their new homeland. The School Servant, in counseling the student, commends him for being informative and speaking with proper volume. He says, too, that the student is already well on his way to demonstrate the next qualities of speech he will be working on, "Clear and understandable" and "Use of pausing."

The next two talks are given by women, but not directly to the audience. Each one speaks to another student on the platform with her. The first one develops the theme "The 'great crowd' delivered through faith in Jehovah," and the second emphasizes "Wrong desire leads to death." The first woman, well into middle age, pretends she is speaking to her married daughter and encourages her by using the example of Rahab, a woman of Jericho whose life was spared because she showed faith in Jehovah, the God of the Israelites, and protected the lives of the two Israelite spies who came into her home. The second woman is younger and speaks as though she is addressing a woman considering dedication and baptism and uses the account of Achan at Joshua 7:1-26 to give her a friendly word of caution as to certain practices the woman has admitted in connection with her secular employment. Each woman is counseled after her talk, and both women are commended by the School Servant for their practical handling of their assignments, the first one particularly for emphasizing her subject theme and the second one on her convincing argument and her warmth and feeling.

The fourth and last student is introduced. The School Servant says the speaker has been assigned the theme "Be courageous, for Jehovah gives the victory" and, in developing it, has selected as his supposed audience a small group of young people from the Jewish Community Center who saw the Broadway stage play "The Deputy" and asked him, as one of Jehovah's witnesses, to explain the reference made to the work of Jehovah's witnesses as a resistance movement to Hitler. The speaker answers the question, explaining the neutral position of Jehovah's witnesses as to politics and briefly highlighting their spiritual warfare in upholding God's rightful rule, but he places emphasis on the example of faith and courage of Joshua, the stalwart ancestor of the make-believe audience. Joshua's course and the victory it brought him from Jehovah God stand as a memorable example to us, the speaker concludes.

The School Servant counsels the final student and brings to a close the School session, but our minds go back over this past hour and those minutes preceding it. We allow the import of this experience to sink in. These men and women whom we have just heard, some young, some old, are no different in appearance from those who live next door. But something in the way they speak makes them different. Their confidence and poise on the platform, the conviction in their voices and their evident pleasure in being able to say something of real significance and benefit to their audience, make us realize that here are people who are not afraid to apply themselves to learning, yet are not so concerned with their own ability or advancement that they are unmindful of the need in others to hear 'this good news of God's kingdom.'

As we thank the School Servant for his assistance in connection with our visit, his parting comment seems to epitomize our evening here: "These people are taking seriously the counsel of the apostle Paul: '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.' Can anyone say: 'I'm too old, too young, too weak, too strong' to share in a schooling program like this?"



● Have there been witnesses of Jehovah on earth in every period of human history? What about the Dark Ages?

It does not appear wise to answer these questions dogmatically. However, it does seem that reason and the facts of history, together with what God's Word has to say, allow for the conclusion that there have been witnesses of Jehovah on earth in every period of human history.

The mere fact that only three Witnesses are mentioned by name before the Flood does not mean that there may not have been others. It is quite probable that Abel was married at the time he was a faithful Witness and so his wife could have continued being a Witness after his death. And then there was Lamech; for him to utter the inspired prophecy about his son Noah he also must have been a witness of Jehovah.—Gen. 5:29.

After the Flood we find faithful Shem surviving until Abraham's day. And were not Isaac, Jacob, Joseph and Job faithful witnesses, even as must have been the parents of Moses? With the forming of the nation of Israel the entire nation became a nation of witnesses, even as Jehovah shows at Isaiah 43:10-12. That nation continued as witnesses of Jehovah until 36 C.E.

That Jehovah has also had witnesses on earth from Christ's time until our day seems to be indicated by Jesus' parable of the wheat and weeds as recorded at Matthew chapter thirteen. Therein Jesus stated that both the wheat and the weeds would continue growing together until the harvest, when a separation would take place. This parable may be taken to imply that during all this time, from the first sowing until the harvest, there would be some genuine Christians, "wheat," even though at times their number might be exceedingly small.

Thus throughout the centuries there have been professed Christians who rejected the error of the trinity, usually called "Arians." There were those who closely followed primitive Christianity and who were known as quartodecimans because of celebrating Christ's memorial on Nisan 14, holding out against the paganizing trend of Rome. Then there were the Paulicians from the seventh century onward, whose teachings have been termed "genuine

apostolic Bible-Christianity." They stood solely by the "New Testament," practiced adult baptism, believed that God in his love had sent an angel to earth who at his baptism became God's Son. They rejected unscriptural tradition, had no clergy-laity distinction, refused to revere the cross.

Then there were the Waldenses from the twelfth century forward, who had much in common with the previous Paulicians in rejecting all false tradition such as purgatory, the mass, and so forth, and adhering closely to the Bible, although they did not limit themselves to the so-called "New Testament." The only two ceremonies they recognized were baptism and the Lord's evening meal. They strictly followed Bible principles regarding morality and refused to celebrate popular religious holidays such as Palm Sunday, Easter, All Saints' Day, and so forth. Typical is the statement of one of them, who was martyred, that 'the Cross should not be prayed to but loathed as the instrument of the Just One's death.'

Many were the Arians, Paulicians and Waldenses, not to mention others, who because of their Bible-based religion suffered martyrdom. Not that this in itself or together with their beliefs, as noted in the foregoing, indicated that all of them had God's approval. Why not? Because time and again not a few of these took up the sword to defend themselves against Roman Catholic crusades in violation of Matthew 26:52.

The foregoing facts therefore would appear to demonstrate two things: (1) That through all the centuries from the time of Abel to modern times there were those who adhered so closely to God's Word as to be considered God's witnesses that had his approval. (2) That the number of them must have been small. This would be in keeping with the limited number composing the body of Christ as well as with the fact that comparatively large numbers of these appeared at the sowing and at the harvesttime.



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The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1965
Semimonthly

THE LOVE THAT LEADS TO LIFE

FULFILLING THE NEW COMMANDMENT OF LOVE

DO YOU APPRECIATE WHAT JESUS DID FOR YOU?

FOUR WORDS THAT CHANGED WORLD EMPIRE

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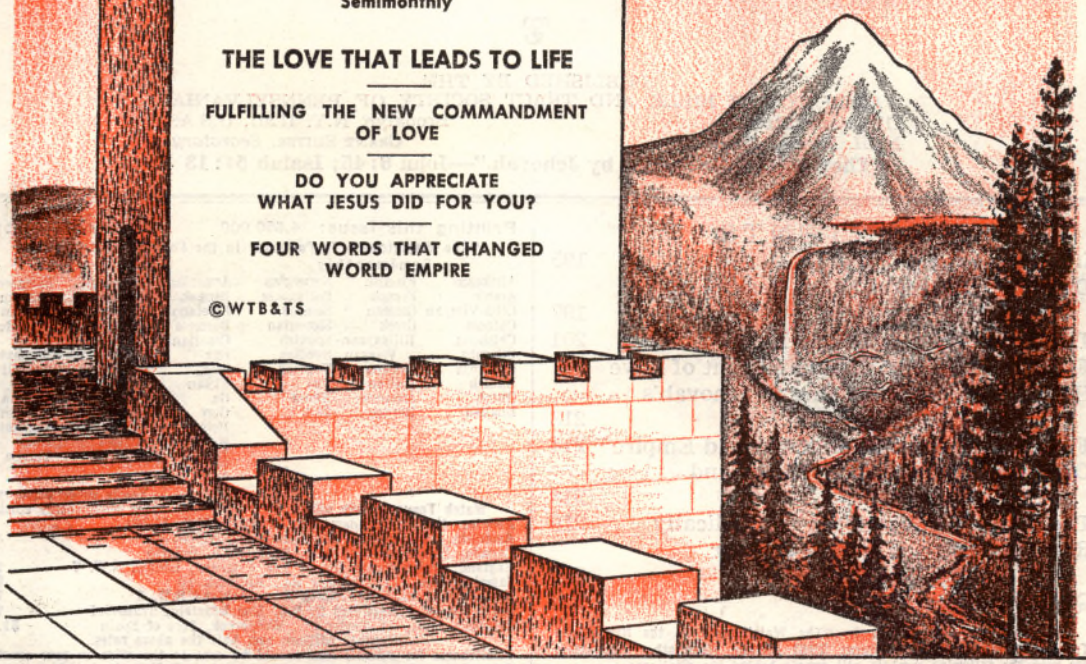

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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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PUBLISHED BY THE
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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JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
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Yg – Robert Young's version

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Samareno
Arabic	French	Portuguese	Bengali	Kanarese	Samoan
Cebu-Visayan	German	Sesotho	Bicolano	Malagasy	Serbian
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Watch Tower Society offices	**Yearly subscription rates for semimonthly editions**
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	**$1**
Australia, 11 Beresford Rd., Strathfield, N.S.W.	**8/-**
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	**$1**
England, Watch Tower House, The Ridgeway, London N.W. 7	**7/-**
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	**7/-**
New Zealand, 621 New North Rd., Auckland S.W. 1	**7/-**
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	**70c**
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	**$1.75**

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI April 1, 1965 Number 7

In What Do You BOAST?

GENERALLY speaking, it is unpleasant to hear a person brag or boast about himself. Yet how prone we imperfect humans are to do so! Perhaps not always in words but in other ways. A person might brag by the very tone of his voice, or by his swaggering manner, causing others to ask, "Who does he think he is?"

Not that all boasting is wrong, but certainly much of it is ill-advised, such as bragging about one's wealth by wearing ostentatious jewelry or boasting of one's physical charms by wearing indiscreet or provocative attire. Boasting about one's gifts was roundly condemned by Jesus of Nazareth: "When you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men." How the modern practice of advertising large gifts made by the rich flies in the face of Jesus' words! —Matt. 6:2.

Because of our proneness to boast and our little grounds for boasting, we find God's Word repeatedly counseling us against it. Wrote wise King Solomon: "Do not make your boast about the next day, for you do not know what a day will give birth to. May a stranger, and not your own mouth, praise you; may a foreigner, and not your own lips, do so." Further, an apostle of Jesus Christ wrote some thousand years later: "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?"—Prov. 27:1, 2; 1 Cor. 4:7.

It might be said that we are born with a tendency to boast. A child is prone to brag or boast. Almost everything he does or has is wonderful or praiseworthy and so he calls attention to it so as to get the praise of others. Of course, this is due to his lack of knowledge and understanding. He is not modest, because modesty requires the ability to measure things at their proper valuation, and a child is not equipped to do that. So he boasts, betraying his immaturity.

Pertinent, therefore, are the words: "When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the traits of a babe." Appreciating that boasting or bragging about oneself is a sign of immaturity will help you to avoid its pitfalls. In pass-

ing, it is of interest that the Greek word rendered "babe" in the foregoing text is *népios,* regarding which an authority states: "Immaturity is always associated with this word."—1 Cor. 13:11.

Bragging or boasting about yourself is unwise, immature. But there is a still stronger reason for avoiding it. And that is? Because such bragging is unloving: "Love . . . does not brag." That is the very best reason not to boast or brag about ourselves. As has already been noted, what we have we have received—from whom? From God, in the final analysis. To take credit to ourselves for what belongs to him would be most unloving. In fact, everything depends upon him, even as we read: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it. Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake." So to the extent that we love God we will not be calling attention to ourselves.—1 Cor. 13:4; Ps. 127:1.

Boasting about ourselves is also unloving as far as our fellow human creatures are concerned. By doing so we are exalting ourselves and may well arouse jealousy and envy, and certainly that is not loving, for it makes others unhappy. It is bound to be that way, for the effect of exalting ourselves is to lower others by comparison or in relation to us. Everyone is conscious of his own weaknesses and shortcomings and struggles to keep self-respect and confidence, and so needs to be encouraged, helped, built up, not discouraged, not pushed down, not lowered. Love gives words of encouragement to others instead of complimenting itself.

The very fact that bragging or boasting is often used as a means of intimidation should help us to appreciate its unloving nature. Even as the Philistine giant Goliath sought to strike fear in the young shepherd lad David, so today world rulers in the cold war between the East and the West resort to bragging to instill fear into each other.—1 Sam. 17:41-51.

However, there is a right kind of boasting, even as the Bible shows. As the psalmist David expressed it: "In Jehovah my soul will make its boast." One who did so was the prophet Elijah. He challenged the prophets of Baal to a test as to who was the true God, Jehovah or Baal. The true God was to be the one who caused fire to come down from heaven. The prophets of Baal first had their opportunity, and though they implored their god for hours on end, he did not respond with any miracle. True to God's Word, those making their boast in valueless gods were ashamed. But not Elijah, who had made his boast in the one true God and was vindicated by fire coming down from heaven and consuming the sacrifice.—Ps. 34:2; 1 Ki. 18:21-40.

Not that our boasting need be limited to the Creator, Jehovah God. The apostle Paul told the Corinthian Christians that he boasted to the Macedonian Christians about the zeal, the "readiness of mind" of the Christians at Corinth. The loving principle that there is more happiness in giving than in receiving would apply here also. Even as love does not brag, it does not seek praise for itself but delights to praise or make its boast in others who are truly deserving, following the counsel: "In showing honor to one another take the lead." By having good things to say about your deserving neighbor you will build him up, encourage him. Doing so, you work for peace, unity and harmony in the family, in the congregation, or wherever it may be.—2 Cor. 9:2; Rom. 12:10.

So, while "love . . . does not brag" about itself, it does make its boast in Jehovah and it is not averse to praising or making a boast about others who are deserving.



Do You Appreciate WHAT JESUS DID FOR YOU?

What did Jesus do for you? How can you show that you appreciate it?

CENTURIES ago some used strange ways to show that they appreciated what Jesus did for them—such as persecuting to death those who disagreed with them. Yes, because of lack of knowledge and understanding there has been much confusion as to how to show appreciation for what Jesus did for mankind; and there still is. In fact, there is much misunderstanding also as to who he was and what he did. Who was this Jesus? What did he do for you? How would he have you express your appreciation for what he did for you?

For our answers we need to go to the Bible. From its fourfold record of his life, in the Gospels of Matthew, Mark, Luke and John, we learn that Jesus was born in a stable in Bethlehem, that as a young man his trade was that of carpenter and that at the age of thirty he began his career as God's chief minister on earth, preaching and performing miracles. After but three and a half years his activity was cut short by his being executed on a torture stake on the false charges of being a blasphemer and a seditionist. He himself acknowledged being the Son of God in a unique sense and the long-promised Messiah.—Matt. 16:16, 17; John 5:18.

WHAT DID JESUS DO FOR YOU?

What did Jesus do for you? Even before he was born as a human he did something for you. And what was that? He surrendered his prehuman existence to be born as a human of the virgin Mary. Thus we are told at Philippians 2:5-8 that, although he was existing in God's form, he was not ambitious to be equal with God but emptied himself of his glory as a spirit to become a human. Though many professed Christians deny his prehuman existence, he himself repeatedly referred to it, as when he stated: "No man has ascended into heaven but he that descended from heaven, the Son of man." That is why on the night of his betrayal he could pray: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was."—John 3:13; 17:5.

Because God was his Father and not any human, Jesus was free from sin. Not once did he transgress in thought, word or deed. In spite of the sinful conditions all around him and the opposition he had to face, he could say to his opposers: "Who of you convicts me of sin?" Not one could! As his apostle Peter expressed it: "He committed

no sin, nor was deception found in his mouth."—John 8:46; 1 Pet. 2:22.

And then, as a human, Jesus voluntarily gave up that existence for the benefit of mankind. Being perfect he had the right to life, and this he sacrificed to give humans an opportunity for everlasting life. As he himself stated: "The Son of man came . . . to give his soul a ransom in exchange for many." His apostles gave like testimony regarding this: "We behold Jesus, who has been made a little lower than angels, . . . that he by God's undeserved kindness might taste death for every man." Jesus' laying down his human life for mankind not only was the greatest possible expression of love anyone could make, but by it he provided the greatest gift imperfect human creatures could possibly receive, namely, an opportunity for everlasting life.—Matt. 20:28; Heb. 2:9; John 3:16; 15:13.

In addition to giving up his heavenly glory to become a man and then laying down his earthly life as mankind's redeemer, Jesus did humankind incalculable service by his teaching. As has well been noted, no person ever on earth so powerfully affected humankind for good as did Jesus Christ. He was the Teacher above all teachers. He taught men regarding God's name, God's personality and God's purposes and will for human creatures. Among the outstanding examples of his teaching is his Sermon on the Mount with its "golden rule": "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean." (Matt. 7:12) He also showed what were the two greatest commandments of the Law: to love Jehovah God with all one's heart, mind, soul and strength, and to love one's neighbor as oneself. Nor to be overlooked are his prophecies, the fulfillment of which so clearly shows where we are on God's timetable.—Mark 12:29-31; Matthew, chapters 24 and 25.

Jesus backed up his teaching by his course of action, giving us the ideal, the perfect example, to follow. He began his career by dedicating himself to do his Father's will and then being baptized in water. God sent him to earth, primarily to bear witness to the truth, and just before he died he could say to his Father: "I have glorified you on the earth, having finished the work you have given me to do." (John 17:4) That he intended others to imitate him is apparent from both his own words and those of others: "Come after me." "Be my follower." "Christ suffered for you, leaving you a model for you to follow his steps closely." And said the apostle Paul: "Become imitators of me, even as I am of Christ."—Matt. 4:19; 19:21; 1 Pet. 2:21; 1 Cor. 11:1.

So what did Jesus do for you? He left heavenly glory and came to earth as a human and laid down that life so that you might gain life, and he left behind much instruction for you to learn and to heed and a perfect example for you to imitate.

SHOWING APPRECIATION FOR WHAT JESUS DID

Today there are more than 900 million persons claiming to be Christian or claimed by religious organizations professedly Christian, between one-third and one-fourth of earth's population. But how little do the vast majority of these show they appreciate what Jesus did for them! Apparently many feel they are doing quite well if they go to church twice a year, on the big holidays, and keep the Ten Commandments; and many do not even keep these.

If you appreciate what Jesus did for you in coming to earth and dying for your

sins, you will exercise faith in him as your Savior. In fact, it is only by doing so that you can hope to benefit from Jesus' sacrifice, even as Jesus told the Jewish ruler Nicodemus, who came to Jesus under the cover of night: "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.

Note the expression, "exercise faith." If you appreciate what Jesus did for you in dying for your sins, not only will you believe, agree and give mental assent to the fact that he died for you, but you will act upon that belief, heeding the instructions Peter gave shortly after Pentecost to his Jewish listeners: "Repent, therefore, and turn around so as to get your sins blotted out." (Acts 3:19) That implies, on the one hand, sincerely opposing the sinful tendencies in our minds and bodies and, on the other hand, pleading with God for forgiveness of our sins on the basis of Jesus' sacrifice.—1 John 2:1, 2.

And to show appreciation for what Jesus Christ did for you as the great Teacher and Exemplar, requires what of you? First of all, that you familiarize yourself with Jesus' teachings. This requires studying God's Word, especially the Christian Greek Scriptures, in which his teachings are found. Since you will need help to understand and appreciate what you read, you will want to avail yourself of printed Bible study helps and congregational meetings provided for that very purpose. Secondly, that you then make a conscientious effort to apply what you learn in your everyday life. For, as Jesus 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." Foremost among the instructions Jesus gave his followers is this: "Keep on, then, seeking first the kingdom and [God's] righteousness, and all these other things will be added to you."—Matt. 7:21; 6:33.

COMMEMORATING JESUS' DEATH

So that we may ever remember and appreciate what Jesus did for us, particularly in his dying for us, Jesus gave a command to commemorate his death. Known in Christendom as the "Lord's Supper," it is variously celebrated: daily, weekly, quarterly and yearly. When and how often should it be commemorated? In view of the fact that all important events are commemorated annually and that God himself followed this principle in dealing with his people, the nation of Israel, is it not reasonable that the death of Jesus Christ should also be commemorated annually? Besides, Jesus died on the most noteworthy day in the Hebrew calendar, on which day he also instituted the memorial of his death. So it would seem logical that only annually, and that on Nisan 14, the Passover date, this memorial should be observed. This command has special pertinency at this time, for Nisan 14 this year falls on Friday, April 16, after sundown, or after six p.m., Standard Time.

How should Jesus' death be memorialized? In the way Jesus indicated when he first instituted it. As we read: "Jesus took a loaf and, after saying a blessing, he broke it and, giving it to his disciples, he said: 'Take, eat. This means my body.' Also, he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant," which is to be poured out in behalf of many for forgiveness of sins.' "—Matt. 26:26-28.

The bread was unleavened, as that was the only kind the Israelites could have in their homes during the Passover season. This would well represent Jesus' sinless

human body; leaven in the Bible being used at times to represent sin. It was his own human body that Jesus here referred to, not the congregation of his followers, which at times is also referred to as Christ's body. The wine, being red, was a fit symbol of Jesus' lifeblood poured out on behalf of his followers and the rest of humankind. —1 Cor. 5:6-8; 1 John 2:2.

At the memorial of Jesus' death, who may partake of the bread and the wine? All in attendance? That all depends upon who attend. Why? Because it is clear from Jesus' words at the time, that those with whom he instituted the memorial of his death, the eleven faithful apostles, were with him in a covenant for God's kingdom: "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." From other Scriptural testimony, such as that found at Revelation 14:1, 3 and 20:6, those to share such glory with Jesus Christ are limited to 144,000.—Luke 22:28-30.

How can one tell whether he is in line for that honor or not? By God's dealings with him. It is to such that the apostle Paul's words apply: "The spirit [of God] itself bears witness with our spirit that we are God's children." It is to such also that Peter's words apply: "According to [God's] great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead." Jesus spoke of all such as being "born again." Since this number began to be selected from the time of Pentecost onward, and is limited to 144,000, we can expect that there would be comparatively few remaining to complete that number.—Rom. 8:16; 1 Pet. 1:3; John 3:3.

That is why last year in the observance of the memorial of Jesus' death among Jehovah's witnesses only 11,953 partook of the bread and wine although more than 1,809,476 were in attendance throughout the earth. Why should all these others attend the celebration of Jesus' death when they do not partake of the bread and wine?

For more than one good reason. Thereby they show respect for Jesus' command to memorialize his death: "Keep doing this in remembrance of me." Further, on such occasions there is a Bible lecture for the purpose of increasing the appreciation of the listeners for what Jesus did for them. Also, attendance shows an interest in those who do partake. And from what the apostle John recorded at chapters 13 through 17 of his Gospel, it is apparent that the occasion of the Lord's evening meal should serve to unify Christ's followers and increase their love for one another. In fact, it would be well if all who attend the celebration of the Lord's evening meal would read those five chapters, either before attending or afterward, so as to realize more fully the spirit of the memorial of Jesus' death.—1 Cor. 11:24.

The Christian witnesses of Jehovah extend a sincere welcome to all lovers of God and his Word, all who would increase their appreciation of what Jesus did for them, to meet with them on Nisan 14, which this year begins on Friday, April 16, after sundown. If you do not know the location of their nearest meeting place or Kingdom Hall, write the publishers of this journal, and they will gladly send you this information.

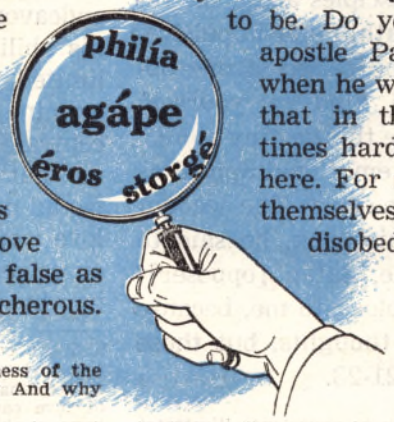
SPECIAL
NEXT ISSUE
Read: *The Coming Banquet for All the Peoples.*

THE LOVE That Leads to LIFE

"The fruitage of the spirit is love."
—*Gal. 5:22.*

THE saying goes that "the Greeks had a word for it." And that seems to be true when it comes to the subject of love, for the Greeks had, not one but, *four* words to express the idea of love as viewed from different angles: *éros, storgé, philía* and *agápe*. This is reasonable, for love is a very complex quality, and you only need pause here and try to define it for yourself in order to be convinced that this is so. What, really, is love? Is it just a feeling, an impulse? Must it be accompanied by affection, and can it be displayed only toward those for whom we feel admiration, attraction, or at least some fondness, because of the qualities they possess? Could you love someone even though you did not *like* him? What is the source from which love springs? Is it the heart or the mind or both? And, finally, what means is there, if any, by which love can be measured to test its genuineness and worth? We need to know this, because, just as "all that glitters is not gold," so all that appears as love is not always love. It could be as false as Judas' last kiss, tender but treacherous. —Mark 14:44, 45.

1. What questions illustrate the reasonableness of the Greeks' use of four words to express love? And why should we be interested in the answers?



[2] "Love is the hardest lesson in Christianity; but for that reason, it should be most our care to learn it." So wrote William Penn, the founder of the state of Pennsylvania. While it may seem strange to think of love as being taught, yet the Bible clearly shows that it can be. (1 Thess. 4:9, 10) The word "disciple" literally means a learner or a pupil, and God's Son on the night before his death, told those whom he had trained and taught: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

[3] Love of that kind must be rare, so rare that it would make Jesus' true pupils or disciples stand out among all other persons on earth and be their distinguishing mark. It did in Jesus' day; does it today? Look at the newspapers, listen to the radio reports, or just examine the scene around you wherever you may now happen to be. Do you not see what the apostle Paul said you would, when he wrote: "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, . . . disobedient to parents, un-

2. What shows that love can be taught?

3. (a) Why is genuine love the distinguishing mark of true Christians? (b) What danger exists today for the Christian congregation?

thankful, disloyal, having no natural affection, . . . without love of goodness, . . . puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away"? (2 Tim. 3:1-5) Why, Jesus foretold that the lack of true love would be so great that even his own Christian congregation would be seriously affected. Remember, it was not of the world in general but of his own professed followers in the time of the end that he said: "And because of the increasing of lawlessness the love of the greater number will cool off." That spells danger. —Matt. 24:12.

[4] What kind of love do you have? Would it, does it, distinguish you from people in general and identify you as a follower, disciple or pupil of Christ Jesus? Or is your love mainly a matter of sentiment? Sentiment is defined in the dictionary as "an attitude, thought or judgment permeated or prompted by feeling." Many people act on an impulsive feeling or emotion and do or say certain things that they feel are expressions of love. The apostle Peter in his early days as a disciple inclined toward such acts, and this brought him into difficulty on more than one occasion. Thus, when Jesus told his disciples about his future sufferings and death, Peter impulsively took Jesus aside and raised strong objections, saying, "Be kind to yourself, Lord; you will not have this destiny at all." Did Jesus accept this emotional appeal as an expression of genuine love? The account says: "But, turning his back, he said to Peter: 'Get behind me, Satan [opposer]! You are a stumbling block to me, because you think, not God's thoughts, but those of men.' "—Matt. 16:21-23.

4. What is sentiment, and whose experience illustrates that it is not the same as genuine love?

[5] Sentiment lets feeling rather than truth dominate the mind; and since sentiment relies on feeling to find its way, it is like a blind person. The sentimental person, in effect, shuts his eyes to the need for logical thought and for weighing matters to determine what will actually be in the best interests of the other person or bring the best results for all concerned. Genuine love, by contrast, takes a long-range view of matters and does not let emotion grab the reins and go off on uncertain paths. It makes sure that any emotion or feeling that arises is used to give force in the right direction, which the mind has already selected.—Rom. 8:5-8.

[6] But above all, love thinks "God's thoughts." It acknowledges the truth of his statement that "as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) Our own powers of reason may tell us that the human family was obviously made to be interdependent, that we all have needs, physical, mental and spiritual; and that, while we can fill some of these needs ourselves, we must rely on those who love us for the filling of others, and that only when such needs are filled can there be happiness. Logic may tell us that a loving person would be one who discerned such needs and endeavored to fill them to the extent of his ability, and that, since such ability is limited, his love would prompt him to determine the most important needs and concentrate on them. Our intelligence may tell us that many factors and circumstances would need to be considered, and that true love would be determined not by what we ourselves may prefer to do for another, nor by what others may think should be

5. What controls the sentimental person, and how is true love superior?

6. (a) What may our own sound thinking on the subject of love cause us to realize about it? (b) Why does honesty oblige us to admit our need for divine guidance in expressing love?

done, nor even by what the person himself may want at the moment, but, rather, by what the facts show to be for his future welfare. Sensible thinking may also tell us that, in addition to all this, love would require a heartfelt *wanting* to do this for the other person. Nevertheless, if we are honest we will admit that we need "God's thoughts" to tell us *how* we can best fill the needs of others, what their greatest needs *really* are, and what will result to their best interests both now and in the *future,* as well as to build up in us the *desire* to do these things. We will never go wrong if we look to him, because "every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow."—Jas. 1:17.

LOVE IN THE GREEK LANGUAGE

[7] This is where the Greeks and their four words for love come back into the picture. In Bible times the Greeks used the word *éros* to describe what we today would call romantic love, or love between the sexes. Love among those of the same family, such as love of parents for a child, was expressed by the word *storgé.* The word *philía* conveyed the idea of affection felt for friends, a love characterized by fondness or attachment due to mutual attraction of personalities. Finally, they used the word *agápe* to express the love that is based on principle and that results from the deliberate exercise of one's judgment and will, a love free from selfish interests.

[8] The Greeks gave us the words but, strangely enough, it was Hebrews, writing in Greek, who gave us the clearest understanding of their meaning. These were the writers of the Christian Greek Scriptures of the Bible, and the clear understanding they gave us is due primarily to their unique use of the word *agápe,* referring to the love based on principle (rather than on physical attraction, family relationship, or compatibility of personality). In fact, *Douglas' Bible Dictionary* tells us that *agápe* is "one of the least common words in classical Greek writings." So, while Plato, Socrates and Aristotle rarely used the word, Peter, Paul, John and the other writers of the books from Matthew to Revelation used it as it had never been used before. In their writings the word *éros* does not appear, *storgé* occurs only three times, and the verb *philéo* appears less than a hundred times, but the word *agápe* is found some 250 times in the Greek Scriptures. The apostle John used it when he wrote: "God is love [*agápe*]." (1 John 4:8) He quoted Jesus as using it when he said his disciples would be known if 'they had love [*agápe*] among themselves.' (John 13:35) Paul used it when he said that the "fruitage of the spirit is love [*agápe*]." (Gal. 5:22) And since it is the one "who is sowing with a view to the spirit [who] will reap everlasting life," it becomes a life-and-death matter for us to learn this kind of principled love produced by God's spirit. (Gal. 6:8) That is just the way the apostle John puts it when he says: "We know we have passed over from death to life, because we love [*agapáo,* a verb form of *agápe*] the brothers. He who does not love remains in death."—1 John 3:14.

[9] What are the principles with which this unselfish love works? In his written Word God reveals to us the great issue of universal sovereignty that arose when one of God's spirit sons turned against his Creator and maliciously lied about him to the first human pair in Eden to win them

7. What is the basic meaning of each of the four Greek words for "love"?

8. (a) To whom are we indebted for the clear understanding of these words? (b) How does their use of the word *agápe* show it to be the love that leads to life?

9. (a) What issue arose due to a lack of love early in human history? (b) How did Jehovah God react to such expression of selfishness?

over to his side, even at the cost of their own lives. The first man, Adam, showed only erotic love, fleshly desire for his wife, Eve, and turned his back on his heavenly Father to join her in her disobedience. By spurning his righteous standing with Jehovah God and forfeiting his human perfection he drastically reduced his ability to show any true love for his wife. His children would inevitably be born imperfect, with inborn sin, and in a dying state like himself. But in the face of all this selfish ingratitude Jehovah's own love did not turn bitter. Even when pronouncing just sentence on the three rebels he simultaneously announced his purpose to produce eventually a Seed who would end all the evil that God's adversary had begun. This theme runs throughout the entire Bible as it traces God's development of matters down through four thousand years to the time when he sent his most beloved Son to earth, first of all to uphold his Father's side of the issue and demonstrate unbreakable integrity to him as the Rightful Sovereign, and then to meet mankind's greatest need: the provision of a ransom to relieve them from the condemnation of sin and death and thus reconcile them with his heavenly Father.—Gen. 3:14-24; John 3:16, 36.

[10] The Bible also shows that these benefits will be extended to obedient and loving men and women through a Kingdom government ruled by Christ Jesus, and that this will result in an entirely new order for this earth; the old order founded on selfishness, violence and disobedience to God being wiped out at the universal war of Armageddon. Bible prophecies combine with the present-day events and conditions to testify that we now live in the "time of the end" of that old order since 1914, and that our generation will shortly see the earth cleansed of hatred, greed, strife, murder, theft, oppression, adultery, slander, and all the other fruitages of a loveless world void of God's spirit. (Matt. 24: 7-14, 33-35; Gal. 5:21) It shows too that, while the love of many of those claiming to be Jesus' disciples would "cool off," others would endure and do a most loving work. What would it be? Jesus 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.

10. (a) What prospects do Bible prophecies hold out to those who show genuine love today? (b) In what activity would love prompt them to engage?

[11] We can see, now, why 1 John 4:19 says: "As for us, we love, because he first loved us." The knowledge of God's loving acts and purposes provides the real understanding of love and should stir us as nothing else could to imitate him. Since man was originally made in God's image, it is our obligation to express a love like his. —Gen. 1:26, 27.

ROMANTIC LOVE

[12] Consider first of all the love between the sexes, which the Greeks called *éros*. You may wonder what relation there can be between such love and the principled love (*agápe*) about which we have written. True, the Christian writers did not use the word *éros*, but still the Bible does consider such love and it does so in plain, frank language, as anyone who reads the account in Genesis of Adam and Eve, of Isaac and Rebekah, of Jacob and Rachel, or the book of the Song of Solomon, or the counsel at Proverbs 5:15-19, must admit. But it does not deify such love. While we read that Rebekah was "very attractive in appearance" and that Rachel was "beautiful in form and beautiful of countenance,"

11. Who really teaches us the true meaning of love? 12, 13. (a) Does the Bible ignore or reject the love between the sexes, and how do we know? (b) What does such romantic love need in order to be a contributing factor to happiness, and how is this seen in the case of the ancient Greeks and Romans?

yet the Bible shows that their real beauty was in their devotion to the true God Jehovah and their wifely devotion to their husbands. (Gen. 24:16; 29:17) In the Christian Scriptures the apostle Paul gives very straightforward counsel on marital love in his first letter to the Corinthians, chapter seven, and there is certainly nothing "prudish" about his dealing with the matter.

13 But in all that the Bible has to say, this fact is made clear: Such romantic love can contribute to happiness only when it is controlled, not worshiped; and, to control it, we need the love based on principle. Today the whole world seems to be committing the same mistake the ancient Greeks did. They worshiped Eros as a god, bowed at his altar and offered sacrifices to him. The Romans did the same with Cupid, the Roman counterpart of Eros. But history shows that such worship of sexual love only brought degradation, debauchery and dissolution. Perhaps that is why the Bible writers made no use of the word.

14 Problems of incompatibility today are making the divorce rates soar in many lands, and in some states of the United States the ratio now stands at one divorce for every two marriages. How great the need is for the love based on principle! Men and women could find the solution to some of marriage's most intimate problems by remembering that "love [*agápe*] does not behave indecently, *does not look for its own interests,* does not become provoked." (1 Cor. 13:5) The roots of marital strife and quarrels could be cleared away by the balanced advice Paul gives: "Nevertheless, also, let each one of you individually so love [*agapáo*] his wife as he does himself; on the other hand, the wife should have deep respect for her husband." (Eph. 5:33) Where a husband and wife have such love their aim will be, not to possess, but to share. Rather than thinking in terms of "I," "me," "mine," they will think in terms of "we," "us," "ours." They will each seek to know the other's needs and longings and then lovingly use this knowledge for the happiness of the other.

14. How could the love based on principle solve major, and even intimate, marital problems?

LOVE WITHIN THE FAMILY CIRCLE

15 What a delightful thing a united, loving family is! It has a beauty all its own, a charm that makes time spent within its borders a real pleasure. This natural affection (*storgé* in Greek) of family members for one another was used by Paul to stress the close family relationship that should exist among Christians. (Rom. 12:10) But he also foretold that in our times men in general would lack this "natural affection." (2 Tim. 3:3) The family circle of yesteryear is certainly breaking up today under the pressures of modern-day living. In more and more cases families no longer take their meals together, nor gather in their living rooms to enjoy one another's association. Delinquency, both adult and juvenile, continues to divide home after home. This is because natural affection alone cannot stand up under the present-day stresses. But the love based on principle *can* hold the family together, because "love [*agápe*] . . . is a perfect bond of union."—Col. 3:14.

16 You parents, do you want your children to love you and to be like those to whom the Bible speaks, saying: "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 en-

15. How is the love expressed by the word *storgé* now in a time of crisis, and what is needed to protect it?
16. What Bible counsel is given to parents who have their children's life interests at heart?

dure a long time on the earth' "? Would you like them to gain life everlasting in the paradise earth under God's kingdom? Then what are you doing really to fulfill *your* part as expressed in the next words: "And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah"? To do that in these days takes more than mere affection; it takes love of a principled kind.—Eph. 6:1-4.

17 The parent who withholds proper discipline and caters to every whim of a child actually is showing love only of self. Such a parent will often say, "I know it isn't really good for my child to have this, but he does so have his heart set on it and I couldn't bear to hurt him." Concern is thus shown, not for the child's future welfare, but selfishly on the part of the parent lest the child's affection be withdrawn temporarily because of the proper exercise of discipline. What parent would give a child a time bomb as a gift? Yet some do, disguised in the form of a car given when the boy is too young to appreciate the responsibility that goes with it, or by allowing a girl a larger area of freedom than her years would sensibly allow for. The sacrificing of principle on the altar of affection is only a false worship, and all too often in later years the doting parent hungers for a love that is no longer for sale. How wise the proverb that says: "The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline"! (Prov. 13:24) Discipline means teaching and training; and as our heavenly Father disciplines and teaches us, so we must do with our children if our love is to be genuine.—Heb. 12:5-11.

17. (a) Why does it not show true love to pamper a child? (b) How can the withholding of discipline work calamitously for both parent and child?

LOVE AMONG FRIENDS

18 Enriching, too, is the friendship love, called *philía* by the Greeks. How barren life would be without friends! Friendship usually results from a person's seeing in another qualities that he just naturally likes, appreciates, enjoys; or there may be a sharing of experiences together over a period of time that gives the foundation for fondness, affection and loyalty. Mutual trust and confidence flow between friends. Christ Jesus himself showed a special friendship toward three of his disciples, Peter, James and John, and of the three, John is mentioned as especially beloved by Jesus.—John 19:26; 20:2.

19 Nevertheless, for our friendship to have any lasting value it must first be combined with principled love, and so the apostle Peter's exhortation is that we 'supply to our brotherly affection [*philadelphía*] love [*agápe*].' (2 Pet. 1:7) Otherwise, our friendly affection could easily degenerate into flattery and spoiling; it could allow us to become partners with others in things that are not right and not for the good of either one or the other, in things that are dishonoring to God and harmful to our neighbor. But "love [*agápe*] does not work evil to one's neighbor."—Rom. 13:10.

20 Principled love, in fact, should guide us even in the initial selection and cultivation of our friends. How thrilled Jesus' disciples must have been to hear him say: "The Father himself has affection [*philéo*] for you!" But why were they so honored by God? Jesus' next words answer: "Because you have had affection for me and have believed that I came out as the Father's representative." (John 16:27) Yes, God has affection for, or bestows his friendship on, only those who are deserv-

18, 19. (a) On what is the love expressed by the word *philía* based, and what shows that it is proper? (b) What does such friendship love need in order to be of lasting value, and why?

20. How does God's expression of friendship guide us in our expressing it?

ing. (Jas. 2:23) With good reason, then, we are warned that, "whoever, therefore, wants to be a friend [*phílos*] of the world is constituting himself an enemy of God." Our friends should be, first of all, those who are God's friends and lovers.—Jas. 4:4.

[21] Does that restrict us, put a fence around our expression of love? No, because principled love [*agápe*] can and should go where affection [*philía*] may not venture or even feel attracted. The reward of life everlasting is not for those who merely express love and devotion to marriage mate, family or close circle of friends. Jesus said: "For if you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:46-48) Very definitely, then, we can love persons even though we do not *like* them. Our life depends upon our doing just that.

[22] Pause and ask yourself now: How does my love measure up? Is it based on principle or just sentiment? Do I have love only for those whom it is natural for me to love: marriage mate, parents, children, or friends whose personality appeals to me? Is even the love I have for them really with their eternal welfare at heart, or is it just an expression of affection because of the satisfaction my relationship with them brings me? How genuine is my love? The value and worth of your whole life can be measured by your answers.—1 Cor. 13:1-3.

21. Why does this understanding not restrict our expression of love to a few persons?

22. What questions are worthy of serious consideration by each of us?

FULFILLING THE *New* COMMANDMENT OF LOVE

"I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another."
—JOHN 13:34.

THE basis for God's greatest gift to mankind was principled love, not affection. This is what the apostle Paul argues at Romans 5:7-10, saying: "For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love [*agápe*] to us in that, while we were yet sinners, Christ died for us. . . . For if, when we were *enemies* [not friends], we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life." No, it was not fondness that Jehovah God expressed for imperfect, sinful mankind by the gift of his Son. What qualities did they have for which to feel fondness? But he did exercise love, a principled, unselfish interest in their welfare and their needs. He provided their paramount need, the means by which they could gain reconciliation with him, the Fountain of life, by his Son's ransom sacrifice.

1. According to the apostle Paul's argument, what kind of love did God express in providing the ransom?

[2] Our being Christian followers of God's Son requires that kind of love today. Without it Jesus' prophecy, that "this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations" before the end of this system of things, would never be accomplished. He warned the bearers of this good news that "people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name."—Matt. 24:9, 14.

[3] Today in 194 lands and islands Jehovah's witnesses are bearing the good news of the Kingdom and are doing it out of unselfish love. What else could keep them going to the people in their cities, towns and villages, using their time and energy, and yet in so many homes being met with rebuffs or abuses? They do not have the easy way of modern philanthropists who pave their path into a place of affection with the people by gifts of money, food or works that appeal to the people's human fleshly interests. True, on two occasions Christ Jesus did cause food to be miraculously multiplied for the benefit of crowds who had come a long distance to hear him. But he made no practice of this and showed he wanted no "rice Christians" among his followers. To a crowd of such ones he said: "You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you." He then went on to speak strong truths that many found "shocking," with the result that "many of his disciples went off to the things behind and would no longer walk with him." They loved the bread that perishes, but not the truth, which "remains for life everlasting." —John 6:25-27, 60, 66.

[4] Others of his disciples stayed with him to the end of his ministry. On his last night with them he 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." (John 13:34) How can it be said that this was a "*new* commandment"?

[5] The Law given to Israel through Moses some fifteen centuries before had stated: "You must love your fellow as yourself." (Lev. 19:18) Though the history of that nation showed they had failed miserably in carrying out this law, still it had been there in their law code all during those centuries. So mere neighbor love was certainly not a new commandment. Jesus quoted this law when answering an inquiring Jewish Law expert who asked him to state the Law's greatest commandment. Jesus replied: "'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.' The second is this, 'You must love your neighbor as yourself.'" (Mark 12:29-31) Even though that law covenant with Israel was fulfilled and moved out of the way following Jesus' death and the institution of a new covenant, still the principles of these two great commandments carried right over to the newly established Christian congregation. (Rom. 12:1, 2; 13:8-10; Jas. 2:8) To understand what Jesus' new commandment meant we would do well to see first what these prior commandments required.

MIND, HEART, SOUL AND STRENGTH

[6] How all-embracing to say that we must love Jehovah with our whole mind, heart,

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2, 3. (a) Why is such principled love needed to carry out the command at Matthew 24:14, and how do Jehovah's witnesses manifest that love? (b) How did Jesus differ from modern philanthropists?

4, 5. What shows that Jesus was not referring to a general love of neighbor when he gave his new commandment of love?

6. What does love of God with our whole mind require of us?

soul and strength! (Mark 12:30; Matt. 22:37) The mind is the seat of intelligence, and to love God with our *whole* mind would certainly require our using all our intelligence to learn about our Creator and his purposes and principles, and then intelligently applying this knowledge in all things of life in harmony with his will. This could never be done with a ritualistic way of life, going through routine ceremonies or the repetition of prayers and praises learned by memory, things that require no more exercise of intelligence than a mere child might use. Surely the All-wise God who made this vast and marvelous universe with all its grandeur and variety could never accept such a stunted expression as worthy of being called true love for him. Love for God with the whole mind calls for being "transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." —Rom. 12:2.

[7] The heart is an expressive unselfish, altruistic quality of an individual, the powerhouse of one's affection and motives, of conscience and moral conduct. Our loving God with the whole heart will never allow us to give obedience and service to him merely because of a feeling of obligation or necessity to do what pleases him. A halfhearted expression like that would show one was interested in but one thing: getting benefits from God, much like the man who works for another with sole interest in the wages he will receive. The one who loves Jehovah God with his whole heart will do his Creator's will, not only because he knows that he *should* do so and that his very life *depends* on his doing so, but also because he *wants* to do so, he *longs* to do so. Strong heart affection motivates him to please his heavenly Father. —1 John 5:3.

7. Will mental acceptance of our obligation to serve God and our obedience on that basis be sufficient to demonstrate true love for him? Why?

[8] To love God with your whole soul is equivalent to saying you are to love him with your very life as an intelligent creature. This certainly eliminates being a mere Sabbath-worshiper, a one-day-a-week lover of God, or one who worships God just at stated times during the year. Life and time are inseparable for us; while we live we have time at our disposal and, when we die, time has run out for us, at least until such time as our heavenly Father may see fit to awaken us to life again by a resurrection. If we love God with our whole soul, then our entire life will revolve around the doing of his will. We will not think we can reserve the first half for ourselves and give the second half, our old age, to him.—Eccl. 12:1.

[9] Our whole strength used to love God will mean an energetic service to him, real effort put forth to do his good pleasure. While strength may properly be employed in earning a living, in caring for a home, or even in occasional recreation, yet Jehovah God will always have prior claim to our vital forces. Writing to persons who had already dedicated their lives to God, the apostle said: "I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." Is it not only reasonable that, since Jehovah "makes all his works co-operate together for the good of those who love God," we should try to make all *our* works cooperate to his praise and to the good of all others who love him? —Rom. 12:1; 8:28.

[10] What could be more intimate than this love that the Bible says we must have for God? We may discuss the part the mind, the heart, the soul and the strength play separately in expressing it, yet in reality

8. How can we love God 'with our whole soul'?
9, 10. (a) Can we love Jehovah God with our "whole strength" and still work for our physical necessities or those of our family? How? (b) Why is genuine love for God such an intimate expression?

they must all be combined for it to be genuine. It involves the whole of us, with nothing left out.

LOVING OUR NEIGHBOR AS OURSELVES

11 Jesus said we must love our neighbor, not *instead* of ourselves, but *as* ourselves, doing for him what we would want him to do for us. We do not expect, nor would we want, others to provide us with all needed things with no effort on our part. Life would be robbed of most of its interest if others waited on us hand and foot. But we do appreciate generosity, a sharing of good things, not merely physical, material things, but even more so those things that satisfy our mental and spiritual needs, stimulating conversation, upbuilding words of encouragement. We appreciate protection from harm, or warnings when we are unaware of danger, guidance when we are in doubt, counsel when we are confused. But we also appreciate it when others do not deprive us of our right to make our own final decisions or exercise our own judgment in personal matters when we have the facts at hand. We would not want others to interfere with our property rights by theft or misuse of the things we own, and even more so would we not want their selfishly coming between us and those whom we love: marriage mate, family members or friends. We want all these things and privileges for ourselves. We should also want our neighbor to enjoy similar things, and we should do what we can to see that he does. As Jesus put it, "this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

THE NEW COMMANDMENT

12 Since for centuries the Law and the Prophets had urged this love of neighbor in the sense of having a general regard for his well-being, then Jesus must have meant something else when he told his disciples that he was giving them a "new commandment." What? His words tell us: to love one another *"just as I have loved you."* Even they did not fully appreciate just how much that meant, but they soon learned.—John 13:34.

13 As his disciples later understood, Jesus had left his home to be with them, yes, left his Father, his brothers, his closest associates and warmest friends, and all his possessions and privileges. These were all in the heavenly realm from which he had come on a missionary assignment by giving up his spirit life as the "Word of God" and being born as a human in a common stable. (John 1:14; Luke 2:7) It was indeed a drastic change, vastly greater than one could experience by leaving the most progressive, most prosperous country today and then going into the most backward, most poverty-stricken land on earth. But his love did not culminate there; that was just the beginning. Though he became a perfect man, sinless, superior in every respect to those around him, he lived and worked, ate, drank and slept among people who were imperfect, sinful, sick and dying. If the first thirty years of his life could be called "normal," the last three and a half years certainly could not. He had loved his neighbors as himself for all those years, but now he loved them in a unique way. From one end of Palestine to the other he tirelessly taught them and poured out his strength on their behalf and on behalf of the truth about his Father's purposes. When not teaching the public, he was training his disciples; though at times the flow of people to him was such that "it was not convenient even to eat a meal."—Mark 6:31.

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11. In what ways can we 'love our neighbor as ourselves'?

12, 13. (a) Jesus' new commandment of love meant to express it in what special way? (b) How did Jesus show extraordinary love during his missionary work on earth?

[14] Asceticism? Not at all. He accepted many invitations to meals and even banquets, as well as at least one wedding, and he doubtless enjoyed himself. He appreciated good things done for him. When he was having a meal with his friend Lazarus, Lazarus' sister Mary used about $50 worth of costly oil to anoint his feet. Judas expressed indignation and professed loving concern for the poor who could have benefited by the sale of the oil. But Jesus told him: "Let her alone, that she may keep this observance in view of the day of my burial. For you have the poor always with you, but me you will not have always." (John 12:1-8) But whether his unselfish love expressed in his ministry incited others to respond with love or not, Jesus' own love continued undiminished.

[15] Do we wonder, then, that on his final night with his disciples he laid such stress on love, genuine principled love? Over thirty times he spoke of love and loving, and three times he repeated the command that they "love one another." (John 13:34; 15:12, 17) How could they possibly prove themselves his disciples if they lacked such love? Was his command that they 'love their neighbor as themselves'? They should and did, but this was not the *new* commandment. They were to love *one another*, to have love among *themselves* as Christian disciples, and a love like what Jesus had shown for them as beloved disciples, men who loved his Father, who loved the truth, and who loved him. He told them: "No one has love [*agápe*] greater than this, that someone should surrender his soul in behalf of his friends. You are my friends if you do what I am commanding you." (John 15:13, 14) The next morning they knew what he meant.

14. What shows that Jesus did not advocate the ascetic way of life even though he was self-sacrificing?
15. (a) How did Jesus emphasize the need for love to his disciples? (b) The new commandment called for them to love whom, and on what basis?

[16] One of them may have seen it, if only from a distance, whereas we can only imagine it: his hands being held, one upon the other, until the spike punctured and tore through the flesh to imbed itself in the wood. The red of his blood beginning to stain his hands when another spike was driven through his feet. Then the stake being swung upright until his whole weight hung on these two points. Six hours later he was dead and thus was spared from having his legs brutally broken. If his disciples did not all see it, they soon heard about it from those who had. (John 19:25-27) Would they be ashamed of him? Would they want to deny that they had followed this man, believed his teachings, believed that he was God's chosen one to rule in His kingdom? Peter at least should have remembered what Jesus told them after rebuking Peter for his sentimental objections to predictions of these very things. "If anyone wants to come after me," Jesus said, "let him disown himself and pick up his torture stake and follow me continually. For whoever wants to save his soul will lose it; but whoever loses his soul for the sake of me and the good news will save it. . . . For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels." —Mark 8:34-38.

[17] By his death Jesus accomplished his primary purpose in coming to earth: to vindicate his Father's beloved name. (John 17:6; 18:37) He also provided a ransom for all of mankind who would accept it and to whom he would be able to say: "You are my friends [because] you do what I am commanding you." (John 15:

16. (a) How did Jesus show superlative love for his friends? (b) What words should his disciples have then remembered?
17, 18. (a) What loving purposes did Jesus accomplish by his death? (b) Into what wonderful relationship may we now enter, and how?

14) He gained the right to serve as king of a new capital government with its throne in the heavens and serve on behalf of his followers as God's high priest, "not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin." —Heb. 4:15.

18 Forty days after his resurrection Jesus went home again to the heavenly realm, but he has never forgotten this missionary assignment where he served for thirty-three and a half years. Today he rules as king toward this earth in his established kingdom, and we can even now enjoy his love and affection and that of his Father, Jehovah God, if we too prove ourselves his disciples. It will take love on our part. —Matt. 25:31-40; John 15:7-10.

19 Jesus' faithful disciples fulfilled the new commandment, and today the New World society of Jehovah's witnesses is sincerely endeavoring to fulfill it also. Their assemblies, national and international, have put them before the public eye, even as their house-to-house activity has brought them in contact with individual families in millions of homes around the globe. Their strong love for God, for neighbor, and for one another has been commented on in newspapers, by radio, and in newsreels in many nations. International frictions, national factions, racial differences are unable to break their bond of love. Persecution and reproach have not embittered them. (1 Cor. 13:6, 7) To many the life they lead may not seem to be "normal" as they regularly attend their congregational meetings three times each week and employ much of their free time on weekends and evenings in Bible instruction work. But Jehovah's witnesses know that today's world is not a "normal" world nor are these "normal" times. The unmistakable fulfillment of Bible prophecies, marking this as the most unusual and significant time of earth's history, provides factors that true love will not ignore. Yes, today, with Armageddon staring us in the face, we must keep in mind the sobering thought that millions, even billions, of lives may shortly come to a swift and decisive end, putting their onetime owners beyond the reach of any expression of love on our part.—Matt. 24:34-42.

20 What about us as individuals? Will we individually fulfill the commandment: "Love one another . . . *just as I have loved you*"? Are we willing to sacrifice what the world calls a "normal" life to devote ourselves to helping our brothers and interested persons who show love for righteousness to gain life everlasting, even risking or losing our own lives on their behalf? Every day some of Jehovah's witnesses are doing just that, behind the Iron Curtain and elsewhere. Why not? "By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender our souls for our brothers." (1 John 3:16) We need to learn true love now and learn it well so that in future trials, tempting situations, hard decisions, love will prompt us to do the right thing and to endure. Then, even though the world may try to play on our emotions, stir up sentiment, or blind us to principles and the true life interests of others, we will see clearly what is the loving thing to do.—Jas. 1:12; 1 John 4:17, 18.

21 God's new order is at hand and in it his earthly subjects will, by love, produce achievements a thousand times more won-

19. (a) What quality have people around the world noted as manifest among Jehovah's witnesses, and why is it unusual? (b) Why does true love oblige them to lead lives that many view as not "normal"?

20. (a) As regards such "normal" living, what does the new commandment of love require of each of us? (b) Why is it so vital to learn and develop genuine love now?

21. With God's new order at hand, of what prospects does true love assure us, and what should we be stimulated to do?

derful than anything selfishness has ever done in this present order. They will make this earth not only a literal paradise but also a spiritual one, filled with the fruitage of God's spirit: love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. With your life interests at heart our prayer is "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, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise."—Phil. 1:9-11.

Help All Nations to Come to Jehovah's House of Prayer

WHAT a precious privilege prayer is! What could we, as Jehovah's dedicated Christian ministers, do without it? Even as we depend upon Jehovah's spirit, his organization and his Word, we also depend upon prayer. Jesus had great need of prayer—twenty of his are recorded for us; and if he had to lean so heavily on prayer, certainly we imperfect creatures need to do so still more!—Heb. 5:7.

In prayer we pour out our hearts to Jehovah, uttering words of praise to him and expressing our appreciation for all he has done for us as the Giver of every good gift and every perfect present, spiritual and material. Because we are imperfect and weak, we also need to pray continually for forgiveness and wisdom and strength to do God's will. We also want to pray for his blessing upon all the activities of his servants.

Mature Christian ministers can testify to the value of prayer in ever so many instances: as when seeking for the truth, at mealtimes, when spiritually or when physically sick—although not praying for divine healing—when needing encouragement and when having weighty decisions to make.

What many people overlook in prayer, however, is that Jehovah God has certain conditions that must be met if he is to answer our prayers. We must come to the one true God, the great "Hearer of prayer," and in Jesus' name. (Ps. 65:2; John 14:6, 14) Moreover, we must come in sincerity, integrity and humility, for God does not hear the prayers of the wicked, the proud and the hypocritical. And then, of course, to be heard by God, we must act in harmony with our prayers.—Prov. 15:8, 29.

There is still another important condition to be met if we are to have our prayers answered. What is that? We must recognize God's temple arrangement for his worship. Thus Solomon's temple was a house of prayer for the Israelites and the foreigner who would pray toward that house. Yes, Jehovah's house was to be, just as he foretold: "A house of prayer for all the peoples."—Isa. 56:7.*

Today Jehovah's house of prayer for all peoples is a spiritual house that replaced the literal temple at Jerusalem. As Peter shows, in writing to sanctified Christians: "You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices." —1 Pet. 2:4, 5.

This spiritual temple is represented on earth today by a remnant of Kingdom heirs. It follows, therefore, that, just as in the days of King Solomon the foreigner or non-Israelite had to recognize God's temple or house of prayer at Jerusalem, the "foreigners" or non-spiritual Israelites, the "great crowd" of "other sheep" today, must actively associate with Jehovah's temple arrangement for all their prayers to be heard by Jehovah. Until then their prayers will go up as a memorial, as did those of Cornelius, and in due time God will see to it that they are reached by representatives of God's house of prayer.—Acts 10:4.

Are you now worshiping at this house? If so, a great responsibility rests upon you to do all you can to help all the nations come to Jehovah's house for prayer also.

In particular should all worshiping at Jehovah's house of prayer make a special effort to help others to do so during the month of April. Be "Memorial-conscious" by inviting as many as possible to attend its celebration Friday, April 16, after 6 p.m., Standard Time. Let them see how pure worship is being carried on at Jehovah's house of prayer.

* For details see *The Watchtower*, September 15, 1964.

FOUR WORDS that Changed WORLD EMPIRE

MENE, MENE, TEKEL and PARSIN—four little words that frightened the king of a world power almost out of his wits, toppled an empire, took a king and his coregent off the throne, put another in their place, spelled out the end of Semitic world domination and transferred it into Aryan hands, exposed the entire priesthood of a nation as false and their gods as powerless and exalted Jehovah as the great Sovereign. What devastating words! These words also called for the exercise of unusual courage on the part of a man of the Jewish exiles in Babylon, but they resulted in demonstrating his worship to be the right worship of the true and living God.

To understand why these words meant so much, one must understand their background. In previous issues of *The Watchtower* we have discussed the captivity of Jerusalem by Babylon, Babylon's rejoicing and taunting of the Jews and their God, and the fact that they offered no hope of release to the captives. But even more, on the night that these words came into the picture, an even greater insult and mockery of the God of the Israelites, Jehovah, was taking place, making it the most appropriate time for these words to be brought forth.

A NIGHT THAT MADE HISTORY

For the account we go back to the year 539 B.C.E., to the sixteenth day of the lunar month Tishri, the seventh month of the Jewish sacred year.* This had been the God-ordained time for the Israelites back in their homeland to celebrate the festival of booths or tabernacles (the festival of ingathering) at the temple in Jerusalem. (Lev. 23:33-36) It was the most joyous festival of the year for them. But captive in Babylon, for the past sixty-eight years they have been unable to observe this festival. On this night, however, others are celebrating, but for a different reason. In the observance of a Babylonian event, King Belshazzar has gathered together a thousand of his grandees and is celebrating with riotous revelry in his palace. The rest of the city of Babylon is also in a state of festivity. How can they be in a festive mood, with the armies of Cyrus outside the city? Cyrus has already defeated the army of Nabonidus, Belshazzar's father and first ruler in the empire, and driven him to refuge in Borsippa, another important city of Babylonia. Well, the Babylonians feel perfectly safe within their city, protected by its walls and by the mighty Euphrates and its moat. Will the God of the Jews do anything on this night to give the captive Jews something to rejoice over?

* The date given in this paragraph is according to pages 170, 171 of the book *Nabonidus and Belshazzar*, by R. P. Dougherty, which sets out data according to the famous Nabonidus Chronicle dealing with the fall of Babylon. According to the book *Darius the Mede*, by J. C. Whitcomb, on page 70, ¶4, page 22 top and page 17, ¶1-4, the night of Tishri (Ethanim) 16 corresponds with the night of October 11-12, Julian Calendar, or October 5-6, Gregorian Calendar, the time we use today. See also page 14, ¶1, under "Cyrus," of *Babylonian Chronology 626 B.C.-A.D. 75*, by Parker and Dubberstein, 1956 Edition.

God's servant and prophet, Daniel, was a mere boy when he was brought to Babylon among the Jewish captives in 617 B.C.E. by King Nebuchadnezzar. Now he is a very old man, but his mind is alive and active because he has kept faith in Jehovah and continued to study his Word and to serve him. He is thrust into prominence by the events of this night. He relates:

"As regards Belshazzar the king, he made a big feast for a thousand of his grandees, and in front of the thousand he was drinking wine. Belshazzar, under the influence of the wine, said to bring in the vessels of gold and of silver that Nebuchadnezzar his [grand-]father had taken away from the temple that was in Jerusalem, . . . and from them the king and his grandees, his concubines and his secondary wives drank. They drank wine, and they praised the gods of gold and of silver, copper, iron, wood and stone."—Dan. 5:1-4.

There is more involved in this night's doings than the usual Babylonian revelry. The age-old Babylonian hatred for Jehovah and his people manifests itself. There is a deliberate taunting of Jehovah and an exalting of the gods of Babylon above Him. Israel has been in captivity now for sixty-eight years, and the Babylonians feel that this proves their gods superior and that Jehovah can never release his people, even though he has foretold by means of Isaiah and Jeremiah that Babylon will fall. Under the influence of wine Belshazzar feels more confident and boastful than ever. But look! —that section of the wall lighted by the lampstand! Belshazzar can hardly believe his eyes! Daniel tells us what Belshazzar sees:

"At that moment the fingers of a man's hand came forth and were writing in front of the lampstand upon the plaster of the wall of the palace of the king, and the king was beholding the back of the hand that was writing. At that time, as regards the king, his very complexion was changed in him, and his own thoughts began to frighten him, and his hip joints were loosening and his very knees were knocking each other."—Dan. 5:5, 6.

Go ahead now, Belshazzar, and your boastful, drunken grandees—resume your praises of the gods of gold, silver, copper, wood and stone, if there is any spirit in you to do so! There is nothing but silence; the revelers are brought to sudden soberness, with eyes almost out of their sockets, as the words are spelled out by the mysterious hand. The king recovers himself enough to call on the only ones he can think of for help. He shouts for the representatives of the Babylonian gods, the Chaldeans, the conjurers and the astrologers. With a shaking hand he points to the four fateful words on the wall, announcing: "Any man that will read this writing and show me its very interpretation, . . . as the third one in the kingdom he will rule."—Dan. 5:7.

Belshazzar is second ruler in the kingdom, coregent with his father Nabonidus, now at Borsippa, who is first ruler. Belshazzar's son would naturally be in line next, but he is willing to forfeit this right of his son and give it to the man who can interpret the terrifying handwriting. What an occasion now for the gods of Babylon to prove their supposed wisdom and to assert their authority, if they can! What an opportunity for one of the leaders of Babylonish religion to exalt himself and at the same time his gods to a higher place than ever before, if he can. How their minds must be whirling! Will these wise religious men give the king his answer?

"At that time all the wise men of the king were coming in, but they were not competent enough to read the writing itself or to make known to the king the inter-

pretation. Consequently King Belshazzar was very much frightened and his complexion was changing within him; and his grandees were perplexed."—Dan. 5:8, 9.

But this message is from a heavenly source. It must have some all-important meaning for the king. Belshazzar's gods have failed him. The wise men, the magic-practicing priests, the astrologers, along with the political nobles, stand dumbfounded. Is there help from any source?

JEHOVAH'S COURAGEOUS WITNESS CALLED IN

There is one in the kingdom who can give him advice as to what source to approach. This is the queen, apparently the mother of Belshazzar, Nitocris, the daughter of Nebuchadnezzar by his wife of the same name.* Even though Belshazzar has not profited by history, she has. "As regards the queen, because of the words of the king and his grandees she entered right into the banqueting hall. The queen answered and said: 'O king, . . . There exists a capable man in your kingdom in whom there is the spirit of holy gods; and in the days of your father [Nebuchadnezzar] illumination and insight and wisdom like the wisdom of gods were found in him, . . . an extraordinary spirit and knowledge and insight to interpret dreams and the explanation of riddles and the untying of knots had been found in him, in Daniel, whom the king himself named Belteshazzar. Now let Daniel himself be called, that he may show the very interpretation.'" —Dan. 5:10-12.

What a humiliation for Belshazzar, his grandees, and particularly the priests and astrologers, to have to call in this servant of the God Jehovah, the God of the Jews, whom the revelers have been insulting! But Belshazzar is desperate. Daniel is located and brought before the king. The king speaks:

"Are you the Daniel that is of the exiles of Judah, whom the king my father brought out of Judah? I have also heard concerning you that the spirit of gods is in you, and illumination and insight and wisdom extraordinary have been found in you. And now there have been brought in before me the wise men and the conjurers, that they may read this very writing, even to make known to me its interpretation; but they are not competent enough to show the very interpretation of the word. And I myself have heard concerning you, that you are able to furnish interpretations and to untie knots themselves. Now, if you are able to read the writing and to make known to me its very interpretation, with purple you will be clothed, with a necklace of gold around your neck, and as the third one in the kingdom you will rule."—Dan. 5:13-16.

DANIEL INTERPRETS THE WORDS

How mortified the magic-practicing priests are! How they look at Daniel with envy and with some trepidation, since they have failed to interpret the writing. Is Daniel motivated by Belshazzar's offer? Not in the least. He knows from the prophecy of Jeremiah that only two years are left until the seventy years of captivity are over. Therefore, even if he should gain this honored position it would be short-lived. To Daniel the valuable thing is the opportunity to act as a witness for God—to be Jehovah's witness on this crowning occasion. So he answers the king:

"Let your gifts prove to be to you yourself, and your presents do you give to others. However, I shall read the writing itself to the king, and the interpretation I shall make known to him. As for you, O king, the Most High God himself gave to Nebuchadnezzar your father the kingdom and the greatness and the dignity and the majesty. And because of the greatness that

* See *Darius the Mede* (page 73, footnote), by John C. Whitcomb, Jr.

He gave him, all peoples, national groups and languages proved to be quaking and showing fear before him. . . . But when his heart became haughty and his own spirit became hard, so as to act presumptuously, he was brought down from the throne of his kingdom, and his own dignity was taken away from him. And from the sons of mankind he was driven away, and his very heart was made like that of a beast, and with the wild asses his dwelling was. Vegetation they would give him to eat just like bulls, and with the dew of the heavens his own body got to be wet, until he knew that the Most High God is Ruler in the kingdom of mankind, and that the one whom he wants to, he sets up over it.

"And as for you, his son Belshazzar, you have not humbled your heart, although you knew all this. But against the Lord of the heavens you exalted yourself, and they brought before you even the vessels of his house; and you yourself and your grandees, your concubines and your secondary wives have been drinking wine from them, and you have praised mere gods of silver and of gold, copper, iron, wood and stone, that are beholding nothing or hearing nothing or knowing nothing; but the God in whose hand your breath is and to whom all your ways belong you have not glorified. Consequently from before him there was being sent the back of a hand, and this very writing was inscribed. And this is the writing that was inscribed: MENE, MENE, TEKEL and PARSIN.

"This is the interpretation of the word: *MENE*, God has numbered the days of your kingdom and has finished it.

"TEKEL, you have been weighed in the balances and have been found deficient.

"PERES, your kingdom has been divided and given to the Medes and the Persians." —Dan. 5:17-28.

It requires strong courage on the part of Daniel to stand before this king of the Third World Power, all his nobles and the religious heads of this world empire, Daniel being a slave from among the hated Jews and a servant of Jehovah, the God whom they have just been taunting. But Daniel does not fear him who has the power to destroy the body, but cannot destroy the soul. He speaks fearlessly as a true witness of his God, Jehovah.

There is much for Belshazzar to think on in what Daniel has said. If Jehovah God took Nebuchadnezzar, empire builder and strongest king of the Babylonian dynasty, off the throne and then held it from usurpers for seven years, until Nebuchadnezzar's return to sanity, with what great ease he can do the same to Belshazzar! He can even take both Belshazzar and Nabonidus off the throne at any time he pleases and give the kingdom to the Medes and Persians, never restoring it to Belshazzar as he had done to his grandfather Nebuchadnezzar. Now Jehovah will do just this, for his time for the fall of Babylon is here and the time for the liberation of the Jews is approaching. Belshazzar is sure, from what Daniel has told him, that God has found his kingdom to be grievously wanting. God can divide his kingdom and let the Medes and Persians rule concurrently and conjointly, or he can let a king of the Medes rule first and a Persian king afterward.

AN EXAMPLE OF COURAGE

Daniel's courage is rewarded. Belshazzar does not order the interpreter of this condemnatory message to be put to death, but sticks to his agreement, and Daniel is heralded as the third ruler in the kingdom. (Dan. 5:29) Daniel does not accept this honor for his own aggrandizement. His acceptance is not for personal glory, but to glorify God, who not only has proved the religious leaders of Babylon to be false, but also has declared His own sovereignty.

When Daniel walked out of the banqueting hall, in what a sickened condition he left Belshazzar and his nobles! These four words had spelled out a terrible doom for Babylon. 'How soon would it fall?' must have been the question in their minds. 'It may be this very night!' Daniel must have thanked his God for His loving-kindness and mercy in permitting him to live to see this time and to be the one used to express God's judgment. How he looked forward to the release of the Jews within the next two years, and their restoration of true worship at Jerusalem! On this very night Babylon's fall did indeed come. Its striking details will be discussed in the *Watchtower's* next issue.

From this account we can draw strength. We can be sure that Jehovah never forgets his promises to his faithful people. We have the fine example of Daniel from which to take courage and maintain boldness in the proclamation of the Kingdom message, including the day of God's vengeance, before all persons, of high or low estate. We can be assured that God will uphold his servants and vindicate them and bring them off victors over any opposition from the false religious leaders of Babylon the Great. We are living in the day when the Greater Cyrus, Christ Jesus, is ruling as King. Babylon the Great has been found wanting in every way, her days have been numbered and her fall has taken place so that her captives are coming out of her. These established facts give us added incentive to exert every effort to help yet others to get out from her, and assure us of her fall to complete destruction in the near future.—Rev. 18:2, 4, 8; 17:16, 18.

Origin of Christendom's Rites and Ceremonies

✔ In his *Ecclesiastical History* John Lawrence von Mosheim tells of the compromise Christendom made from its beginning in Constantine's day in order to get more pagans to accept Christianity: "While the fostering care of the emperors sought to advance the Christian religion, the indiscreet piety of the bishops obscured its true nature and depressed its energies, by the multiplication of rites and ceremonies. The observation of *Augustine* is well known, That the yoke once laid upon the Jews was more supportable, than that laid on many Christians in his age. For the Christian bishops introduced, with but slight alterations, into the Christian worship, those rites and institutions by which formerly the Greeks, Romans, and other nations had manifested their piety and reverence towards their imaginary deities; supposing that the people would more readily embrace Christianity, if they saw that the rites handed down to them from their fathers still existed unchanged among the Christians, and perceived that *Christ* and the martyrs were worshipped in the same manner, as formerly their gods were.

"There was, of course, little difference, in these times, between the public worship of the Christians and that of the Greeks and Romans. In both alike there were splendid robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, golden and silver vases, and numberless other things. No sooner had *Constantine* renounced the religion of his ancestors, than magnificent temples were everywhere erected, which were adorned with pictures and images, and which both in their external and internal form were very similar to the fanes and the temples of the gods. These temples . . . were consecrated with great pomp, and with rites borrowed in great measure from the ancient pontifical code of the Romans."—Pp. 276, 277, Book II, Part, Chapter IV.

The *early* Christians, instead of borrowing from the pagans, heeded the divine command: "'Get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing.'" They thus set the example for true Christians today.—2 Cor. 6:17.

The Kidneys—Why Used Symbolically

THROUGHOUT the Bible, even as in everyday usage, the various parts of the human body are used in a symbolic or figurative way. Among these are the hands, the shoulders and the heart. Such figurative use of words not only is expressive and adds force to speech but often is quite enlightening. In particular is the heart used in a figurative way both in the Bible and in everyday language.

However, there are certain figurative expressions found in the Bible that have no counterpart in modern usage, at least not in English. Among these are the kidneys. In Biblical Hebrew the word for kidneys is *kelayoth*. Of the some thirty times it occurs in the Hebrew Scriptures about one-third of the times the reference is to kidneys in a figurative sense. Thus we read: "Examine me, O Jehovah, and put me to the test; refine my kidneys and my heart." "Jehovah of armies is judging with righteousness; he is examining the kidneys and the heart." "I, Jehovah, am searching the heart, examining the kidneys, even to give to each one according to his ways, according to the fruitage of his dealings."—Ps. 26:2; Jer. 11:20; 17:10.

Why do the Scripture writers use the kidneys in a symbolic sense? For more than one reason. In cutting up animals for sacrifice—the kidneys are repeatedly mentioned in the Levitical code of sacrifices—the Israelites could not help noting that they came upon the kidneys last; they were buried the deepest. The kidneys would therefore well stand for or represent the deepest part of man, his inmost or deepest thoughts and feelings. That is why we read at Jeremiah 12:2: "They keep going ahead; they have also produced fruit. You are near in their mouth, but far away from their kidneys," far away from the inmost thoughts and feelings of such wicked ones.

No doubt the kidneys were associated with the deepest emotions also because these emotions affect the kidneys. Thus authorities on psychosomatic medicine tell us that sustained emotional strain can well cause such disturbances as *diabetes insipidous,* in which the kidneys fail to function properly. (This should not be confused with *diabetes mellitus* or "sugar" diabetes.)—*Emotions and Bodily Changes,* Dunbar.

Because of this we find that various Bible dictionaries and commentaries have the following to say about the symbolic use of "kidneys": "The kidneys were considered the seat of affections and emotions and the most vital and sensitive part of man." "The kidneys, from the sensitiveness of that part of the person, were believed to be the seat of longing and desire." "The Orientals regarded the kidneys as the seat of the desires and affections, and hence under them spoke of the soul in respect to its inmost purposes or cravings." "The most secret workings and affections of the heart."

In keeping with all the foregoing we note that in the *New World Translation of the Hebrew Scriptures,* First Edition, whenever "kidneys" is used with this symbolic or figurative sense there is a footnote reading, "deepest emotions."—Ps. 7:9; 16:7; 26:2; Prov. 23:16; Jer. 11:20; 12:2; 17:10; 20:12.

As for the use of "kidneys" in the Christian Greek Scriptures, the Greek word for "kidneys," *nephros,* is found only once, at Revelation 2:23. There, in the *New World Translation* it is freely rendered "inmost thoughts." "Her children I will kill with deadly plague, so that all the congregations will know that I am he who searches the *inmost thoughts* and hearts, and I will give to you individually according to your deeds."

The word "kidneys" when used figuratively in the Scriptures has but the one meaning, that of deepest or inmost emotions or thoughts. Many modern translators render the Hebrew and Greek words for "kidneys" as "heart." However, strictly speaking, "kidneys" used in a symbolic sense goes deeper than does "heart" when applied to the emotions, feelings. Thus both Job and Jeremiah spoke of being wounded in the kidneys, meaning a very deep wound.—Job 16:13; Lam. 3:13.

Whenever we ask Jehovah God, as did David, to examine our "kidneys" we mean for him to make a most searching examination, one that takes in the deepest emotions, thoughts, feelings. Being omniscient and omnipotent, Jehovah God has no difficulty at all in making such an examination. "All things are naked and openly exposed to the eyes of him."—Heb. 4:13.

Remembering the Grand Creator IN YOUNG MANHOOD

AS TOLD BY
Ralph Leffler

"REMEMBER, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them,'" admonishes the Bible at Ecclesiastes 12:1.

How thankful I am that in early life I learned to do just that, to remember the Grand Creator, Jehovah God! This came about as a result of Christian influences in my home and also by reading the writings of Charles T. Russell as published by the Watch Tower Bible and Tract Society.

EARLY INFLUENCES

I was born in 1890 and reared to young manhood on my father's farm in the American state of Ohio. My parents were hard-working, God-fearing folk. From her youth onward my mother was well versed in the Scriptures, and these she repeatedly inculcated in the minds of her children.

Beginning during my school years and continuing on into my young manhood, I was also greatly benefited by the many traveling representatives of the Watch Tower Society who were sent to my hometown, Tiffin, to give lectures on the Bible. They did much to establish in my young mind the wisdom of remembering the Creator.

During the years from 1896 to 1900 a great change came about in the religious convictions of my parents. Although they had been devout Lutherans, they were not satisfied with the doctrines taught by that church. At this time they obtained copies of books such as *The Divine Plan of the Ages, The Time Is at Hand,* and *Thy Kingdom Come,* along with many Bible tracts, published by the Watch Tower Society. They read and reread these publications, at the same time listening to the Bible lectures given by the traveling representatives of the Watch Tower Society. Soon my parents were convinced that here was the truth of the Bible. Information they had received was sensible, reasonable, soul-satisfying. No more for them the false doctrines of everlasting fire of hell for the wicked, immortality of the human soul and the three-in-one myth of the trinity! Instead, they learned that Jehovah God the Creator has wonderful blessings in store for all people who come to an accurate knowledge of the truth of the Bible and obey it. Of course, they at once forsook the Lutheran Church.

Both parents, mother in particular, could not keep these wonderful truths to themselves. They told them to everyone who would listen. But their first concern was to teach their children these grand truths. This they did. As a result of their teaching, our reading the *Watchtower* magazine and similar publications, and our listening to Bible lectures, in the course of time two of my three brothers, all four sisters and I dedicated our lives to serve God. Each of us was baptized in water.

Remembering the Grand Creator, Jehovah God, in the days of my youth was greatly enhanced by associating with people of like precious faith. In Tiffin during those early years a small group of about fifteen of us met regularly, twice each Sunday and one evening during the week. My parents, or some of my brothers or sisters and I, many, many times drove our two-horse carriage or one-horse buggy from the farm the ten-mile round trip summer and winter to attend those meetings.

During the few years before the turn of the century and many years afterward, our three principal ways of witnessing were by handing out Bible tracts in front of church doors on Sunday morning, by full-time preaching (called colporteuring in those days), and by public Bible addresses in hired halls. Accompanied by older members of our congregation, I first began to hand out tracts in front of churches in Tiffin. Occasionally a clergyman would be angered by this bold procedure, and we would say: "We are searching for the wheat only."—Matt. 13:24-30.

Faith strengthening to me were those traveling evangelists of the Watch Tower Society assigned to visit Tiffin, some of whom we invited to our home. I particularly well remember visits by J. F. Rutherford, W. E. Van Amburgh, A. H. Macmillan and H. H. Riemer. Colporteurs, too, visited our home. One in particular was very helpful, assisting me with my schoolwork, telling me Bible stories, and helping make firm my faith.

HECTIC WORLD WAR I YEARS

The winter of 1913-1914 saw me engaged in the colporteur work in Washington, D.C. On New Year's Eve the Washington congregation held a meeting. Songs were sung and speeches given. The long-awaited year 1914 had arrived. Expectation and wonderment were in all our minds as to what the year would bring forth, as the year was definitely marked by Bible chronology as a turning point in world history. The last normal year was 1913, since which year things on earth would not be the same, according to inspired prophecies of the Bible.

Just as expected from Jesus' prophecy at Matthew chapter 24, war broke out, first on a small scale but soon the whole world was ablaze. The first world war in mankind's history was raging. So it was that in 1914 the "times of the Gentiles" or nations ended and the "time of the end" for this old system of things began!

The year 1917 saw the United States caught in the maelstrom of this war. Then came the military draft and the call to arms. Now a serious problem arose for solution: What course of action should I take toward the call to arms? There were three possibilities: obey the call and bear arms; ignore the call and suffer the consequences; or refuse to bear arms but accept noncombatant work.

At the time of having to make the decision I did not clearly see the Christian principle of strict neutrality as to conflicts between worldly nations as I see it now forty-eight years later. Years before, however, I had resolved in my heart never to take up arms against my fellowman, war or no war. God's law on this point is clear: "Anyone shedding man's blood, by man will his own blood be shed." (Gen. 9:6) And again the positive command: "You must not murder." (Deut. 5:17) No, I could not and would not bear arms in violation of God's laws.

In July 1918 I was off to Camp Jackson, South Carolina. At the camp the big question in my mind was, Will they recognize my refusal to bear arms and instead grant me noncombatant work? Soon I learned the answer. I was put in solitary confine-

ment in a small cell. Occasionally the camp chaplain would come into my cell to try to persuade me to change my mind. When I tried to use my Bible to refute his arguments, he would not let me use it. His pet argument was that the Bible relates many wars and therefore I should take up arms also. True, but God directed those wars of ancient Israel. They were not man's wars, like the present conflict. In proof I asked him to notice that men among the Germans and their allied armies wore inscriptions reading *"Gott mit uns"* (God with us), and soldiers of the opposing armies carried coins bearing the inscription "In God we trust." Is God divided? Is God warring against himself? 'No, clearly this is man's war and not God's; I will not bear arms,' I said.

By October 1918 they saw my sincerity in the stand I was taking and I was given noncombatant work. At October's end I was on the way to France, landing there one day before the signing of the armistice on November 11. The next day at noon I was delighted to hear some Frenchmen shout: *"Finie la guerre"* (The war has ended).

A period of waiting followed. To keep the men occupied while marking time before sailing for home, schools were set up in camp. I was assigned to teach a class of men radio theory and fundamental principles of electricity. This experience I found to be quite helpful in later years in connection with the preaching work.

May 1919 found me on the way to America and home. What a delight it was to be working and associating with the Tiffin congregation once more!

KINGDOM ADVERTISING BY RADIO

A few years later, in 1923, while I was employed by the Alliance, Ohio, high school to teach radio theory to a class of senior students, I was pleasantly surprised to receive a letter from the Watch Tower Society president's office at Brooklyn, N.Y. Hurriedly I opened it. What could this mean? I wondered. The letter stated in part: "Noting that you are a teacher of radio . . . would you consider devoting all your time in the Lord's service in this behalf?" Clearly to me Jehovah's hand was in this. Could I refuse to accept this opportunity? Never! By mid-October I arrived at Brooklyn Bethel. There the first job given me was washing dishes. Had I not had enough of washing dishes in the army? thought I. Then I remembered the scripture: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3, *AV*) Yes, this is another test, I concluded.

After a month of dishwashing I finally got started on radio work. The Society already had obtained a site and erected buildings on Staten Island in New York City for the location of a radio broadcasting station. A 500-watt composite radio transmitter was located in the city and purchased for the station. This I quickly installed and all was ready for the first broadcast on Sunday evening, February 24, 1924. WBBR were its call letters. This was the beginning of thirty-three years of continuously broadcasting a noncommercial program, without cessation.

One day J. F. Rutherford, the Watch Tower Society's president, came into my room carrying a map of the United States. Laying the map on a table, he pointed with his finger and said: "I have in mind locating broadcasting stations here and here and here. Would you be willing to engineer the construction of these stations?" "I'd be happy to do so," I replied.

When November 1924 arrived I was on the way to Chicago to work on the con-

struction of another Society-owned broadcasting station. A site was found near Batavia, Illinois, a suburb of Chicago. All construction was done on weekends by volunteer workers from nearby congregations. On some weekends as many as fifty men were at work, carpenters, masons, plumbers, electricians, all working zealously, early and late, like so many beavers. I installed a 5,000-watt transmitter, and by early summer of 1925 the station was on the air with the Kingdom message. WORD were its call letters—very appropriate!

After five years of operating WORD I was sent to other radio stations to install transmitters. These stations were not directly owned by the Society, but were managed by its representatives. At Cleveland, Ohio, for station WHK I installed a 5,000-watt transmitter; and a 1,000-watt transmitter at each of three other stations: WAIU, Columbus, Ohio; KROW, Oakland, California, and CKCX, Toronto, Canada. In Canada, congregations at Saskatoon, Saskatchewan, and Edmonton, Alberta, were operating radio stations to broadcast the good news of God's kingdom. To those places I was sent to assist in whatever way I could; then back to WBBR in 1935 where I remained twenty-two years as radio engineer until the station was discontinued in 1957.

My radio work concluded, the Watch Tower president, N. H. Knorr, called me to Bethel at Brooklyn to work in the Society's printing plant to continue to have some part in publishing the everlasting good news earth-wide. Here may be seen some 800 other dedicated ministers, men and women, young and old, white and black, all working together harmoniously, and zealously advertising throughout the earth the name and purpose of the Grand Creator, Jehovah God. Though my physical sight is failing and I am on leave of absence from Bethel at present, the most important thing in my life continues to be my service to Jehovah God.

Looking back over the years from my boyhood days to the present, I have never regretted for one moment my decision in my youth to shun the vain baubles of this old world and instead to remember the Grand Creator, Jehovah. Years of peace, contentment and happiness they have been. Never have I been in want of life's necessities, but Jehovah has abundantly supplied all my needs. Of course, all was not a bed of roses. At times there were trials, difficulties, perplexities and problems. But accepting the wise counsel of God's Word at Proverbs 3:5, 6, I found that these all gradually faded away one by one: "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."

But the end is not yet. "He that has endured to the end is the one that will be saved," said Jesus. (Matt. 24:13) What experience the future holds time will tell. This much is certain, we are living in the last days of this old system of things and soon now it will suffer violent destruction in the "war of the great day of God the Almighty." Immediately following that destruction God's kingdom will rule in righteousness over a cleansed earth with blessings untold for Armageddon survivors and their offspring and, later, for the resurrected millions now sleeping in the memorial tombs.

How glad I am that I came to know all these marvelous truths from my young manhood on and have had some share in dispensing them to others for the past sixty-five years! Surely I have been greatly blessed because I remembered the Grand Creator in the days of my young manhood!



● What is the ephod frequently spoken of in connection with the priests of Israel, and in what way was it used in making inquiry of Jehovah, as related at 1 Samuel 23:9-12?

The record at 1 Samuel 23:9-12 reads: "And David got to know that Saul was fabricating mischief against him. Hence he said to Abiathar the priest: 'Do bring the ephod near.' And David went on to say: 'O Jehovah the God of Israel, your servant has definitely heard that Saul is seeking to come to Keilah to lay the city in ruin on my account. Will the landowners of Keilah surrender me into his hand? Will Saul come down just as your servant has heard? O Jehovah the God of Israel, tell your servant, please.' To this Jehovah said: 'He will come down.' And David went on to say: 'Will the landowners of Keilah surrender me and my men into Saul's hand?' In turn Jehovah said: 'They will do the surrendering.'"

The ephod was a special upper garment worn by the high priest, on the front of which was mounted the breastpiece of judgment adorned with twelve precious stones and containing the Urim and Thummim, or sacred lots. (Ex. 28:6-30) From the fact that the answer in each case in the account here quoted repeats the words of the question we gather that Jehovah's indication to the inquirer was in the form of a Yes or a No. Precisely how the lots showed this we do not know. We do note, however, that Jehovah's direction was given only through his duly anointed high priest, and only in matters of national importance.

The ephod mentioned in connection with the Urim and Thummim, however, is not to be confused with the linen ephod worn by all the priests and on occasion by others, such as young Samuel when ministering at the tabernacle and King David when bringing the ark of the covenant from the house of Obed-edom to Mount Zion. (1 Sam. 22:18; 2:18; 2 Sam. 6:14) It is quite likely that the ephod worn by Abiathar, in the case referred to in 1 Samuel 23:9-12, was *the* ephod, the one that had been worn by Ahimelech his father and the high priest.

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Jehovah God has lovingly provided a "house of prayer" for all the peoples. It is no expression of interfaith, but is a provision that Jehovah has made for the benefit of persons out of all nations who want to worship him in spirit and in truth. The *Watchtower* magazine has aided tens of thousands to come to God's house of prayer. Throughout April, Jehovah's witnesses will offer a year's subscription for *The Watchtower,* with three Bible study booklets, on a contribution of $1.

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MEMORIAL

"Keep doing this in remembrance of me," said Jesus Christ as he instituted the memorial of his death. This year the date to observe this memorial falls on Friday, April 16, after 6 p.m., Standard Time. After a Bible discourse, the Memorial emblems, the bread and wine, will be passed, separately, after Jehovah's blessing has been asked upon each. All persons who love Jehovah God and appreciate his provision for life through Christ are invited and encouraged to attend. If you do not know where the nearest Kingdom Hall of Jehovah's witnesses is located, write the publishers of this magazine for information.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 9: The Love That Leads to Life. Page 201.

May 16: Fulfilling the New Commandment of Love. Page 207.



Special Issue

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 15, 1965

THE COMING Banquet FOR ALL THE PEOPLES

"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
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

Printing this issue: 4,550,000 — Five cents a copy

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI April 15, 1965 Number 8

"THIS IS Our God"

OUR God is invisible, and, therefore, has never been seen by human eyes. "No man has seen God at any time," the inspired Bible writer explained. 'If that is so,' one may ask, 'then how can you be sure that an unseen God actually exists?' Because of conclusive evidence to this effect. —John 1:18.

Just as a physically blind person has sufficient reason to believe that there is a sun, so there is substantial reason for believing that an invisible God exists. We do not have to see him to know that he is, anymore than we need to see the wind to know when it blows. Many years ago a well-educated Oriental reasoned soundly on this matter, and wrote: "For [God's] 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."—Rom. 1:20.

The things that we see—such as our own marvelous human body, its miraculous powers of reproduction, the fantastic size and orderliness of the universe, and so forth—supply irrefutable evidence that there are power and intelligence superior to man's. One of the most gifted humans intellectually, the late scientist Albert Einstein, once said that it was enough for him "to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature." The intelligence, orderliness and design manifest in the things made testify that a Mighty Creator exists. We are glad to acknowledge this Great One as our God.

RESPONSIBLE FATHER

Our God is a responsible Father. He is not, as some people seem to believe, an unidentifiable principle that initiated laws by which lower organisms would evolve into humans. Rather, as his chief Son Jesus Christ explained: God "who created them from the beginning made them male and female." Yes, the first man and woman were God's children, his specific creations, and he showed interest in them by providing this beautiful, perfectly designed earth for their home. How unlike some earthly men who father illegitimate children and then desert them!—Matt. 19:4; Gen. 1:27; 2:7.

Almighty God is still interested in mankind, and recognizes those who worship

him as his children. Therefore, it is only proper that a person should respond to this interest and seek to learn about God. Only if one does can he pray with meaning and understanding the way Jesus instructed in the famous model prayer: "Our Father in the heavens, let your name be sanctified. Let your kingdom come." It is because we are grateful to know our Father's identity that we humbly address him as did his prophet long ago: *"O Jehovah, you are our Father.* We are the clay, and you are our Potter; and all of us are the work of your hand."—Matt. 6:9, 10; Isa. 64:8.

Yes, God's name is Jehovah, and we are glad to use his name, for we are proud of our Father. We desire, as did the Bible psalmist, "that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." This great God of ours is not a mystery whom it is impossible for us to understand. He is the same God to whom Jesus raised his eyes, looking heavenward, and made his petition: "Father, . . . glorify your son." —Ps. 83:18; John 17:1, 6.

On another occasion Jesus described his Father in these clear, simple terms: "Jehovah our God is one Jehovah." So God is not an unexplainable trinity, consisting of several persons in one divine essence. He is Jesus' God, the one whom Jesus worships. He is also our God and Father. We, too, can love and worship him, and, if we do, he will show mercy toward us. So in heartfelt appreciation we say: "Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, who comforts us in all our tribulation."—Mark 12:29; 2 Cor. 1:3, 4.

NOT A MAN OR AN IDOL

This Father of ours is not a man, nor was he ever a man on earth who was later deified. "I am God and not man," he says. Jesus explained that "God is a Spirit." Unlike men, God does not have a body of flesh and blood, but he is an invisible Personage.—Hos. 11:9; John 4:24.

Since he is a Spirit, Jehovah is not, at the same time, a lifeless image of wood or stone. "Our God is in the heavens," the Bible psalmist explains. On the other hand, the gods of the nations "are silver and gold, the work of the hands of earthling man." The psalmist then argues convincingly that these idols are utterly worthless, saying: "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." How foolish to put one's trust in such lifeless images!—Ps. 115:3-8; Isa. 44:14-20.

A prophet of God once showed the worthlessness of idols by comparing their powers with those of Jehovah. He asked: "Do there exist among the vain idols of the nations any that can pour down rain, or can even the heavens themselves give copious showers? Are you not the One, O Jehovah our God? And we hope in you, for you yourself have done all these things." Yes, it is our God Jehovah who is able to act and accomplish things. He is the one who deserves your praise.—Jer. 14:22.

So why not respond? "Shout in triumph to God, all you people of the earth. Make melody to the glory of his name. Render his praise glorious. Say to God: 'How fear-inspiring your works are! . . . ' Bless our God, O you peoples, and cause the voice of praise to him to be heard." We welcome you to join in praising our God Jehovah. —Ps. 66:1-3, 8.

UNSURPASSED IN WISDOM

"Raise your eyes high up and see," God invites. "Who has created these things?" (Isa. 40:26) Yes, look into the heavens and see the stars scattered above like sparkling diamonds. Not only are they indescribably beautiful, but they travel in their courses with such regularity that man sets his most accurate timepieces by their movements. This is what impressed astronaut John Glenn. "It is the *orderliness* of the whole universe about us," he said, "galaxies millions of light-years across, all traveling in prescribed orbits in relation to one another." What wisdom the Designer of this marvelous universe possesses!

Do not his creations cause you to want to praise him? "O Jehovah our Lord, how majestic your name is in all the earth," the shepherd David of Bethlehem long ago was moved to sing. "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind?" These are also our sentiments. How insignificant humans are when compared with the all-wise Creator of heaven and earth!—Ps. 8:1, 3, 4; 19:1, 2.

Just look around and observe the wisdom with which God designed our earthly home. What matchless beauty there is! Can anything compare with the glorious sunsets, snowcapped mountains, sandy beaches, green valleys, rushing rivers and colorful flowers? Take a deep breath of air. It is of just the right composition of gases to sustain life. How appropriate that man absorbs oxygen from the air but returns carbon dioxide, while plants take in the carbon dioxide, utilize it in producing life-sustaining products and return oxygen to the atmosphere!

Everywhere around us such wisdom is manifest. Observe the miracle of growth. How wonderful is the way tiny seeds bloom into glorious arrays of fragrant blossoms! Taste the marvelous variety of delicious foods. Feel the warmth of the sun. Listen to the delightful songs of birds. No wonder the appreciative psalmist sang: "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:24; Prov. 3:19.

And what of the greatest masterpiece of God's earthly productions—man himself? With what wisdom our minds and bodies are constructed! How beyond comprehension is the reproductive process, whereby one infinitesimally small male sperm unites with a female egg to develop, according to God's masterful design, into a living, breathing human creature! (Ps. 139:14-18) Does not the wisdom of our God recommend him as the One whom we should worship? Therefore, accept the invitation: "O come in, let us worship and bow down; let us kneel before Jehovah our Maker. For he is our God, and we are the people of his pasturage and the sheep of his hand." —Ps. 95:6, 7.

Although Jehovah's infinite wisdom recommends him as a God worthy of our worship, his boundless love makes him even more desirable to us.

ABUNDANT IN LOVE

Jehovah God showed love by taking on the responsibility of fathering earthly children. The exceptional quality of his love was demonstrated by providing this beautiful earth as their home and settling the first human pair in a gorgeously prepared section of it. Even when Adam and Eve rebelled against him, Jehovah continued to manifest his love by permitting them to live for a time so that we and the rest of mankind could come into existence and learn of his grand provisions. It is true that allowing sinful creatures to live has resulted in much trouble on earth, and even though wicked angels and evilly in-

clined men are the ones responsible, our loving Creator has often been the one unjustly blamed. Nevertheless, he has borne the reproach, and has continued to shower blessings on mankind.—Gen. 2:8, 9, 15; 3:16-19; Deut. 32:4, 5; Rev. 12:9.

Jesus Christ drew attention to these blessings from our Father when he said: "He makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous." An apostle of Jesus also pointed to this loving care for mankind, crediting God with giving "rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer."—Matt. 5:45; Acts 14:17.

But in addition to these loving provisions for man's present needs, our God has mercifully provided for obedient humans to enjoy everlasting life. Think of it! God's original purpose to have his earthly children enjoy a paradise home forever will be realized. Already he has made arrangements to relieve man of sin by sending his beloved heavenly Son to earth as a ransom. Concerning this provision the Bible explains: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness."—Eph. 1:7; Acts 13:38.

What a wonderful demonstration of love for mankind! "God loved the world [of mankind] so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." How grateful we are! Because of the intervention of God's mercy the hope of everlasting life in happiness is opened to all mankind.—John 3:16.

Do not these loving provisions of our God endear him to you? Indeed, "Jehovah is merciful and gracious, slow to anger and abundant in loving-kindness." You can go to him in prayer, and "throw all your anxiety upon him, because he cares for you." O how his love recommends him to us! Yet, at the same time, God's love and mercy are perfectly balanced by his justice. —Ps. 103:8-14; 1 Pet. 5:7; Ps. 55:22.

A LOVER OF JUSTICE

His dealings are in complete harmony with this inspired description of him: "Perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." As we would expect of such a just ruler, his laws and commandments are not harsh or burdensome, nor does he exploit mankind. However, God does require obedience, and when persons become hardened in a course of evildoing, his justice requires due punishment. He himself tells us: "I, Jehovah, am loving justice, hating robbery along with unrighteousness. And I will give their wages in trueness."—Deut. 32:4; Isa. 61:8.

We can be confident that when God metes out wages his justice will be tempered with mercy. Jehovah takes no delight in killing anyone, but, in fact, pleads with evildoers: "Turn back, turn back from your bad ways, for why is it that you should die?" It is because of this patience and kindness of our God that many persons have wrongly concluded that he does not notice unrighteousness, and will never execute justice against evildoers. But his inspired Word shows how wrong they are. —Ezek. 33:11; Zeph. 1:12; Ps. 10:13.

The Scriptures prove conclusively that God does observe. "The One planting the ear, can he not hear? Or the One forming the eye, can he not look?" Of course he can, and, in time, he will execute justice, as the Bible psalmist goes on to show: "Jehovah is knowing the thoughts of men . . . And he will turn back upon them their hurtfulness and will silence them with their own calamity. Jehovah our God will

silence them." Happily, we are fast approaching the day when Jehovah God will clean this earth of all unrighteousness. How grateful we can be that our God is a lover of justice!—Ps. 94:6-23; 37:9-11.

MATCHLESS IN POWER

Jehovah also has unlimited power. Not only does Jehovah possess the power to destroy evildoers; he also has the ability to preserve his servants alive into a righteous new order. He demonstrated this long ago by wiping out a wicked system of things by a global flood and delivering righteously disposed Noah and his family into a cleansed earth. Showing the significance of that deliverance, Jesus Christ said: "Just as the days of Noah were, so the presence of the Son of man will be." This, therefore, is an assurance that God will protect his people when he soon brings destruction upon this wicked system of things.—Matt. 24:37; 2 Pet. 2:9.

Our God will then demonstrate his power in behalf of the survivors by initiating a miraculous program of physical healing. The eyes of the blind will be opened, the ears of the deaf will be unstopped, the lame will climb up just like a stag, the sick will be healed and the aged will grow progressively younger until once again they enjoy the vigor of youth. O what a happy time that will be! But what about those who have died during the past centuries of human history? Will they be denied these blessings? Jesus Christ supplied the answer when he said: "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." Think of that! Resurrection from the dead!—John 5:28, 29.

Do you wonder whether God has the power to perform these miracles? Well, stop and reason. Do not miracles occur every day? What happens when a seemingly lifeless seed, perhaps of corn, is placed in the ground? Why, in a few days it pushes upward and, in time, golden ears of corn appear on the stalk. Can man make a seed grow? Does he even understand the secret of growth? Of course not! It is a miracle! Yet God is responsible for similar miracles occurring all the time. One cuts his finger, and the wound miraculously heals. A person eats some food and before long it is transformed into flesh, bones, hair, nails and other body materials. God's works are truly wonderful!

Therefore, is there not every reason to believe that God can also resurrect the dead and restore ailing mankind to perfect life? Yes, most certainly! Not only is He unsurpassed in wisdom, abundant in love and a lover of justice, but our God Jehovah is also matchless in power, truly a miracle-working God. For these reasons, we invite you to join with us as we "walk in the name of Jehovah our God to time indefinite, even forever."—Mic. 4:5.

Praise Jah, you people, for it is good to make melody to our God; for it is pleasant—praise is fitting. He is healing the brokenhearted ones, and is binding up their painful spots. He is counting the number of the stars; all of them he calls by their names. Our Lord is great and is abundant in power; his understanding is beyond recounting. Jehovah is relieving the meek ones; he is abasing the wicked ones to the earth. Respond to Jehovah with thanksgiving, you people; make melody to our God on the harp, the One who is covering the heavens with clouds, the One preparing rain for the earth, the One making the mountains to sprout green grass. To the beasts he is giving their food, to the young ravens that keep calling. Jehovah is finding pleasure in those fearing him, in those waiting for his loving-kindness.—Ps. 147:1, 3-9, 11.

THIS IS The Word of God

SINCE our God is a loving Father, it is only to be expected that he would give spiritual instruction and guidance to his children. But how can we be sure that the Bible is his Word? Do we have any assurance that it is trustworthy and reliable?

Yes, we do, for the Son of God, Jesus Christ, in prayer to his Father affirmed: "Your word is truth." Truth indeed marks all the Word of God, because it was written, not out of human invention or origin, but under the direction of the holy spirit of our God. That is why "all Scripture is inspired of God and beneficial."—John 17:17; 2 Tim. 3:16; 2 Pet. 1:20, 21.

Many worldly authorities have commented about the Bible's sure marks of authenticity. One of these was the famous scientist Sir Isaac Newton, who, as a critic of ancient writings, examined the Holy Scriptures and concluded: "I find more sure marks of authenticity in the New Testament than in any profane history whatever."* And a noted archaeologist, W. F. Albright, wrote in his book *Archaeology and Israel:* "No major contention of Scripture has been proved unhistorical." As to small details such as chronological and geographical statements in the Bible, Professor R. D. Wilson writes in *A Scientific Investigation of the Old Testament:* "Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original text have stood the test. . . . The chronological and geographical statements are more accurate and reliable than those afforded by any other ancient documents."

Though other books may be historically accurate, none can equal the Word of God. Although written by nearly forty different persons over a long period of about 1,600 years, its various parts fit together like the parts of a fine watch. Truly evidence that it has one Divine Author! Unlike other books that form the basis of the great religions, it alone traces man's history from his creation in perfection to his fall into sin, down to the present and on into the glorious future.

Moreover, on whatever subject the Bible speaks, even on scientific matters, it never goes out of date. It endorses no scientific errors that were common at the time of its being written; it does not state that the earth is flat or that it is the center of the universe. Rather, it speaks of the earth as being round and hung upon nothing. (Isa. 40:22; Job 26:7) An astronomer, P. W. Stoner, had this to say about the Bible: "Although Genesis was written thousands of years ago, every reference to astronomy in this first chapter is corroborated by the best of our present scientific information. And yet we note that books of astronomy, written 25 years ago or more, are full of serious errors and anything written more than a few hundred years ago would be

* *The Union Bible Companion* (Philadelphia, Pa.; 1871) S. A. Allibone, pp. 29, 30.

suitable only for the entertainment of the reader."*

With good reason, then, an apostle of Jesus Christ wrote to the Thessalonian Christians: "When you received God's word, . . . you accepted it, not as the word of men, but, just as it truthfully is, as the word of God."—1 Thess. 2:13.

A BOOK OF NEVER-FAILING PROPHECIES

One of the many assurances that the Bible is worthy of our absolute confidence is prophecy. For the Bible is not just a Book of accurate history but also a Book of history written in advance! It is a Book of never-failing prophecies. Bible prophecy is not vague but so specific that it even named individuals before they were born.

The prophet Isaiah, for instance, foretold that Babylon would fall to one named Cyrus. And long before this Cyrus had been born, prophecy also foretold that the river gates of Babylon would be left open to him and that he would capture the city. (Isa. 45:1, 2) The writing of Isaiah's prophecy was finished about 732 B.C.E. Its fulfillment came in 539 B.C.E., when Cyrus the Persian took Babylon, the river gates of the city being left open as foretold by Isaiah about two hundred years earlier.

There are many more prophecies whose fulfillment is recorded by Bible writers. As an example, Joshua foretold that the man who would rebuild the city of Jericho would lay the foundation at the forfeit of his firstborn and put up its doors at the forfeit of his youngest. (Josh. 6:26) That was spoken in 1473 B.C.E. More than 500 years later, in the days of King Ahab of Israel, the Bible reports that Hiel built Jericho at the forfeit of Abiram his firstborn and put up its doors at the forfeit of Segub his youngest, "according to Jehovah's word that he spoke by means of Joshua."—1 Ki. 16:34.

The fulfillment of a number of prophecies, if not recorded in the Word of God, are obvious facts of history or are recorded by secular historians. In the eighth century B.C.E. Isaiah foretold that wicked "Babylon, the decoration of kingdoms, . . . must become as when God overthrew Sodom and Gomorrah. She will never be inhabited." (Isa. 13:19, 20) One authority says: "More thorough destruction than that which has overtaken Babylon cannot well be conceived."*

A similar prophecy is that of Zephaniah's against bloodguilty Nineveh: "He will make Nineveh a desolate waste." (Zeph. 2:13) Has that prophecy, written before 648 B.C.E., been fulfilled? The facts of history show that Nineveh fell to the Chaldeans and Medes about 633 B.C.E. and later became a mound of ruins. Historians have noted that "when Xenophon and his retreating Greek army passed [Nineveh] in 401 BC it was already an unrecognizable mass of debris."†

Before 607 B.C.E. God's prophet Jeremiah foretold that Jerusalem, yes, "all this land must become a devastated place" for seventy years. (Jer. 25:11; 29:10) That prophecy was fulfilled when Jerusalem lay desolate for seventy years following its destruction in 607 B.C.E., after which, as also foretold, a remnant of Jews returned to their homeland in 537 B.C.E. This was, says the Jewish historian Josephus, "in the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon."‡

Most remarkable of all, however, are the many prophecies relative to the coming of the Messiah, who was to provide a ransom for man's sins. For example, the

* *Modern Science and Christian Faith* (Wheaton, Ill.; 1950), by members of The American Scientific Affiliation, p. 22.

* *Cyclopædia* (New York; 1882), M'Clintock and Strong, Vol. I, p. 596.

† *The New Bible Dictionary* (Grand Rapids, Mich.; 1963), J. D. Douglas, editor, p. 889.

‡ *Antiquities of the Jews*, Book XI, Chap. 1, ¶1; see also *The Bible As History* (New York; 1956), Werner Keller, p. 313.

prophecy of Micah states: "You, O Bethlehem . . . from you there will come out to me the one who is to become ruler in Israel." (Mic. 5:2) That prophecy was written before 716 B.C.E. More than 700 years later, or in 2 B.C.E., Jesus Christ was "born in Bethlehem of Judea in the days of Herod the king," in fulfillment of Micah's prophecy. (Matt. 2:1-6) According to one authority this is just one of more than three hundred distinct prophecies, all of which received remarkable fulfillment in Jesus Christ.*

Jesus Christ himself uttered many Bible prophecies that received striking fulfillment. For instance, he told Jerusalem that enemies would build around Jerusalem "a fortification with pointed stakes and will encircle you" and "will not leave a stone upon a stone in you." (Luke 19:43, 44) Spoken in 33 C.E., that prophecy was fulfilled in 70 C.E. when Rome's armies under Titus surrounded Jerusalem and encircled it with a wall or "fortification with pointed stakes," exactly as Jesus had prophesied thirty-seven years earlier. Because of this encircling wall, Josephus reported, "All hope of escaping was now cut off from the Jews."† Demolition of the city by Rome's armies accords with the 'archaeological evidences of thorough destruction of Jewish buildings all over the land.'‡

Then there are those many Bible prophecies that are undergoing fulfillment today, such as those pointing forward to the "last days," or Christ's second presence, at which time there would be "on the earth anguish of nations" and "critical times hard to deal with," because of a moral breakdown in public and private life. Our own eyes can behold the fulfilling of these prophecies.—Luke 21:25, 26; 2 Tim. 3:1-5, 12, 13; Matt. 24:3, 7, 11, 12, 14.

* *Archaeology and Bible History* (Wheaton, Ill.; 1950), Joseph P. Free, p. 284.

† *Wars of the Jews*, Book V, chapter 12, ¶2, 3.

‡ *The Bible and Archaeology* (Grand Rapids, Mich.; 1962), J. A. Thompson, p. 299.

DIVINE WINDOW TO THE FUTURE

So there is much prophecy in the Bible dealing with our day and even beyond! Many thrilling prophecies relate to what God is going to do on behalf of obedient mankind by means of his heavenly kingdom. Thus the Bible is a divine window to the future. As you read its prophecies, you will realize what a grand future awaits those who look to the kingdom of God. Would you like to live on a Paradise earth under that kingdom where there will be real security, with no threats to your home, your life and the life of your children? Well, then, here is what Bible prophecy shows that the future holds:

"Here I am creating new heavens and a new earth. . . . And 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. . . . The wolf and the lamb themselves will feed as one, and the lion will eat straw just like the bull." —Isa. 65:17, 21-25.

That hope-inspiring prophecy cannot fail. Imagine a new system of things in which all threats to your security are removed! All will have their own homes with no threat of losing them. Today many own homes but because of threats to employment, high taxes or other reasons, they never really feel secure. Many have lost homes because they are not able to keep up payments. But in God's New Order one will not need to fear losing his home and the land, with its fruit trees and vineyards, flowers and gardens, that he has made beautiful. Nor will parents fear that their children will grow up to be sent off to fight

and die in wars or meet a tragic end because of crime and violence in the world. Violence and disturbance will be things of the past!

Moreover, never again will mankind need to fear the wild animal creation, for God's sure word of prophecy assures us that even the wolf and the lamb will get along peacefully, that the lion will be no threat to domestic animals. Looking into the future by means of the divine window, God's Word, we read this promise: "I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground, and the bow and the sword and war I shall break out of the land, and I will make them lie down in security." (Hos. 2:18) Unlike the promises of politicians, that divine promise will never disappoint you.

COMING IN THE NEXT ISSUE

- The Christian Ministry.
- Mature Ministers Can Aid Others.
- Cheer amid World Fear.
- Why No Collections?

To learn more about the soul-stirring blessings that God's kingdom will bring to mankind, do not miss the feature article in this issue, "The Coming Banquet for All the Peoples." As you read that article and the grand hope it presents, keep in mind that no prophecy in the Word of God ever fails. The God of heaven and earth assures us: "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. 55:11.

WALK IN GOD'S WAYS NOW

Seeing what wonderful prospects our heavenly Father holds out to those who walk in his ways, how should we respond to all this? Should we not want to become more acquainted with our God and his Word? Yes, we will want to study it, not just listen to others speak about it. We will want to prove to ourselves all these things, making our hope certain. We do well to imitate those persons commended in the Bible because they 'carefully examined the Scriptures daily.' (Acts 17:11) By such regular, daily Bible study, you will learn God's will and his ways.

We will want to respond to God's love further, not only by study of his Word, but by applying all this divine instruction in our lives. His own Word tells us: "The conclusion of the matter . . . is: Fear the true God and keep his commandments. For this is the whole obligation of man." (Eccl. 12:13) So we need to familiarize ourselves with those commandments, obeying them so that the Word of God is at work in us.

Putting the Word of God to work in our lives means also to obey those commandments about God's kingdom. Jesus Christ, God's foremost Prophet, foretold a great publicity work for our day when he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations." (Matt. 24:14) So God's will is that the greatest publicity possible be given to his kingdom. This is being done, not just by printed word, but by the spoken word, by word of mouth. If you really put the written Word of God to work in your life, you will want to respond to the invitation of the Lord Jesus Christ and loyally support his kingdom by being an outspoken advocate of it to others.

The Holy Bible—this alone is the Word of God! Only by studying it and applying it in your life can you do the will of God so as to walk in his ways forever.

THE COMING *Banquet* FOR ALL THE PEOPLES

"And Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow, of wine kept on the dregs, filtered."—Isa. 25:6.

THE world as a whole is not enjoying any banquet of rich foods and drink now. Rather, the world is getting hungrier year by year. This dangerous fact is continually being pointed up by the reports published of famines, food shortages and undernourishment in large areas of the inhabited earth.

[2] For example, disquieting reports have been coming from that great subcontinent of India. Newspaper headlines of October 10, 1964, read "INDIA'S GRIM CAPITAL —Food Shortages and Water Pollution Aggravate Tempers and Peril Health." (New York *Times*) Earlier, or on August 2, 1964, the headlines read: "Hunger Grows in India—Major Crisis in the Nation Is Feared as Population Growth Outpaces That of Food Production." This is not due to a shortage of farmers. Of India's 450,000,000 people more than four-fifths live in the rural sections. Owing to improved methods and equipment, the Indian farmers produce more, but the yearly crop of Indian babies is too much for them. It is of little comfort now to millions that India's Food Minister predicted in Parliament that India would be able to feed herself by the end of the fourth five-year plan in 1971. For many persons that remains to be seen. —New York *Times*, September 11 and August 16, 1964.

[3] "This Rich World of Ours Faces Famine" is the way an American Socialist newspaper headlined an article, under date of September 19, 1964. Even in the United States of America it is reported that widespread poverty exists in certain regions. Back in 1960 the late President John F. Kennedy was reported to have said: "The facts are that seventeen million Americans go to bed hungry every night." This meant about one-tenth of the country's total population back there. Four years later a $950-million antipoverty bill was approved by the American Congress, and, at the time, President Lyndon B. Johnson said: "This Administration, here and now, declares unconditional war on poverty in America."

[4] Back in 1959 the British historian Dr. Arnold J. Toynbee, when speaking before the Food and Agriculture Organization of the United Nations, in Rome, said that the peoples of the world will have to keep the growth of the population under control.

1. Rather than enjoying a banquet, what is the world as a whole experiencing?
2. For what reasons is India a pointed example of this?
3. What are indications on the matter of poverty in the United States of North America?
4. What warnings have been sounded by British historian Toynbee and Pope Paul VI?

Mankind must do this, he said, if it "is now going to save itself from the casualties formerly inflicted upon it by pestilence and war." He warned: "Sooner or later, food production will reach its limit." (New York *Times,* November 3, 1959) In the first Christmas message that the ruler of Vatican State, Pope Paul VI, delivered on December 23, 1963, he agreed that the world's leading problem is that of putting an end to physical hunger, but he was not willing to have Roman Catho-



lics help solve the problem by birth control, which control he termed "illicit."

5 The increase in the world's population each year has come to be so great that it has been called a "world population explosion." Back in 1961 the world population went up by 50 million. But now the year's increase is 63,000,000, according to a report to the United Nations in 1964. It reported that the world population is gaining at a record rate; the annual rate of increase is rising. Not only in Asia, where almost half of mankind live, is the growth very great, but in Latin America the population, which was at 200,000,000 last year, is growing so rapidly that it is expected to double in twenty years; and the study made by the United Nations estimates that by the end of this century it will rise to from 625,000,000 to 750,000,000. In fact, that United Nations study sees the people of the entire world doubling by the year 2000 C.E., getting near to six billion or even past that.

6 The trouble about this situation is that the increase in the number of people is exceeding that of food production. In 1963-1964 there was a record production of several commodities and increase in many harvests, but this increase in food production was too small to counterbalance the growth of the world's population. So the United Nations Food and Agriculture Organization reported from Rome, Italy, last September 11. Some time earlier the Director General of the F.A.O. said that, because of this imbalance between world population growth and food production increase since the second world war, "up to half of the world's population, 1,500 millions, suffer from hunger or malnutrition or both."—New York *Times*, as of September 12, 1964, and November 20, 1963.

7 What, then, is the greatest danger that threatens mankind at its own hands? Not warfare with nuclear bombs and bacteriological and radiological weapons, but this food problem due to the world's rapid population growth. Even though a third world war never came, this food problem would remain and grow worse till the breaking point was reached. This danger was warned against by the well-known columnist Arthur Krock, in an article entitled "The Most Dangerous Bomb of All." He said:

8 "In the rush of the great nations to produce nuclear weapons capable of agonizing mass destruction . . . , their Governments have paid small attention to the limitation of a more dangerous instrument for the destruction of civilization that is swiftly being assembled. The social scientists have named this weapon 'the population bomb,' . . . The Population Reference Bureau . . . has been laboring ever since to awaken the people of the world to their self-produced menace which in maturity can infest the planet with . . . 'billions of half-alive starving peasants, condemned to short, miserable lives of hatred and hunger.' . . . The 'more than half of the world's population' that live in crowded areas, 'disease-ridden, poverty-stricken, illiterate,' are on the verge of a population explosion, wrote Professor Notestein."

9 Later, columnist Krock, under the heading "Chief Problem on Earth Gets Some Attention," wrote: "The formulae for a glowing future . . . omit even mention of a trend which, if unregulated, will crowd the planet by 2000 A.D. with millions more people than its resources can provide for. This problem has been aptly termed 'the population bomb', because it

5. During the past several years what has happened to the world population, and what is foreseen for it by 2000 C.E.?

6. What causes the trouble about this situation, and since World War II what has the world situation come to be as regards hunger?

7-9. (a) What, then, is the greatest danger threatening mankind, of its own making? (b) According to columnist Arthur Krock, what is the "most dangerous bomb of all," and in what respects?

has the explosive potential of doubling the number of inhabitants of countries which cannot decently house, feed, employ, etc., those they have. . . . 'Not talking about it because it is controversial and uncomfortable is a luxury . . . we cannot afford.'" —New York *Times*, as of October 2 and November 13, 1959.

10 Certainly in the face of such world trends our talking here about a "coming banquet for all the peoples" seems unreasonable. But is it? Of course, if treating all the peoples of earth with a banquet depended upon the combined food producers, the politicians, the religious leaders, the sociologists and the scientists, the prediction of such a banquet would seem farfetched. However, it does not depend upon men who, since the year 1914, have been caught in an "anguish of nations, not knowing the way out," as Jesus Christ predicted nineteen centuries ago. (Luke 21:25) It depends upon the Almighty God, the Creator of us and of the planet on which we live. In his loving-kindness toward his human creation Almighty God has promised this banquet of good things to eat and drink. He has had this promise put down in writing, so that we can read it with our own eyes. He put his name to this promise and for the honor of his name he must make it good.

11 God never failed in even one of his promises that was due to be fulfilled before now. Because of his reliability, he will not fail in his promise to provide a banquet for all the peoples. So the question for each one of us to ask ourselves in all seriousness is, Will I accept God's invitation to that banquet? One way by which to show whether you will accept his invitation is your being willing, your being interested enough, to listen now to the good news about it. Are you?

10. Is our talking about a "coming banquet for all the peoples" therefore unreasonable, and what fact affects our answering aright?
11. What question is it therefore fitting for us to ask ourselves, and why?

TIME OF ITS FULFILLMENT

12 Then let us take the Holy Bible and turn to the prophecy of Isaiah, chapter twenty-five, verse six, and read this inspired promise in God's own name: "And Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of well-oiled dishes, a banquet of wine kept on the dregs, of well-oiled dishes filled with marrow, of wine kept on the dregs, filtered."

13 Let us note, please, that Jehovah of armies has promised to prepare this rich banquet at a place that he calls "this mountain." There are many mountains on the earth, but which one is this? It is the one in which Jehovah of armies is most interested.

14 Hebrew was the language in which Jehovah God first gave his announcement of a banquet for all the peoples, and in less than ten lines above this verse (Isa. 25:6) in the Hebrew text he names the very mountain where the banquet will be made. There we read these words about God's kingdom: "And the full moon has become abashed, and the glowing sun has become ashamed, for Jehovah of armies has become king in Mount Zion and in Jerusalem and in front of his elderly men with glory." (Isa. 24:23) So glorious will be God's kingdom that the gleaming full moon will not be able to compare with it in glory, nor even the glowing sun at high noon. They will, so to speak, become ashamed of themselves.

15 At the mere mention of Mount Zion, many persons might think that this has

12, 13. What promise does Jehovah make in Isaiah 25:6, and what question arises as to the location?
14. Which mountain does Isaiah 24:23 identify as the one, and why will moon and sun become ashamed of themselves, as it were?
15, 16. Are people right in not looking to Zionism or the present-day earthly Jerusalem for the promised banquet, and why is the correct answer so?

something to do with "Zionism," but they are wrong. This has nothing to do with the modern movement called Zionism, which was begun as a political movement by Jews throughout the earth in 1897 but which not even all Jews believe in or support.

16 Neither does this have anything to do with the Jerusalem of today, as the ancient walled city is now a Moslem possession and the modern city to the west, outside the walled city, is a Jewish city, the capital of the Republic of Israel. Also, as regards the original Mount Zion, on which stood the city of David, this is not inside the walls of the present-day Moslem city of Jerusalem although it still belongs to the Moslem kingdom of Jordan. So the people in general are right in not looking to the political movement of the Zionists or the present-day Jerusalem for the enjoyment of God's promised banquet for all the peoples.

17 Could there, then, be another Mount Zion and another Jerusalem to which to look for the realization of God's promise of making a banquet for all the peoples? It is a long time since God made the promise. God made the promise through his prophet Isaiah about the year 732 before our Common Era began; which means about 2,696 years ago, Isaiah's book of prophecy being finished about then. How do we know whether this hoary prophecy has any value today? How can we be sure that this prophecy of a banquet applies to our time or to the near future? Happily the voice of inspiration or the pen of inspiration helps us to get the satisfactory answer to the question. How so? Well, one of the inspired Bible writers was the Christian apostle named Paul. He, in particular, gives us the inspired key to the right answer.

17. Why is there doubt about the value of this promise of a banquet today, and who helps us to locate the time of its application?

18 This man Paul, who became a Christian after Jesus died and was resurrected in the year 33 of our Common Era, wrote an inspired letter to the Christian congregation in Corinth, Greece, about the year 55 C.E. In this letter he quoted from Isaiah, chapter twenty-five, from right after the prophecy about the banquet. Now, what does Jehovah God go on to say right after he announces the coming banquet for all the peoples? He makes another reference to "this mountain" and says these remarkable words: "And in this mountain he will certainly swallow up the face of the envelopment that is enveloping over all the peoples, and the woven work that is interwoven upon all the nations. He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces. And the reproach of his people he will take away from all the earth, for Jehovah himself has spoken it." (Isa. 25: 7, 8) For a certainty, all the nations stand to benefit by the realization of this prophecy.

19 Well, now, in his letter to the Corinthian congregation the apostle Paul speaks at length about the resurrection from the dead, and, when bringing his chapter of the resurrection of the spiritual Christians to a thrilling climax, Paul quotes from Isaiah 25:8 and applies it. He says: "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.' 'Death, where is your victory? Death, where is your sting?' The sting

18. How does that man get tied up with enabling us to locate the prophecy's time of fulfillment?
19. What pertinent quotation does Paul make, and in what context?

producing death is sin, but the power for sin is the Law. But thanks to God, for he gives us the victory through our Lord Jesus Christ!"

[20] Those words, written in 1 Corinthians 15:52-57, were penned in the first century of our Common Era, but the words that the writer Paul quotes, "Death is swallowed up forever," were written in the eighth century before our Common Era. However, does the apostle Paul apply those quoted words to his own time, in the first century? No! He applies the words to the time of the "last trumpet," which sounds after God's kingdom, mentioned in verse fifty, is established. Paul applies the words as beginning to be fulfilled at the resurrection of those who will be joint heirs with Jesus Christ in the heavenly kingdom, which resurrection takes place after Jesus Christ has come into his kingdom and turns his attention downward to this earth, where a remnant of his faithful followers and joint heirs still remain alive. (1 Thess. 4:14-17; Rev. 12:1-17) In this way the apostle Paul locates the fulfillment of those words far into the future from his own day back there in the first century C.E.

[21] In fact, the apostle Paul applies the time for the fulfillment of God's promise to "swallow up death forever" to our own time. How so? Because in our time since the year 1914 C.E. we have the world conditions and events proving that God's Messianic kingdom was born in the heavens and Jesus Christ his Son came into the kingdom in 1914, when World War I broke out and when an era of violence began that has only grown worse since that year.

20. To what time does Paul apply the fulfillment of the words quoted by him from Isaiah 25:8, and how do we figure that out?

21. To whose time does Paul apply the fulfillment of the quotation, and how do we know this?

[22] In fact, the Bible's own time schedule connects up with the dates of world history and marks the year 1914 as the date for the birth of God's promised kingdom in the heavens. By Bible time-schedule measurements the "times of the Gentiles," or "the appointed times of the nations," ended in autumn of that year, and the things that Jesus Christ predicted nineteen centuries ago began being fulfilled in their foretold order. (Luke 21:5-24, *AV, NW;* Dan. 4:1-32; 12:1-4) So we are the ones who are living in the favored time when death must begin to be swallowed up, this miracle beginning first with the faithful dead followers of Jesus Christ who were promised a share with him in his heavenly kingdom. Revelation 20:4-6 calls theirs the "first resurrection." As it is a resurrection to life with Jesus Christ in the heavenly kingdom, it is a resurrection invisible to our eyes.—1 Cor. 15:50.

PLACE FOR THE BANQUET

[23] Something else follows as a result of the apostle Paul's application of Isaiah's prophecy concerning death. What? This heart-cheering fact: If the time for fulfilling this prophecy concerning the swallowing up of death has its beginning in our time, then God's promise of a banquet for all the peoples also has its beginning in our days. This banquet promise is part of the same prophecy concerning what Jehovah God will do in "this mountain." Hence we can begin thinking about accepting the invitation to it.

[24] God's kingdom by means of his Son Jesus Christ is in the heavens. How is it, then, that the prophecy of Isaiah 24:23

22. The year 1914 marks the end of what Biblically foretold period of time, and in what way is it a favored time in which we are living?

23. Since Paul locates the time of the fulfillment of God's promise concerning death, what else is true in consequence?

24. Since God's kingdom is in the heavens, why is it that Isaiah 24:23 speaks of His reigning in Mount Zion and Jerusalem?

foretells that "Jehovah of armies has become king in Mount Zion and in Jerusalem and in front of his elderly men with glory"? It is because the Mount Zion and the Jerusalem in which this prophecy and the next succeeding prophecy are fulfilled are not the present-day Jerusalem and Mount Zion in the Middle East, but are the heavenly Mount Zion and the heavenly Jerusalem.

[25] Ancient Jerusalem on Mount Zion, when it was a city faithful to Jehovah God and his worship, was a prophetic picture of the spiritual Jerusalem on the heavenly Mount Zion. In the Jerusalem of nineteen hundred years ago Jesus Christ was condemned to death and handed over to the Roman soldiers to be put to death on a stake, to which he was nailed. The apostle Paul shows the difference, therefore, between the earthly Jerusalem and the heavenly Jerusalem when he writes to his fellow Christians: "The Jerusalem today . . . is in slavery with her children. But the Jerusalem above is free, and she is our mother." (Gal. 4:25, 26) The Jerusalem that slavishly followed its religious leaders and witnessed the murder of Jesus Christ was later destroyed in the year 70 C.E.

[26] In this year of 1965 the city of the one living and true God is not any earthly Jerusalem, whose walls today do not even encircle earthly Mount Zion, but is the one named in Hebrews 12:22-24, where the Hebrew Christians are told: "You have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, . . . and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, . . . and Jesus the mediator of a new covenant."

25. Of what was ancient Jerusalem, when faithful, a prophetic picture, and how does Paul show a difference between that back there and the Jerusalem of his time?
26. According to Hebrews 12:22-24, what is today the city of the one living and true God?

[27] In the last book of the Bible, which records the vision seen by the apostle John, he saw this heavenly Mount Zion and saw standing upon it the once-sacrificed Son of God, Jesus Christ, together with the faithful followers who become joint heirs with him in the kingdom: "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. . . . the hundred and forty-four thousand, who have been bought from the earth." (Rev. 14:1-3) Thus on heavenly Mount Zion and in the heavenly Jerusalem Jehovah God reigns gloriously by his Son.

[28] So, then, "this mountain" in which Jehovah of armies makes for all the peoples the banquet of well-oiled dishes and of refined aged wine is a heavenly mountain, symbolically speaking. Does this mean that the peoples will have to go to the invisible, spiritual heavens in order to enjoy this banquet? Will they have to leave this earth? No! Where, then, will they be able to enjoy the banquet to which they are invited? It will be right here on earth, where today so much famine, poor distribution of food supplies, hunger, undernourishment and slow starvation obtain among a rapidly growing world population. How will that be possible?

[29] It will be possible because this earth, God's creation, is the realm over which his heavenly kingdom rules. This earthly territory of God's kingdom will never be destroyed, and the race of mankind will never have to leave it. Prophetic Psalm ninety-seven, verse one, says to earth's inhabitants: "Jehovah himself has become king! Let the earth be joyful. Let the many islands rejoice." Even despite world conditions today we can rejoice.

27. On what mountain is God's kingdom located in Revelation 14:1-3?
28, 29. (a) In what mountain, therefore, does God make the promised banquet, and where will people enjoy it? (b) How will it be possible for mankind to enjoy it there?

Accepting The Invitation to The Banquet

IN FULFILLMENT of the prophecy of Isaiah 25:6 Jehovah of armies prepares the banquet for all the peoples on earth in "this mountain," the lofty place of his heavenly kingdom. On the earthly Mount Zion of three thousand years ago, and in the city of Jerusalem of that time, King David ruled in the name of Jehovah. He represented Jehovah of armies as the real King over the nation and hence King David on Mount Zion was said to sit on "Jehovah's throne." David's wise son Solomon succeeded to that throne. (1 Chron. 11: 4-9; 29:23) On the heavenly Mount Zion the Son of God, Jesus Christ, who was foreshadowed by King David, sits enthroned since the year 1914 C.E., sitting indeed on Jehovah's throne, that is, at the right hand of God. (Ps. 110:1, 2; Acts 2: 29-36; Rev. 3:21) By means of him God prepares the banquet.

[2] For this reason, if the peoples on this earthly territory of God's kingdom want to enjoy the banquet, they have to give their loyalty and devotion and obedience to this heavenly kingdom of God's dear Son. In order to do this they do not have to leave the earth and go to heaven.

[3] Jehovah of armies has made possible this banquet for all the peoples by means of his Son Jesus Christ. How so? In this way: For almost six thousand years now all mankind have been dying, and at death they have quit eating and drinking. To eat and drink we have to live and stay in good health. In turn, to keep on living we have to eat and drink. All mankind have inherited sinfulness and death from the first man on earth, who sinned against God the Creator and brought God's sentence of death upon himself before ever he became a father of children. (Rom. 5:12-14) Because of his rebellious sin against his Creator, the first man and his wife were driven from their perfect Paradise home in the garden of Eden, to die outside. Thus the ruining of the earth, and the famine, drought, hunger and starvation have come about as an outgrowth of man's sinfulness. Says the Christian apostle Paul: "The wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord."—Rom. 6:23.

[4] In order to lift the condemnation of sin from mankind and remove its penalty death Jehovah God had his Son die sacrificially on earth as the perfect man Jesus Christ. He died childless, thus sacrificing even his right to become father to a perfect human race on earth. Long ago miraculous food sustained the life of his earthly nation for forty years when they traveled through a wilderness. Hence Jesus compared his

1, 2. (a) In what city did David rule as king over all Israel, and on whose throne did he sit? (b) Where does the one foreshadowed by King David sit ruling, and so what will be required of people on earth to enjoy the banquet?

3. For whom has God made possible this banquet, and why do they need it?

4. How did God make the banquet possible by his Son, and how did the Son compare himself with food?

perfect sacrifice to such food. He said: "I am the bread of life. . . . I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world."—John 6:48-51.

5 Now this Son of God Jesus Christ is back in heaven and is reigning in his heavenly Father's kingdom, in full possession of the value of his human sacrifice, the "bread of life." Is it any wonder, then, that for the peoples of this earth to eat and live forever on earth, they have to recognize God's kingdom on the heavenly Mount Zion? They have to accept God's reigning Son, Jesus Christ, as their King, and they have to give him unwavering loyalty and obedience. They must do this by faith.

6 Their feeding on the heavenly "bread of life" by means of faith would, in itself, be a feast, a banquet, if it results in everlasting life. What banquet on earth today, no matter how rich in many dishes, gives the banqueters everlasting life? But those who bow to God's kingdom in the hands of his Son will do more than eat by means of faith. They will literally eat enjoyable earthly food to sustain that life forevermore in peace, health and happiness. Isaiah's prophecy of a banquet has a literal aspect to it and not wholly a spiritual aspect. The loyal and obedient peoples will literally eat dishes well-oiled, "filled with marrow," as it were, to sustain the heart and make the face shine. They will drink wine, well aged on the dregs and filtered, to make their hearts glad. (Ps. 104:14, 15) There will be no ill effects.

7 The prophecies tell of the prosperous conditions that will prevail on earth under the royal government of God's dear Son. In the prophetic psalm regarding King Solomon it is written: "He will descend like the rain upon the mown grass, like copious showers that wet the earth. In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea and from the River to the ends of the earth. There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow. His fruit will be as in Lebanon, and those who are from the city will blossom like the vegetation of the earth." (Ps. 72:6-8, 16) Such a period of plenty marked the reign of King Solomon, but Jesus Christ, who was foreshadowed by Solomon, is greater than Solomon. (Matt. 12:42) Hence abundance far surpassing that of the days of King Solomon will be produced on earth under Christ's kingdom.

5. Where is the "bread of life" now, and so in order to eat and live forever what must the peoples of earth do?
6. (a) Why would feeding on the "bread of life" be, in itself, a banquet? (b) What aspects are there to the fulfillment of Isaiah's prophecy of a banquet?
7. How does Psalm 72 regarding Solomon foretell the prosperous conditions on earth under the kingdom of God's dear Son?

PARADISE RESTORED, MADE EARTH-WIDE

8 This abundance, which will be ample enough to satisfy the hunger and bodily needs of all mankind, will call for radical changes in the earth from what it is today. There was no want of food in the earthly Paradise in which God placed the first man and woman in their perfect, sinless condition. Under Christ's kingdom, which reigns on the heavenly Mount Zion, that Paradise will be restored and extended to the limits of the earth. Thus it will not be too small for *all* mankind to live in. So there was a wonderful meaning to the words of the dying Jesus Christ, when he said to the sympathetic man who was impaled on a stake beside him on that darksome day of Nisan 14, 33 C.E.: "Truly I tell you today, You will be with me in Paradise."—Luke 23:43, *NW; Ro.*

8. Under the Kingdom how will the earth be changed, in accord with Jesus' words to the sympathetic evildoer dying on the stake?

[9] The beauty and abundance of that earth-wide paradise under God's kingdom is beyond our imagination. A prophetic description of it is given in the sixty-fifth psalm, addressed to God in Zion. In part, it says: "You have turned your attention to the earth, that you may give it abundance; you enrich it very much. The stream from God is full of water. You prepare their grain, for that is the way you prepare the earth. There is a drenching of its furrows, a leveling off of its clods; with copious showers you soften it; you bless its very sprouts. You have crowned the year with your goodness, and your very tracks drip with fatness. The pasture grounds of the wilderness keep dripping, and with joyfulness the very hills gird themselves. The pastures have become clothed with flocks, and the low plains themselves are enveloped with grain. They shout in triumph, yes, they sing."—Ps. 65: 1, 9-13.

[10] To this description Psalm 67:6, 7 adds: "The earth itself will certainly give its produce; God, our God, will bless us. God will bless us, and all the ends of the earth will fear him."

[11] In that peaceful, warless world the prophecy of Micah 4:3, 4 will also work out in a literal way: "They will not lift up sword, nation against nation, neither will they learn war any more. And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it."

MORE THAN MATERIAL FOOD

[12] More than just material food and drink will be provided for all the peoples who are favored with living under God's kingdom by his Son Jesus Christ. Today the man that has everything that his heart could wish in the way of food and drink, including what the doctors of his health may prescribe, cannot keep himself alive forever. More than material food is needed *now;* more than natural food will be needed *then* under God's kingdom. Jesus Christ, even at the end of a forty-day fast, quoted God's own words and said: "It is written, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'" (Matt. 4:4; Deut. 8:3) Even more than material food, spiritual food is needed, and this spiritual food is the Word of God. His Word is his instructions and his commandments telling us what to do. Living in harmony with his Word and the doing of his will serve as real life-sustaining food and drink for mankind.

[13] The greatest man ever on earth, namely, Jesus Christ, pointed out that fact. On another occasion when he was hungry, and before eating the natural food offered to him, he said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) In a warning against becoming victims of materialism Jesus said: "Guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." "For the soul is worth more than food and the body than clothing." (Luke 12:15, 23) There is the danger, especially for the hungry, to make material earthly food a god and to worship their belly as their god.

[14] Years ago the Indian saint, Mahatma Gandhi, pointed to the frantic urge of India's underfed masses, living on one meal

9. What prophetic description is given of that earth-wide Paradise in Psalm 65?
10. According to Psalm 67, what will the earth then give, and due to what?
11. In what way will Micah 4:3, 4 work out as a prophecy?
12. Will the providing of material food be enough for mankind under God's kingdom, and what did Jesus say about the means of living?
13. What did Jesus say about his own food and about the inadequacy of material abundance as regards life?
14. In what form do hungry Indians want God to appear to them, but who else also can make their belly their god?

or less a day, to do this very thing. For publication he said: "To the millions who have to go without two meals a day the only acceptable form in which God dare appear is food." Yet not only the starving masses but also the ones abundantly provided for can make bodily food one of their false gods and treat their belly as a god and ignore the true God and his provisions for everlasting life.—Phil. 3:19; New York *Times Magazine,* December 20, 1959, page 28.

15 The prophet Moses warned the Israelites against the likelihood of their forgetting Jehovah God when they came into possession of the "land flowing with milk and honey" and enjoyed its abundance of good things. The result of this would be to turn to the worship of other gods and to earn destruction for themselves. (Deut. 8:10-20) Correspondingly, when Jesus Christ was on earth and was about to ascend back to heaven, he commanded his faithful followers to go to the very extremities of the inhabited earth and make disciples of people of all the nations by bringing to them spiritual food, namely, the things that he had commanded them. (Matt. 28:18-20; Luke 24:44-49; Acts 1:6-11) Consequently, if Jesus felt that way about it when he was down here on earth as a man, how much more would he feel the same way about it when he reigns as King on the heavenly Mount Zion?

16 In harmony with that fact the prophet Isaiah said concerning the reign of Jesus as a descendant of Jesse the father of King David: "Righteousness must prove to be the belt of his hips, and faithfulness the belt of his loins. . . . They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isa. 11:1-9) By growing in the knowledge of God and living in harmony with this spiritual food earth's inhabitants will gain everlasting life; for Jesus himself said in prayer to God: "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.

15. (a) Against what did Moses warn the Israelites after they got into the land of milk and honey? (b) How would Jesus, now reigning in heaven, feel about the food vital for mankind?

16. How does Isaiah 11:1-9 refer to spiritual food under Christ's kingdom, and what did Jesus say will mean life to mankind?

THE DEAD TO ATTEND THE BANQUET

17 Today farsighted men of affairs are afraid that by the end of this century or shortly thereafter the earth will become filled with more people than it can provide for. Therefore, they believe that the population growth will have to be controlled and held down to a certain maximum for each generation. However, Jehovah God, who has prophesied a banquet for all the peoples, has no such fears. When he created the first man and woman and put them in the Paradise garden of Eden he told them to have many children and fill the earth, at the same time subduing it (not ruining it) and having domination over all the lower forms of animal life. (Gen. 1:20-28) The earth has never yet been filled with creatures to the extent that Jehovah God had in mind when talking to Adam and Eve. But the kingdom of his Son Jesus Christ will see to it that the earth is filled with human creatures in God's image and likeness and that the earth is everywhere subdued for the good of man and beast. To this end Almighty God has purposed for even the dead people in the graves to attend the earth-wide banquet.

18 Immediately after announcing the banquet God inspired his prophet Isaiah to

17. (a) What fears of farsighted men of today did God not have when blessing Adam and Eve in Eden? (b) So God has purposed that who also should attend the earth-wide banquet?

18, 19. How is there, as it were, an envelopment over all the peoples, and a woven work upon all the nations?

add: "And in this mountain he will certainly swallow up the face of the envelopment that is enveloping over all the peoples, and the woven work that is interwoven upon all the nations. He will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces."—Isa. 25:7, 8.

19 In order that there may be unbounded, unmixed joy at God's banquet for all peoples, is there not a need for God to do this? Is there not something that envelops all the peoples like a gloom out of which they can find no way of escape to brighter conditions and freer, enlightened movement? Is there not something woven, some web, that has been interwoven upon all the nations that keeps them from seeing clearly, that blocks their clear, unhindered vision of God, that prevents their having his full favor, that spreads itself like a condemnation over them, like a death shroud? The confused, perplexed, alarmed, unhappy, hopeless state of all peoples and nations today answers Yes.

20 The Most High God looks down from above upon the face of this envelopment over all the peoples. He has purposed to remove it according to his promise to bless all the families of the earth. "In this mountain," that is to say, by means of his kingdom on the heavenly Mount Zion, he will swallow up this bedarkening thing, this interference which prevents the light of his glorious truth from shining through and making men free. (John 8:32; 2 Cor. 6: 14-16; 4:4-6) He will swallow up this web work of condemnation that has spread itself over all the nations because of inborn sin, inherited from our disobedient first parents. He has made ample provision for lifting this condemnation by the sin-removing sacrifice of the Lamb of God, Jesus Christ now the King. (John 1:29, 36) What a relief that will be to all who live to see it come in!

21 However, the benefit of this will *not* be for only the living. It will be also for the billions of dead mankind. How would God "swallow up death forever" if he left death that we inherited from sinner Adam reigning over all its victims? How would God "wipe the tears from all faces" if he left people bereaved of their relatives and other loved ones by that great enemy Death? For God to make good his prophetic promise he must raise the dead, without fear of overcrowding the earth. In view of his wisdom and power the earth will not become too crowded by resurrecting the dead.

22 The swallowing up of death forever will not be confined to the 144,000 joint heirs who inherit the heavenly kingdom with Jesus Christ and to whom first the apostle Paul applied the glorious prophecy, in 1 Corinthians 15:54. More than these 144,000 who are redeemed from the earth have died or yet die. If death is to be swallowed up forever it must be wiped out with regard to all the rest of mankind, and it will be. In the very last book of the Bible, Revelation, in its second-last chapter, part of Isaiah's prophecy is quoted. Why? To give us a final guarantee of the resurrection of the dead. In the Revelation the apostle John sees the heavenly kingdom of God coming into full power over the earth and transforming earthly conditions, producing a "new earth."

23 Then John hears a voice from God's throne quote Isaiah's prophecy and say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be

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20. How will God swallow up these things "in this mountain"?

21. For whose benefit will all this be, and what is God obliged to do to make good his prophetic promise of Isaiah 25:8?

22, 23. (a) Because of Paul's quotation from Isaiah 25:8, does this promise apply only to the 144,000? (b) Where else also is part of that prophecy quoted, in what context, and to give what guarantee?

with them. And *he will wipe out every tear from their eyes,* and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:1-4; Isa. 25:8) On the basis of this the dead will be able to receive and accept God's invitation to the rich banquet.

[24] What will then be the attitude of the peoples toward God? What will their attitude then be toward God's people? Today those believers who have dedicated their lives to Jehovah God through his Son Jesus Christ have many enemies throughout the earth and are reproached by these. The public records and court records are full of cases of the persecution against Jehovah's witnesses. Jesus Christ himself foretold that it would be so; he himself as Jehovah's chief witness was reproached and cruelly put to death by the religious leaders of his day. (Matt. 24:9; 10:22, 23, 34-36) But at the time of the banquet for all the peoples, the living and the dead, there will be a change. Isaiah 25:8 shows the result of Jehovah's doing all these loving things for mankind, by adding: "And the reproach of his people he will take away from all the earth, for Jehovah himself has spoken it." Jehovah will indeed vindicate his witnesses and prove himself to be the true God.

[25] Happy and fully satisfied will be all those who have dedicated themselves to him to be his people, his witnesses. The next verse of the prophecy assures us of this, saying: "And in that day one will certainly say: 'Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him.' "—Isa. 25:9.

[26] Is this not the kind of God that all right-minded, appreciative people will want? Is this not the kind of God in whom to hope? He will never disappoint or shatter our hopes, if we wait for him to make good his Word. We can already rejoice in his provisions for our everlasting salvation. Unable to keep the present benefits thereof to ourselves, we are eager to share our joy with others. We shall yet rejoice in our everlasting complete salvation by him through his reigning King, Jesus Christ.

24. What thing, now being suffered from their enemies, will then be taken away from Jehovah's people? And why?

25, 26. According to Isaiah 25:9, with whom will the people then be satisfied, and in what shall we yet rejoice?

ALL INTERFERERS REMOVED FOREVER

[27] At present there is a great interference to the full realization of this banquet for all the peoples. This interference must be taken away; we must yet be saved from it. Do we see what that interference is? It is the oppressive, ungodly organization of man's greatest living enemy, Satan the Devil. This organization must yet be destroyed. The visible part of it must be violently removed from the earth, for the earth belongs to God the Creator and is the realm of his kingdom. The full removal of that visible organization is prophesied under symbols in Isaiah, chapter twenty-five. In the prophet's day the nation of Moab was part of the Devil's visible organization and acted devilishly. At times the prophet's own people had suffered at Moab's hands, and it came to be one of the conspirators against Jehovah's people. (Ps. 83:2-8) Using Moab as a symbol of the Devil's earthly political organization, Isaiah 25:10-12 goes on to say:

[28] "For the hand of Jehovah will settle down on this mountain, and Moab must be trodden down in its place as when a straw heap is trodden down in a manure place. And he must slap out his hands in the midst of it as when a swimmer slaps them out to swim, and he must abase its

27, 28. (a) What is the great interference from which we must yet be saved? (b) Of what is the nation of Moab used as a symbol here, and what does Isaiah 25:10-12 say about it?

haughtiness with the tricky movements of his hands. And the fortified city, with your high walls of security, he must lay low; he must abase it, bring it into contact with the earth, to the dust."

[29] In fulfillment of that prophecy, in "this mountain," that is to say, in the heavenly Mount Zion, the hand of Jehovah of armies will settle down and exert its power, to do away with those on earth who would interfere with his announced banquet. In his capacity as the "Lord of sabaoth," or "Jehovah of armies," he has at hand powerful executional forces under the command of his Son Jesus Christ the King. Under these the visible political organization of Satan the Devil, symbolized by the nation of Moab, will be trodden down, crushed, just as a "straw heap is trodden down in a manure place." By such executional armies Jehovah of armies will deal destructive blows at the Devil's visible political organization, just as when a swimmer in ancient times slapped the water with succeeding strokes. Its fortified protective places with (as it were) "high walls of security" will be beaten down and laid low in the dust, never to be rebuilt again.

[30] Thus the Devil's visible political organization will be knocked off its haughty perch. But first Babylon the Great, which is the world empire of false Babylonish religion, will be brought down to everlasting ruin. (Rev. 17:1-18) The religious empire of Babylon the Great was foreshadowed by the ancient city on the banks of the Euphrates River, Babylon, which was outstandingly *the* enemy city in the history of ancient Israel. She was the great oppressor of Jehovah's people. In the year 607 B.C.E. she destroyed the city of Jerusalem and its temple to Jehovah and deported the surviving Israelites to the distant territory of Babylon. There she held them in slavery until the Persian conqueror, Cyrus the Great, released them in 537 B.C.E., after he had overthrown Babylon as a world power. So no city matches better the unnamed city spoken of in the opening verses of Isaiah, chapter twenty-five, than does Babylon the Great, the oppressive, tyrannical world empire of false religion. Jehovah destroys her. Hence Isaiah says:

[31] "O Jehovah, you are my God. I exalt you, I laud your name, for you have done wonderful things, counsels [of Jehovah] from early times, in faithfulness, in trustworthiness. For you have made a city a pile of stones, a fortified town a crumbling ruin, a dwelling tower of strangers to be no city, which will not be rebuilt even to time indefinite. That is why those who are a strong people will glorify you; the town of the tyrannical nations, they will fear you. [Why?] For you have become a stronghold to the lowly one, a stronghold to the poor one in the distress that he has, a refuge from the rainstorm, a shade from the heat, when the blast of the tyrannical ones is like a rainstorm against a wall. Like the heat in a waterless country, the noise of strangers [the invading conquerors] you subdue, the heat with the shadow of a cloud. The melody itself of the tyrannical ones becomes suppressed."—Isa. 25:1-5.

[32] When these religious and political oppressors of Jehovah's people are destroyed, the eyewitnesses on earth will exalt Jehovah still more enthusiastically as their God. They will laud his name because of his having fulfilled their hopes and having saved them. (Isa. 25:1, 9) There will thus be on earth no more people who interfere with his purpose to spread a banquet

29. (a) Where will Jehovah's hand settle down, and for what purpose? (b) Like whom will Jehovah slap out his hands, by what means, and with what effect?

30, 31. (a) But what first must be destroyed on earth, and how was it anciently symbolized? (b) What, therefore, is the "city" prophetically spoken of in Isaiah 25:1-5?

32. What will the surviving eyewitnesses of the fulfillment of that prophecy do, and how will Jehovah God then rule?

of rich things to eat and drink for all the peoples. Jehovah of armies will rule as triumphant King in the heavenly Jerusalem on the heavenly Mount Zion, without a rival on earth. He will have put all the enemies of his anointed Jesus Christ as a stool for his feet, by the utter destruction of them.—Ps. 110:1-6; Isa. 24:23.

[83] Then by means of his reigning Son, Jesus Christ, who is the "Bread of Life,"

33. (a) What will Jehovah then make in "this mountain," and who will enjoy it? (b) Hence how can we be happy today?

Jehovah will make in the mountain of His kingdom this long-promised banquet for all the peoples. The living survivors of the "war of the great day of God the Almighty" at Armageddon will enjoy it, and also the billions of the human dead who will be resurrected. Surely the appreciative ones will then accept God's gracious invitation to the banquet and will eat and drink to life eternal. Happy are we today if we spread this good news everywhere!



YOU may wonder why the Bible has so much to say about the fall of Babylon, especially its fall in 539 B.C.E. to Cyrus, though the city was not destroyed at that time but continued for some centuries afterward. Readers of history have similarly asked why historians have said so much about this particular overthrow of the city. An excerpt from history gives us the answer:

> Military conquest affected the fortunes of Babylon at many critical stages in its history. It is all the more remarkable, therefore, that the capitulation to Cyrus in 539 B.C., should be designated 'The Fall of Babylon,' as if no other like event had occurred in the city's history. Even the submission of Babylon to Alexander [the Great] in 331 B.C. pales in importance when compared with the disaster which brought the Neo-Babylonian empire to a close.
>
> A reasonable explanation of this phenomenon commends itself to the inquirer. Cyrus' capture of Babylon brought about far-reaching consequences. Its subjugation by Sennacherib and Ashurbanipal had not removed the balance of power from Semitic control, but the triumph of Persia in 539 B.C. introduced a new predominating influence in ancient Oriental developments. That date marks the turning-point in favor of Aryan leadership, a directing force which has maintained itself at the forefront of civilization down to the present day.—*Nabonidus and Belshazzar*, by R. P. Dougherty, page 167.

Says *The Encyclopedia Americana*, Volume 2, page 441b: "The fall of Babylon before the advance of Cyrus meant the fall of Semitic sway in Babylonia and the rise of Aryan power."—Edition of 1929.*

* Says page 65 of the book *On the Road to Civilization* (1937), by Heckel and Sigman: "With the opening of the gate of Ishtar to Cyrus, twenty-two centuries of Semitic supremacy ended and the Persian Empire became a power in the East." (*Continued on the next page.*)

Since it was such an important event, and since Babylon's fall is an outstanding Bible theme, it is good for us to have some of the details of what happened on Babylon's fatal night. It will help us to see greater significance in the Bible's account and to understand how it paints a prophetic picture of something greater to take place in connection with Babylon the Great in our day, as will be discussed in later issues of *The Watchtower*.

It is of interest to observe how easily this great city fell to Cyrus the Persian on the history-making night of Tishri 16 in 539 B.C.E. Mainly, it occurred in this way because it had been foretold by Jehovah's prophets, and he saw to it that his prophecies were carried out. Why were the inhabitants of Babylon so careless and unwatchful when they knew the armies of Cyrus were camped outside the city? 'Ah,' they thought, 'the defenses of Babylon are strong and the city is amply supplied with provisions, so let Cyrus try to take Babylon.' Even though the Babylonians under King Nabonidus had been beaten in the open field of battle and Nabonidus had taken refuge in Borsippa, a short distance southwest of Babylon, the Babylonians felt that, behind the walls of Babylon, they could laugh to scorn any besieger. They thought that any army besieging Babylon would wear out (and it might have been so with Cyrus had he not gained the easy access to the city that he did). Additionally, this was the night of a certain festival, and Belshazzar probably selected this as an opportunity to display his contempt of the besieger Cyrus before his thousand grandees.

Following the example of their king, the Babylonians gave themselves up for the night to orgies, filling the city with noises of religious frenzy and drunken excess. But what was going on outside the walls? A most unexpected thing. Cyrus had taken a large section of his army up the Euphrates River, above Babylon. Here he had set them to work digging a canal or canals to drain off the water of the Euphrates before it reached the city. In the still darkness of the night outside Babylon's walls, the force of Medes and Persians left by Cyrus gathered at one end of the city where the Euphrates entered, near the Ishtar Gate, and at the other extremity of the city where the Euphrates flowed out. Eagerly they watched the receding waters. They would naturally be apprehensive that someone might notice the dropping water level and sound the alarm. So far, no cry was raised. The Babylonian watchmen seemed fully absorbed in the revelry. But the night was wearing on, and the invaders could not afford to wait until the river was completely drained. As soon and as silently as possible, they poured into the riverbed, sloshing almost up to their thighs, as they made for the nearest gates. Had the Babylonians been at all on the alert they could easily have trapped the Medo-Persian invaders and annihilated them with missiles from the top of the walls before they could even get out with their own lives by the way they had come. But the hapless Babylonians within the city were entirely oblivious to what went on outside. The only sounds coming to the invaders' ears were sounds of festivity.

One who peered into the darkness between the canyon-like Babylonian walls would have seen shadowy groups approach the gates, growing in size as hundreds of the attackers came up the river banks to reinforce their numbers. As they had hoped, the gates were carelessly left open. The Babylonians had depended on the river for defense rather than the gates. The guards at the gates were overpowered, but

Says page 236 of *The Dawn of Civilization* (1940), by Engberg: "Moreover, Cyrus was the first great Aryan conqueror of whom we know, and through his efforts the Semites, long the lords of western Asia, lost control until the coming of the Arabs a thousand years later."

Babylonian runners started for the king's palace from both extremities of the city with the alarming news. Cyrus gave orders that the soldiers should kill anyone blocking their way to the palace. 'If anyone shouts at you, shout back as though you are fellow Babylonian revelers. Do not waste time hunting out those who run into the houses. On with all haste to Belshazzar's palace!' As the Medes and Persians rushed through the streets, no Babylonian missiles rained down on them from the housetops. Every factor seemed to be on the side of the attackers.

Now the runners began to reach Belshazzar, one with the breathless report that the invaders had entered the end of the city from which he had come; on his heels another, saying the city had been taken at the other extremity. Paralyzed with fear, what would Belshazzar do? Would he commit suicide? About this time a noise is heard at the palace gates. We leave it for a historian to describe the cause of the disturbance and what ensued:

> And Gobryas [Ugbaru the governor of Gutium] and Gadatas and their troops found the gates leading to the palace locked, and those who had been appointed to attack the guard fell upon them as they were drinking by a blazing fire, and without waiting they dealt with them as with foes.
>
> But, as a noise and tumult ensued, those within heard the uproar, and at the king's command to see what the matter was, some of them opened the gates and ran out.
>
> And when Gadatas and his men saw the gates open they dashed in in pursuit of the others as they fled back into the palace, and dealing blows right and left they came into the presence of the king, and they found him already risen with his dagger in his hand.
>
> And Gadatas and Gobryas [Ugbaru] and their followers overpowered him; and those about the king perished also, one where he had sought some shelter, another while running away, another while actually trying to defend himself with whatever he could.*

Succinctly the Bible notes the fate of Belshazzar: "In that very night Belshazzar the Chaldean king was killed, and Darius the Mede himself received the kingdom, being about sixty-two years old." —Dan. 5:30, 31.

Events that followed during that historical night are described in Xenophon's historical work entitled "The Education of Cyrus" (written about 370 B.C.E.).

> Cyrus then sent the companies of cavalry around through the streets and gave them orders to cut down all whom they found out of doors, while he directed those who understood Assyrian to proclaim to those in their houses that they should stay there, for if anyone should be caught outside, he would be put to death.
>
> While they were thus occupied, Gadatas and Gobryas came up, and first of all they did homage to the gods, seeing that they had avenged themselves upon the wicked king, and then they kissed Cyrus's hands and his feet with many tears of joy.
>
> And when day dawned and those in possession of the citadels discovered that the city was taken and the king slain, they surrendered the citadel, too.
>
> And Cyrus at once took possession of the citadels and sent up to them guards and officers of the guards. As for the dead, he gave their relatives permission to bury them. He furthermore ordered the heralds to make proclamation that all Babylonians deliver up their arms; and he ordered that wherever arms should be found in any house, all the occupants should be put to the sword. So they delivered up their arms and Cyrus stored them in the citadels, so that they might be ready if he ever needed them for use.—¶31-34, Section VII, chapter 5.

After the capture of Babylon, Cyrus marched against Borsippa, where Naboni-

* Quoted from the translation of the *Cyropaedia* (or, *The Education of Cyrus*), by the ancient Greek historian and general, Xenophon (VII, 5:27-30). It is believed that the Gobryas mentioned by Xenophon may refer to Ugbaru the governor of Gutium, whom the Nabonidus Chronicle mentions as having conquered Babylon for Cyrus the Persian and who is not the same as Gubaru who appointed governors in Babylon for Cyrus.—See *Darius the Mede* (page 75, footnote), by J. C. Whitcomb, Jr.

Concerning Gobryas as Ugbaru, see also *Nabonidus and Belshazzar*, by R. P. Dougherty, pages 170-173, 175, 180, 184, 185, 187, 188, 192, 195, 196, 198, 199.

dus, the first ruler of Babylon, had taken refuge, for Nabonidus might be able to gather forces enough to become a formidable foe. But Nabonidus did not put up a fight; instead he came out in surrender to Cyrus. Cyrus extended mercy to Nabonidus as a reward for his submission. He spared his life, but is said to have deported him to Carmania, making him governor of that important province. Nabonidus, being a man who was interested in matters of history and archaeology, left behind inscriptions, one of which is known as the Nabonidus Chronicle. (*The Encyclopedia Americana,* edition of 1929, Volume 19, page 677)* Thus perished the Babylonian Empire.

Although Babylon fell on Tishri 16 (October 5-6), 539 B.C.E., Cyrus did not enter into the city himself until seventeen days after Babylon had been occupied by his troops. This was on the third day of Marchesvan (October 22-23). Receiving a good welcome from the Babylonians, he proclaimed peace to the city and treated its inhabitants with leniency. Eight days later his main general, Ugbaru (Gobryas), died, and a period of mourning followed. King Cyrus had a governor with him, namely, Gubaru; and when Cyrus made his entry, this Gubaru appointed governors in Babylon.†

Who was Darius the Mede, mentioned at Daniel 5:31? At the present time there is some difficulty in proving this matter from the uninspired pagan documents. It may be that in the future more documents will be discovered that will clarify the question. But the argument is strong that he was the same as Cyrus' governor named Gubaru.*

Jehovah, as the handwriting on King Belshazzar's palace walls had indicated, did divide Babylon's kingdom between the Medes and Persians, for Darius the Mede ruled first. God's infallible Word speaks of him as a king and recounts that he "set up over the kingdom one hundred and twenty satraps, who were to be over the whole kingdom." (Dan. 6:1, 2) At Daniel 9:1 he speaks of the "first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans." His was a short reign, Cyrus the Persian soon taking the title of King of Babylon, King of Countries. So the throne of Babylon was divided and given first to the Medes, then to the Persians. For a time Cyrus continued to reign from Babylon, which he had overthrown but not destroyed.

The fall of Babylon, then, meant the downfall of the Third World Power of sacred history and the installation of the Fourth World Power, Medo-Persia. Medo-Persia was the world power seen as successor to Babylon in two visions by Daniel the prophet during the reign of Belshazzar, at Daniel 7:5 and 8:3, 4, 20.

The fall of Babylon meant much to true worship and to God's chosen people, for the Jews were released by Cyrus to go back to Jerusalem and to rebuild the temple. But a second and greater significance attaches to the fall of Babylon, for it foreshadows the fall of Babylon the Great, which has held many people in captivity to false religion and has made them suffer oppression and misery. Knowing the details of ancient Babylon's fall and the prophecies in connection with it will enable us to save our lives by getting out and staying out of Babylon the Great.

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* See also Berosus, a Babylonian priest of Bel, about 250 B.C.E. He wrote about his people with the aid of cuneiform sources, but wrote in Greek. His works have disappeared, but the Jewish historian Josephus and also historian Eusebius Pamphilius have preserved fragments of Berosus' writings. See *Contra Apionem,* Book I, section 20, by Josephus. *The International Standard Bible Encyclopaedia,* edition of 1955, Volume 1, page 368a, says Nabonidus was imprisoned.

† See *Babylonian Problems* (page 201), by W. H. Lane, 1923 Edition.

* See chapter 7 of *Darius the Mede,* published in 1959 in the United States of America, by John C. Whitcomb, Jr.

The Joy of Sharing God's Truths

LAWYER USES THE BIBLE

In Rio de Janeiro, Guanabara, Brazil, a lawyer had an experience that brought him a great deal of joy. He related it to one of Jehovah's witnesses: "I was visited by a couple who intended to get a separation on religious grounds. The husband was Lutheran, the wife, Baptist. At the direction of his minister, the husband wanted their children to follow his religion; the wife, also at the direction of her minister, insisted that the children be educated in the Baptist Church. It was really a big problem."

The lawyer advised the couple to invite their respective pastors to visit his office the next day. The ministers stood firm for their requirements. They alleged: "There is only one way out: separation, otherwise the children will have to suffer for their parents' mistakes."

Opening the Bible, the lawyer showed the four of them that, according to God's law, religious problems are not a valid ground for a legal separation; only adultery is. The couple agreed and thanked the lawyer for his Biblical advice. At this the Lutheran pastor exclaimed: "Doctor, I feel so insignificant that, being a minister, I appealed to man's justice, whereas you, a lawyer, appealed to God's justice. Where did you learn so much about the Bible?" The lawyer stated that he had learned it from Jehovah's witnesses.

At this, the Baptist minister exclaimed: "Not with Jehovah's witnesses?" The lawyer then assured him that in his search for truth he had inquired of many of the so-called wise ones in Bible knowledge of various religious denominations, but he had never had his questions answered until he met Jehovah's witnesses. "Yes, they are the true disciples of Jesus Christ," said the lawyer, "and my doors are always open to them."

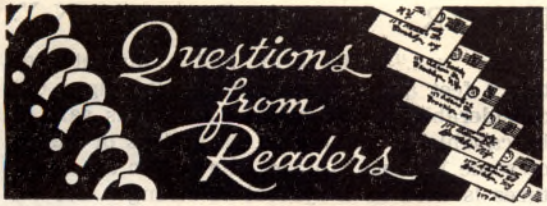
WALLS WITH EARS

A witness of Jehovah in New Jersey reports what happened when she was conducting a home Bible study with a lady in an apartment house. "One day after our study was over and I had left, the next-door neighbor visited the person I had just studied with. The neighbor explained that she had been listening to the Bible study through the walls! She had found it so interesting that she wanted to learn more about the Bible. She wondered if I would study with her also. I was told of this conversation when I returned the following week. After the study was over, I called on the next-door neighbor and arranged for a Bible study with her. I am overjoyed to report that she is progressing very well in Bible knowledge, and her sister is also showing interest, sitting in on the study."

LIVING NOW WITH A HOPE

A witness of Jehovah who lives in Kentucky had this experience: "New neighbors moved in next door—a man and his 17-year-old son. Shortly after we had got acquainted, the boy was killed in an auto accident. Since the funeral was out of state, I offered to pick up the mail each day. I was elated to find that he subscribed for both *The Watchtower* and *Awake!* I joyfully awaited the opportunity to discuss Bible truths with him. Opportunity soon presented itself when he came to visit my husband and me. The subject of death came up and we pointed out what a wonderful resurrection hope the Bible offers. This was a new idea to him. We looked up scriptures in the Bible showing that man is a soul, that the soul dies and that man's only hope is in a resurrection. He listened intently and it was in the early hours of the morning before he went home.

"The next morning and each evening that week he was back again with questions. I suggested he have a home Bible study, which he was eager to have. He has taken deep interest in the study and has been attending the Kingdom Hall regularly on Sunday. This man's mother recently brought us great joy when she said: 'I'll be eternally grateful to you people for what you've done for my son. It used to be he'd get up in the morning and couldn't eat. He'd say, What's the use—I have no purpose for living now. But since he's been studying the Bible with you, he can eat and, best of all, he has a hope for the future.' Certainly Jesus Christ's words at Acts 20:35, 'There is more happiness in giving than there is in receiving,' could never be truer."



● When one goes to Jehovah in prayer, what is one to imagine Jehovah to be like, or what should one think of?

In the visions given to Daniel, Ezekiel and to the apostle John, we have in symbols some idea of the magnificent glory of Jehovah. (Dan. 7:9, 10; Ezek. 1:26-28; Rev. 4:1-3) Yet it is to be remembered that the Israelites did not see any form on the day when Jehovah spoke to them at Mount Horeb. The reason was that it did not please Jehovah to allow them to make any representation of him, "a carved image, the form of any symbol, the representation of male or female, the representation of any beast that is in the earth."—Deut. 4:15-19.

In the case of Christians, there is nothing for us to imagine in the way of Jehovah's form, though Biblical visions might pass through our minds when we pray. Remember that "God is a Spirit." (John 4:24) When praying we should think in terms of Jehovah's magnificence and of his marvelous qualities, rather than trying to imagine his form. By study of the Bible, we have seen how Jehovah has mightily dealt with his people in times past and we know of his just and loving arrangements for the future. So in faith we do not need pictures or representations when we go to Jehovah in prayer. "We are walking by faith, not by sight." (2 Cor. 5:7) Think of Jehovah as our heavenly Father who is loving and merciful, who understands our limitations and who hears us when we pray in accord with his will in the right manner and for the right things in the name of Jesus Christ.—John 14:6, 14; 1 John 5:15.

● What is the meaning of Ecclesiastes 10:11? It reads: "If the serpent bites when no charming results, then there is no advantage to the one indulging in the tongue."

If a snake bites a snake charmer before he can charm it, then there is no advantage to his being a snake charmer. If he knows how to charm a snake and does not do so, he is bound to get bitten and there is no advantage in his being a master of the tongue for charming snakes. Likewise, if we have the power of protecting ourselves by the use of the tongue in the right way, but we do not use the tongue thusly and we get bitten or hurt, then there is no advantage or profit to us in having the ability to use the tongue for self-protection. If we have knowledge and an ability, then for this to be of advantage to us to safeguard us from hurt or loss, we should make use of it and without delay. It is too late to make use of it after the damage has been done. Compare Ecclesiastes 10:8.

● After Jehovah struck the firstborn of Egypt, Pharaoh finally told the Israelites they could leave Egypt, saying: "Go. Also, you must bless me besides." (Ex. 12:32) What did Pharaoh mean by this?

Pharaoh meant just that—he wanted a blessing. After he had granted permission to the Israelites with all their flocks and herds to go, he did not want them and their leader Moses to go away still cursing him and wishing him ill. He had been plagued enough. Now at last he granted what the God of Israel demanded of him. Since the Israelites wanted their herds and flocks in order to sacrifice to God, Pharaoh, in releasing these animals, wanted the Israelites to have in mind in offering sacrifice to Jehovah their God that they should make entreaty to God for Pharaoh and his people, that they might all be healed of the effects of the terrible plagues visited upon them.

Whether Moses and Aaron and the Israelites heeded his request and prayed to Jehovah in his behalf is another thing. It was one thing for Pharaoh to ask a thing and another for him to be granted that favor. Actually, he proved unworthy of having a blessing pronounced upon him by Moses and the Israelites, for he had a change of heart for the bad. This is shown in that, after he got the report that the Israelites were apparently trapped at the Red Sea, he mustered all his army and went in pursuit of them to destroy them or drive them back to slavery. Pharaoh merited no blessing.—Ex. 14:5-9.

● Did not the making of twelve copper bulls as a base for the molten sea in the courtyard of the temple at Jerusalem, as recorded at 2 Chronicles 4:4, violate the Second Commandment, which forbade the making of images?

Many persons apparently misread the Second Commandment, for that command did not forbid all making of images or representations, but only the making of them as objects

of worship, even as the full statement of the commandment shows: "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." Among those misreading this commandment are the Moslems, who, as a result, use only geometrical designs in their art lest they violate this commandment. —Ex. 20:4, 5.

That Jehovah did not forbid all making of statues or images is apparent from his later commands to make them. Thus Moses was commanded to make two cherubs for the ark of the testimony as well as to have cherubs embroidered on the curtains used in the tabernacle. Later on, Moses was commanded to make a copper serpent to which all Israelites who had been bitten by serpents had to look in order to get healed. In connection with the temple, in addition to the large bulls mentioned, Jehovah also directed the making of two very large cherubs to be placed in the Most Holy. None of these, however, were to be worshiped, and when the copper serpent became an object of worship, faithful King Hezekiah had it crushed to pieces.—Ex. 25: 18-22; 26:1; Num. 21:8, 9; 2 Ki. 18:4.

The bulls used to support the molten sea served a very practical purpose and were a most fitting choice in view of the immense size of the "sea."* The brim had a diameter of thirty feet and the sea must have bulged out considerably in the middle, as it was said to be capable of holding 29,400 gallons of water, or some 117 tons! In fact, the bull in the Scriptures is used as a symbol of strength, for we read of "the power of the bull," and certainly it was the most powerful of domestic animals that the Israelites had. Fittingly, we find that in Ezekiel's vision of Jehovah's throne and its surroundings, and in John's vision of the same, there appear living creatures having the appearance of bulls. (Ezek. 1:6, 7, 10; Rev. 4:7) The bull in such symbolism is understood to denote Jehovah's attribute of power. Since, in Bible symbol, water usually stands for the word of truth (Eph. 5:26), we may see in this large copper "molten sea" and its strong base the unlimited power of Jehovah to carry out all his good word. No question about it: "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. 55:11.

Thus, in the use of the bulls in connection with the molten sea of Solomon's temple, we see no violation of Jehovah's law against making images for worship but, rather, a most fitting and practical architectural design.

* In Herod's temple the sea was supported by twelve lions, for which, however, there was no Scriptural justification.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah God has lovingly provided a "house of prayer" for all the peoples. It is no expression of interfaith, but is a provision that Jehovah has made for the benefit of persons out of all nations who want to worship him in spirit and in truth. The *Watchtower* magazine has aided tens of thousands to come to God's house of prayer. Throughout April, Jehovah's witnesses will offer a year's subscription for *The Watchtower*, with three Bible study booklets, on a contribution of $1.

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"WATCHTOWER" STUDIES FOR THE WEEKS

May 23: The Coming Banquet for All the Peoples. Page 236.

May 30: Accepting the Invitation to the Banquet. Page 243.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1965
Semimonthly

THE CHRISTIAN MINISTRY

MATURE MINISTERS CAN AID OTHERS

CHEER AMID WORLD FEAR

WHY NO COLLECTIONS?

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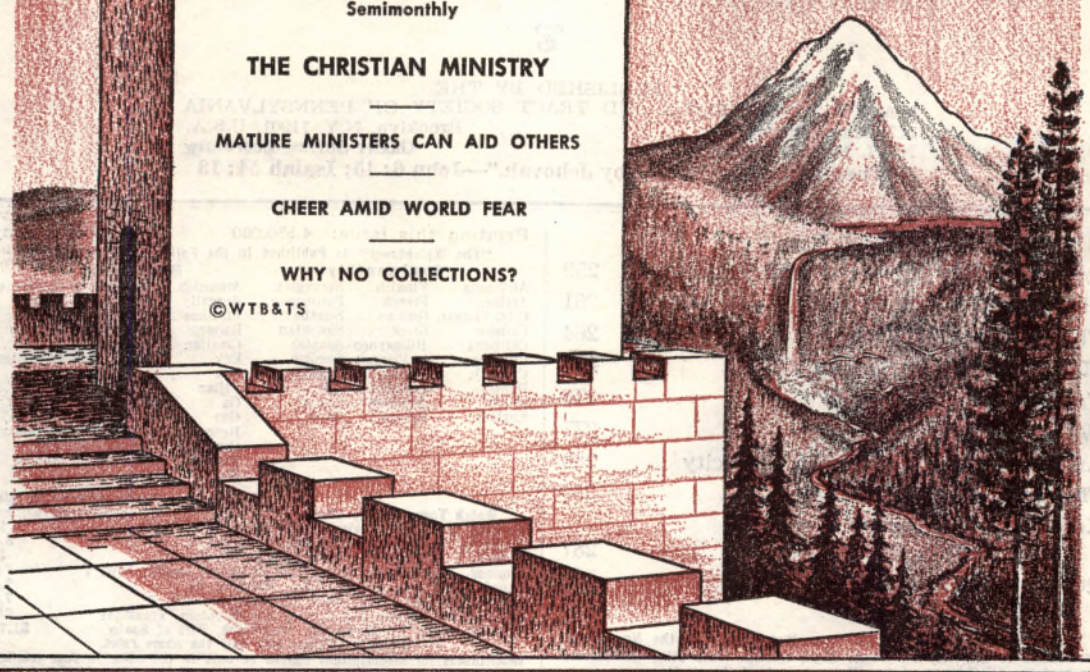

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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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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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Yg – Robert Young's version

Printing this issue: 4,550,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Samareno
Arabic	French	Portuguese	Bengali	Kanarese	Samoan
Cebu-Visayan	German	Sesotho	Bicolano	Malagasy	Serbian
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			Hebrew	Polish	Ukrainian
			Hungarian	Russian	Urdu
			Ibanag		Yoruba
			Ibo		

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI May 1, 1965 Number 9

DO YOU GET Angry OVER SMALL THINGS?

A MAGAZINE editor hurrying along a busy French street with a suitcase in his hand passed close to a shiny sports car. Suddenly, to his surprise, a man leaped out of the car accusing him of having scratched it with the suitcase. Seething with anger, the man struck the editor such a severe blow that he never regained consciousness. Is a scratch on a car worth a man's life? The answer is obvious; yet in a state of uncontrolled anger that might be the price you could cause someone to pay for something just as small as a scratch.

We live in a high-speed age that is filled with tensions and pressures that make people edgy. Small things can be so annoying that they cause tense persons to explode with anger, saying things they later regret or doing things for which they later have remorse. A thoughtless remark, an unintentional bump or an irritating discourtesy is a small thing, but over such small things a person can become violently angry if he fails to exercise self-control.

There are many small annoyances that have to be expected in a city, such as jostling on busy sidewalks and in crowded stores, someone talking a long time on a public phone when you want to use it, a car driver cutting in front of you in traffic, someone bumping your car from behind or impatiently honking his car horn, and so forth. If you permit such things to irritate you, your temper can soar quickly to the explosion point, and you will try to injure the other person by words or deeds. It is better to learn how to live with other people in a community than to let the things they may do cause your anger to boil up. In a state of anger you can lose control of yourself and do something that you would regret the rest of your life.

Whether on city streets or at home or among friends and business associates, you show wisdom if you learn to ignore small things that could be annoying if you would let them. Why lose friends, sour your relations with fellow workers or businessmen and ruin your marriage by getting angry over unimportant things they do? If your wife puts a wrinkle in the fender of the family car, burns the toast, squeezes the toothpaste tube in the center instead of at the bottom or does some other thing that irritates you, you would be wise to exercise self-control and not say the first thing that comes to your lips. A blistering remark can easily start a heated argument that might chill your marital relationship. A wife also would do well to exercise self-control and not permit anger to rise up over small things her husband does that annoy her. There have been people who

have filed for divorce because of angry disputes over such small things as burnt toast and choice of television programs. Are these things more important than a marriage?

Injury can be done to a child when a father or a mother fails to control anger over small things the child might do that are irritating. A stepfather in New York city who worked at night was kept awake by a mischievous boy of two and a half years. In a blinding rage he vented his anger on the child, beating him to death. In another American city, a 22-month-old boy had to be taken to a hospital on four separate occasions because of having been beaten by his short-tempered mother. A long list could be given of shocking cases of mistreatment of small children by parents. It is so common in this age of high tensions that doctors have become gravely concerned.

Small annoyances are not so important that a person should injure his children, ruin his marriage, lose his friends or even endanger the lives of other people. They are not worthy of a second thought. By one's thinking about them, they become magnified, causing anger to build up until it explodes into injurious action. There are more important things in life to think about.

There is wisdom in the proverb that says: "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." (Prov. 16:32) This statement in God's Word lays out a very important fact of life. In order to live harmoniously with other people in a community you must overlook their thoughtless actions and habits. No one is perfect. People are certain to do things that can be annoying, especially when you are in an unpleasant mood. Nothing is gained by reacting angrily. You are the loser. On the other hand, if you exercise self-control, being slow to anger, you gain much. You will have learned what is an important factor in maintaining good relations with others, holding on to friends, gaining the respect of your employer and earning the love of your wife and children. When coupled with other wholesome virtues, self-control can make you an asset to a business and a community.

Being slow to anger over small things as well as over big things is expected of Christians. When they follow the pattern set by Jesus Christ, they make personality changes that cause them to be markedly different from people of the world. Addressing them, the Bible says: "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." (Eph. 4:31, 32) Anger, wrath, screaming and abusive speech have no place in the temperament of a Christian. However, such things are common with people not living by Christian principles. That is why such people have so much difficulty getting along with others and are often guilty of violent acts.

Instead of flaring up in heated anger over small things that other people do, follow the Bible's good instructions by being kind, "tenderly compassionate, freely forgiving one another." Is it not better to forgive a person who accidentally scratches a fender of your car or cuts in front of you in traffic than to punch him into unconsciousness and possibly take his life? Is it not better to forgive the person who thoughtlessly bumps you on a sidewalk or stands in your way than to spew out an ear-searing stream of invectives? Certainly it manifests wisdom on your part not to let small things irritate you.

Cheer AMID WORLD FEAR

Why is there increasing world fear? How can we face the future with cheer?

THE world is living on a diet of fear. The news media, with emphasis on sensationalized crime and catastrophe, daily build up the sense of foreboding. Threats, real and imagined, hang over the heads of the people, whether we view them individually, nationally or internationally. Add to this the dread of a hot atomic war, the breakdown of faith and good morals, the increase of suspicion and intolerance that now characterize human relationships, and you see a world of humans who live and work and play and sleep through a constant nightmare.

By reason of scientific "breakthroughs" mankind has come to learn a little more about the vast reaches of space that surround his global home. Instead of this resulting in greater comfort and satisfaction of mind, the additional information at times serves to render man more fearful, more disturbed about the future, more anxious about its horrendous possibilities. Instead of the sun being just a benign, life-giving agent for man's blessing, to many it has become a potential menace to all life on this planet as they learn of the mighty flares of energy it shoots out hundreds of thousands of miles into surrounding space, greatly intensifying the constant, mysterious rain of cosmic particles that disrupt earth's communications, and that are even said to have damaging effects on the human mind. Some scientists forecast a future intensification of solar flares to the point where they are likely to envelop the entire planetary system of our sun and burn everything to a cinder.

Now, too, man has succeeded in sending his space vehicles around and onto the moon, even obtaining remarkable close-up photographs of the lunar surface. The thrill of such scientific achievement, however, is not without widespread feeling of uneasiness, for it is well known that both of the great blocs of nations now confronting each other in cold-war array are planning to be the first to plant a military mission on the moon and use it to scrutinize the installations and movements of the enemy. So the moon is no longer just a gently beaming light for the night sky. It has become a cause for deepening anxiety. And what may yet be discovered, as man turns his attention to nearby planets, is likewise certain to promote the dread feeling of insecurity and uncertainty.

Even the mighty seas that God provided as an undepletable reservoir for the operation of the great cycle of life-giving refreshment described at Isaiah 55:10 have come to be viewed as unpredictable and violent enemies of man. Has he not felt their crushing blows as mighty waves have crashed in far beyond the normal coastlines, lashed into fury by earthquakes and hurricanes? Earth's population explosion plus the great speedup in communications have brought this threat of the sea into immediate focus. Scientists have pointed out that the level of the oceans needs only to be raised by a few feet and scores of

metropolitan areas around the world would be inundated, with tremendous damage to property and loss of life. This, men know, could result from higher tides due to some slight alteration in the relative positions of the moon and our earth. A literal shaking of these heavenly bodies could swiftly produce effects that man would be unable to cope with or control.

WORLD FEAR FORETOLD

Nineteen hundred years ago Christ Jesus foresaw this fear-gripped generation, and pointed to the immediate cause: "There will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken." (Luke 21:25, 26) Already mental pain and the fainting sense of helplessness have taken hold of mankind as they face a bleak and purposeless future. What the next few years may produce in the way of fearsome developments is a subject the contemplation of which could well push humankind closer to panic. "The sea and its agitation" may yet take on more vital meaning as we move farther into this atomic age and men vainly strive to find the way out of an era of stark fear. The signs in the skies above and the developments on the surface of the earth are such as to terrify men who are without God and without hope.

Not to be overlooked is the far deeper cause for the troubles and fears that afflict this generation, a cause that only God's Word, the Bible, reveals. Whether men admit it or not they are subject to a baleful, invisible power that has been exerting unprecedented influence over humans particularly since shortly after the year 1914. That year, according to Bible prophecy, marked the end of uninterrupted rule of mankind by godless national or imperial rulerships, as well as the time for Christ's kingdom in the heavens to go into operation. According to the inspired vision of the apostle John, that year saw a great battle in heaven between the righteous angelic forces under Christ and the wicked demonic forces under Satan the Devil. The result, as described by John, was: "So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: '. . . Woe for the earth and the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time.' "—Rev. 12:9, 10, 12.

No wonder man is unable to allay the fears that dominate his life today! How can he hope to match his wits successfully against those of a cunning, invisible enemy who is bent on turning all mankind against God through pressure of threats and sufferings? (Job 1:9-11) Without God's help man is completely at the mercy of the "god of this system of things."

God has not forsaken man, however, even though men have ignored him. He has called attention to the significance of these times of fear in his Word, the Bible. Additionally, he sends forth witnesses throughout the whole earth with a message explaining these fearful conditions of today, and pointing to these very conditions as the evidences that soon now the rule of fear and wickedness will end, making way for a reign of peace and righteousness by Christ's kingdom. Rulers and peoples of this selfish system of things can see these evidences pointed to by Jehovah's witnesses, but they do not perceive or understand, for their hearts are loaded down with selfish thoughts and hopes. (Matt. 13:22) So

in this sense we must understand Jesus' forecast: "And then they will see the Son of man coming in a cloud [invisibly] with power and great glory." (Luke 21:27) They have been told about it, they have seen the evidences with their literal eyes, but they still do not believe. They walk on in anguish and fear.

HOW TO GAIN CHEER

However, you do not need to go on walking with them in the way of death-dealing fear. You can, in fact, enjoy cheer amid this world's fear. This you can achieve by walking with those to whom Jesus addresses this word of comfort: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) Do you not note that Jehovah's faithful worshipers, his witnesses, are not depressed by the fears that crush humankind in general? Rather, they are pleasantly and hopefully going about the work of preaching the good news of the Kingdom as the hope for all mankind. Having come to know Jehovah as their God and Christ Jesus as their Leader and Commander, and having dedicated their lives to the loving Creator, they have willingly accepted and applied the counsel from the Holy Scriptures: "The object of their fear you men must not fear, nor must you tremble at it. Jehovah of armies—he is the One whom you should treat as holy, and he should be the object of your fear, and he should be the One causing you to tremble."—Isa. 8:12, 13.

To God's servants, then, the swiftly mounting troubles and causes for fear are evidences that soon now their work of proclaiming the Kingdom amid a fear-riddled generation will have been completed, and the time for deliverance from the persecutions and galling restrictions of this world's rulers will have arrived. No longer do they hang their heads or bow down as though in servitude to the ruler of this system of things who can guarantee only toil, tears, trepidation and the tomb. They know that soon that wicked ruler will be abyssed in deathlike inaction for a thousand years. Their strong hope moves them to greater and greater activity as they boldly proclaim around the whole earth the good news of the victorious kingdom under Christ.

COMING IN THE NEXT ISSUE

- Settling Difficulties in Christian Love.
- Love Gives No Cause for Stumbling.
- A Notable Generation.
- Would You Avoid Dishonor? Avoid Presumptuousness.

If you will walk with this happy people, you also will be able to shed the suffocating burden of fear. Taking in knowledge of God and of Christ is the first step, for Jesus in prayer declared: "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) You must then conquer this world by separating yourself from it and dedicating your life unconditionally to God for the accomplishment of his will. Thereafter you must strive to carry out that dedication as long as you have life and breath. For your encouragement the Lord Jesus has said: "In the world you will have tribulation, but take courage! I have conquered the world." (John 16:33) Having himself conquered the world, he stands ready and willing to come to the help of each one who faithfully strives to follow his steps closely. With confidence, therefore, step out and associate with Jehovah's people and, with them, find cheer amid world fear.

The Christian Ministry



WHEN the first-century people of Galilee heard a thirty-year-old man preaching in their territory, they were so impressed by what he said that "good talk concerning him spread out through all the surrounding country." (Luke 4:14) Never had there been a man among them that spoke with such wisdom and authority. His preaching had begun shortly after his baptism in the Jordan River, at which time God's spirit had come upon him. The preaching that Jesus Christ began at that time was the beginning of something distinctly new in the long history of the Hebrew people.

[2] During the days of the Hebrew prophets that ended with Malachi, there was no attempt to establish a growing body of preachers that would proclaim Jehovah's purposes and teach the people Scriptural truths. God sent prophets primarily as agents of reformation, not as teachers. Their task was to turn the people back to true worship and to warn of what God would do to them if they persisted in their course of disobedience. For this the prophets were individually inspired by God. No attempt was made by them to assemble a body of preachers. The association called the "sons of the prophets" was an association of prophets who already had Jehovah's spirit. They were not the product of preaching.

"Go therefore and make disciples of people of all the nations." —Matt. 28:19.

1. (a) What impressed the people of Galilee in the first century? (b) When did Jesus' ministry begin?
2. What was the task of the Hebrew prophets?

But those who followed Jesus Christ were.

[3] Unlike the prophets, Jesus preached with the purpose of gathering a people together who would be preachers. This was something decidedly new. It was his purpose that they would, in due time, form an organization of devoted worshipers of Jehovah who would "worship with spirit and truth" and would preach. (John 4:24) So with the preaching begun by Jesus in Judea and Galilee, the Christian ministry was established.

[4] Very early in his ministry Jesus began selecting those who would become his apostles. Eleven of them were Galileans, but the twelfth, the one that eventually proved unfaithful, was apparently a Judean. What he had in mind for them was revealed when he chose the first two who already were among those who had become his disciples. "Walking alongside the sea of Galilee he saw two brothers, Simon who is called Peter and Andrew his brother, letting down a fishing net into the sea, for they were fishers. And he said to them: 'Come after me, and I will make you fishers of men.' " (Matt. 4:18, 19) He planned to train them as ministers so they could find persons who loved righteousness and bring them into association with him.

MINISTERS SENT OUT

[5] Since the purpose of the Christian ministry was very different from that of the preaching that was done by the Hebrew prophets, a great many preachers were needed. A teaching work had to be done in order to bring together interested persons. God's Word would draw them into the new system of things. Through Jesus Christ, God had purposed to replace the old Jewish system of things that had begun with Moses with a new system of things. This new system would be much superior to the old one as it would bring eternal life to those brought into it. Comparing the gathering of people into the new system of things with a farmer's harvest, Jesus said: "Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." (Matt. 9:37, 38) This he did by prospering the Christian ministry in that first century.

[6] After a period of training, Jesus sent out his twelve apostles to preach. "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.' " (Matt. 10:5-8) They were to confine their preaching to the natural Jewish descendants of Abraham. At a later time it would be expanded to the nations, or non-Jewish peoples. Being the covenant people of God, the Jews were to be the first to receive the opportunity to make up the Christian congregation whose members would ultimately be privileged to be priests to God and to "rule as kings over the earth."—Rev. 5:10.

[7] The message the apostles were instructed to preach was an upbuilding one regarding Jehovah's kingdom. For a long time a kingdom of God's making had been anticipated by the Israelites. The prophet Daniel had spoken of it more than five hundred years before Jesus began his ministry. When Jesus and his apostles announced

3. How was the purpose of Jesus' preaching a new thing for the Hebrews?
4. How did Jesus reveal what he had in mind for his followers to do, and what was that work?
5. Explain why the Christian ministry needed many preachers in the first century.
6. What ministerial instructions did Jesus give his apostles, and to whom were they to confine their preaching then?
7. (a) Why was the message the apostles were told to preach good news? (b) Explain why they could say that the kingdom had drawn near.

that it had drawn near, that was good news. Jesus was its King. An angel had identified him as the king before he was born. To Mary the angel said: "He will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:33) Since he was the King of God's kingdom, his presence brought the kingdom closer to reality than it had ever been before. Because it was represented in him, its head, the apostles could joyfully announce the good news that the kingdom had drawn near.—Dan. 2:44.

[8] As evidence that God's spirit was upon the apostles and that they were indeed proclaiming things God wanted the Jews to know, they were given the power to perform miracles of healing and of raising dead persons. Although the common people for the most part heard Jesus and his apostles gladly, recognizing that they were servants of God, many of the religious leaders stubbornly refused to recognize their authority to preach despite their miracles. (Mark 12:37) On one occasion these leaders said to Jesus: "By what authority do you do these things? And who gave you this authority?" (Matt. 21:23) Jesus had shown who had given him this authority when he had read publicly from the book of Isaiah in the synagogue at Nazareth. Reading from Isaiah 61:1, 2, he said:

[9] "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." When he had finished reading this, he said to the people: "Today this scripture that you just heard is fulfilled." (Luke 4:18-21) In this way Jesus revealed Jehovah God as the One who had authorized his preaching. That was much higher than any authorization that might be granted by human religious leaders. With his commission coming from God, Jesus did not have to be a graduate from one of the rabbinical schools of higher learning or have his ministry authorized by high priest Caiaphas or by another member of the Sanhedrin. As he could point to Jehovah God as the One who gave him the authority to preach, so could his apostles.

[10] After the apostles had begun to engage in the Christian ministry Jesus sent out seventy more followers as preachers. By doing this Jesus showed that he intended his commands to preach to apply to more than just the twelve apostles. "After these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come." He told them: "Go on telling them, 'The kingdom of God has come near to you.' " (Luke 10:1, 9) Like the apostles, they carried their message to the people, rather than waiting for the people to come to them. By training and sending out these eighty-two persons, Jesus had begun to expand the Christian ministry.

RAPID GROWTH

[11] With the outpouring of the holy spirit at Pentecost, fifty days after Jesus was resurrected from the dead, Christianity began to have an explosive growth. On that day alone 3,000 persons became disciples. During the days following Pentecost the number of believers increased daily. Unlike those who responded to the preaching done before Jesus died, these were formed into an organization that was distinctly sepa-

8, 9. (a) What evidence did Jesus and his apostles give to prove that they were true representatives of Jehovah? (b) How did Jesus show who authorized his ministry, and what does this reveal regarding religious leaders?

10. What is indicated by Jesus' sending out seventy more followers to preach?

11. (a) What began happening to Christianity at Pentecost? (b) Why was a Christian organization not possible before Pentecost?

rate from the Jewish religious system of things. This was not possible before Jesus died because the law covenant was still valid, and Jesus could not properly establish an organization that would compete with that which existed under the Law. After his death had fulfilled the purpose of the Law, bringing it to an end, the time had arrived for forming the Christian organization. It began with 120 persons, all Jews, at Pentecost, with the apostles being the governing body.

12 The rapid growth of this new organization was due to the fact that all who became Christians participated in the Christian ministry and God's blessing was upon their preaching efforts. "At the same time Jehovah continued to join to them daily those being saved." (Acts 2:47) When these new followers of Jesus Christ returned to their home countries after Pentecost, they did not remain silent about what they had learned. Like the eighty-two persons Jesus had sent out to preach, they too engaged in the Christian ministry. They let the light of truth shine out just as Jesus had instructed. "People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens."—Matt. 5:15, 16.

13 The stoning to death of Stephen, the first Christian martyr, ignited a wave of persecution that lashed against the infant Christian organization and caused its members to be scattered. This served to spread the Christian faith and to increase their numbers. All of them kept preaching wherever they went. "However, those who had been scattered went through the land declaring the good news of the word." (Acts 8:4) Some of these followers of Christ reached Syrian Antioch, where they preached to the Jews and formed a congregation. "Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only."—Acts 11:19.

14 Among those who were scattered after Stephen's death some preached to Greek-speaking Jews and proselytes. "However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the Greek-speaking people, declaring the good news of the Lord Jesus. Furthermore, the hand of Jehovah was with them, and a great number that became believers turned to the Lord." (Acts 11:20, 21) Significantly, after Barnabas and Saul of Tarsus taught there, Antioch became the central point from which Christianity expanded among the non-Jewish nations. It was here also that Christ's followers were first called Christians.

15 The conversion of Saul of Tarsus was an important factor in the rapid expansion of Christianity. When he was converted, he realized that the Christian ministry was an obligation that accompanied acceptance of the Christian faith, and he did not hold back from engaging in it. There is no indication that he regarded the ministry as the exclusive right of a few religious leaders. After spending a little time with the disciples in Damascus, probably for instruction, he plunged into the ministry with exemplary zeal. The preaching he began there in Damascus, while he was still in what appears to have been his thirties, was the start of a long

12. What accounts for the rapid growth of the Christian organization?

13, 14. (a) Explain how persecution helped in the spreading of Christianity. (b) How did the city of Antioch in Syria figure into the events?

15. How did Saul of Tarsus regard the ministry when he became a Christian, and how did he *manifest his* devotion to it?

career of zealous activity in the Christian ministry, a career that lasted for about thirty years. During that time he let the light of truth shine wherever he traveled. The record of his career shows him to have been a very fruitful minister.

16 Whenever Paul entered new territory, he made it a practice to concentrate his preaching in towns that were commercial centers. Ephesus, Thessalonica and Corinth were such places. They were centers to which people in the vicinity came to do business and through which trade routes passed to distant places. Ephesus, for example, was on the imperial highway from Rome to the East, and Corinth was located on an isthmus where ships unloaded their cargo to be transported to other parts of Greece. This was a safer practice than risking a voyage around the storm-lashed capes at the southern tip of Achaia. Such places were ideal for Christianity to establish a foothold in new territory. The Jews and non-Jews in these places who became Christians carried the truth to neighboring cities, to the hinterland and to distant places on the trade routes.

MINISTRY NOT LIMITED

17 The rapid spreading of Christianity showed the wisdom of Jesus' arrangement for having all believers preach. In a short time Christians could be found all over the vast Roman Empire. The Christian writer Tertullian revealed this when arguing with the pagans of his day. He wrote: "Men proclaim aloud that the state is beset with us; in countryside, in villages, in islands, Christians; every sex, age, condition, yes! and rank going over to his name. . . . We are but of yesterday, and we have filled everything you have—cities, islands, forts, towns, exchanges." That all of them participated in the ministry is indicated by what was written by the pagan writer Celsus. He mocked Christianity because, according to the historian Augustus Neander, "labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel."

18 All who exercised faith took seriously what Jesus said about confessing union with him. "I say, then, to you, Everyone that confesses union with me before men, the Son of man will also confess union with him before the angels of God." (Luke 12:8) To be in union with him a person had to believe the truths Jesus taught and had to follow his example of preaching those truths to others. The person who was unwilling to show by activity in the ministry that he was united with Christ in beliefs and purposes showed a lack of love for him. Why should he acknowledge that person before God and the angels as being a member of his body, his congregation?

19 After Jesus' resurrection and before his ascension, he gave a command to his eleven faithful apostles that was not limited to them alone. It applies to all Christians. He 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) This the apostles and all who became followers of Jesus during the lifetime of the apostles did. They rejoiced in every opportunity to make disciples whom they could train to teach others.

20 Some time after the death of the apostles and those who had been close to them, the professed Christians of that time began to become apostate. Ecclesiastical orders

16. Explain the procedure Paul followed when preaching in new territory and why it was effective.
17. What evidence do we find in the first century that Jesus' arrangement for making all believers preachers was a wise one?

18, 19. (a) How did the early Christians take what Jesus said about confessing union with him, and what did he mean by this expression? (b) What other command did Jesus give regarding the ministry, and to whom does it apply?
20. Explain how preaching became a rare thing among professed Christians.

were established, and preaching ceased to be the activity of all who professed the Christian faith; it became the exclusive prerogative of a clergy class. Note what the Bible encyclopedia by M'Clintock and Strong says about this: "When ritual ceremonies came to supersede not only the practice, but the very idea of evangelization, it is not surprising that preaching itself became a ceremony, and at length a rare and infrequent ceremony. Not merely laymen, but even presbyters of the Church were inhibited from preaching, except by special permission of bishops; while many of the bishops, who had arrogated to themselves the exclusive right of preaching, either through ignorance or indolence practically abandoned the custom." The custom today for a clergy class to do the preaching and for the common people to remain silent comes from these apostates rather than from Jesus Christ.—Acts 20: 29, 30.

CHRISTIAN RESPONSIBILITY TODAY

[21] Although we are removed from Jesus' day by more than 1900 years, the Scriptural commands for Christians to preach have not been changed. They are still binding. Being a Christian still means letting the light of Scriptural truth shine out for the benefit of others. The need for the Christian ministry is just as great today as it was in the first century despite the fact that about 30 percent of the world's population professes to be Christian. The unchristian actions of the greater number of these professed followers of Christ reveal that true Christianity has not touched their hearts. As with ancient Israel, God can say of them: "This people have come near with their mouth, and they have glorified me merely with their lips, and they have removed their heart itself far away from me."—Isa. 29:13.

21, 22. Why is it still necessary for Christians to engage in the ministry?

[22] The professed Christians of Christendom need to be taught the basic truths of the Scriptures. They need to be told the good news of God's kingdom; they need a hope created in them for world peace and just rule by means of the kingdom of God. They are like the unfruitful Israelites who suffered from a spiritual famine. Although they profess to be Christians, they are in need of true Christians coming to them with nourishing spiritual truths. There are such Christians today who are doing that very thing.—Amos 8:11.

[23] Realization of the responsibility that rests upon every Christian to engage in the Christian ministry spurs Jehovah's witnesses to teach the truths of Christianity "publicly and from house to house" as the apostles did. (Acts 20:20) In 194 lands they are following the example of Jesus by going among the people and preaching to them wherever they can be found. Like the early Christians, they train those who respond to the good news of the Kingdom to teach still others. Thus all who come within the New World society of Jehovah's witnesses are encouraged to participate in the Christian ministry. It matters not if a person can spend only a few hours a month in the ministry. He can still obey Jesus' command to preach. These modern-day Christians take to heart what the apostle Paul said: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10; 2 Tim. 2:2.

[24] Many professed Christians react unfavorably to the contention made by Jehovah's witnesses that the Christian ministry is for all Christians. They are content with a clublike arrangement in which a clergyman preaches to them, and they remain

23. Who today realize what a Christian's responsibility is, and how are they like the early Christians?
24. How does the preaching by Jesus and his apostles compare with that done by the clergy today?

spiritually inactive. That is not what Christ purposed for his followers. That is not the Christian ministry. He did not confine his preaching to just his apostles, with their doing nothing but listening. Unlike the pagan teachers of Egypt and Greece who had their groves and porticoes where they spoke to sympathetic listeners, Jesus spoke in public places to people who were not all followers of him. Some were hostile. Later, when congregations were formed, the apostles did not attach themselves to various congregations and confine their ministry to those gatherings of believers. They continued to preach to people outside the Christian organization, setting an example for all who became dedicated Christians. They provided good leadership that helped to maintain the spiritual vitality and health of the various congregations. This pattern of upbuilding Christian activity is just as necessary today as it was in the first century.

[25] The Christian ministry that Jesus began has been revived by Jehovah's witnesses. People of all races and nationalities are being given the opportunity to learn of the marvelous things Jehovah has purposed for mankind. Because all in the New World society of Jehovah's witnesses are urged to engage in the ministry and because this arrangement has God's blessing, a great crowd of people is being brought into Jehovah's organization. These people of good heart recognize the Christian ministry as their responsibility and as a divinely provided means for keeping spiritually alive. They know that it is vital for their salvation as well as for those to whom they preach. By means of it they praise God through Christ. "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Heb. 13:15; Matt. 24:14.

25. (a) Why can it be said that the Christian ministry in the form that Jesus began it has not passed away? (b) What is the fruitage of the ministry today?

MATURE MINISTERS CAN AID OTHERS



"Feed my lambs. . . . Shepherd my little sheep."
—John 21:15,16.

IN THE suffering that Jesus Christ endured because of keeping integrity to God and in the keen interest he manifested with regard to making known his Father's purposes, he set a fine example for all who would become his followers. They could safely model their lives after his, because he did what was right in the eyes of God. In the third year of Jesus' ministry, Jehovah voiced his approval of him by saying

1. Why is Jesus an example we can safely follow?

within the hearing of Peter, James and John: "This is my Son, the beloved, whom I have approved; listen to him." (Matt. 17:5) They did listen to him, and they followed his instructions to let the light of *truth* shine out for the benefit of others. About thirty years later Peter wrote a letter in which he encouraged all Christians to follow Jesus' leadership as they had. "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—1 Pet. 2:21.

[2] By engaging in the Christian ministry and by aiding his disciples to engage in it, Jesus demonstrated what he told them about letting their light shine. He made it evident that everyone who would become his follower must take up the Christian ministry. They must follow his example by preaching the good news of God's kingdom. To fail in this would mean to fall short of being a Christian. It would be doing what Jesus said not to do—covering over a light with a basket. Because the New World society of Jehovah's witnesses recognizes this obligation as resting upon Christians, it strives to help all who come within it to preach. This requires its mature ministers to follow Jesus' example of aiding others to become profitable servants of God.—Matt. 5:14-16.

[3] When Jesus stood on the shore of the sea of Tiberias after his resurrection, he gave a solemn command to Peter that applies to all spiritual shepherds in Jehovah's organization. He said: "Feed my lambs. . . . *Shepherd* my little sheep." (John 21:15, 16; 1 Pet. 5:1-4) His sheep are the people of good heart condition toward Jehovah that respond to the preaching of Christian truths. As newly born lambs are weak and are in need of being regularly fed in order to grow strong, so spiritual lambs are weak in the faith. They are just newly associated with Jehovah's organization and need to be fed spiritually by those who are mature ministers in it. So his instruction to mature ministers is to "feed my lambs." They must help the lambs to grow in knowledge of God's Word of truth and to build a firm faith.

[4] Jesus also instructed mature ministers to "shepherd my little sheep." Shepherding means much more than feeding the sheep. It means to have charge over them, caring for their various needs, guarding them from danger, gathering them together and leading them in the way that is best for them. The responsibility of a mature minister in Jehovah's organization, therefore, does not end with his providing spiritual instruction for persons of good heart. He must be willing to guard them against loss of faith because of attacks by persons who hate the truth and because of the atheistic influence of the world. This he can do by preparing them in advance to anticipate such opposition and by supplying them with Scriptural arguments so *they can* make a defense before those who demand a reason for their hope. He will also gather these sheep into Jehovah's organization and will lead them into the Christian ministry. To others in Jehovah's organization that might become spiritually sick and tend to fall behind the advancing organization, he will also give whatever spiritual aid he can. In this way mature ministers can shepherd the sheep.—1 Pet. 3:15.

DESIRE FOR MATURITY

[5] All who come within Jehovah's theocratic organization should earnestly desire to attain spiritual maturity. They cannot always remain as spiritual babes. That would be dangerous as it would make them

2. (a) What did Jesus demonstrate by engaging in the ministry? (b) Why does the New World society help people to preach?

3, 4. Explain how Jesus' command to Peter at John 21:15, 16 applies to mature ministers today.

5. Why cannot a person remain as a spiritual baby?

constantly vulnerable to hardships and attacks by the wolves of the world. To endure severe trials they have to grow up to spiritual maturity and strength. The apostle Paul advised: "Stay awake, stand firm in the faith, carry on as men, grow mighty." (1 Cor. 16:13) A baby wants to sleep, not stay awake. How can a Christian receive God's approval if he is like a sleepy baby and is not awake to service privileges? How can he follow closely in Jesus' steps if he keeps crawling like a baby and makes no effort to learn how to walk like a mature man? How can he stand firm in the faith if he refuses to learn how to stand? How can he carry on as a spiritually mature man who is mighty in the faith when he makes no effort to grow out of spiritual babyhood? Mature ministers will strive to aid him, but, if he has no desire to grow to spiritual manhood, it is very unlikely that he will survive to see God's promised new order of things.

[6] Persons who strive diligently to achieve spiritual maturity are valuable additions to Jehovah's organization. They can be of real service to him. Mature Christians appreciate their responsibility to preach and to teach as Jesus did. No one needs to call on them at their homes to encourage them to participate in the ministry or to attend congregational meetings. They have the initiative, the inner drive, to do this without being prodded. Positions of responsibility are gladly accepted by them, and they are capable of caring for them. By their faithful and zealous service, they manifest their Christian love and their faith.—Jas. 2:17, 18.

HOW TO ATTAIN MATURITY

[7] Spiritual maturity is not something that comes automatically with dedication or with the reading of a few Bible-study aids. It comes with time, with continued study of the Scriptures and with experience in the ministry. When a person is a spiritual lamb or baby, he learns the elementary things of God's Word, the milk of the Word. To grow to maturity he must advance beyond the elementary things to the "deep things of God." (1 Cor. 2:10) This requires personal study in addition to study of the Scriptures with a group. Before attending a group study, he should read the portion that is due to be considered, underlining important points, looking up the scriptures cited and reading the verses surrounding them to get the setting clearly in mind. By contributing comments during the group study he helps to impress the information upon his own mind. Regular Bible study with a group and by himself at home contributes to his spiritual growth.

[8] What the person learns from his study of God's Word he must use in the Christian ministry. If a young lamb were to lie in the sheepfold all the time, eating but not exercising, it would become weak and sickly. Exercise is an important factor in its growth and health; the same is true with spiritual lambs. For their spiritual health and growth they need regular activity in the ministry. This also can be said of Christians who have been in the organization for some time but who are spiritually weak. It was with good reason that Paul wrote: "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) The Christian who does not pay constant attention to his teaching by engaging regularly in the Christian ministry cannot expect to be a fruitful minister, much less to have a firm footing on the

6. How are mature ministers of great value to Jehovah's organization?
7. What relationship does study have with spiritual maturity?
8. Why is activity in the ministry an important factor in attaining maturity?

road to salvation. He becomes one who needs aid from a mature minister who does pay attention to the ministry.

[9] Splendid training is provided by the congregation, and it has a maturing influence on a person. The congregation's theocratic ministry school, for example, teaches him to study and to express himself coherently and convincingly. It trains him to be a flexible teacher, capable of teaching large groups of people as well as individuals. It tests his knowledge of Scriptural truths so he can see where he is weak and in need of further study. In this school mature ministers can be very helpful to weak ones who find student talks difficult by aiding them in preparing and delivering the talks.

[10] Whatever assignment a person may receive from the congregation, whether for the ministry school or for a service center or for a congregation meeting, he should accept it and do his best with it. Congregation assignments contribute to his spiritual growth and bring benefit to others. By means of them he is able to show love for his brothers and for Jehovah's organization. Willingness to accept them leads to greater privileges of service.

[11] The Christian who has attained spiritual maturity applies in his life the things that he learns from his study of God's Word. When confronted with a fleshly temptation that is regarded as unclean or immoral by Jehovah, the mature Christian will recall the instructions of the Scriptures: "Flee from fornication." (1 Cor. 6:18) "Flee from idolatry." (1 Cor. 10:14) "Flee from the desires incidental to youth." (2 Tim. 2:22) Do not "behave indecently." (1 Cor. 13:5) He will vigorously resist the temptation and fight to maintain moral cleanness. He can help others do the same by timely counsel. In his relationship with his brothers he will exercise the quality of love by being long-suffering and kind, not keeping account of injury. (1 Cor. 13:4, 5) He will not lie, steal or murder. (Prov. 14:5; Eph. 4:28; Ex. 20:13) The many things that mark the world as repulsive in the eyes of God he will cease to do. By applying in his life the things that he learns from God's Word he will be putting on a "new personality" that is "created according to God's will in true righteousness and loyalty." (Eph. 4:22-24) He will be modeling his life after Christ's.

9, 10. How does the congregation have a maturing influence?

11. How does a Christian show spiritual maturity in his life?

HOW MATURE MINISTERS CAN AID OTHERS

[12] The success of any aid that a mature minister gives to others depends to a great extent upon how he gives that aid. Unless he shows patience and exercises love and kindness his assistance will not accomplish much. It might even stunt the other person's growth. Christian love is needed to help others. It is needed to do what Paul said: "Go on carrying the burdens of one another, and thus fulfill the law of the Christ." (Gal. 6:2) This does not mean to carry another person's load of responsibility to serve God or the burdens of his personal life. Those are things he must bear himself. But the mature Christian can lovingly help him with spiritual problems that are burdens for him.

[13] When giving aid to another person so that he might become stronger in the ministry, the mature minister must take into consideration his personal problems that could make it difficult for him to engage regularly in the ministry or to attend all meetings of the congregation. Perhaps he lives in a home where he is the only one who is striving to walk closely in Jesus' steps. If his mate opposes him, he has a

12. (a) What is needed for the aid a mature minister gives to others to be successful? (b) Explain how he bears the burdens of others.

13. What should be taken into consideration?

difficult burden to bear and needs understanding by the mature minister who is seeking to help him. Or he might have a job that requires him to work long hours or odd hours. It is not for the mature minister to tell him how to order his personal life so he can be more active in the ministry, although he can make tactful suggestions. The helpful minister can strive to build up his appreciation for the ministry and for the comforting truths we are privileged to bring to the people. He can give the weak one assistance whenever possible, and in time the person may become strong enough to resolve his personal problems so that fuller participation in theocratic activities will become possible.

[14] Friendly calls can be made at the home of the weak person with the purpose of encouraging him. The mature minister will defeat his purpose in calling if he proceeds to scold the weak one for missing meetings or for being irregular in the ministry. Instead, he should give him an upbuilding Scriptural discussion with the objective of strengthening his faith and appreciation for the truth. In the discussion he should stress the importance of personal study and regular Bible reading. These are big factors in building up appreciation. When it has been developed, the person will have the necessary inner drive that will move him to attend congregational meetings and to participate in the ministry regularly. He will not have to be reminded of these Christian necessities.

[15] The discussion could include a consideration of Galatians 6:9. The objective would be to impress upon the weak sheep the need to continue doing what he knows to be right in the eyes of God. The mature minister can help him to see that the promises Jehovah has made apply to those who do "not give up in doing what is fine." Those who "continue loving" Jehovah, as James 1:12 says, are the ones to whom he will ultimately give the promised gift of life. What is said at Hebrews 2:1; 3:14 and 10:25 would also be helpful.

[16] All mature ministers must realize that the initial vigor manifested by a person when he first begins to associate with Jehovah's organization will die unless personal assistance is given until he is well established in the truth. Aid must not stop when he makes a dedication to God and the minister ceases reporting any further time spent in teaching him. Until he has "a tight grip on the word of life," a home Bible study should continue to be held with him. (Phil. 2:16) This is the best way to help him grow to maturity. In the case where a mature minister is giving aid to a Christian who is weak because of spiritual sickness, he might find it advisable to consider reestablishing a home Bible study with him to help that person regain spiritual strength. But the circumstances would have to determine whether that would be the type of help needed.

TRAINING FOR THE MINISTRY

[17] Unsteady lambs can easily fall if they are pushed, but if they are encouraged to follow, they can keep on their feet and gain strength. So too a spiritual lamb should not be pushed into the Christian ministry. It is a work that is to be done *voluntarily* as an expression of a right heart condition. The mature minister should aid him to appreciate what a grand privilege it is, helping him to realize the good he can do for others by engaging in it. He can aid him to see how it is an expression of neighbor love. He should point out how the Christian ministry is a means for bringing

14, 15. (a) What should be the purpose of friendly calls on spiritually weak persons, and what should they include? (b) Mention some things that could be used in a Scriptural discussion.

16. How long should aid be given to a new person in the New World society, and why that long?

17. (a) Why should a new person not be pushed into the ministry? (b) How can a mature minister aid a new one to appreciate the ministry?

praise to Jehovah God and for participating in the work Jehovah purposed to be done at this time. The need for such activity should be explained, pointing out how it benefits not only those who listen but also those who do the preaching. Some field experiences could be related from time to time—personal ones as well as some from the *Yearbook of Jehovah's Witnesses*. The spiritual lamb will benefit from hearing how persons like himself in other parts of the world are successfully engaging in the ministry. So the ministry should not be viewed by the unsteady lamb as being impossible for him.

[18] After a time the mature minister can invite the new sheep to accompany him on a Bible study. He can encourage him to make comments by asking for his opinion on something about which the minister knows that he has previously expressed himself. After taking him on this study for a few times the mature minister can suggest, while on the way home, that they make a call on an interested person. By gradually increasing the number of such calls after a study, the new person becomes acquainted with the great importance of calling back on interested persons, and he sees firsthand how the ministry is benefiting others.

[19] After a time the person can be invited to go with the minister from door to door to observe how the ministry is carried on in that fashion. His being invited into the ministry should not be done until he has made progress in the truth and shows evidence that he is in full accord with the truths he has been learning. It would be improper to invite someone to engage in the Christian ministry who is not in harmony with what Jehovah's organization teaches. How could he be a representative of it? He must first learn and believe before he can preach. Jesus did not start in the ministry persons who were not in full harmony with his teachings.

[20] The mature minister should aid the new one to progress to the point of giving a sermon at the doors of other people. This can be done by helping him to prepare a short sermon and by rehearsing it with him until it is well in mind. As they preach from door to door, the mature minister can give kind counsel to the new one on the way he delivers the sermon. The most effective way to counsel is to mention only one weakness at a time and then demonstrate the counsel given. As the person makes progress, he can be encouraged to try giving the sermon at a door by himself. In this patient and loving manner persons can be taught to be more than silent worshipers of God. They can be aided to be public praisers of him and thus helped to walk closely in Jesus' steps.

ACCOMPLISHING THE PURPOSE OF THE MINISTRY

[21] The preaching being done worldwide by the thousands upon thousands of ministers in the New World society is accomplishing, in these last days, the purpose of the Christian ministry. Jehovah's name is being made known throughout the world; his judgments upon the present wicked system of things are being declared; the good news of the Kingdom is being proclaimed as a witness to the nations; people held captive to religious falsehoods are being released and their eyes opened wide to the revealing truths of God's Word; and multitudes are being gathered into Jehovah's theocratic organization. This grand work could not be done on such a scale if mature ministers did not unselfishly aid weak ones

18, 19. (a) Explain how a new person can be helped to get started in the ministry. (b) Why should a person not be invited into the ministry until he has made progress in his study of the truth?

20. Explain how help can be given to another person in delivering a sermon at the doors.

21. How is the preaching being done by Jehovah's witnesses accomplishing the purpose of the Christian ministry?

to grow to maturity. Aiding them is just as important in accomplishing the purpose of the ministry as is the bringing of new sheep into the fold.

[22] More and more mature ministers are needed to help the growing multitudes that are becoming part of the New World society. By all mature ministers aiding new and weak ones to maturity, the organization will have a steadily growing number of mature ministers capable of giving assistance to still others. In this manner it will be able to maintain a generally high level of maturity despite the continual influx of new people.

[23] To Jehovah's true worship these multitudes are now streaming from out of the nations, just as the prophet Isaiah foretold. (Isa. 2:2, 3) They are the good fruit of the Christian ministry. Associating with the anointed ones of Jesus' congregation, they are forming an immense flock of Christian sheep who are joyfully saying: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." (Rev. 7:10) As they are trained in the ministry, they are turning to others and saying as Isaiah foretold: "Come, you people." With the help they receive from mature ministers they grow up to be strong and vigorous praisers of Jehovah God. By attaining maturity themselves, they are able to form the strong framework of new congregations and to fill responsible positions of oversight in Jehovah's organization. Here we see the good results that come from the aid that mature ministers give to others.

[24] All who are mature ministers in Jehovah's organization must carefully consider what they are doing to help others. Are some avoiding that responsibility and leaving it for a few to bear? By doing this are they not hindering rather than helping Jehovah's organization to fulfill the purpose of the ministry? Are they not failing to follow Jesus' steps closely? Each of these mature ministers has the responsibility not only of preaching but of aiding those who have responded to the Kingdom message. That is a vital part of the Christian ministry. Happy indeed are those mature ministers who recognize this and who humbly obey Jesus' command: "Feed my lambs. . . . Shepherd my little sheep."—John 21: 15, 16.

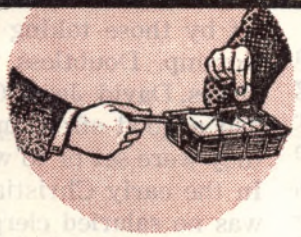
22, 23. (a) Why are more mature ministers needed in the New World society? (b) What are the results when mature ministers aid others?

24. What should every mature minister in the New World society consider?

Trained from Infancy

◆ A Brazilian witness of Jehovah who has ten children and whose husband is not a believer reports how her efforts to teach her children have been blessed: "Some of my children are zealous, being regular publishers, and others are very small; but even so I ask the blessing at mealtimes and consider the daily text with them. I also study with them every week. One of the greatest blessings that Jehovah has granted me is that my children already have the truth in their hearts. One day my husband took one of our daughters to the open market in the town of Cabo. At lunch time he decided to eat a delicacy, the well-known haggis, which is made of blood. The little girl who was with him is very bright and knows what haggis is, that it is made of blood. Do you know what happened? When her father gave her a plateful of haggis, the little girl said: 'Daddy, this food contains blood. I *can't* eat it, because Jehovah doesn't like people to eat blood.' The child is only four years old." Truly, such a mother trains her children 'according to the way for them.'—Prov. 22:6; Acts 15:20, 28, 29.

Why NO COLLECTIONS?



WHY no collections? That is a question that is frequently asked by persons visiting a Kingdom Hall of Jehovah's witnesses for the first time. Typical is the incident that took place in a town in Nigeria, West Africa, within the past year. At the end of a meeting a young man, accustomed to the taking up of collections at church services, brought forward a sixpence on a plate and offered it to the presiding minister. Upon its being refused, he exclaimed: "Never before have I seen such a thing in any church—pastor refusing collection!"

This was indeed unusual. It certainly was in striking contrast to the stress placed on money matters by churches in general, even as noted in the article "The Money Raisers," appearing in *Time* magazine, September 4, 1964. It began by saying: "Where once they had only to pass a plate among Sunday attenders, churches nowadays raise money in ways that range from bingo to bonds. Fund raising brings up questions of taste, discretion, prudence and donor psychology that stir heated debates across the land." Of course, all these varying means of raising money are used in addition to the taking of collections. Collections no longer suffice to defray all the expenses.

But had you noticed that the question of Bible principles appears not to have been raised, according to the report in *Time?* That really should be the crux of the matter for all who profess to be Christians and it explains why the young Nigerian received such a surprise. Even as in other matters, Jehovah's witnesses are governed by Bible principles in their giving and receiving.

One reason why they do not pass a plate or basket to take up collections is that there is no Scriptural precedent for such a practice. In ancient Israel when funds were needed for special occasions, as for the building of the tabernacle and later the temple, a simple announcement was made and the people responded so generously that at times they even gave "more than enough." True, the Levites, who had charge of the organized worship of Jehovah God for the nation received the tithe, but this was merely because they did not receive any inheritance in the land.—Ex. 35:5; 36:4-7; 1 Chron. 29:9.

Coming down to the time of Christ and his apostles, at no time do we read that they took up a collection. On the contrary, Christ instructed the apostles he sent forth: "You received free, give free." This is seen to be all the more remarkable when we note that Jesus sent them forth with the power to "cure sick people, raise up dead persons, make lepers clean, expel demons." How easily they could have taken up collections after performing such miracles! But they did not. Nor do we read of any tithing being practiced among the early Christians. There were sufficient voluntary contributions.—Matt. 10:8; Luke 8:3.

Certainly all this is a far cry from the method described in the *Scottish Daily Express,* November 30, 1960. It told of a

church with some 1,400 members having "sacked" 235 members for failing to make contributions and sending warnings to 239 others that they too would be taken off the church rolls unless they increased their contributions in the future.

WHY NOT NEEDED

To pressure members of a congregation in a gentle way to contribute by resorting to devices without Scriptural precedent or support, such as passing a collection plate in front of them or operating bingo games, holding church suppers, bazaars and rummage sales or soliciting pledges, is to admit a weakness. There is something wrong. There is a lack. A lack of what? A lack of appreciation. No such coaxing or pressuring devices are needed where there is genuine appreciation. Could this lack of appreciation be related to the kind of spiritual food offered to the people in these churches?

The fact is that when persons are fed the right kind of spiritual food, that based squarely on the Word of God, the Bible, they learn to appreciate what Jehovah God has done for them and so they respond by volunteering both their services and money contributions. As they learn of God's goodness they are moved to imitate him, even as Jesus taught: "Prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. You must accordingly be perfect, as your heavenly Father is perfect."—Matt. 5:45, 48.

More than that, as men of honest heart are helped to set their personal lives straight, as they experience the joys of associating with other sincere men and women desirous of serving God, and as they have their faith in God and in his Word increased and their hope strengthened in God's kingdom and its coming new order of righteousness, they feel compelled to express their appreciation in a material way, even as the early Christians did right after Pentecost.—Acts 4:32-35.

Not to be overlooked is also the example set by those taking the lead in Christian worship. Doubtless the fine examples of Moses, David, Jesus Christ and his apostles had a good effect upon those over whom they were set or to whom they ministered. In the early Christian congregation there was no salaried clergy, in fact, no clergy-laity distinction; all preached as they had opportunity and to the extent of their abilities. Far from being served and paid, those who took the lead bore the greatest burdens, even as Jesus showed it should be: "Whoever wants to become great among you must be your minister [*diákonos,* "servant"], and whoever wants to be first among you must be your slave." When due to immaturity the Corinthian Christians did not appreciate their privilege of contributing voluntarily to defray Paul's expenses, he did not take up a collection but provided for himself by making tents!—Matt. 20:25-27; Acts 18:3; 1 Cor. 4:11, 12; 9:11, 12.

BIBLE PRINCIPLES GOVERNING GIVING

Also helping to make collections unnecessary is an understanding of Bible principles governing giving. One of these is that, to be pleasing to God, giving must be done unselfishly. Jesus condemned those who advertised their charities and counseled: "When making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you." Paul made the same point, that unless giving is prompted by love one is "not prof-

ited at all." Only unselfish giving counts with God, for it is not primarily concerned with self but with others and asks not, How much *must* I give, but, How much *can* I give?—Matt. 6:2-4; 1 Cor. 13:3.

Another Bible principle that governs giving is that God judges the gift, not by its size, but by its relation to what one has. Yes, a gift is "acceptable according to what a person has, not according to what a person does not have." How just! How reasonable! How considerate! Jesus illustrated this principle when calling attention to the widow who put two coins of very little value into the temple treasury chest. He said that she had given more than any of the rest, for they gave out of their surplus but she "out of her want dropped in all the means of living she had." This principle is of great encouragement to all who can give but little, since in God's eyes it is much, and at the same time it encourages generous giving on the part of those who have much, so as to bear some resemblance to what they have!—2 Cor. 8:12; Luke 21:1-4.

Still another Bible principle pertinent here is that "God loves a cheerful giver"; a principle, it might be added, that is not at all limited to the giving of money but applies to all kinds of giving, including the giving of forgiveness to those who sin against us: "He that shows mercy, let him do it with cheerfulness." Cheerful giving makes for generous giving!—2 Cor. 9:7; Rom. 12:8.

Because the Christian witnesses of Jehovah let Scriptural principles govern their giving, their legal instrument, the Watch Tower Society, is able to finance a worldwide preaching and missionary work, the cost of which runs into the millions of dollars annually. Those who are interested in having the good news of God's kingdom preached worldwide in fulfillment of Matthew 24:14, not only contribute locally at their Kingdom Hall, where a contribution box is provided for the purpose, but also, as they have the means, they make contributions to the head offices of the Society in their country. That this Society may efficiently plan its work, it encourages all who intend to make regular contributions to write in once a year during May, advising how much they hope to be able to contribute during the coming year. This is in no sense of the word a pledge but merely a "contribution prospect," since no one is ever reminded of the amount he stated or checked on to see if he contributes. Just send a letter or card simply stating you hope to be able to contribute during the coming year. Those living in the mainland of the United States may send such contribution prospects to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, N.Y. 11201.

This is not a request for contributions nor does it obligate those willing to give. In addition to enabling the Society to plan its work efficiently, it reminds those who wish to support it to give some thought to just how much they feel that they can give and then endeavor to follow through in keeping with the apostolic injunction: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion," but as one's love of God and neighbor prompts one and as one's circumstances permit. And this practical plan has good Scriptural backing, for early Christians were advised: "Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then." The apostle Paul, too, was not in favor of taking collections! —2 Cor. 9:7; 1 Cor. 16:2.



DESERVING WORLD PUBLICITY

A NEWS headline most welcome to peace- and freedom-loving peoples of the earth would be news of the downfall of a great, oppressive empire that had held other nations in captivity and subjugation. Especially would this be true if this world power was very cruel, and had even gone so far as to move an entire nation away from its homeland and try to force upon it a pagan, idol-worshiping form of religion. Victory over such an oppressor nation would indeed deserve the widest possible publicity. Just such an event actually happened 2,500 years ago, and was brought forcibly to the attention of the world of that time. So great an upset was it that it altered the course of history and it has exercised profound influence upon the nations and peoples of earth today.*

An unusual fact connected with this historic event is that, seventy-five years before the event occurred in 539 B.C.E., it received advance publicity in the nation that would be oppressed, and in the nation that was to be the oppressor. This is because the captive nation was at that time Jehovah's chosen people and the oppressor nation was the age-old enemy of God, Babylon. Jeremiah was the prophet God used to give the advance news of the fall of Babylon with vivid descriptiveness. The message was delivered both to Judah and at Babylon in 614 B.C.E., seven years before Jerusalem was destroyed by King Nebuchadnezzar of Babylon. (Jer. 51:59-64) We shall now discuss this prophecy, which adds enlightening details to that previously given by the prophet Isaiah about Babylon's fall. It is found in Jeremiah, chapters fifty and fifty-one.

Jehovah God, who is the "One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers," and who observes all the events of the earth in their relative importance, stressed the international significance and impact of Babylon's fall when he said to Babylon through Jeremiah: "Tell it among the nations and publish it. And lift up a signal; publish it. Hide nothing, O men. Say, 'Babylon has been captured. Bel has been put to shame. Merodach has become terrified. Her images have been put to shame. Her dungy idols have become terrified.' "—Jer. 50:2; Isa. 40:22.

Since Jehovah has it written in his Word and, as one of Jesus' apostles said, "all Scripture is inspired of God and beneficial," it is even today something to be given consideration and wide publicity, for it

* For a full discussion of the influence of this event and how it has prophetic significance, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, published by the Watch Tower Bible and Tract Society, Brooklyn, New York (1963).

serves as an advance notification and warning of the fall of an oppressive power today and of the way of escape from the consequences of its fall.—2 Tim. 3:16; 1 Cor. 10:11.

Merodach is the Hebrew word for Marduk, Babylon's chief god in the days of King Nebuchadnezzar and his dynasty. Babylon's theology claimed that he was the builder of their capital city and their famous temples. Merodach (Marduk, or Bel) appears therefore to be just another symbol for Nimrod, who was a rebel against Jehovah God and who actually built Babylon. (Gen. 10:9, 10) Because of Babylonian victories previously in subjugating the nations and becoming the Third World Power, Merodach had become terrifying to the nations. But now it was his turn to become terrified. He would be shown up to be a weakling, a worthless god, having dumb idols, worthless as dung, to represent him. He would be powerless, a mere false god. Merodach and his associate gods in Babylon would fail the Third World Power and his worshipers therein. Then the fate of these worshipers would be uncertain, for Merodach would lose his dignity and be unable to protect his worshipers from the persecution of their conquerors, who were worshipers of Zoroaster and other gods.

Jehovah reveals who the conquerors would be when he says: "For against her a nation has come up from the north. It is the one that makes her land an object of astonishment, so that there proves to be no one dwelling in her. Both man and domestic animal have taken flight. They have gone away." (Jer. 50:3) The Medes, who composed most of the troops of the Persian general, Cyrus, were from the north. Babylon's gods would be completely powerless to block their advance or their strategy. Thus Jehovah decreed the decline of this mighty city, so that it was to become an object of astonishment, a desolation deserted and avoided by man and domestic animal.

But what about Jehovah's people captive in Babylon when this fall took place? Jeremiah continues: " 'In those days and at that time,' is the utterance of Jehovah, 'the sons of Israel, they and the sons of Judah together, will come. They will walk, weeping as they walk, and for Jehovah their God they will seek. To Zion they will keep asking the way, with their faces in that direction, saying, "Come and let us join ourselves to Jehovah in an indefinitely lasting covenant that will not be forgotten." ' "—Jer. 50:4, 5.

When Babylon fell in 539 B.C.E., it was only two years until the seventy years of desolation prophesied previously by Jeremiah would be up. (Jer. 25:11) Therefore Daniel and other faithful worshipers of Jehovah among the Jewish exiles began to pray for Jehovah to fulfill his promise by their early liberation, which did take place when Cyrus issued his decree in the first year of his reign, in 537 B.C.E. Tens of thousands of the captive Jews took advantage of this decree to return to Zion.

It was a long way to Zion, and these released ones would ask the way. They would weep for joy because of Jehovah's liberation of them, his guidance and his provision for them through the wilderness journey to Jerusalem, and would express their appreciation for his forgiveness of them. Before their captivity they forgot Jehovah and broke his covenant. After their release through divine mercy, they would acknowledge that covenant anew. Their purpose in returning would have no political flavor. Their motive could not be to restore a kingdom, for they would acknowledge subjection to Persia, the nation Jehovah would use as their liberator. Why, then, would they endure the long journey and the hardships? In order to restore true

worship by rebuilding the temple of Jehovah in Jerusalem, which Nebuchadnezzar had destroyed seventy years before, in 607 B.C.E. It was on the issue of true worship that their blame for their captivity lay, as Jehovah reminded them:

"A flock of perishing creatures my people has become. Their own shepherds have caused them to wander about. On the mountains they have led them away. From mountain to hill they have gone. They have forgotten their resting place. All those finding them have eaten them up, and their own adversaries have said, 'We shall not become guilty, due to the fact that they have sinned against Jehovah the abiding place of righteousness and the hope of their forefathers, Jehovah.' "—Jer. 50:6, 7.

So they had been at fault in that they had followed their kings and priests as leaders in a bad way, away from their resting-place in Jehovah and his pure worship. When the Babylonian conquerors attacked they found the Jews straying and disunited and had acted like wolves, bears and lions in devouring them like sheep. The Babylonians felt no personal guilt at destroying them or acting against them, for they said that, since the Israelites had sinned against Jehovah, they were justified in wreaking vengeance, and took the opportunity to vent their malice to the full. But Jehovah did count the Babylonians guilty when they acted with this unrighteous, malevolent motive against his people. Jehovah speaks encouragingly to his people, promising they will not continue under the hateful yoke forever:

" 'Take your flight out of the midst of Babylon, and go forth even out of the land of the Chaldeans, and become like the leading animals before the flock. For here I am arousing and bringing up against Babylon a congregation of great nations from the land of the north, and they will certainly array themselves against her. From there she will be captured. One's arrows are like those of a mighty man causing bereavement of children, who does not come back without results. And Chaldea must become a spoil. All those making spoil of her will satisfy themselves,' is the utterance of Jehovah." —Jer. 50:8-10.

It would only be after Babylon's fall that Jehovah's people could take their flight out of her. This return would have to be after Jehovah's decree of seventy years of desolation on Judah had been fulfilled. But when Babylon should fall, two years before the seventy years were up, faithful Jews who were in Babylon could begin to prepare to leave and would be so prompt in leaving when the time came that it would be like fleeing, although it would be, not a panicky, but an orderly departure. They would be like the leaders of the goats, trying to be the first ones to get out when the pen is opened. The ones to liberate them would be composed of troops from a number of great nations, all with the one aim of capturing Babylon. The arrows of their famed bowmen would bereave the mother organization, Babylon, of her children. The bows of the Persians would not come back without results. Babylon, the spoiler of nations, had so much spoil that the Persians would be completely satisfied with the booty taken. Jehovah expresses his judgment to these Babylonian spoilers of the kingdom of Judah:

"For you men kept rejoicing, for you men kept exulting when pillaging my own inheritance. For you kept pawing like a heifer in the tender grass, and you kept neighing like stallions. The mother of you men has become very much ashamed. She that gave you birth has been disappointed. Look! She is the least important of the nations, a waterless wilderness and a desert plain. Because of the indignation of Jehovah she will not be inhabited, and she must become a desolate waste in her entirety. As for anyone passing along by Babylon, he will stare in astonishment and whistle on account of all her plagues."—Jer. 50:11-13.

What a bitter, vicious attitude the Babylonians had when bringing execution upon Judah for its sin against God! It was actually an expression of their hatred for Je-

hovah and his people. They felt frisky, like a well-fed heifer, when they destroyed the city of Jerusalem and its temple and then took the precious temple vessels and put them in the temple of Babylon's false god, Marduk. They acted like neighing stallions, brimming with energy. This was not the proper spirit, and was a sin before God. Because of this, the mother city Babylon would come to be ashamed for her children, her citizens or inhabitants. For she would be toppled from her place as mistress of the world and captured. Her proud hopes for her children would be disappointed. And God's indignation was to be expressed even farther against her until she should become the least important of the nations by becoming a wild, waterless, deserted wasteland. Such would be her desolation that men who knew her past glory would be astonished. They would whistle, as they passed by, for self-assurance, as at a haunted place. The Medes and Persians could not be given the primary credit for Babylon's crash; it was really because of Jehovah God, who had decreed her fall, using Medo-Persia as his instrument. So he says, as if he were the commander-in-chief of the Medo-Persian army:

> "Array yourselves against Babylon on every side, all you who are treading the bow. Shoot at her. Spare no arrow, for it is against Jehovah that she has sinned. Shout a war cry against her on every side. She has given her hand. Her pillars have fallen. Her walls have been torn down. For it is the vengeance of Jehovah. Take your vengeance on her. Just as she has done, do to her. Cut off the sower from Babylon, and the one handling the sickle in the time of harvest. Because of the maltreating sword they will turn each one to his own people, and they will flee each one to his own land." —Jer. 50:14-16.

Babylon's sin was great before Jehovah. She destroyed the kingdom of Judah and was the first one to destroy the temple of Jehovah in Jerusalem. Then she went farther in her sin by defiling the holy vessels of the temple in the house of a pagan god and in King Belshazzar's last feast. (Dan. 1:1, 2; 5:1-4, 22, 23) God was justified in executing vengeance upon her. The prophecy indicates that the executional armies would be men expert in archery, like the Medes and Persians. Resistance by Babylon would be in vain. She would have to give her hand, her power, in surrender. Though the invading bowmen entered by the Euphrates riverbed, it was just the same as if the pillars supporting her and the walls protecting her had fallen.

Even though Babylon was very fruitful, due to her rivers and man-made canals, the productive land was to become a waste. The farmers would be cut off. The sword would be mercilessly applied to her, while those allied with her and supporting her as the Third World Power would leave her to her deserved judgment, turning each one to his own land and people. Those who did profitable business with her would be scattered. But to his own people Jehovah turns with comforting words:

> "Israel is a scattered sheep. Lions themselves have done the dispersing. In the first instance the king of Assyria has devoured him, and in this latter instance Nebuchadrezzar the king of Babylon has gnawed on his bones. Therefore this is what Jehovah of armies, the God of Israel, has said, 'Here I am turning my attention upon the king of Babylon and upon his land in the same way that I turned my attention upon the king of Assyria. And I will bring Israel back to his pasture ground, and he will certainly graze on Carmel and on Bashan; and in the mountainous region of Ephraim and of Gilead his soul will be satisfied.'"
>
> "'And in those days and at that time,' is the utterance of Jehovah, 'the error of Israel will be searched for, but it will not be; and the sins of Judah, and they will not be found, for I shall forgive those whom I let remain.'"—Jer. 50:17-20.

Here was an expression of Jehovah's unbreakable love for his people. When the As-

syrians conquered and deported the ten-tribe kingdom of Israel it saddened his heart. But Israel had sinned against God. However, Assyria went much too far when it threatened the holy city Zion. On one night Jehovah destroyed 185,000 of the Assyrian army and later avenged himself upon Assyria by enforcing his decree of destruction on its capital city, Nineveh, in 633 B.C.E. (2 Ki. 18:9 to 19:36; Nah. 1:1 to 3:19) However, at that time he left the Israelite exiles in foreign territory.

Babylon then became the leading assailant against the kingdom of Judah. This small kingdom was like the skeleton bones left out of the larger, more numerous people of Israel. King Nebuchadnezzar desired to get the most succulent part of the body of Israel, where the king sat upon "Jehovah's throne," and where the temple of Jehovah was located. Nebuchadnezzar worshiped the false god Marduk, whose symbol was the lion. And, like a lion, he destroyed Jerusalem and its temple, crushing them between his teeth as bones of a sheep, to get the sweet marrow out of them. His destruction of Jerusalem and the temple was far more notorious and profane than when Assyria destroyed Israel's paganized capital Samaria and its temple to the false god Baal. So if Assyria and her capital tasted God's indignation, Babylon deserved even greater vengeance to be wreaked upon her.

When Babylon fell, this cleared the way for Jehovah to bring his sheep back to their pasture ground in the Promised Land. The places mentioned in this prophecy, namely, Carmel, Bashan, the mountainous region of Ephraim and of Gilead, were in Israel's one-time territory outside the land of Judah. The mention of these places, therefore, would indicate the restoration of the Israelites of all tribes to their homeland, which actually was true during the Maccabean period, as the Israelites did hold those territories again.

So it was that, at Jehovah's appointed time of seventy years, he forgave the sins and error of the remaining ones of his chosen people, those who desired to see true worship restored. He blotted out the record of such sins. Therefore, nothing against the Israelites and the Judeans could be found, even though it was diligently searched for. He restored them to Zion and the land of Judah as one united people.

This amazing expression of Jehovah's love and mercy to his repentant people and his power to deliver and restore them was eminently deserving of the most extensive publicity. It has been made known and has been emphasized by the fact that Babylon today is exactly what Jehovah said it would be, a complete desolation without inhabitant. Jehovah's witnesses publicize this to millions of people in 194 lands in the earth today, not only as an example of Jehovah's love for his worshipers and his ability to preserve them, but even more because of what this milestone-like event in man's history pictures for our day. A continuation of God's Word through Jeremiah will be considered in the *Watchtower's* next issue to lay further groundwork for an understanding of this picture in its fullest clarity for our readers.



The Resplendent City of CORINTH



OUTSHINING all the other cities of Greece by its artwork, ancient Corinth, a city in which the Christian apostle Paul had great success in his missionary work, has been called the ornament of Greece. Its paintings, its sculpture work and especially its castings in bronze were done with the greatest of skill. Describing it, the historian John Lord states in *Beacon Lights of History:* "Corinth was richer and more luxurious than Athens, and possessed the most valuable pictures of Greece, as well as the finest statues; a single street for three miles was adorned with costly edifices." Its fine artwork reflected its great prosperity. As might be expected, where there is great prosperity, a spirit of materialism gripped the Corinthians. The Christians of the first century, when the apostle Paul was there, had to fight it constantly.

Due to Corinth's location on the isthmus or neck of land that joins the southern part of the Greek peninsula with the mainland, it became an outstandingly prosperous city. It had two harbors. One was Lechaeum on the western side of the isthmus. The eastern one, Cenchreae, was eight and a half miles from Corinth and was the departure point for the apostle Paul when he returned to Syria by ship at the end of his second missionary tour. —Acts 18:18.

Merchant ships would dock at one of these harbors and unload their cargo. It was then transported across the several miles of the isthmus to the other harbor, where it was loaded on another vessel and its journey continued. Small ships were not even unloaded but were pulled across the isthmus on the Diolcus or tramroad.

The trade route through Corinth was one of the three great routes that linked the West with the East. Persons traveling from Ephesus in Asia Minor, for example, could sail to Cenchreae, cross the isthmus and then board a ship for Brundisium on the east coast of what is now Italy. There was a good reason why travelers and merchants preferred the route through Corinth. It avoided the dangerous storm-swept capes of the Greek peninsula, which they would have to sail around if they did not go by way of Corinth.

A ship canal cutting across the isthmus was greatly desired by the Romans who saw its advantages. In 67 C.E., an attempt was made to dig one, but the project failed. At last in 1893 a canal was successfully dug, and it is still in use today.

The city of Corinth was located at the base of a mountainous rock that rose to a height of 1,857 feet. On the flat top of this rock Corinth had its acropolis or fortified portion of the city. Here too was the temple of Aphrodite or Venus, the goddess of sensual love. Although the Corinthians worshiped many other divinities, they gave their greatest devotion to her. In her service were a thousand female temple slaves

who served her as prostitutes. They contributed measurably to Corinth's reputation for immorality. Wealthy men considered it an honor to dedicate their most beautiful slaves to the service of this goddess.

Surrounded by gross idolatry and degenerating immorality, Corinthian Christians needed strong admonitions to help them maintain cleanness in the eyes of God. That is why the apostle Paul spoke so strongly about idolaters and moral uncleanness in his letters to them.—1 Cor. chaps. 5, 6; 2 Cor. 6:14-18.

Being a very ancient city, possibly one of the oldest in Greece, Corinth was a place where many divinities were worshiped. There was a sanctuary of the Ephesian Artemis, a shrine to Athena, a sanctuary of the Capitoline Zeus or Jupiter, sanctuaries of Isis and Serapis, altars to Helios, several sanctuaries to Apollo, a shrine to Poseidon or Neptune, a shrine to Hera or Juno, a temple of All the Gods, a temple of Herakles, a temple of Hermes, a temple to Octavia and a temple of Asklepios. Statues of gods and heroes lined the streets and public squares of the city.

At the temple of Asklepios archaeologists have found terra-cotta likenesses of body parts that ailing people brought to the temple as a thank offering to their god. Asklepios was regarded as the god of healing. These likenesses of parts of the body that were troubling the worshipers were painted in natural colors. A similar practice of offering replicas of ailing parts of the body to a divinity is carried on today by Roman Catholics in Honduras. There people present to an image of the "Virgin of Suyapa" likenesses of ailing parts of their body. These likenesses are fashioned in gold or silver. Hundreds of them hang on the walls of the church. Unlike these Roman Catholics, the Christians of Corinth refused to adopt the religious practices of the pagans.—1 Sam. 5:12; 6:4-11.

The marketplace or Agora of Corinth was paved with marble and lined with public buildings and shops. It was here that the apostle Paul was brought by persecuting Jews to appear before Proconsul Gallio. At Acts 18:12 we find the record of this: "Now while Gallio was proconsul of Achaia, the Jews rose up with one accord against Paul and led him to the judgment seat." The judgment seat was a raised speaker's stand in the marketplace. It was called the Bema and was a richly made structure, covered with marble and delicate carvings. On each side of the Bema and on the level of the Agora were two waiting rooms with mosaic floors and marble benches. Here the people waited their turns to present petitions or have cases presented to the proconsul.

The city had a good water supply. The subterranean flow of water was tapped by tunnels that conducted the water to four reservoirs with a total capacity of more than 100,000 gallons. From its principal spring, underground water channels passed beneath the shops on the Agora. A well in each shop connected with one of these channels. By lowering wine and foods into these wells, the merchants were able to keep them cool.

In a materialistic way Corinth was a resplendent city, but this did not preserve it. Those who lived for its materialism and licentiousness cannot be helped by it now that they are part of its dust. Neither can their many false gods do anything for them. But those persons in Corinth who held fast to the Christian truths proclaimed by Paul had the sure hope of being resurrected from the dead as heirs of the kingdom of heaven with their Lord Jesus Christ.—1 Cor. 15:12-57.

KEEP THE ORGANIZATION CLEAN FOR PUBLIC SERVICE

WHAT is the grandest assignment any organization could have? Is it not that of preaching this good news of God's kingdom? Surely! Such an organization would be an organization of public servants, which is what the Christian witnesses of Jehovah are.

This organization of public servants belongs to Jehovah God. He is holy, pure and righteous. It follows, then, that as members of his organization we must keep clean. This means not only keeping separate from this world's crooked politics, corrupt business practices and false religion but also keeping sexually pure, chaste. We must "quit touching the unclean thing."—2 Cor. 6:17.*

Jehovah God is not one to be deceived. He sees all. When the private lives of his servants run counter to that of their message, he feels hurt. Yes, God has feelings. Do we not read of his rejoicing, of his being long-suffering, of his being angry? So he feels keenly any reproach that is being heaped upon his own name, upon his beloved organization, upon his truth and upon the good news of His kingdom.

The chasteness of our lives should recommend our message to others; not be a stumbling block or hindrance to them. Each one of us should be able to say with Paul: "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 purity [chasteness]."—2 Cor. 6:3-6.

Not that there is anything wrong in sex itself. Jehovah God placed sex distinctions in plants, in the lower animals and in man, and so of itself it must be good. It serves his purpose of reproduction. But among humans He intended it only for those honorably bound in wedlock and so equipped to accept the consequences of sexual union, namely, the rearing of offspring.—Heb. 13:4.

But the world has gone sex mad; it acts as if sexual enjoyment were the supreme, the only good. That is why Christian ministers must be so on guard. Remember, none of those practicing sexual impurity will inherit God's heavenly kingdom. Those who once practiced these things must clean up and stay clean!

Today there are some who profess to be dedicated Christians who think that they can indulge in all manner of loose, unclean conduct just so long as they do not go to the limit of having sex relations. But not so! Such loose conduct incurs Jehovah's wrath. Our conduct with the opposite sex—not related to us by marriage—should be above reproach at all times.

In particular does an obligation fall upon overseers to set the right example in chasteness, treating younger women as their fleshly sisters, and older women as mothers. By setting the right example they encourage the rest of the brothers to do the same.—1 Tim. 5:2.

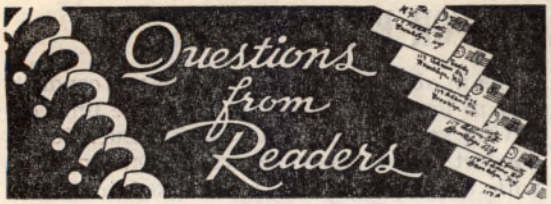
The women in the congregation must also watch themselves in this regard. They should be 'reverent in behavior, and love their children' and should "be sound in mind, chaste, . . . so that the word of God may not be spoken of abusively." In other words, so that the organization of public servants may be kept clean for preaching the good news of the Kingdom.—Titus 2:3-5.

If we individually would do our part toward keeping the organization clean for public service we must practice mental hygiene, which is even more vital than physical hygiene. That means we must be careful about the things on which we set our hearts, since out of the heart are the sources of life. The way we do this is by thinking on "whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, . . . praiseworthy."—Phil. 4:8.

So let all of us make God's standards of purity our own. Only those (of the remnant of spirit-begotten ones) who are pure in heart will see God. If they craved uncleanness, how could they be happy in His presence? Likewise only those of the "other sheep" who keep themselves clean can hope to survive Armageddon and enter in and enjoy the clean post-Armageddon new order!—Matt. 5:8; 1 John 3:2, 3.

Jehovah the great Judge does not want any unclean person in his organization of public servants. If we want to remain a part of that organization, then we must do our part toward keeping it pure, chaste, to His praise and for our own well-being, both now and throughout eternity!

* For details see *The Watchtower*, November 15, 1964.



● Matthew 27:19 mentions a dream Pilate's wife had concerning Jesus in which she "suffered a lot." Was this dream from God?

The scripture here reads: "While he [Pilate] was sitting on the judgment seat, his wife sent out to him, saying: 'Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him.' " We must remember that the account is dealing with the trial of the Son of God. This trial and Jesus' impalement led to phenomena from God—unnatural darkness, an earthquake, the rending in two of the temple's curtain. (Matt. 27:45, 51-54) So the dream, in this context, suggests divine origin, especially since it is recorded in the Word of God by Matthew, who wrote under inspiration of God's holy spirit. It was not a normal dream induced by any foreknowledge that Jesus would be brought before her husband for trial on the following morning.

Inspired Bible writers show that Jehovah used dreams in times past to give warnings, not only to his faithful people, but also to others who had dealings with them. Such was the case when Abimelech the king of Gerar took Abraham's wife for himself. Matthew himself records other dreams that contained divine warnings—not only those to Joseph the foster father of Jesus, but also a dream warning pagan astrologers not to report to Herod the whereabouts of the child Jesus. (Gen. 20: 3-7; Matt. 1:20-24; 2:12, 13, 19) So Matthew's writing of the dream of Pilate's wife is to be viewed as significant.

In Pilate's case his wife's dream would serve as a forceful warning that he was dealing with a special situation, that he needed to be careful to avoid guilt. The dream gave emphasis to Jesus' innocence in a way that Pilate could hardly ignore. He had already examined Jesus and knew him to be innocent; then he received a message from his wife concerning her dream. It no doubt influenced his thinking as he made several efforts to get the crowd to withdraw their demand for his death. When Pilate at last washed his hands before the crowd and said, "I am innocent of the blood of this man," it did not clear him of responsibility for what he was doing, but the guilt of those who shouted, "His blood come upon us and upon our children," had certainly been well established.—Matt. 27: 24, 25.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses count it a privilege to carry the message of God's kingdom to all kinds of persons. But before those hearers of the good news may themselves become public servants of God, they must abandon the false religious practices and the immoral ways of the world around them and bring their lives into harmony with the requirements set out in God's Word, the Bible. To aid them to do this, during the month of May Jehovah's witnesses will be offering the Bible-study book *"Let God Be True,"* with a booklet, on a contribution of 50c.

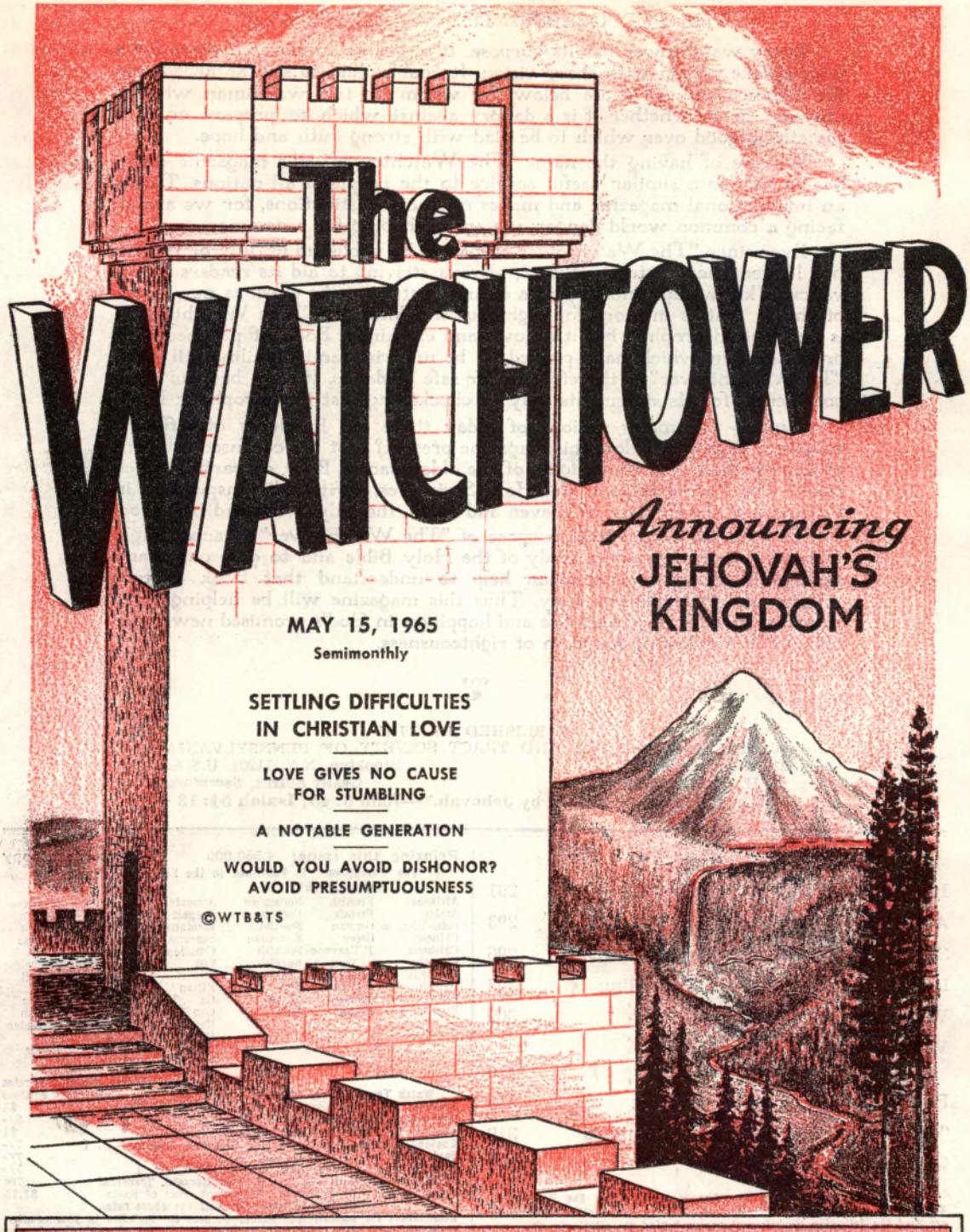
IS GOD'S WILL WAR OR PEACE?

War or peace? What does the future hold? Almost since the beginning of man's history, men have sought to look into the future without success. Yet always in that future have been war and death. Is that always to be so? Not if we are to believe the words Jesus taught us to pray: "Thy will be done in earth, as it is in heaven." Do you believe those words as you pray them? Have you ever wondered what *is* God's will that is to be done on earth? The book *"Your Will Be Done on Earth"* goes to the Bible itself for the answer. Obtain your copy for only 50c. Send today and receive free the booklet *"Look! I Am Making All Things New."*

"WATCHTOWER" STUDIES FOR THE WEEKS

June 6: The Christian Ministry. Page 264.

June 13: Mature Ministers Can Aid Others. Page 270.



MAY 15, 1965
Semimonthly

SETTLING DIFFICULTIES IN CHRISTIAN LOVE

LOVE GIVES NO CAUSE FOR STUMBLING

A NOTABLE GENERATION

WOULD YOU AVOID DISHONOR? AVOID PRESUMPTUOUSNESS

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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.

PUBLISHED BY THE
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:

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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

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Yearly subscription rates for semimonthly editions

Watch Tower Society offices

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 — 7/-
New Zealand, 621 New North Rd., Auckland S.W. 1 — 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal — 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI May 15, 1965 Number 10

IS IT WISE TO FOLLOW THE CROWD?

AS MAGNETS attract metal, so crowds attract people. A few persons hurrying through the streets can, in a matter of minutes, swell into a mighty wave of humanity. Individually the members may be decent, respectable citizens, but somehow this often changes when they become part of the crowd.

Robert F. Goheen, president of Princeton University, commented on this after a crowd of students without provocation went wild and left in their wake damage and destruction amounting to thousands of dollars. "Otherwise responsible persons," he said, "cease to be persons, and in the 'minds' of those so involved, the rights and persons of others likewise become obliterated. The collective force of brute impulses rules the moment, and other persons lose significance except as they may chance to stand in the way and so become either interferences to or playthings for the mob. And such are the strange ways of the *psyche* that even after the event many involved don't realize what happened to them or to what they have contributed."

Illustrating the senselessness of a worked-up crowd is an incident last summer in Tuscaloosa, Alabama. A rumor spread that, to promote integration, a film actor had taken a Negro woman to a recently integrated movie theater. A crowd moved toward the theater. Hundreds followed. Soon there was a huge, angry mob hurling bricks, stones and bottles, resulting in a great deal of damage—though the rumor was untrue.

Even when a crowd of worldly people have an apparently innocent motive it may be dangerous and unwise to follow. For example, a few years ago a crowd gathered outside a Chicago hotel to see the then U.S. Vice-President Richard Nixon, who was there with his two daughters. "I was only a few feet away," the head of police security, Charles Pierson, said. "But the crowd moved in so strong I couldn't even raise my arms. The girls turned white with fear. If there had been another crowd rush, the girls and the Vice President might have been trampled."

It is observed that worldly crowds are often influenced by a base, animalistic spirit. During special sales at stores in New York City shoppers have been knocked down and stepped on in the mad scramble to be first. And angry sports crowds, such as the one at the Argentina-Peru soccer game last year, have trampled hundreds of persons to death in a matter of a few minutes. People seem to lose all sense of decency and responsibility when they become part of these crowds.

This is perhaps nowhere more evident than among youth today. Individually they may seem like respectable persons, but when together they often turn into a vicious crowd of hoodlums. Observed an interviewer who talked to many youngsters in trouble with the law: "When they're all together, they try to talk big. But when they're alone, they talk more like the kids they really are." The excuse that each one generally gives for his behavior is: "I was just going along with the crowd." It is obvious that crowds often have a bad effect on their members. Why is this so?

It is because in crowds persons can satisfy inclinations toward wrongdoing with the salve to their conscience that, since everyone else is doing it, it really must not be too bad. Since the first man Adam's fall from perfection, the Bible shows that all his descendants have been born in sin and shaped in iniquity. Their natural bent is toward bad. And, unfortunately, the disciplining in righteousness needed to overcome these base inclinations is not found in most crowds. Instead, the standards of the crowd often sink to those of its lowest members, and it is very difficult for others to resist being swept along in the course of wrongdoing.—Ps. 51:5; Gen. 6:5; Rom. 5:12.

Recognizing the dangers of following a crowd bent on evil, God's law to the people of Israel said: "You must not follow after the crowd for evil ends; and you must not testify over a controversy so as to turn aside with the crowd in order to pervert justice." And the counsel is given in the Bible proverb: "My son, if sinners try to seduce you, do not consent. If they keep saying: 'Do go with us . . . ' do not go in the way with them. Hold back your foot from their roadway."—Ex. 23:2; Prov. 1:10-15.

This does not mean that all crowds are bad, but it does mean that, before following a crowd, it is wise to make sure where it is heading. Ascertain whether the activities of the crowd are in harmony with what God approves. Do not conclude that, just because so many are following a particular course, it must be all right. The majority can be wrong.

COMING IN THE NEXT ISSUE

- Joyfulness All the Day Long.
- Increase Your Praise of Jehovah!
- Check Your Heart.
- A Nation That Opposes God Cannot Stand.
- Do You Want to Hear the Truth?

Do not be like those of whom the prophet of God spoke: "There was not a man repenting over his badness, saying, 'What have I done?' Each one is going back into the popular course." The popular course is often not the path of right principle. So the wise thing is to separate from the crowd that ignores God's righteous standards. Regardless of the ridicule you receive, stick to your decision! Live by right principles and associate with those who do the same!—Jer. 8:6; 1 Pet. 4:4.

These lovers of righteousness have themselves become what the Bible calls a "great crowd." Just as a crowd whose members are not disciplined in righteousness can sweep you along into a course of wrongdoing, so this crowd of persons who are living by the high standards of God's Word can be a powerful influence for good in your life. Therefore, put yourself among the people who put God first, those who reject the ways of wrongdoing and pursue what is right. Of them the apostle John said: "I saw, and, look! a great crowd, which no man was able to number . . . And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' "—Rev. 7:9, 10.

A NOTABLE Generation



"A GENERATION is going, and a generation is coming; but the earth is standing even to time indefinite," says the congregator at Ecclesiastes, chapter one, verse four. According to historian Luke's calculation, there were seventy-six generations* of men during the 4,024 years from the creation of Adam until the birth of Jesus as a human. (Luke 3:23-38) On the other hand, we do not know how many generations have passed since Jesus' day, for reliable data is lacking. We do know that a generation is not easy to mark off without taking into account some set of circumstances or a period of time with which certain persons were contemporaneous.

For our benefit the Bible record draws attention to some truly notorious generations and identifies them in connection with notable persons. For instance, there was the generation of Noah's day that drowned in the flood. Many will also remember the generation of Lot's day that perished when fire rained down on the cities of Sodom and Gomorrah. Then there was the generation that witnessed and largely ignored the life and miracles of Jesus Christ, and that met its miserable end in the year 70 C.E.

Of far greater significance, however, is another generation to which Jesus pointed when he was on earth. It was to be the most important generation in human history until that time, a truly notable one, because Jesus promised that during it he would return, ruling invisibly from the heavens as king of God's kingdom. So that persons could identify that generation, Jesus gave a series of events to distinguish it unmistakably from all others. Turn your Bible to Luke chapter 21 and note some of the identifying features he gave.

Observe in verse ten that Jesus said "nation will rise against nation, and kingdom against kingdom." No ordinary wars these, but whole alliances of nations united against one another in world war! Then Jesus went on to say: "There will be great earthquakes, and in one place after another pestilences and food shortages." All of these things—world wars, great earthquakes, pestilences, food shortages—as well as worldwide lawlessness and persecution of Christians, were to be realized in unprecedented doses during that generation. So unusual and terrifying would conditions be, Jesus said, that men would "become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:10-17, 25, 26; see also Matt. 24:3-14.

THE MEANING OF THESE EVENTS

After describing these and other features of the sign that would mark his second presence in Kingdom power, Jesus then gave this illustration: "Note the fig tree and all the other trees: When they are already in the bud, by observing it you know for yourselves that now the summer

* This is by reckoning Cainan of Luke 3:36 as not a separate generation but as being a surname of Arphaxad, and including Hananiah.—1 Chron. 3:19, 21.

is near. In this way you also, when you see these things occurring, know that the kingdom of God is near."—Luke 21:29-31.

Is it not a fact that, when we see the buds appearing on the trees, we do not need anyone to tell us that the summer growing season is near? For many rural peoples it is a signal to make preparations for the busy time ahead. So, just as the appearance of buds on trees has real meaning, likewise, Jesus emphasized, it is significant when all these foretold things come to pass within one generation. Jesus said that it means God's long-prayed-for kingdom is at hand! Yes, it means that Christ is ruling in the midst of his enemies, and that soon, in God's day of vengeance, he will exercise his power and destroy all opposers of God's kingdom.—Ps. 110:1, 2; Heb. 10:12, 13; Rev. 12:7-12; 17:1–20:3.

IDENTIFYING THE GENERATION

What generation was Jesus pointing forward to? Has there been any one generation since his day that has experienced global war, great earthquakes, terrible pestilences, widespread famines, unprecedented lawlessness, persecution of Christians, world-blanketing fear, and the other things he prophesied? The farmer in springtime can look at the trees and tell that summer is near. Can we, by examining the events of our generation, tell that God's kingdom is at hand?

Look around and see. Have you observed within this generation the mobilizing of entire kingdoms and nations for warfare in such a way that it stood out as different from preceding wars? Yes, indeed! In recognition of the fact that the 1914-1918 war was different from any previous one in human history, historians call it the FIRST WORLD WAR. It was the first war of its kind. But 'nation rising against nation and kingdom against kingdom' is only one part of the sign. Have the other parts also been in evidence during this generation since 1914?

Consider the facts. Is it not true that at the close of World War I the earth was being ravaged by an influenza epidemic that claimed far more lives than did the battlefields of that war? And have not sicknesses of many kinds continued to overrun the earth since then? With millions of men in the prime of life being pressed into combatant service, have there not also been great famines resulting from ruined crops, lack of farm labor and poor growing seasons? But, as Jesus foretold, these were only the beginning of pangs of distress.—Matt. 24:7, 8.

Since the second world war we have experienced a cold war, nations threatening one another with nuclear arsenals. Entire populations cower in terror of what they view as an almost certain third world war fought with atomic weapons of destructive power far beyond any yet used. At the same time lawlessness is rampant. "We find ourselves confronted with the *worst era of lawlessness* in the Nation's history," J. Edgar Hoover, director of the United States Federal Bureau of Investigation, lamented. Authorities in other countries report the same situation there. Amidst these troubles Jehovah's witnesses preach God's kingdom as the only hope of mankind, and for doing so they suffer terrible persecution, just as Jesus foretold.

Briefly, then, are these not the very indications, as apparent as the buds on the trees, that should tell us that "the kingdom of God is near"? They surely are. It is evident that this generation that saw the beginning of these things in 1914 is the notable one about which Jesus spoke!

THE FUTURE OF THIS GENERATION

What will be the final outcome of these events? What will happen to this generation? Jesus gave some indication when

he went on to say: "Truly I say to you, This generation [that has been in existence since 1914] will by no means pass away until all things occur." It is vital to know what are included in the "all things" to which Jesus refers.—Luke 21:32.

The question of the apostles that prompted Jesus to give this detailed sign offers a clue. According to the apostle Matthew, they asked: "When will these things be, and what will be the sign of your presence and of the *conclusion of the system of things?*" They wanted to know about "the conclusion of the system of things," or, as some translations say, "the end of the world." As part of his answer Jesus said that, after the Kingdom good news had been preached sufficiently, *"then the end will come."*—Matt. 24:3, 14.

The "end" of which Jesus spoke would not come as a result of the nations engaging in a disastrous atomic war—a so-called nuclear Armageddon. Rather, the "end" refers to the complete end of the present wicked system of things at the hands of God's heavenly executional forces. So when Jesus said that 'this generation would not pass until all things occur,' he meant that this present generation would witness God's day of vengeance, which would be comparable in destructiveness to the flood in Noah's day that wiped out an entire wicked generation of people.—Isa. 61:2; Matt. 24:37-39.

Jesus' prophecy of a worldwide destruction of wickedness is truly remarkable, perhaps almost unbelievable to some, but we can be confident of Jesus' words. He went on to give assurance of their reliableness, saying: "Heaven and earth will pass away, but my words will by no means pass away."—Luke 21:33.

God's enemies in heaven and earth are the ones that will pass away when God executes judgment against this system of things. These enemies make up "the heavens and the earth" that the apostle Peter said "are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men." But while this present heavens and earth of wickedness will pass to make way for the promised 'new heavens and new earth,' Jesus' words will never pass away unfulfilled. We can have complete confidence that this generation will witness the greatest demonstration of God's power against wickedness since the Noachian flood.—2 Pet. 3:7, 13.

YOU ARE AFFECTED

The passing of this notable generation affects you and your future. You cannot avoid its implications. A choice must be made, and that soon. The evidences have piled up, furnishing a clear indication of what lies ahead, just as clearly as the buds upon the trees betoken the arrival of the summer season. Since Jesus was expressing the imperishable words of his heavenly Father, we have the assurance that all the things prophesied will be fulfilled, including God's righteous war in which all of his opposers will perish.

Therefore it is vital that you make the right choice. You do not want to share a destiny like that of the disobedient generation in Noah's day. You do not want to undergo a fiery destruction like the one that fell on those in Sodom and Gomorrah. You do not want to fall into a condemnation like that of the generation of Jews who reaped a bitter harvest in 70 C.E. There is but one course for salvation. That is to lend yourself willingly to the purpose of God by associating with and sharing in the work being done by his faithful people on earth, his witnesses. They will be happy to aid you to take all necessary steps to gain God's favor and to survive into his marvelous new system of things.

Settling Difficulties in Christian Love



> "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. But if he does not listen, take along with you one or two more . . . If he does not listen to them, speak to the congregation."
> —Matt. 18:15-17.

JEHOVAH is a God of order, harmony and peace. His declared purpose is to reestablish peaceful, paradisaic conditions on this earth for the blessing of all those who will serve him and do the divine will. Such persons will want to begin now to bring their lives into harmony with his righteous principles, and thus show themselves worthy of receiving the free gift of life in God's righteous new order. To that end they will give heed to the words of the apostle Peter recorded at 1 Peter 3:10-12: "He that would love life and see good days, let him restrain his tongue from what is bad . . . let him turn away from what is bad and do what is good; let him seek peace and pursue it. For the eyes of Jehovah are upon the righteous ones." The apostle Paul also wrote to Christians: "So, then, let us pursue the things making for peace and the things that are upbuilding to one another." (Rom. 14:19) In the light of this Scriptural counsel true Christians today strive to do all in their power to work for peace with one another and with all men, whether in their congregations, in their homes or in other daily activity.

[1] 1. (a) Why will Christians strive to work for peace with one another? (b) In what phases of activity?

[2] Unfortunately, however, conditions on earth today are not conducive to peaceful living. These conditions were described prophetically in the following words: "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." (2 Tim. 3:1-4) Besides this we are all born imperfect and subject to all manner of human frailties, imperfections and passions, and so the efforts of Christians today to "seek peace and pursue it" are fraught with many problems and difficulties. However, in spite of these conditions, when an individual sincerely strives to put into practice the counsel given him in God's Word in this regard and takes advantage of all the help offered to him by his fellow Chris-

2. (a) What are some factors that may hinder persons today who "seek peace and pursue it"? (b) Is theirs an unreachable goal?

tians and follows the leading of God's holy spirit, he can do much toward reaching his goal of living at peace with others.

[3] That this is possible today is evident from the results obtained in the New World society of Jehovah's witnesses, which has built up an enviable record of living and working together in peace and unity. Especially is this seen in their large international assemblies, where persons of all races, colors and languages work with one another without signs of the strong racial differences and national barriers that are so common in this present system. Concerning this it is interesting to note what was reported in the Binghamton, New York, *Sun* in connection with their international convention of 1958 held in New York City. It stated: "Orderliness of the vast throng and the fact that it was made up of people of practically every nationality, with Negroes and Asians mingling with whites on equal terms and apparent enjoyment, was another unusual and truly remarkable feature." Reporting on the same assembly, the New York *Amsterdam News* wrote: "The worshiping Witnesses from 120 lands have lived and worshiped together peacefully, showing Americans how easily it can be done. . . . The Assembly is a shining example of how people can work and live together." Let it be noted here that this striking behavior of these Christians is not a veneer that is put on when they are exposed to public view and discarded at their convenience. On the contrary, it reaches down deep into the heart of each individual member of this dedicated Christian group. It is something that affects their very heart and mind, so that what is seen during their large gatherings reflects a pattern of life that each one strives to live up to and follow.

3. What practical worldwide example proves that peace is not unattainable today?

[4] This is not to say that this group of Christians is different from others in their makeup, for they come from all walks of life and from every social and economic level. Neither does it mean that they do not have their individual, personal difficulties and problems. They do. They must face up to the same difficult conditions of life mentioned above, which were foretold for these last days. There exist human differences and personality clashes that might exist in any other corresponding group. Moreover, these persons are rubbing shoulders in close association for about thirty hours every month in their Christian meetings and in their ministry. So it is not surprising that personal differences do arise. What is surprising is that these difficulties are so few; what sets this group apart as different is the way these problems are handled when they do arise.

[5] Even among the first-century Christians who lived when the power of God's holy spirit was manifest in so many miraculous and marvelous ways, personal difficulties did present themselves. One example of such is briefly mentioned by the apostle Paul in Philippians 4:2, 3, where we read: "Euodia I exhort and Syntyche I exhort to be of the same mind in the Lord. Yes, I request you too, genuine yokefellow, keep assisting these women who have fought side by side with me in the good news along with Clement as well as the rest of my fellow workers, whose names are in the book of life." Now here were two spiritual sisters, evidently mature in the knowledge of God's Word, who had worked side by side with the apostle Paul and others in the preaching of the good news, and yet they were having some difficulty in solving a problem that had arisen between them. So much

4. In what way does this group differ from others?
5. Give an example of a personal problem that arose between Christians of the first century. How did Paul handle the matter?

so that it had come to the attention of the apostle and he saw fit to mention it in his letter to the congregation at Philippi, encouraging them to do their utmost to settle their problem. At the same time Paul asked that a mature Christian brother help them to work it out peacefully in the event that they could not do so themselves, so that they might be "of the same mind in the Lord."

THE BASIS FOR SETTLING DIFFICULTIES

6 Just how that particular problem was finally worked out we do not know, since no further mention is made of it in the Scriptures. However, we do know that some thirty years earlier Christ Jesus, when he was on the earth, not only recognized that such problems would arise among his imperfect and sinful followers but also, in his wonderful wisdom, provided the solution for them. It is quite probable, then, that these two Christian women, on being admonished by the apostle Paul, would follow the sound counsel given by their Master in trying to solve their personal problem, and doing that very thing today in this twentieth century enables Jehovah's witnesses to solve and eliminate many of their personal differences in Christian love. What is this formula? It is one found in the book of Matthew, chapter 18, verses 15 to 17. There Jesus begins by saying: "Moreover, if your brother commits a sin, . . . " By these words Jesus gave recognition to the fact that problems might arise among his true Christian followers. He then proceeded to give the solution, which consisted of three definite steps to be taken by the one offended or sinned against. (1) "Go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." (2) "But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established." (3) "If he does not listen to them, speak to the congregation." A simple formula, you say? Yes, truly it is, and one that should not be overlooked or ignored in trying to settle any difficulties of a personal nature in Christian love.

7 Now, then, for the benefit of our readers who may not have had an opportunity to see this formula applied in a practical way in their daily lives, let us explore it just a little farther. Let us suppose that you find yourself in a situation where you feel that another person has sinned against you or offended you. What will you do? Well, even before you take the first step quoted above, there is something else you should do in order to settle the difficulty in Christian love, and that is to think the matter over calmly and quietly in the light of your knowledge of the Scriptures, remembering that your desire is that you and your Christian brother be of "the same mind in the Lord." Ask yourself such questions as these: Is the matter serious enough to merit taking it up with my brother? If I do not mention it, is there the chance that it will dissipate itself without further ado? Did my brother do it intentionally, or was it just a slip of the tongue of which he is not even aware? Could I just forgive and forget? The Biblical proverb is very apt here: "Where there is no wood the fire goes out." (Prov. 26:20) Remember, too, the words of the inspired apostle: "Love is long-suffering and kind. . . . It does not keep account of the injury. . . . It bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:4-7) Also, Peter wrote: "Love covers a multitude of sins." (1 Pet. 4:8) So why not let your love for your

6. Where is found the Scriptural formula for resolving personal difficulties, and what are the steps involved?

7. (a) In trying to resolve a personal problem, what should be done even before taking the first step mentioned in Matthew 18:15? (b) Why should this be done?

brother cover over his sin against you, just as you hope that his love for you will cover over many of your own weaknesses and offenses against him? Many, many difficulties can be eliminated by making this preliminary analysis of the situation in Christian love.

"BETWEEN YOU AND HIM ALONE"

[8] On the other hand, it may be that, after making this analysis of the problem, you are convinced that it is not a trivial thing and you cannot just forget it. Then you must act promptly. Do not leave it to rankle in your mind and grow out of all proportion, with the possibility of causing you to lose your spiritual well-being. In this case the one offending against you has not followed the principle stated in Jesus' Sermon on the Mount: "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift." (Matt. 5:23, 24) So you must take the first step of Jesus' formula in Matthew 18:15-17: "Go lay bare his fault between you and him *alone.*" What fine, practical counsel! Jesus recognized the human tendency to want to talk about the matter with others before going to our brother, but, no, do not do that! Rather, go to him alone. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." (Prov. 17:9) Rather than trying to seek sympathy from others for your cause, with the danger of being a gossiper, the course of practical wisdom is to talk privately with the offender. A calm discussion of the matter between you and him alone may result in having your mutual love for each other cover over his sin, and it may be quickly forgotten.—Eph. 4:26.



[9] But wait just one moment! Before going to him to discuss the matter, consider: what is your motive in taking this first step to solve your difficulty? Is it merely to prove to him that he has wronged you, and to bring him to his knees to seek your forgiveness? By no means; there should be no attempt here at self-justification. Jesus said: "If he listens to you, you have gained your brother." Ah! There, then, is the correct motive: to gain your brother. You want to effect a reconciliation between you and him, to be at unity again, and at the same time to get personal relief by clearing your mind of this matter that has been troubling you. But, remember, love "does not look for its own interests." (1 Cor. 13:5) Of course, as he has violated some Christian principle, then we also want to help him to recover himself from his wrong course, as Paul wrote in Galatians 6:1: "Try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." However, in many instances the difficulty is due, not so much to a breach of Christian principles, but to a misunderstanding on the part of the one or the other. So for that reason, too, you should take this first step with the primary motive of becoming reconciled to your brother. In order to reach that goal you

8. (a) If this preliminary analysis of the problem does not solve it, what should be done? (b) What should be avoided?

9, 10. (a) What should be the motive of the offended one in taking the first step, and, to get himself into the proper frame of mind to take the step, what is it wise to do? (b) With what results at times?

should be ready and willing to make some concessions or give in a little too. Hence it is wise at this time to pause and think of a possible previous occasion when you may have been the one who had offended another and how difficult it was to humble yourself and apologize so as to effect a reconciliation then. It certainly was not easy, was it? So be ready to make some concessions in order to help your brother. Think, too, of the happiness that resulted for you and the other brother when you did become united again and that made it all worthwhile. Recalling such an occasion will help you to get into the proper frame of mind now to talk to the brother who has offended you, and you are now ready to take the first step in solving your difficulty in Christian love.



[10] How often it happens that, if you approach your brother in this manner, you find him in the same frame of mind! He is only too eager and anxious to cooperate in solving the difficulty, and a few minutes is all that is necessary to effect a complete reconciliation. Or it may be that, after hearing his side of the story, you realize that you had an entirely erroneous view of the matter, and by airing both sides privately it is possible to reach an amicable agreement. This is as stated in the proverb: "The one first in his legal case is righteous; his fellow comes in and certainly searches him through." (Prov. 18:17) How necessary it is, then, to avoid any feeling of self-righteousness when we take this first step, and, instead, be ready and willing to be searched through by the opinion of the other. At any rate, if a reconciliation is reached on this first step, peace and happiness will result to the parties concerned.

"TAKE ALONG WITH YOU ONE OR TWO MORE"

[11] On the other hand, it may be that, for some reason or other, this first step fails and no reconciliation is reached. In spite of all your efforts you were unable to get through to your brother and settle the matter. What then? Do not give up. Rather, your love for your brother will make you persevere in your desire to make peace with him and to right the wrong that has been committed. In some instances one might think that the best thing to do now would be to write a letter to the Watch Tower Society and ask for their help in solving the difficulty; and certainly the Society is ready and willing to help when necessary. But it should be realized that it is very difficult to present the complete picture in a letter, no matter how many pages are written. And really there is a more direct way to solve the problem. For right there in the local congregation of Jehovah's witnesses you have an appointee of the Society who is qualified to give you the necessary help, and that is the congregation overseer. Is the overseer not spoken of as being "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"?

11. If the first step fails, where should the offended one now turn?

(Isa. 32:1, 2) Moreover, the apostle Paul showed that these individual overseers were as "gifts in men" from God for the very purpose of strengthening and upbuilding the congregation. (Eph. 4:8) So let us take advantage of these "gifts" from God in our midst by seeking their aid in solving any personal problems that may arise.

12 It can now be appreciated how necessary it is for the overseer to be approachable, loving and understanding so that each member of the congregation may feel free at any time to go to him for help. An inspired overseer of the first century wrote: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves." (Rom. 15:1) So the Christian overseer will make himself available to his brothers in the faith. He will not be too busy to listen to their problems but, rather, will take a genuine interest in the spiritual welfare of all those in the congregation. Before meetings and after them, while working with them in the ministry and when making brief, friendly visits with them in their homes, he will show himself to be "like a hiding place from the wind . . . and like the shadow of a heavy crag" to his spiritual brothers, and they will automatically turn to him when help is needed to solve a personal problem.

13 In the light of the foregoing we can appreciate the reasonableness of going to the congregation overseer or some other mature brother in the congregation, explaining briefly the problem and asking one or two such persons to go along to talk to the offending brother. (Matt. 18:16) Just as in the first step, the primary motive is still to try to 'gain your brother.' So the mature brothers, too, will bear in mind that they are going along, not necessarily to decide who is right and who is wrong or to render a decision in the matter, but, rather, to help in effecting a reconciliation between the two parties by the use of the Scriptures and sound counsel given therein. They will be certain to listen to both sides carefully and without prejudice. By thus calmly airing the matter before a third party it may be that any misunderstanding can be clarified and a reconciliation readily reached. Or it may be necessary for the overseer to bring to bear certain Scriptural principles previously overlooked by the ones involved. He will not arbitrarily try to impose a solution on them but, rather, he will let the Scriptures talk, so that the brothers will appreciate that it is not mere human wisdom but that it is Jehovah counseling them through his written Word. After the Scriptural counsel is given it is often effective to ask the offending one for a suggestion as to how the wrong might be righted. His love for Jehovah God and for his brother will in many instances guide him in making a suggestion that may successfully lead to a solution to the difficulty. When this is achieved, how wonderful it is to see the two reconciled again to each other and unity prevailing between them! There is once again an atmosphere of joy and contentment that will enable them to continue to serve together without resentment.

IN CHRISTIAN LOVE

14 We cannot overemphasize at this point the need to exercise that greatest of all fruits of the spirit, Christian love, in order to attain success in applying Jesus' formula for solving personal difficulties. "Love

12. What should be the attitude of the overseer if he is to be of help in solving the difficulty?
13. How should the overseer or the mature brother who acts as the third party proceed in taking the second step?
14. (a) What quality is essential in order to find a happy solution to any problem? (b) How can it be maintained in the New World society?

never fails. . . . Now, however, there remain faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13: 8, 13) Because this evil world does not have God's spirit, it prevents those of the world from solving their many differences. It must be observed, too, that, when personal problems arise between individual Christians, God's holy spirit is being obstructed in one way or another and so is unable to operate fully to produce its fruitage, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) However, when Christian love is shown and is successful in removing that obstacle, then once again there is opportunity for the full flow of God's spirit upon the ones involved, and they are able to feel and produce in a greater measure its fruitage in their lives. So now there is a feeling of unity and harmony as was so well expressed by the psalmist: "Look! How good and how pleasant it is for brothers to dwell together in unity! It is like the good oil upon the head, that is running down upon the beard, Aaron's beard, that is running down to the collar of his garments." (Ps. 133:1, 2) This quality of unity is absolutely essential to the spiritual well-being of Jehovah's New World society today. By maintaining it we will make our work more productive, for we will be able to work with our whole mind, soul and strength. It will make our living together a truly pleasant and happifying experience, which in itself will be a source of strength to us. It will also more definitely identify us as a truly New World society operating under God's holy spirit. However, it cannot be maintained miraculously, but only by the individuals in the New World society cultivating love for one another. Remember that love is a fruitage. It can and must be cultivated. Nowhere is this more evident than in this matter of settling difficulties in Christian love.

15 In view of the foregoing we can fully appreciate the divine wisdom manifested through Jesus Christ in giving us this simple but effective method of settling problems that arise. "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?'" (Rom. 11: 33, 34) Foreseeing the possibility of personal difficulties even among his dedicated servants, Jehovah saw fit to provide us with an effective remedy. It is certainly the course of divine wisdom, then, to avail ourselves of this remedy when such difficulties do arise. This direct, personal approach to solving personal problems is the most rapid and effective, for much time and effort may be saved for yourself and others if these problems are settled promptly and alone. If this fails, we can seek the aid of a more mature brother in the congregation. Seldom, however, should it be necessary to take the third, more serious step outlined by Jesus in Matthew 18:17, that of taking the matter to the representative members of the congregation, calling in the wrongdoer before witnesses and proving beyond question his sin. The mature Christian will do his utmost to settle privately his differences with his brothers, doing so in Christian love.

16 Now more than ever it is essential that this be done. We live in the "last days," and "critical times hard to deal with" are upon us. As members of Jehovah's New World society we need a united front now in order to face the more difficult times ahead. So we are deeply grateful to Jehovah for having provided us with a remedy for solving our personal differ-

15. (a) Why is this direct, personal approach to the problem the best one? (b) What third, more serious step can in most instances be avoided?

16. Following what Scriptural counsel will help us to face the more difficult times ahead?

ences and keeping Jehovah's organization clean and at unity. These differences are few; but love will even lessen them. So let each one resolve now to continue "putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace." —Eph. 4:2, 3.

LOVE gives no cause for STUMBLING

"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."
—2 Cor. 6:3, 4.

LOVE has been defined as an unselfish interest in others based on principles. In our previous discussion we observed how the exercise of Christian love will help us to solve personal problems that may arise; however, love can do much more than that. This unselfish interest in the spiritual welfare of others can, in many instances, even prevent such problems from arising. The proper exercise of it may likewise remove stumbling blocks from the paths of others even before such become a cause of stumbling to them. At the same time love for God and for neighbor will enable us to get a proper view of ourselves and others so that we acknowledge that all of us are born imperfect, subject to human weaknesses, frailties and limitations, and this will help us to avoid being stumbled because of what others may do or say. Certainly, then, love as a fruitage of God's spirit is a quality well worth cultivating, is it not?

[2] Above all others, dedicated Christians will recognize the need to bring forth in their daily lives this fruitage of the spirit. They are engaged in a worldwide ministerial work that can influence the lives of many persons, and their desire is that it be an influence for good and that it will result in life-giving benefits to those with whom they come in contact. They want their conduct to have a good effect on others, not to cause them to stumble. The apostle Paul, too, realized the importance of this and wrote: "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." (2 Cor. 6:3, 4) That this stumbling of others is not something to be taken lightly was well shown by the words of Jesus in Matthew 18, a chapter dedicated to a treatment of the relationship between Christian brothers. He said: "But whoever stumbles one of these little ones who put faith in me, it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea. Woe to the world due to the stumbling blocks! Of course, the stumbling blocks must of necessity come, but woe to the

1. (a) How has love been defined? (b) Why is it worth cultivating?
2. (a) How can it be said that the conduct of a Christian is bound to affect others? (b) Why is the matter of stumbling others such a serious one?

man through whom the stumbling block comes!"—Matt. 18:6, 7.

DO NOT BE STUMBLED

[3] Of course, this matter of stumbling has two aspects, that of a Christian's being stumbled by others and that of being a cause of stumbling to others. So first let us consider just how one can avoid being stumbled oneself by what others may do or say. We stated at the outset that the quality of Christian love will help one in this respect by enabling one to get a proper view of the human limitations of others and of the need to exercise forgiveness to them for any minor offense committed against one. Do we not pray in the Lord's prayer: "Forgive us our debts, as we also have forgiven our debtors"? And after giving this model prayer to his disciples, Jesus continued, saying: "For if you forgive men their trespasses, your heavenly Father will also forgive you." (Matt. 6: 12, 14) So, then, our standing before Jehovah God depends upon our ability to forgive others any minor offenses that they may commit against us. To impress this more deeply into our minds Jesus gave a vivid parable on another occasion, as recorded at Matthew 18:23-35.

[4] This parable was prefaced by a question of the apostle Peter, a question that many of our readers may have asked at some time in their lives. He asked: "Lord, how many times is my brother to sin against me and am I to forgive him? Up to seven times?" Did Jesus say we should be ready to forgive our offending brother even up to seven times? Listen to his reply: "I say to you, not, Up to seven times, but, Up to seventy-seven times."



Then he added force to his words by giving the illustration of a king who wanted to settle accounts with his slaves. One slave was brought to the king who owed him 10,000 talents (about $10,000,000), but when the slave begged for patience and mercy he not only relented but canceled the whole debt! Imagine the joy of the slave on being forgiven that tremendous debt. But what did he do? Instead of showing the same spirit of forgiveness that he had experienced on the part of his master, he went and found one of his debtors who owed him 100 denarii (about $17), and, "grabbing him, he began to choke him, saying, 'Pay back whatever you owe.'" On hearing of this the king became angry and delivered the unforgiving slave over to justice until he should pay back all that was owing him. Jesus concluded by saying: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts."



[5] Are you thinking, "How could one be so harsh as to insist on the payment of a debt of $17 after

3. (a) What two aspects of the matter of stumbling will be considered? (b) Exercising what quality will help us to avoid being stumbled by others?

4, 5. (a) Explain briefly the parable given by Jesus to show the need of forgiving others. (b) What point was he trying to drive home to his hearers?

having been freed from one of $10,000,000"? Then be sure to get the import of Jesus' concluding words. For no matter what offense our brothers may commit against us, it is as the $17 compared to the debt that God has forgiven us on the basis of the ransom sacrifice of his Son. So in view of this tremendous debt of sin that He has forgiven us, ought we not to be ready to forgive our brother for any minor offense he may commit against us, yes, even to seventy-seven times, rather than to be stumbled by it? "Happy are the merciful, since they will be shown mercy."—Matt. 5:7.

BY CUSTOMS, HABITS OR WORDS

[6] Do you sometimes feel offended by some peculiar habit, custom, or idiosyncrasy of one of another race or nationality? In some parts it may be the custom to drink wine with the meals, and a stranger might feel offense at the custom. Or the situation might be reversed and the one who is accustomed to wine with his meals may feel that a family is extreme because they do not allow it. What should be done? So long as it is not an unscriptural custom or habit it is not something that should cause you to be unduly disturbed. Certainly in neither case should one allow himself to take offense and stumble over it. Apparently in the first century similar situations arose. Paul mentioned that some ate anything, others ate only vegetables, some considered one day above another and others considered all days alike. So he counseled them: "Let each man be fully convinced in his own mind. He who observes the day observes it to Jehovah. . . . and he who does not eat does not eat to Jehovah . . . For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy." (Rom. 14:5, 6, 17) So these habits of eating, and so forth, are not the important things but are mere side issues. Do not let such cause you to stumble or to interfere with your preaching of the good news of God's kingdom.

[7] It may be that you feel that an individual is following a wrong course of action, say in matters of entertainment, employment or manner of dress, but here again there is no reason for you to get so upset as to be stumbled by it. If it is really a wrongdoing, then Jehovah through his organization will correct it; so do not run ahead on your own or take matters into your hands, but, rather, wait on Him. In such a situation an immature person might take the attitude, "As long as that person is associating with the congregation I am not going to attend any meetings or share in the ministry." Certainly such an attitude would be incorrect and would be tantamount to stumbling. Neither would it be a solution to the problem. Because another person pursues a wrong course of action is no reason for one to desert the study of God's Word and God's organization. Actually one would be serving Satan's designs, which are to cause us to slacken off or to stumble and eventually separate ourselves from God's people.

[8] How much better it would be to follow the apostle Peter's example! On one occasion in Capernaum, Jesus was preaching to a crowd of people and in his sermon he had likened his fleshly body to life-giving bread and said: "He that feeds on this bread will live forever." Many who heard it said: "This speech is shocking; who can listen to it?" and because of this many left him and "would no longer walk with

6. Should the habits and customs of others be a cause of stumbling for a Christian?

7. (a) What wrong thinking has led to the stumbling of some persons? (b) Wherein is it wrong?

8. How did Peter show the right attitude in order to avoid being stumbled by what he heard?

him." How foolish to allow themselves to be stumbled just because they did not get the meaning of what was said! So Jesus asked his apostles: "You do not want to go also, do you?" and Peter answered: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:53-69) So even though he did not fully comprehend Jesus' words either, Peter did see in him a source of wisdom and life. So, when confronted with a similar situation, "do not show yourself heated up at evildoers" (Prov. 24:19), and do not allow yourself to be stumbled.

[9] It is true that some persons are very sensitive by nature and may take offense very easily. As it were, 'someone is always treading on their toes.' Such ones should do their utmost to put on the new personality, which conforms to the example set by their Master, and produce the fruits of the spirit such as mildness and self-control. In the new personality there is no room for letting oneself be overly sensitive or to get annoyed at trifles or to fly into a tantrum or rage at real or fancied affronts. "Do not heave sighs against one another, brothers . . . take as a pattern of the suffering of evil and the exercising of patience the prophets." (Jas. 5:9, 10) Unless it is a serious type of offense that warrants action on your part as discussed in the previous article, is it not so much better to allow your love for your brother to cover over his transgression, real or fancied? Remember how much God's love for you as expressed through the ransom sacrifice of his Son has done for you. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9; 19:11; Eccl. 7:9.

9. What scriptures will help a Christian avoid being easily offended?

NOT GIVING ANY CAUSE FOR STUMBLING

[10] Now let us consider another aspect of this matter of stumbling, that of how we can avoid being the cause of stumbling another person. Paul wrote: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) It is appreciated that the very things already discussed above, which the Christian should strive to overlook or pardon in others, are those that, if practiced by him, may be the cause of stumbling others. So, how can these things be avoided so that one does not become a cause "for stumbling to Jews as well as Greeks and to the congregation of God"?—1 Cor. 10:32.

[11] At this point it is good to conduct a careful self-scrutiny. You could ask yourself a number of questions, such as: Do I have any unusual customs or practices that might be a cause of stumbling to my Christian brothers, especially new and immature ones? Do I insist that I have a Christian right to certain classes of secular work, entertainment, hobbies or social pastimes so long as they do not cause me to compromise on Christian principles? Could my conduct, actions or words have been misconstrued by an immature person in such a way as to be a stumbling block to him? If the answer to any of these questions is in the affirmative, then we can be sure that we are not 'seeking the advantage of the other person' but, rather, our own and we might become a cause of stumbling to someone. For example, you may feel that you have a perfect right to watch a certain program on television or to see a certain movie that is known to be slightly risqué, and that no one has a right to say anything. But the mature Christian will not think about whether he has a right to do so or not, but, rather,

10, 11. (a) What self-examination will aid one so as to avoid stumbling others? (b) Illustrate how one might be a cause of stumbling.

will ask himself if it is upbuilding. Might it hurt the conscience of a spiritually weak person who saw me entering the theater to see such a moving picture? Paul said: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. . . . even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved."—1 Cor. 10:23, 31-33; Rom. 14:21; 15:1, 2.

12 One might tend to argue that 'only a person immature in the knowledge of God's Word would be stumbled by what I did'; and that might be very true. However, it is that immature person in whom we are particularly interested. The immature ones are the Christian's responsibility. He does not want them to stumble, but is interested in their eternal salvation, so he will give them kind and loving consideration. Is that not what Paul had in mind when he wrote his letter to the Corinthians? He wrote: "If I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing." Yes, such a one would be like a "sounding piece of brass or a clashing cymbal," if he did not show that unselfish interest in others, which is love. (1 Cor. 13:1, 2) In the same letter the apostle likened the Christian congregation to the human body and showed how some members of the body, as the eyes, for example, seem to have more importance than others, but this does not mean that the eye can say to another member, say the little toe, that it is not needed. No, for even the small toes on the feet have their function and contribute to the smooth movement and coordination of the whole body. So do not consider the new, weak or immature member of the congregation as one who does not need or merit the attention and honor given to others. Rather, Paul argued: "Much rather is it the case that the members of the body which seem to be weaker are necessary, and the parts of the body which we think to be less honorable, these we surround with more abundant honor." (1 Cor. 12:19-25) So the weaker members of the congregation require more attention and consideration than do the more mature ones.

13 In this regard, too, how necessary it is to exercise proper control of the tongue! For it can easily become a cause of stumbling. Certainly the tongue should be used to build up by imparting to others an accurate knowledge of God's recorded purposes. The Bible writer James likened the tongue to the bridle in the horse's mouth, to the small rudder of a large ship and to the small spark that can start a giant forest fire—a small member but capable of accomplishing much, either for good or for bad. Love for your brothers and neighbors will help you to guard against improper use of this tiny member. Any tendency to gossip, which can easily lead to slandering the good reputation of another, should be avoided. At the same time, we are counseled that "neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming," should "even be mentioned among you . . . but rather the giving of thanks." (Eph. 5:3, 4) Instead of remarks that might offend, let your speech be upbuilding, inciting others to love and right works. (Heb. 10:24) "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give

12. What should be the attitude of the mature Christian to newer, less mature ones in the congregation?

13. (a) In seeking to avoid being a cause of stumbling, why is it so essential to guard the tongue? (b) What is meant by having one's speech "seasoned with salt"?

an answer to each one." (Col. 4:6) To be seasoned with salt does not mean to be racy, suggestive, or bordering on the obscene, but, rather, to be tasty and appetizing. Salt is a preservative; so, too, let your words, being backed up and inspired by a loving and unselfish interest in others, be the means of preserving alive into God's new order those who listen to you.

14 The Christian will also do his utmost to see that his conduct is in harmony with his wholesome, upbuilding speech. He will be sure that the finger of suspicion does not point to him as being like the Jewish Pharisees of Jesus' day of whom it was said: "All the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform." (Matt. 23:3) Excesses in drinking, improper associations and entertainment in questionable places can easily lead to stumbling others. Dancing, in itself, is not condemned in the Bible. Nevertheless, improper, sensual dancing goes beyond the realm of entertainment and would not be indulged in by the Christian who lovingly wants to avoid being a cause of stumbling to others. By limiting his associations to those within Jehovah's New World society and by seeking entertainment that is both relaxing and upbuilding he can be certain that he is following the course suggested by the apostle Paul in Romans 14:19: "Let us pursue the things making for peace and the things that are upbuilding to one another."

15 True Christians today are the busiest people on earth, what with their congregational meetings, their ministry and their personal Bible study and reading, besides the many things that must be done in the everyday routine of life. However, never should they be so busy that they do not have time to extend loving assistance to one who needs it. Especially is this true of those who have greater responsibility in the congregational arrangement, such as the overseer. Ignoring the request for help on the part of a member of the congregation, or brushing aside his problem as insignificant or inconsequential, could be a cause of stumbling to a weaker person. So the overseer is always ready and willing to lend a hearing ear and a helping hand to those who approach him with a personal problem. His assignment is to "shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly." (1 Pet. 5:2) His love for the sheeplike persons placed under his care will strengthen him to 'bear the weaknesses of those not strong, and not to be pleasing himself.'—Rom. 15:1, 2.

16 Like the apostles of Jesus Christ, true Christians today are "on exhibition" and "have become a theatrical spectacle to the world, both to angels and to men." (1 Cor. 4:9) So it is essential that all walk circumspectly, watching their conduct, their speech and their daily lives so as not to place a stumbling block before others. Sincere love for Jehovah God and for one's Christian neighbor will enable one to do this. At the same time such love will prevent one from stumbling because of what others may do or say. Constantly, yes, daily, such Christians are called upon to practice in their ministry this kingly law of love. They want to be able to say as did the apostle: "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." (2 Cor. 6:3, 4) By their diligent efforts, by regular study of God's Word and by

14. What matters of conduct might lead to stumbling others?
15. How can overseers, too, avoid stumbling others in the congregation?
16. What should be the resolve of each mature Christian today, resulting in what benefits as far as his relationship to God and to men is concerned?

applying its principles in their lives, by continual association with Jehovah's New World society of witnesses and by constant prayer they examine themselves in the light of the Scriptural requirements so as to bring themselves more in harmony with the perfect example of their Master and Exemplar, Jesus Christ. At the same time they will continue to aid and encourage one another, saying: "Make this your decision, not to put before a brother a stumbling block or a cause for tripping. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit. For he who in this regard slaves for Christ is acceptable to God and has approval with men."—Rom. 14:13, 17, 18.

Witnessing to Workmates

DURING THE LUNCH HOUR

● One of Jehovah's witnesses in Brazil worked on the construction of a bridge with some 250 other persons. During the lunch hour he would share Bible truths with another worker, and placed with this man the book *From Paradise Lost to Paradise Regained*. "The book was lent to one after another," he reports. "This enabled me to place 14 books with my fellow workers during lunch hours, resulting in a home Bible study with one of them."

HIS QUESTIONS WERE ANSWERED

● A Witness in Michigan related this experience at a recent circuit assembly: "Some months ago a young man walked into our Kingdom Hall in Cassopolis and stayed for the meetings. Afterward, I welcomed him. A Bible study was started in the booklet *'Look! I Am Making All Things New.'* The events that led to this man's coming to the Kingdom Hall are interesting.

"He works in a mobile home factory, and some time ago two Witnesses who are full-time ministers came to work part time at this same plant. The Witnesses were assigned to the same department with this young man. They set good examples in their work and witnessed to him whenever possible without doing an injustice to their employer. The young man scoffed, but an impression was made on his mind. Shortly thereafter he began taking an interest in some Seventh-day Adventist literature left at his door. His mother had died, and now he was interested more in the Bible. The more he studied the Seventh-day Adventist literature the more questions came into his mind. He looked around for someone who could answer them. He decided to approach the two Witnesses with whom he worked. For the next few months he would discuss matters with the Witnesses at break times. Sometimes the discussions would continue after work hours. Later, this man admitted: 'Everything I had learned and offered as proof for the understanding I was gleaning from my personal studies, Jehovah's witnesses were able to knock away with a few scriptures and replace it with such logical explanations that one would have to be a small baby not to be able to understand.'

"Time passed and one of the Witnesses went to work elsewhere and the other moved to the Watch Tower Society's headquarters in Brooklyn, New York. Before leaving for New York, however, this minister gave him one of the Watch Tower Society's Bible-study books. He read this book through three times and then decided it was about time he should approach the Kingdom Hall and find the Witnesses to see what more he could learn. He now attends the meetings regularly and has said that he is convinced that he has found the truth."

PRODUCTIVITY

● In 1959 one of Jehovah's witnesses was hired by a man starting a new shop to electroplate automobile bumpers. He soon was able to get his brother (also a Witness) on the job. As the work expanded, more and more men were hired. The two Witnesses, by witnessing to their workmates at appropriate times, were able to help five men to learn and accept God's truth. At present a man and his family are having a home Bible study and are attending meetings. When the Witnesses wish to attend a convention, the employer finds out when they will be off and closes the shop for vacation.

Would You AVOID DISHONOR? AVOID PRESUMPTUOUSNESS

A PRESUMPTUOUS person is in grave danger. He assumes certain ideas to suit his desires, then arms himself with an attitude or spirit of resistance to other viewpoints. From there he sallies forth in a presumptuous course that leads into injudicious action and eventually to shame. And there is little that can be done to help him, once he begins, because his presumptuousness makes him arrogant, insolent and unreasonable.

For example, there are those who say there is no God. They would not think of saying that a house has no builder. But when you call to their attention the much more intricate and complicated "nature," their practical reasoning ends and they assert that there is no Creator, that even the whole structure of natural things, including themselves as intelligent individuals living in it, sprang by the operation of blind forces from unintelligent, inanimate matter.

Yet more presumptuous are clergymen who assume high-sounding titles, even requiring reverence from others, who claim to be religious guides and authorities over their denominational flocks, and at the same time presume to put their words and traditions above the Word of God, the Bible.—2 Thess. 2:3, 4.

These persons would be horrified if told that they are in slavery, slavery to a god, and a false god at that, but they are, for the Bible rule is that one is the servant of whomever he serves. (Rom. 6:16) They are submitting themselves, even though unwittingly, to Satan the Devil, whom the Bible calls "the god of this system of things." (2 Cor. 4:4) The Bible records how the Devil presumed against Jehovah God in the days of Job of the land of Uz by challenging Jehovah's right to sovereignty and exclusive devotion. He haughtily charged that no one served Jehovah wholeheartedly, not even the deeply religious man Job. When Jehovah forced the issue toward settlement, the Devil could not present any concrete evidence against Job but, to support his arrogant claim, invented the slander that Job's right course of action was based on a form of bribery by God and that Job's heart was just not right. To uphold this presumptuous defamation he took a murderous course and in the end failed utterly and was himself disgraced as a malicious liar. —Job 1:8-22.

BABYLON PRESUMPTUOUS AGAINST GOD

However, one of the most impressive examples of the danger of a presumptuous course is that of the ancient city of Babylon, the seat of Satanic false religion after the flood of Noah's day. This is not mere assertion, for the pages of the Bible and of secular history, to which anyone can go for proof, record her fallacious and lofty-minded acts toward God, and their humiliating outcome. (An interesting side-

light here is the record at Job 1:17 of the Devil's use of the Chaldeans [Babylonians] as a tool in his effort to support his slanderous charge against Jehovah and his servant Job.)

In his prophecy against Babylon in the Bible book of Jeremiah, chapter fifty, Jehovah addresses her as "the land of Merathaim" and her citizens as "the inhabitants of Pekod." "The land of Merathaim" means "the land of double rebellion," and "the inhabitants of Pekod" means "the inhabitants of the country of punishment."* Even by these names he gave to Babylon, how nicely Jehovah describes her presumptuousness and the ruinous end that awaited her.

Why was Babylon a "land of double rebellion"? In the first place, it was built by Nimrod who, when he was deified, was called Merodach. This name is understood by some to mean "great rebel." Nimrod was a rebel against Jehovah, and Babylon had been doubly so in that she had with fire and sword overthrown the kingdom of Jehovah's people, destroyed his temple, massacred his people and deported thousands of them to the land of Shinar, from which the Hebrew patriarch had come out at God's command. And O how elated she was in doing it! So she was more than rebellious. She was twofold rebellious. For this reason she deserved a visitation or punishment from God.

Babylon looked to herself as being the world sovereign. Would not Merodach her god maintain her in that sovereign position? Consequently she presumed against the great Universal Sovereign Jehovah, even going so far as having the boldness and rashness to assault Jehovah's throne, that is, the throne of the kings of the line of David, and to the extreme presumptuousness of desolating Jehovah's temple. How her pride was lifting her up for a crash! God's just decree was:

> "Let there be a massacre and a devoting to destruction close upon them . . . There is the sound of war in the land, and a great breakdown. O how the forge hammer of all the earth [Babylon had destroyed many nations] has been cut down and gets broken! O how Babylon has become a mere object of astonishment among the nations! I have laid a snare for you and you have also been caught, O Babylon, and you yourself did not know it. You were found and also taken hold of, for it was against Jehovah that you excited yourself."—Jer. 50:21-24.

A SURPRISING CRASH

The one commanded to cut Babylon down was Cyrus II the Persian, and he did it expertly. The element of surprise caught mighty, sovereign Babylon off guard and nullified her defenses. Cyrus' forces encountered practically no resistance when they came as if by a miracle out of the Euphrates riverbed through her unlocked, poorly guarded inner gates. It was exactly as if Jehovah had skillfully sprung a snare or trap on her and caught her before she knew what was happening! Babylon was stunned. Why had she been unable to escape? Why, it seemed impossible that such a thing could happen. Ah, but it was not due to the strength of Cyrus' armies. No, presumptuous Babylon, there was nothing you could have done about it, for "it was against Jehovah that you excited yourself." Therefore your fall had to be spectacular. Jehovah reveals that he himself directed your astounding collapse:

"Jehovah has opened his storehouse, and he brings forth the weapons of his denunciation [his war weapons, particularly the Medes and Persians]. For there is a work that the Sovereign Lord, Jehovah of armies, has in the land of the Chal-

* This thought is confirmed in the translation of Jeremiah 50:21 in *The Twenty-four Books of the Holy Scriptures*, by the Jewish scholar Isaac Leeser: "Against the land of twofold rebellion—even against it go thou up, and against the inhabitants of the country of punishment."—Edition of 1853.

deans. Come in to her from the farthest part [even as far as Armenia and Mount Ararat]. Open up her granaries. Bank her up, just like those making heaps [heap up her riches outside for the spoilers to take], and devote her to destruction [like something "devoted" to God, no longer for man to use]. May she not come to have any remaining ones [no successors]. Massacre all her young bulls [her imperial leaders]. May they go down to the slaughter. Woe to them, for their day has come, the time for their being given attention!"—Jer. 50: 25-27.

But what about those captives in her who had suffered from her presumptuousness? God says: "There is the sound of those fleeing and those escaping from the land of Babylon to tell out in Zion the vengeance of Jehovah our God, the vengeance for his temple." (Jer. 50:28) This sound came especially when Cyrus the Great, in the first year of his reign, issued a decree (in 537 B.C.E.) for all the willing Jews to return to Zion and rebuild there the temple of their God. (Ezra 1:1-4) They therefore left in an orderly manner and for an approved purpose, but they were so eager, zealous and happy that they left as fleeing from a prison where they had been in servitude and unable to serve their God in a full and pleasing manner.

So while Babylon was ashamed, God's servants were exultant. Cyrus permitted them to carry back the sacred utensils that the Babylonians had stolen from Jehovah's temple, and under imperial orders they were able to reconstruct a new temple on the location of the former temple of Solomon in Zion. Back there, they would be able to expose the presumptuousness of Babylon and tell of the vengeance that Jehovah brought upon her for profaning the temple and its utensils of worship. It was, embarrassingly to Merodach, his own temple that had to give up the stolen utensils of Jehovah's temple. Jehovah goes on to say:

> "Summon against Babylon archers . . . Encamp against her all around. May there prove to be no escapees. Pay back to her according to her activity. According to all that she has done, do to her. For it is against Jehovah that she has acted presumptuously, against the Holy One of Israel. Therefore her young men will fall in her public squares, and even all her men of war will be brought to silence in that day."—Jer. 50:29, 30.

RETRIBUTION

The prophet Jeremiah made this lamentation for Zion when Babylon destroyed Jerusalem in 607 B.C.E.: "Should the women keep eating their own fruitage, the children born fully formed, or in the sanctuary of Jehovah should priest and prophet be killed? Boy and old man have lain down on the earth of the streets. My virgins and my young men themselves have fallen by the sword. You have killed in the day of your anger. You have slaughtered; you have had no compassion." (Lam. 2:20, 21) So, in retribution, the Median and Persian archers shot down any Babylonians who tried to escape. They entered the city and actually killed their young men in the public squares and mercilessly destroyed the men of war there.

Babylon had been the very personification of presumptuousness. Jehovah says: "Look! I am against you, O Presumptuousness, . . . 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. And I will set a fire ablaze in its cities, and it must devour all its surroundings." (Jer. 50:31, 32) Babylon had not learned a lesson from the experience of her most powerful king Nebuchadnezzar at the hands of Jehovah God when he suffered seven years of madness, then on recovery and restoration to his throne acknowledged the King of the heav-

ens and said: "Those who are walking in pride he is able to humiliate." (Dan. 4: 1-37) No, she had to learn the hard way the truth of the proverbs: "Everyone that is proud in heart is something detestable to Jehovah," and, "Pride is before a crash, and a haughty spirit before stumbling." (Prov. 16:5, 18) They became hard reality to his grandson King Belshazzar, who was made to stumble and fall at the very time he was lifting himself up against Jehovah by desecrating the temple vessels in a drunken celebration.

Babylon's stumble was so great that she could never come back to world dominion. Though later Babylonian kings, Nebuchadnezzar III and Nebuchadnezzar IV, revolted against Persian domination, they failed. Why? Because God's anger continued to blaze against her until she had become like a "burnt-out mountain." (Jer. 51:25) But before she would become completely burned out, she would be forced to loose her hold upon God's people and to see Zion and her temple rebuilt, as part of God's vengeance: "The sons of Israel and the sons of Judah are being oppressed together, and all those taking them captive have laid hold on them. They have refused to let them go. Their Repurchaser is strong, Jehovah of armies being his name. Without fail he will conduct their legal case, in order that he may actually give repose to the land and cause agitation to the inhabitants of Babylon."—Jer. 50: 33, 34.

PRESUMPTUOUSNESS, IDOLATRY RESULT IN INSANE ACTIONS

Babylon forgot that though God had "sold" his people, Babylon had paid nothing to him. He was actually giving Israel into bondage for their sins. (Isa. 52:3) But, acting in his right as the Repurchaser, as the Owner of all creation, he did give a payment to the nation delivering them. God gave to Persia another people in exchange for his people, and that was Egypt, which came under the domination of Cambyses, the son of Cyrus the Great. The painfulness of Babylon's agitation at God's execution of justice in conducting his legal case is described by Jehovah's next words:

> "There is a sword against the Chaldeans, . . . and against the inhabitants of Babylon and against her princes and against her wise ones. There is a sword against the empty talkers, and they will certainly act foolishly. There is a sword against her mighty men, and they will actually become terrified. There is a sword against their horses and against their war chariots and against all the mixed company that are in the midst of her, and they will certainly become women. There is a sword against her treasures, and they will actually be plundered. There is a devastation upon her waters, and they must be dried up. For it is a land of graven images, and because of their frightful visions they keep acting crazy. Therefore the haunters of waterless regions will dwell with the howling animals, and in her the ostriches must dwell; and she will nevermore be dwelt in, nor will she reside for generation after generation."—Jer. 50: 35-39.

In fair warning to the Babylonians Jehovah said, in effect: 'Yes, you presumptuous Babylonians, brag about the permanence and continued greatness of Babylon for time indefinite. Empty words! Puff up your courage, you mighty men. It will turn into terror. Horses and chariots—useless they will be. You mercenary soldiers—like weak women you will become. Treasures—they will be for plunder. The Euphrates, turned aside, will be valueless for protecting the presumptuous city. Your graven images cannot save you, for idolatry does not impart sanity to any people. Frightful visions will be all you can get when these images fail you in your sudden trouble, until you are driven into craziness.'

BABYLON FINALLY TO BE COMPLETELY DESOLATED

For adding to her sin of idolatry the sin of presuming to fight Jehovah, Babylon's punishment would keep burning until it brought complete and everlasting destruction to her organization: "Just as with God's overthrow of Sodom and of Gomorrah and of her neighbor towns, . . . no man will dwell there, nor will the son of mankind reside in her as an alien." (Jer. 50:40) Jehovah paints a fearful picture of her conquerors as the prophecy continues:

> "Look! A people is coming in from the north; and a great nation and grand kings themselves will be roused up from the remotest parts of the earth. Bow and javelin they handle. They are cruel and will show no mercy. The sound of them is like the sea that is boisterous, and upon horses they will ride; set in array as one man for war against you, O daughter of Babylon."—Jer. 50:41, 42.

The citizens of Babylon were forced to observe the defeat of Nabonidus and his armies outside Babylon, and Nabonidus' flight toward Borsippa. The armies from remote parts, even from north of Babylon, came with the one purpose of taking her. Nonetheless, the citizens of Babylon were still so proud they felt safe. But as to King Belshazzar, as he was feasting in the palace Babylon's doom was certainly brought forcibly to his attention when Daniel interpreted the words of the handwriting on the wall. (Dan. 5:25-28) The full force of the prophecy of Jeremiah 50:43 must then have struck him: "The king of Babylon has heard the report about them, and his hands have dropped down. There is distress! Severe pains have seized hold of him, just like a woman giving birth." No wonder Belshazzar's knees turned to water when he found that the city had been taken by surprise and saw his mighty warriors become as women and flee in their drunkenness that night. Babylon had treated Jehovah's people cruelly and therefore he likens his appointed conqueror, Cyrus, to a Jordanian lion when he says:

> "Look! Someone will come up just like a lion from the proud thickets along the Jordan to the durable abiding place, but in a moment I shall make them run away from her. And the one who is chosen I shall appoint over her. For who is like me, and who will challenge me, and who, now, is the shepherd that can stand before me? Therefore hear, O men, the counsel of Jehovah that he has formulated against Babylon and his thoughts that he has thought out against the land of the Chaldeans. Surely the little ones of the flock will be dragged about. Surely on account of them he will cause their abiding place to be desolated. At the sound when Babylon has been seized, the earth will certainly be set rocking, and among the nations an outcry itself be heard."—Jer. 50:44-46.

Since Cyrus acted for Jehovah, nothing could stand in his way any more than it could have stood in Jehovah's way. So those in Babylon were so foolish in thinking that they could halt the Jordanian lion whom Jehovah had ordained, and put him to flight. They should have listened to the counsel of Jehovah: "Surely lambs of their flock shall be destroyed; surely pasture shall be cut off from them." (Jer. 50:45, *LXX*, Bagster translation)* Yes, the Babylonians were like lambs before the symbolic Jordanian lion, dragged out to destruction. Their capital city that seemed so durable would finally be reduced to a desolation. The earth, particularly the land of the Chaldeans, was set rocking at the tremendous sound when Babylon fell—wounded beyond healing, as later articles will discuss. Babylon's outcry of amazement and distress was heard among all the nations among whom she dominated as

* Jeremiah 50:45, as rendered in *The Bible—A New Translation*, by Dr. James Moffatt, reads as follows: "Hear, then, the Eternal's plan against Babylon, his purpose for the Chaldeans: their shepherd lads shall be dragged away, and the farm appalled at their fate!" Compare with this the reading by the *RSV*, also George Lamsa's translation from the Aramaic Peshitta.

Third World Power—the distressing outcome of her presumptuousness against God.

This should serve as a warning to all persons who claim to be servants of God to be very careful about following their leaders in any presumptuous course of action and relying on the words of men and their traditions, which are contrary to God's Word or which express or indicate disbelief in it. It should also make us realize the suicidal course that it is to place reliance in the boasts of men, be they philosophers, scientists or clergymen, as to what man will be able to do to preserve this present-day wicked system of things, which is ruled over by the great false religious empire Babylon the Great. We appreciate the point made by the wise writer of Proverbs:

"Has presumptuousness come? Then dishonor will come; but wisdom is with the modest ones."—Prov. 11:2.

Putting KINGDOM INTERESTS First

As told by HELENE HARTSTANG

BORN in 1902 in Dresden, Germany, I was one of four children reared by God-fearing parents and taken regularly to meetings of Jehovah's witnesses, then known as Bible Students. I can recall the excitement in 1912 over the visit to our city of the first president of the Watch Tower Bible and Tract Society, Charles T. Russell, when he addressed a large crowd. Having received good home training in Bible knowledge and appreciation of the Creator, I decided at the age of fifteen to dedicate my life to Jehovah God, symbolizing that dedication by submitting to immersion in water.

In September 1932, with confidence that Jehovah's strength would make up for my own lack, I left the pleasant atmosphere of home and embarked on a career of full-time service of the Kingdom interests. I was assigned with a group of missionaries to Amsterdam, the Netherlands. When caring for this assignment, we went to preach in the Catholic village of Volendam, and placed so much literature on the first day that we ran out of supplies. Next day we returned with high hopes. Very soon I was approached by an inspector who asked if I was carrying printed matter in my bag. I answered him "Yes," speaking in English, something I had never done before, and he let me go ahead. When I finished work and located the others at the edge of the village I learned that they had been driven out at knife-point and had been worrying over my whereabouts.

MY LIFE COMPANION

In 1934 I became a member of the branch office staff of the Watch Tower Society there in Amsterdam. As Helene Micklich I had often longed for a good companion who would be willing to share his life with me, one who, like myself, would always want to put Kingdom interests first. Imagine my great joy when Fritz Hartstang chose me as his wife. At

that time he was in full-time missionary work and using the branch headquarters as his base of operations. We were married in 1936, the beginning of many years of joint happiness in Jehovah's service.

From childhood Fritz had been deeply interested in the Bible. At fifteen years of age the youth association of the Evangelical Lutheran Church, of which he was a member, was invited to hear a series of talks supposedly exposing the "Bible Students." When, on the final day of the series, the representative of the Bible Students took no more than fifteen minutes to refute successfully all that had been said on the preceding six days, Fritz was so impressed that he started studying and soon announced his decision to leave the Lutheran Church.

He became active in the spreading of the *Golden Age* magazine, known now as *Awake!* Soon he had built up a route of about one hundred readers to whom he delivered each issue, traveling by bicycle. During a convention he had opportunity to visit the Magdeburg office of the Society, and began to cherish the hope that he might one day serve there. Sure enough, some years afterward, he did receive an invitation to become a member of the staff. His assignment was to keep the cutter blades in the printery in good shape.

When a reduction in the staff of the Society's branch office made it possible for some of the members to enter the full-time missionary service in foreign fields, Fritz and a companion were assigned to Paris, France. Next they went to Denis, not far from Paris, and then to Sarreguemines. Those were challenging days, for it became necessary to study and use the French language, and adjust oneself to new scenes and customs. When Fritz' companion later married, he was assigned to Montmorency.

In the years following 1930, while Hitler was consolidating his power in Germany and persecution of the Witnesses began, various brothers moved from Germany to the Netherlands. Fritz, too, eventually received an assignment to serve at Tilburg, a Catholic stronghold in the province of North Brabant. The group of eight pioneer missionaries with whom he labored did such excellent work in the space of only two years that the local clergy raised an alarm and used all their influence to close down the preaching activity. Threats to burn down the pioneer home were made and the police declared they could not guarantee the safety of the group from mob attack. So they transferred to a place called Leersum.

Back home in Germany, Fritz' youngest brother Otto also forsook Lutheranism and began to share in preaching the Bible's message of the Kingdom. This led to his arrest and detention in the Esterwegen concentration camp. Upon his release he came to join Fritz in the Netherlands. Two years later Otto accepted an assignment from the Society to serve as courier in the interests of the underground preaching activity of Jehovah's witnesses. He was betrayed and arrested a second time. Said the Gestapo officer who took him in: "We'll get your brother Fritz as well."

As the year 1933 ended, Fritz was assigned to the pioneer home in Heemstede, where also the branch office staff or Bethel family were housed. With a group of thirteen other pioneers he shared in preaching to a wide surrounding area, often cycling as many as fifty kilometers to make back-calls on interested persons and organize Bible studies. In inclement weather he would be busy repairing shoes for the other pioneers in the basement, utilizing old auto tires for soles and heels. When the group bought an inexpensive car to permit working far-flung areas, they would

live in tents for four to eight weeks at a time so as to cut down on travel costs.

After our marriage in 1936, Fritz was assigned to circuit work, visiting a circuit of congregations and aiding them to build up improved organization for the preaching ministry. The Bethel home was still his base of operations. Things were only in their small beginnings in the Netherlands at this point. At an assembly in Nijmegen, for instance, there were present a total of 123 brothers from all over the country. However, we kept on working, undaunted by the troubles and alarms that culminated in the German invasion of 1940.

IN TROUBLESOME SEASON

The Dutch government interned all male Germans, including Fritz, as potential spies, only to release them just before the Nazis took over. Then our brothers were hunted down by the Gestapo. One day they forced their way into the Bethel home, and as I came downstairs about 9 a.m. I saw three strange men talking to the office servant in the hallway. I somehow got past them, grabbed my Bike and sped the thousand yards to our printery in adjacent Haarlem to warn the "foreign" brothers and sisters. When the Nazis quickly followed, hoping to make a big catch, their quarries had already vanished to every corner of the land.

As the preaching work continued amid great difficulties there were casualties. Several brothers were betrayed and hauled off to concentration camps. Fritz was secretly sent to Belgium to look after the Kingdom interests there. I followed about six months later. We lived like hunted animals most of the time, for the enemy had obtained information about our general whereabouts through a confiscated letter. Equipped with large photographs of us, they searched everywhere, but somehow we were kept safe. In fact, the head of the Gestapo in Belgium, who was out to entrap Fritz, was one day sitting by the window of his home and heard the drone of airplane engines. Thinking they were German planes, he took no precautions and was hit and killed by machine-gun fire. The planes happened to be English.

Many times we had strong evidence of the protection of Jehovah's angel around us. On one occasion Fritz was on his way home by streetcar. A thought flashed through his mind: "Let me get off one stop earlier." The next stop was the end of the line. On his arrival we were all pale from fear, and Fritz wondered why. At the end of the line all passengers were being checked by the Gestapo. Another time at the home of a sister there was a meeting of three circuit servants, the congregation overseer from Antwerp, and another brother with Fritz as branch servant. The sister lived alone on the ground floor. During the meeting the bell rang, and who stood there? Three Gestapo agents! They inquired about a Jew and his son who were supposed to be living on the second floor. The sister told them the Jews had fled at the outbreak of war. One of the agents now stood guard at the entrance while the other two searched every corner of the upstairs and the attic. The brothers prayed that Jehovah might blind the eyes of the enemy. Had they been discovered it would have meant all the principal overseers in Belgium would have been arrested in one swoop. But Jehovah did not permit that. The Gestapo departed, and so did the brothers, one by one, never to return to that home. Two weeks later the Gestapo did return unexpectedly, and this time searched the entire premises without success, though there were still some documents of the Society secreted on the premises.

We needed faith and courage in those days, and Jehovah surely provided it through the pages of *The Watchtower,* which still found its way to us via Switzerland and France, where it was translated into the many languages of Europe and then delivered by trusted couriers to all parts of the continent. With David of old we could say we never lacked anything.

The war over, the Watch Tower Society's president, N. H. Knorr, and his secretary, M. G. Henschel, visited us and aided us to reorganize the preaching activity. Soon, however, in 1947, we had to leave the country we had come to love so much. Belgium was expelling German nationals. So we returned to the Netherlands. Our service privileges were far from finished. Brother Knorr extended to us an invitation to attend the 16th Class of the Watchtower Bible School of Gilead, the special advanced course in missionary training provided by the Society. Never in my life will I forget the joy and the love of the brothers there. Though the course was not an easy one, it was a blessed time of fellowship and study with our brothers from various parts of the world. In 1951 we returned by ship to the Netherlands to resume Bethel service there.

SUFFERING, YET JOYFUL

The day after our return Fritz turned seriously ill and had to undergo a kidney operation. Though other successive illnesses kept pulling him down, he managed to carry out his duties at the branch office and with the local congregation for ten more years. Besides this he had the great happiness of attending two international conventions of Jehovah's witnesses in the United States, the last one in 1958, when he had the privilege of having a small part on the program at Yankee Stadium. I was privileged to be present with him on that occasion. In 1962 he underwent a stomach operation and from then on began to get weaker and weaker. Nevertheless, only a few months after the operation he was able to serve as chairman of a convention at Tilburg, where thirty years previously he had begun his missionary work in the Netherlands. Only about two hundred yards from where the pioneer home had been located, in a newly built stadium, he had the pleasure of addressing the first of four district assemblies that year with more than 6,000 attending. How his heart must have rejoiced as he looked back over those thirty years!

Finally cancer developed and slowly drained his life forces until he died on April 5, 1964. Those last months were very trying ones for him as he found it necessary to give up one after another of the responsibilities that had given him such great joy. Anxiously he longed for the opportunity once more to partake of the bread and wine at the annual celebration of the Lord's evening meal. In the presence of the assistant congregation overseer and a few other brothers and sisters who came to his bedside, he himself asked the blessing over the emblems. Then we sang song number 5 together and he became very calm again.

Two nights before his death he mustered his remaining strength and in the presence of a few members of the Bethel family he offered audible prayer to Jehovah. Next day his youngest brother Otto read him some of the apostle Paul's letter to the Corinthians. After about one hour he wearied, and said: "It is enough. I am happy over the beautiful, comforting words." Next morning at about eleven o'clock he fell asleep. For five hours I remained at his side without a break to keep his lips moist until he opened his

eyes for the last time, and, without any sweat of death or agony of death, he passed away with a calm, satisfied expression on his face. It was a happy moment for him to be freed from his sufferings. For me it was a hard blow to have to miss my faithful companion. Thanks be to Jehovah that he allowed us to serve him together for twenty-eight years and that he has given me the strength to bear this loss. May our mutual wish, that of putting Kingdom interests first, continue to inspire me so that I, just like Fritz, may finish my earthly course in faithfulness.

"WORD OF TRUTH" DISTRICT ASSEMBLIES

Have you made definite arrangements to attend? If not, now is the time to do so. From June through August assemblies focusing attention on God's "Word of Truth" will be held under the direction of the Watch Tower Bible and Tract Society. Each will provide a four-day spiritual feast for those in attendance, and in New York the program will be expanded to six days.

The program will begin at 2 p.m. of the opening day at each assembly, and it will conclude on Sunday at about 6 p.m. Plan to be on hand for every session.

The assembly locations for the entire United States, Canada and Bermuda are listed below, along with the rooming headquarters for each city. Five weeks before the opening day of the assembly you plan to attend you may write to 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 24-27: **Seattle, Wash.**, Seattle Center, 225 Mercer St. Rooming: 333 19th Ave. E., Seattle, Wash. 98102.

JULY 1-4: **Hamilton, Bermuda**, Kingdom Hall, Ewing St. Rooming: Box 72, Hamilton, Bermuda. **Monterey, Calif.**, Monterey County Fairgrounds, Fairground Rd. & Casa Verde Ave. Rooming: 523 Ramona Ave., Monterey, Calif. 93940. **Victoria, B.C.**, Victoria Memorial Arena. Rooming: 2780 Shelbourne St., Victoria, B.C.

JULY 8-11: **Sacramento, Calif.**, Grandstand, State Fairgrounds, Cor. Broadway & Stockton Blvd. Rooming: 3965 12th Ave., Sacramento, Calif. 95817. **San Diego, Calif.** (English and Spanish), English: Balboa Stadium, 1502 Russ Blvd. Rooming: 2035 Adams St., San Diego, Calif. 92116. Spanish: Russ Auditorium, adjacent to Balboa Stadium. Rooming: 2035 Adams St., San Diego, Calif. 92116. **Vernon, B.C.**, Vernon Civic Arena. Rooming: 4111 27th St., Vernon, B.C.

JULY 15-18: **Albuquerque, N.M.** (English and Spanish), English: Albuquerque Civic Auditorium, 820 Lomas Blvd. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108. Spanish: Youth Building, New Mexico State Fairgrounds. Rooming: 339 Pennsylvania NE., Albuquerque, N.M. 87108. **Regina, Sask.**, Regina Exhibition Stadium. Rooming: 15th Ave. & Retallack St., Regina, Sask. **Sudbury, Ont.**, Sudbury Arena. Rooming: 485 McNeil Blvd., Sudbury, Ont.

JULY 22-25: **Lubbock, Tex.**, Fair Park Coliseum, Fairgrounds at Avenue A. Rooming: 129 Temple Ave., Lubbock, Tex. 79415. **Peterborough, Ont.**, Peterborough Memorial Community Centre. Rooming: 109 Ware St., Peterborough, Ont. **Wailuku, Maui**, War Memorial Center. Rooming: 346 North Market St., Wailuku, Hawaii 96793.

JULY 29-AUGUST 1: **Brandon, Man.**, The Wheat City Arena. Rooming: 834 10th St., Brandon, Man. **Chattanooga, Tenn.**, Engel Stadium, 5th & O'Neal Sts. Rooming: 4901 Midland Pike, Chattanooga, Tenn. 37411. **Corpus Christi, Tex.** (Spanish only), Memorial Coliseum, 510 S. Shoreline Drive. Rooming: 3602 Curtiss St., Corpus Christi, Tex. 78405. **Fairbanks, Alaska**, Nordale School, Hamilton & Eureka Sts. Rooming: Box 1004, Fairbanks, Alaska 99701. **Honolulu, Oahu**, McKinley High School Auditorium. Rooming: 1228 Pensacola St., Honolulu, Hawaii 96814. **Memphis, Tenn.**, Mid-South Coliseum, Mid-South Fairgrounds. Rooming: 3849 Elliston Rd., Memphis, Tenn. 38111. **Odessa, Tex.**, Ector County Coliseum, 42d St. & Andrews Highway. Rooming: 321 N. Adams Ave., Odessa, Tex. 79761.

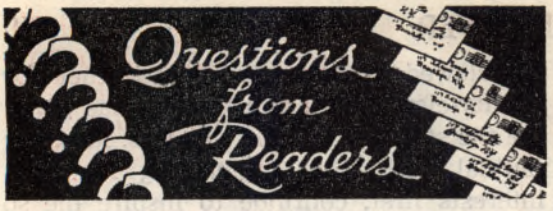
AUGUST 5-8: **Kitchener, Ont.**, Kitchener Memorial Auditorium. Rooming: 85 Ottawa St. S., Kitchener, Ont.

AUGUST 12-15: **Buffalo, N.Y.**, Memorial Auditorium, Main & Terrace. Rooming: 415 Minnesota Ave., Buffalo, N.Y. 14215. **Minneapolis, Minn.**, Metropolitan Stadium, 8001 Cedar Ave., Bloomington, Minn. Rooming: 3715 Chicago Ave. S., Minneapolis, Minn. 55407. **Nashville, Tenn.**, Municipal Auditorium, 417 4th Ave. N. Rooming: 1400 Meridian St., Nashville, Tenn. 37207. **Quebec, Que.** (French), Cambrai Curling Club. Rooming: 215 rue Anna, Quebec, Que. **St. Petersburg, Fla.** (English and Spanish), Bayfront Center Auditorium-Arena, 400 1st St. S. Rooming: 1695 42d Ave. N., St. Petersburg, Fla. 33713.

AUGUST 19-22: **Calgary, Alta.**, Stampede Corral. Rooming: 804 12th Ave. SE., Calgary, Alta. **Saint John, N.B.**, Thistle Curling Club. Rooming: 185 Mount Pleasant Ave., Saint John, N.B.

AUGUST 24-29: **New York, N.Y.** (English and Spanish), Yankee Stadium, 157th St. & River Ave. Rooming: 77 Sands St., Brooklyn, N.Y. 11201.

AUGUST 26-29: **London, Ont.**, Grandstand, Western Fairgrounds. Rooming: 1587 Caledonia St., London, Ont. **Sydney, N.S.**, Sydney Academy Auditorium. Rooming: Alexandra St., Sydney, N.S.



● After the flood, God told Noah and his sons: "A fear of you and a terror of you will continue upon every living creature of the earth." (Gen. 9:2) Does this indicate that animals had this fear of man in them before the Flood?

In this verse the Hebrew verb *hayáh* is in the imperfect state, so it may be rendered with the expressions "will come to be" or "will prove to be" or "will continue to be" with respect to the fear of human creatures upon the animal creation. Which rendering is correct?

According to Genesis 1:26-28, the animal creation was to be in subjection to man from the time of his creation. So the animals had some fear of man even then. Now that the Flood had come and gone this was not to be changed but was to continue.

That the animals, before the Flood, must have had a restraining fear for man is evident from the ark full of animals that Noah arranged for according to God's will. During the year that Noah and his family were inside the ark, these animals and birds penned up therein had a fear toward these humans. Accordingly when they emerged from the ark after the flood, Jehovah assured Noah and his family that the fear and dread of humans would continue upon every living thing.

Animals, then, would not naturally want to harm mankind. Even today, despite centuries of organized hunting of animals for "sport" and commercial reasons and the general mistreatment of them, they still display this general trait. For example, Dr. George G. Goodwin, Associate Curator of Mammals, The American Museum of Natural History, says: "Normally, a leopard will not attack a man. If provoked or wounded, however, the animal will turn on human beings and fight." And as to poisonous snakes known for aggressiveness, such as the mamba and king cobra, Raymond L. Ditmars says in *Snakes of the World* that, if given the opportunity, even these highly dangerous serpents prefer, as a rule, cautiously to glide away from the presence of man rather than attack.

Though man has mistreated and turned some animals into vicious creatures, yet it is still generally true that this restraining fear on the part of animals for man continues down to today.

ANNOUNCEMENTS

"HAPPY ARE THE DEAD WHO DIE IN UNION WITH THE LORD"

Drawing great consolation from the written Word of "the God of all comfort," the Watch Tower Bible & Tract Society of Pennsylvania announces herewith the death of Brother Hugo H. Riemer on March 31, 1965. After years of service as a pioneer publisher in the field, he was called to the Society's Brooklyn headquarters in 1918, since which time he served with the Society's headquarters till his death at eighty-six years of age. He was on the boards of directors of both the Society's Pennsylvania corporation and its New York corporation, also serving in the official capacity of assistant secretary-treasurer of both corporations. Thus, after his dedication to Jehovah God in 1904, he served for the greater part of his long life in the direct, full-time service of his heavenly Father, as one of the anointed remnant of Christ's followers. After a funeral service attended by 239 on Saturday morning, April 3, interment of his earthly remains took place at the private burial plot of the Brooklyn Bethel family at Huguenot Park, Staten Island, N.Y. We are happy at his entering into the heavenly happiness spoken of in the promise of Revelation 14:13.

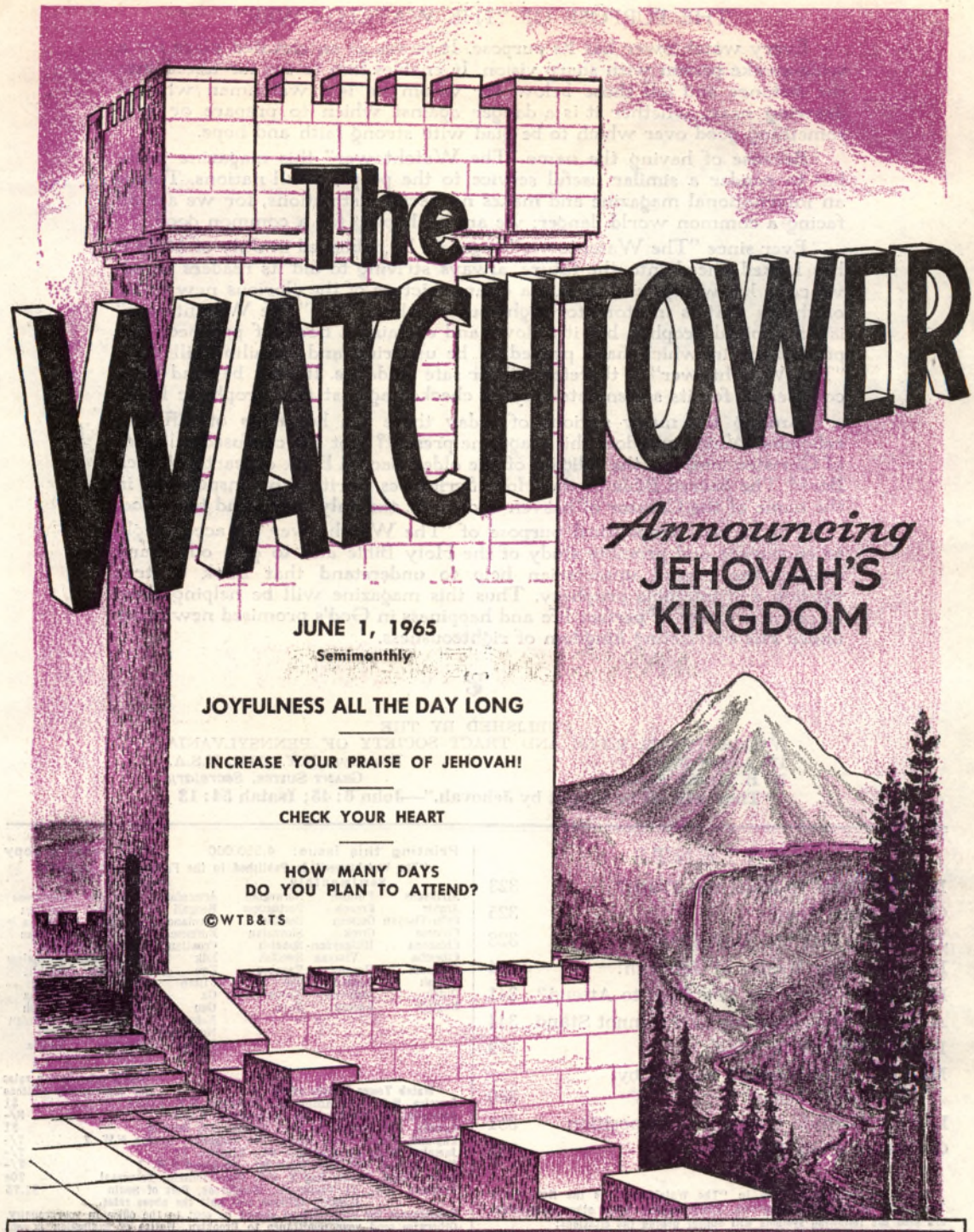
HOW WILL GOD SANCTIFY HIS NAME?

Have you ever wondered why Jesus taught us to pray to God, "Hallowed be thy name," or, "Let your name be sanctified"? Is this just a statement of praise to God on our part? No, there is more to it. Read the 384-page book *"Let Your Name Be Sanctified."* Send only 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 20: Settling Difficulties in Christian Love. Page 296.

June 27: Love Gives No Cause for Stumbling. Page 303.



"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
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	*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

Printing this issue: 4,550,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Samareno
Arabic	French	Portuguese	Bengali	Kanarese	Samoan
Cebu-Visayan	German	Sesotho	Bicolano	Malagasy	Serbian
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			Hebrew	Polish	Ukrainian
			Hungarian	Russian	Urdu
			Ibanag		Yoruba
			Ibo		

Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI June 1, 1965 Number 11

Do You Want to Hear the Truth?



WHEN a child is caught telling a lie, it is likely to be punished. Parents want to hear the truth from their children.

When your government asks you for income tax, they want to hear the truth. They would not appreciate it if you lied about your income, and they could take action against you.

A husband and wife want to hear the truth from each other. It distresses and angers them for one to practice deception on the other.

People generally want to hear the truth from others in life's daily activities. They resent it when they feel or know others are not telling them the truth.

Yet, while most persons want to hear the truth in such matters, it is a sad fact that when it comes to even more important matters dealing with life and death, with one's relationship to God, and with one's obligations to his fellowman, many do not want to hear the truth.

For instance, when Jesus Christ walked the earth he performed many marvelous things for the people's benefit. He did so much good that "great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel." (Matt. 15:30, 31) Not only did Jesus perform these powerful works, but he also fulfilled in detail the many things foretold in the Hebrew Scriptures about the Messiah. Humble people were happy to see and acknowledge him. They were glad to hear the truth about this wonderful man.

On one occasion Jesus encountered a man who had been born blind. How pitiful! What this man would have given to have someone restore his sight! Jesus did just that. Using the miraculous power given to him by God, he restored this man's sight! But was everybody happy to hear about this? No. Some were not. In fact, the healed man was led before religious leaders, the Pharisees, who asked him how he regained his sight. He told them it was Jesus who had healed him. Yet, in the face of verified evidence, they said of Jesus: "This is not a man from God, because he does not observe the Sabbath."—John 9:16.

So prejudiced were they against Jesus that they would not acknowledge the truth concerning him or what he had done for this blind man. When they asked the one who had been blind what he thought of Jesus, he said: "He is a prophet." (John

9:17) Even the man's parents were called to testify, and they stated: "We know that this is our son and that he was born blind." There was no doubt about it. He had been born blind and Jesus had healed him. But the Pharisees called the blind man again and stated bluntly concerning Jesus: "We know that this man is a sinner." The blind man, knowing the truth, answered: "One thing I do know, that, whereas I was blind, I see at present." Then he added: "This certainly is a marvel, that you do not know where he [Jesus] is from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is God-fearing and does his will, he listens to this one. From of old it has never been heard that anyone opened the eyes of one born blind. If this man were not from God, he could do nothing at all."—John 9:18-33.

That should have convinced them! But truth does not convince those who do not like to hear it. Nor did it in this case, for the reaction of the Pharisees was as follows: "In answer they said to him: 'You were altogether born in sins, and yet are you teaching us?' And they threw him out!" (John 9:34) The Pharisees could not face up to the truth. They did not want to hear it, so proud and prejudiced were they.

On another occasion, Jesus raised Lazarus from the dead. This too was verified by many witnesses. How happy the friends and relatives of Lazarus were at this great manifestation of God's power working through Jesus! Why, even some who had not previously believed in Jesus did so then: "Many of the Jews that . . . beheld *what* he did put faith in him." (John 11:45) But what of the Jewish supreme court and the priests? Above all others, these were the ones that should have been willing to hear the truth. Instead, they said of Jesus: "If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation." Yes, they were worried about their power and prestige. The truth did not interest them. Therefore, unbelievable as it may seem, "from that day on they took counsel to kill [Jesus]."—John 11:48, 53.

COMING IN THE NEXT ISSUE

- Jehovah God, the Great Potter.
- The Great Potter Molds Human Vessels.
- Will Peace Ever Come to Earth?
- God's Symbolic Woman Wins Her Legal Case.

If that sounds incredible, equally incredible was what followed: "The chief priests now took counsel to kill Lazarus also, because on account of him many of the Jews were going there and putting faith in Jesus."—John 12:10, 11.

No doubt about it. Those religious leaders did not want to hear the truth. Yet thousands of others heard and accepted it, although these did not include the proud, the prejudiced, or those hungering for power and money. Humble persons, those who loved God, who loved what is right, were the ones that accepted the truth.

Do you love truth? Would you have listened to the truth about Jesus in his day? Do you say, Yes? Then what about today? Do you want to hear the truth as Jesus preached it? If so, do not let pride or prejudice close your ears to truth. Do as God-fearing persons in the first century did. Analyze what you are told about God and his purposes. Listen to those who want to explain the Bible to you. Compare what you hear with the facts found in your own copy of God's Word.—Acts 17:11.

Whatever the cost in time or effort, "buy truth itself and do not sell it—wisdom and discipline and understanding." By so doing you will please God, in whose hands your future lies.—Prov. 23:23.

Check YOUR HEART

How Can You Do So? Why Is It Urgent Now?



THE human heart is truly a marvelous organ. Every hour, under average conditions, it pumps seventy-five gallons of blood, and in emergencies can increase this to 430 gallons. Think of it! The heart can pump well over a ton and a half of blood an hour to bathe all the body's cells with this precious fluid! Despite its power, however, if it is not given proper care, the heart can develop disease. The trouble may be hardening of the arteries, malfunctioning of the heart valves, or envelopment of the heart in fat. These conditions are often contributed to in no small measure by heavy eating, overindulgence in alcohol and severe and prolonged anxieties.

While complete cure of physical heart ailments may not at present be possible, proper treatment can lengthen the life of patients. Usually the physician will prescribe a greatly reduced intake of rich foods and alcoholic drinks, and will encourage the sufferer to face the demands of life with greater calm. He may tell the patient to avoid any kind of emotional strain or emergency situation. The health of the heart can be aided immensely by proper care.

But despite the importance of the health of the physical heart, the health of the figurative heart is far more important. Observe how God's Word the Bible shows this: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." This figurative heart is the seat of affection, and hence is the source of motivation. It is that faculty of the person that accounts for the basic reasons why we speak and think and act as we do. So whether our actions are good or bad, pleasing to God or displeasing to him, depends upon the condition of this figurative heart.—Prov. 4:23.

Daily our "heart" keeps receiving thoughts and impressions from the mind and nervous system, these being fed to the seat of affection as a result of the things we read, hear, see, think about and do. Then, in turn, from this figurative heart there flows outward an almost constant stream of feelings and expressions of love or hate, which reveal what kind of persons we really are on the inside. Since it is on the basis of these expressions of the heart that God judges us, the "sources of life" can truly be said to come from there. How vital, then, that we should regularly check the condition of this figurative heart!

Jesus Christ himself admonished his followers to pay attention to the condition of their hearts. When giving his well-known prophecy regarding the last days and the events that would mark his second presence in Kingdom power, he directed this caution to his followers who would be living at that momentous time: "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life." (Luke 21:34) Since fulfilled Bible prophecy indicates that we are now

living during the time of which Jesus spoke, it is vital that we heed his counsel to pay attention to our hearts. Do you know how to check the health of your heart?

HOW TO CHECK THE HEART

In order to obtain an accurate appraisal of its condition we must examine ourselves honestly. No other human is in position to do this, for no other human can read with certainty what our innermost thoughts, hopes, ambitions and desires are. So, in making this check, our purpose should be to find out whether the things in our heart are pleasing to God. And if we find that there are adjustments that need to be made, then we should acknowledge this, and take steps to discipline our heart in what is right in God's sight.

What does an inspection of your heart reveal? Do you find it to be weighed down with material cares, concerning itself primarily with eating and drinking and the anxieties over making a living? It is true that to provide an adequate living for yourself and family often requires long hours of labor at some secular job. This is understandable. However, what Jesus said to check is whether your heart has become so weighed down with these ordinary matters of living that you no longer give proper attention to spiritual matters, such as prayer to God, His promises of a new system of things and what you can do to serve Him.

In order to make this check, ask yourself: Upon what are my affections set? To what does my interest turn when it is not necessary that it be focused on the work at hand? Does it immediately turn to what I want to do to satisfy my desire for personal pleasures? Is it regularly occupied with what movie or TV program I want to see? with what clothes I desire? or with parties, sports or romance? Am I continually planning how I can advance in my work or profession in order to reap a greater material reward? Are my concerns filled completely with the everyday requirements of life—shopping, cooking, care of the home, and so forth? Am I so burdened down with these cares and with satisfying personal desires that I seldom give attention to what God says in his Word and what I as a Christian should be doing, or do I relate all the affairs of life to the fact that I am a Christian?

Jesus appreciated that his followers would have many obligations to care for. It was for this reason that he gave the warning not to allow these matters to weigh down their hearts and prevent them from embracing God's truth. Jesus realized the danger, for he was acquainted with how people to whom he spoke in the first century had their hearts so filled with other things that the message of truth could not penetrate. He said of a crowd of such persons: "The heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them." —Matt. 13:15.

Certainly we do not want our hearts to become so calloused to spiritual things that we are annoyed when Bible truth is spoken. But this can happen if we set our hearts on material things and desires and always fill our minds with such matters. Remember that Jesus said in his Sermon on the Mount: "Stop storing up for yourselves treasures upon the earth . . . Rather, store up for yourselves treasures in heaven . . . For where your treasure is, there your heart will be also."—Matt. 6:19-21.

Just as there is danger of developing a diseased physical heart without even realizing it, so it is possible that our figurative heart, the seat of affection or motive, may

become diseased without our recognizing it. That is why we must regularly check our hearts, examining desires and motives. The Christian apostle Paul emphasized how necessary this was, when he wrote: "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God."—Heb. 3:12.

WHY URGENT NOW

Jesus showed why it is urgent to check our hearts *now,* saying: "And suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth." (Luke 21:34, 35) What day was Jesus speaking about? Why, that momentous day of God's execution of judgment when all who refuse to heed His Word and live according to it will be wiped from the earth. No one with a wicked heart will be spared!

In this connection, please remember how the inspired apostle identified a wicked heart. He said that it is one *"lacking faith by drawing away from the living God."* Yes, a wicked heart is not only one that dwells on immoral things, but also a heart that is so weighed down with eating and drinking and anxieties over livelihood that it shoves God and his Word aside. Notice how Jesus showed that failing to respond to the significance of the times was the error of the people who perished in the global deluge of Noah's day.

"Just as the days of Noah were," Jesus said, "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 [of God's message preached by Noah] until the flood came and swept them all away, so the presence of the Son of man will be." —Matt. 24:37-39; 2 Pet. 2:5.

Since we are now living in a day comparable to that of Noah, being surrounded by multitudes of persons who are drowsy and insensible of heart, it is vital that we heed Jesus' counsel: "Keep awake, then, all the time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man." (Luke 21:36) To stay awake spiritually we must study God's Word and associate regularly with people whose hearts are fixed on the service of God. This will keep our faith strong and will prevent us from "drawing away from the living God." It will aid us to 'keep on seeking first the kingdom of God and his righteousness,' relegating all other matters to a secondary place in our lives. —Matt. 6:33.

The Kingdom, together with all power of judging, has now been given into the hand of the Son of man, Christ Jesus. (John 5:22) Those who remain 'standing before him' and who will be counted worthy of life in the new system of things beyond God's judgment execution, will be those whose hearts are right, those whose hearts are not weighed down with the cares of this life but are pure and quick to perceive what the will of God is and prompt to respond with appreciation to his many undeserved kindnesses.

How urgent it is, then, to pay attention to our heart condition! God's kingdom and its interests should be first in our life. Unlike the fleeting things of this life, the Kingdom will stand forever. As wholehearted supporters of it we can escape the destruction destined to come upon this selfish system of things, and stand approved before the Son of man. So, by all means, take care of your heart! Heed the Bible counsel: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." —Prov. 4:23.

JOYFULNESS All the Day Long

"Look! My own servants will rejoice . . . Look! My own servants will cry out joyfully."
—Isa. 65:13, 14.

WHO dares to talk about being joyful all day long when conditions are what they are? Everyone knows this situation we live in is no fool's paradise of pleasure, no storybook fairyland of merriment. Instead of being idle dreamers, dwelling in a 'Hollywood' movie world of make-believe, we people have to face up to the grim realities of this tragic world. The cruel times in which we live fill the hearts and minds of men continually with doubts, fears, distrust and hatreds, and these, in turn, produce joy-killing strife, violence, mental illness and suicide on a scale heretofore unknown. Truly this system of things is in a very unhappy state of affairs, and the mighty politicians, clergymen and scientists join in the cry of the common people in lamenting these depressing conditions.

[2] For example, not so long ago Sir Anthony Eden was reported by *The Observer* (London, September 11, 1960) as saying: "The free world is confused and in considerable danger, greater danger, as I believe, than at any time since 1939." John Sutherland Bonnell, famed minister of the Fifth Avenue Presbyterian Church in New York City, when speaking before more than 3,500 persons attending the general council of the United Church of Canada, declared: "The modern world is adrift and despondent, has lost its bearings and has no clearly defined goals, no design for living, no unity of purpose and no spiritual centre of God. The soul is empty and disillusioned in this atomic age."—Regina *Leader-Post,* September 19, 1960.

[3] Scientists are also heard weeping with the rest. Under the frightening headline "Man Faces Extinction, Says Professor" the *Daily Telegraph and Morning Post* (London, August 31, 1961) reported: "A solemn warning that mankind faces the danger of extinction was given to-night by Prof. Sir Wilfrid Le Gros Clark, in his presidential address at the opening in Norwich of the 123rd annual meeting of the British Association for the Advancement of Science." This newspaper then quoted Sir Wilfrid directly: "The frightening question is now beginning to present itself whether the civilisation which mankind has slowly and laboriously built up over a period of many thousands of years can avoid disastrous dissolution as the result of uncontrollable or, at any rate, uncontrolled, struggles for political power or economic superiority. . . . This is not to

1. What unhappy conditions today make it questionable to talk about being joyful?
2. How do political and religious leaders view present world conditions?
3. And how do conditions look through the eyes of some scientists?

be taken as a melodramatic statement. It expresses a truth which is quite evident to anyone who cares to read the signs of the times. . . . The dangers which now threaten the unity of mankind are formidable indeed. And time is getting very short." Surely today, the time is even shorter than when these gentlemen voiced the above expressions of fear and anguish.

4 Why, then, in this dark night of global distress and sorrow, should consideration be given to the matter of joyfulness, a subject that seems altogether untimely and impractical? It is because the great Jehovah, the only true and living God, the Creator of heaven and earth, foretold that here in the very midst of this calamitous condition there would be a great outcry of joyfulness. In fact, this accurate Foreteller of the future said there would be two classes of people living at this same period of human history. One class would be those in great sorrow and distress; the other would be exceedingly jubilant. Read Jehovah's own words of prophecy as recorded by his servant Isaiah, in chapter 65, verses 13, 14:

5 "Look! My own servants will rejoice, but you yourselves will suffer shame. Look! My own servants will cry out joyfully because of the good condition of the heart, but you yourselves will make outcries because of the pain of heart and you will howl because of sheer breakdown of spirit."

6 To be sure, this old system is full of entertainers, merrymakers and clowns of all sorts, not to mention peddlers of the so-called "happy pills," all of whom induce much lighthearted laughter among those who are "lovers of pleasures rather than lovers of God." (2 Tim. 3:4) But please note the difference and distinction between happiness and true joy. One may be happy, gay, lighthearted and indulge in much laughter in the company of certain companions or due to the immediate circumstances. Drunkards often do a lot of boisterous laughing. But are such ones truly joyful? No, not at all. For joy finds its roots much deeper than in a mere spasm of giddiness or in a momentary state of being gay and full of noisy laughter. Joy has been defined as a deep-rooted rapturous emotion. Says *Webster's New International Dictionary,* Second Edition, page 1888: "Joy is deeper-rooted than delight, more radiant or demonstrative than gladness." It is not based on immediate and shifting circumstances but on basic principles of truth, on sound unshakable reason. True joy gives one an inner calm, a peace and contentment, a sense of confidence and power strong enough to carry one through even a raging storm of adverse circumstances.

7 Obviously the politicians, the clergymen and the scientists of this evil Satanic system of things, and all those who support and follow them, do not have this true joyfulness, but, as noted above, are among those who "suffer shame," who "make outcries because of the pain of heart," and who "howl because of sheer breakdown of spirit." Jesus also accurately described this joyless class in his great prophecy about our day, saying that men would "become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26.

8 Who, then, stand out in this sad world in conspicuous contrast by their exhibition of joyfulness all the day long? Jehovah himself identifies them as "my own servants," that is, worshipers and witnesses of Jehovah who are dedicated to his service. You too, whoever you are and where-

4, 5. In spite of these conditions, why should we give consideration to the subject of joyfulness?
6. What is the difference between being lighthearted with laughter and possessing real joyfulness?
7. Do the peoples and leaders of the world have true joyfulness?
8. Who, then, are the only ones having joyfulness all the day long?

ever you live, can easily recognize these joyful people, Jehovah's anointed witnesses and their companions, for they are scattered throughout the inhabited earth in more than 194 countries and islands of the sea, speaking more than 162 languages. These servants of Jehovah are the only ones who are able to display this mark of identification, for this genuine joy is part of their heritage from Jehovah.

[9] Manifesting joyfulness all the day long is not something discretionary on the part of these individuals. Rather, it is a mandatory requirement upon all of Jehovah's public servants. Writing under inspiration the apostle Paul commands: "*Always* rejoice in the Lord. Once more I will say, Rejoice!" "*Always* be rejoicing." (Phil. 4:4; 1 Thess. 5:16) Joy, you must remember, is one of the fruits of God's spirit that Christians are required to produce just as much as faith, love, kindness, peace, long-suffering, goodness, mildness and self-control. "You must rejoice before Jehovah your God in every undertaking of yours." —Deut. 12:18; Gal. 5:22, 23.

REASONS FOR JOYFULNESS

[10] Besides being commanded to rejoice "always," "in every undertaking," there are at least eight distinct reasons why Jehovah's servants are joyful at all times. The first of these is their knowledge of the truth as contained in the Holy Bible. They have a knowledge of Jehovah's sacred name, a knowledge of his attributes, his purposes, his principles, his laws and will for his creatures. This knowledge of the Truth sets his people free from any misgivings and doubts. It frees them from the many grievous lies, superstitions and fears that plague mankind in general. Surely a most compelling reason for rejoicing! —John 8:32; 17:3, 17.

[11] A second cogent reason why Jehovah's people have joy continually is that they are able to have their sins forgiven. Such forgiveness of sins is on the basis and through the merit of Jesus' precious ransom sacrifice, and is made available to them because of their faith, dedication and constant prayers. How could they have joy and at the same time be engaged in a futile striving against sin and with a guilty conscience constantly striking them? Rather, with joyful thanksgiving they join Paul in saying: "Blessed be the God and Father of our Lord Jesus Christ, for . . . by means of him we have the release by ransom through the blood of that one [Jesus Christ], yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness."—Eph. 1:3, 7.

[12] A third reason why Jehovah's witnesses and their companions, in contrast with all others, are joyful amid present conditions is that they accept the historical events of the past fifty years as overwhelming evidence and proof conclusive that the long-prayed-for kingdom of God was established in the heavens in 1914. It is even more true of these modern-day Christians than it was of first-century Christians of whom Jesus said: "Many prophets and righteous men desired to see the things you are beholding and did not see them, and to hear the things you are hearing and did not hear them." So the marvelous time in which we are living is another cause for joy.—Matt. 13:17.

[13] Jehovah has given his servants in these troublesome times a fourth reason for rejoicing, for his Son, the Lord Jesus Christ, has raised up "the faithful and

9. Is the displaying of joy an optional matter on the part of Jehovah's servants?
10. What is one of the reasons why Jehovah's people are always rejoicing?
11. Give another reason why Jehovah's witnesses have joy continually.
12. What is a third cause for this joyfulness?
13. What is "the faithful and discreet slave," and how has it caused the Lord's people to rejoice?

discreet slave" and has appointed him over all his belongings. (Matt. 24:45-47) This "slave" class serves as an earthly channel of communication for God's people, providing them with an understanding of Jehovah's purposes and giving them direction in the doing of his will. With such direction they are enlightened, strengthened and are united in their worship of the only true and living God. Without this means of communication they would be scattered and lost.

[14] Another, the fifth reason for joyfulness, is the sweet association that Jehovah's people have with one another, not only in their local congregations, but also in their larger circuit, district, national and international assemblies. They make up a genuine Christian society, for they demonstrate a sterling love for one another as they seek the good and the welfare of their brothers. Concerning them it is written: "Look! How good and how pleasant it is for brothers to dwell together in unity!"—Ps. 133:1; 1 Cor. 10:24.

[15] The dynamic activity of Jehovah's witnesses provides a sixth source of joy, that of telling others the good news about God's kingdom and the blessings it offers to all mankind. Sharing this good news with others brings great joy both to the Witnesses and to their listeners. Even the worldling Mark Twain recognized this principle when he wrote: "Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with."

[16] The great prosperity of Jehovah's Christian society of witnesses, a seventh reason for their continual song of joy, is really threefold. Not only are they basking in the sunshine of a spiritual paradise due to the light of Truth shining ever so bright, not only are they rejoicing in the numerical prosperity of over one million active ministers in the field, but they are also overjoyed with the material prosperity Jehovah has given his people in the form of new branch offices, new printing equipment and beautiful new Kingdom Halls, which are springing up all over the world!

[17] The eighth, and in some respects the most important of all, yet one that is based on the other seven reasons for joy, is the privilege Jehovah's witnesses and their companions have of sharing in the vindication and sanctification of the greatest and most sacred name in all the universe, the name Jehovah! Their privilege in this regard is that of keeping integrity both in their conduct and in their ministry of preaching and teaching. What a privilege this is! Think of it, the privilege of making the heart of the great Jehovah glad by taking a wise course of obedience, and thus proving the Devil a liar. If unable to do anything else because of old age or infirmities or cruel imprisonment, still Jehovah's dedicated servants find their deepest joy in the grand privilege of maintaining faithfulness even to the point of death! —Prov. 27:11.

[18] In recent years thousands of Jehovah's witnesses have fiendishly been tortured to death in dictatorial countries because of refusal to compromise their faithfulness to Jehovah. By thus proving integrity under Satanic pressure they have made Jehovah's heart glad. In turn, this has given God's people deep inward joy, which is really the secret of their strength. Their enemies, of course, cannot understand how "the joy of Jehovah" could prove to be such a tower of strength and an impregnable stronghold. (Neh. 8:10)

14. In what else do God's people find a source for rejoicing?
15. Explain how the witnessing work of Jehovah's people is another source of joy.
16. What threefold prosperity do Jehovah's witnesses enjoy?

17. (a) What is an eighth reason for the Witnesses to rejoice all day long? (b) Are any prevented from sharing in this privilege and joy?
18. (a) Explain why the mistreatment of the Witnesses has not killed their joy. (b) In this regard what did Jesus, Paul and James say?

Nevertheless, Bible lovers are well aware of this great truth. They know that it was this same joy that was set before the Faithful and True Witness, Jesus, and that enabled him to endure the shame and suffering of death on a torture stake. (Heb. 12:2) In his Sermon on the Mount this great integrity-keeper promised that his faithful followers would likewise share in this joy. "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. Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you." To this the writer James adds: "Consider it all joy, my brothers, when you meet with various trials. Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." —Matt. 5:10-12; Heb. 10:34; Jas. 1:2, 12.

AVOID THE DANGERS OF LOSING JOY

19 When Cain saw his brother Abel preferred above himself he lost his joy. God warned him but Cain ignored the warning. Korah, Miriam and others in the wilderness let envy rob them of their joy, and to their own harm. Judas Iscariot, because of a bad heart condition, also let joy slip away from him and he finally ended up a suicide.

20 To keep our joyfulness requires faith. Faith depends in no small degree upon personal Bible study as well as regular attendance at congregational meetings of Jehovah's people. Faith will help us to overcome one of the greatest obstacles to joy, namely, worry. Instead of worrying, let us do what we can to straighten out matters, and, if there is nothing else we can do, pray about it and then leave the matter in the able hands of Jehovah.

21 We must have appreciation too, appreciation for what God has done for us, if we are to keep our joy. With such appreciation we will not let any form of injustice, such as discrimination or partiality, rob us of our joy. Instead of letting evil harden us, we will let it soften us. Are we discriminated against because of nationality, culture, education or skin color? Then let us remember that, with all this imbalance, we are still far better off than those not discriminated against but who do not have the Truth and a knowledge of Jehovah's purposes; just as in Jesus' day a slave who was a Christian was far more blessed than a freedman who was a nonbeliever. If you are a person who is introverted and inclined to feel sorry for yourself because of being misunderstood, do not let such a disposition bleed you of your joy. Rather, try to appreciate the reasons why you are not understood, and, if you cannot, remember that Jehovah understands.

22 Or is your problem one of sickness, or are you physically or mentally handicapped? Do not let such things steal away your joy. Better is the lot of the physically blind than that of the spiritually blind! Are you poor in material possessions? Call to mind what Jesus said about the *widow's* mite. Paul too wrote that our contributions to God's cause are acceptable according to what we have and not according to what we do not have. If we are giving 100 percent, then, no matter how little it is, we are contributing to the vindication of Jehovah's name in total, and we will have

19. Tell how some in times past lost their joy.
20. (a) How can faith prevent us from losing our joy? (b) What does faith depend upon in large measure?
21. How can appreciation for what God has done for one prove to be a safeguard against losing faith?
22. How can we prevent physical or mental sickness from robbing us of our joy?

Jehovah's approval and gain everlasting life in his new order of things. So do not let the suffering from physical or economic handicaps rob you of your joy! "In every way we recommend ourselves as God's ministers . . . as sorrowing but ever rejoicing, as poor but making many rich, as having nothing and yet possessing all things." So rejoice with thanksgiving that yours are not spiritual handicaps! —2 Cor. 6:4, 10; Luke 21:1, 2.

[23] Or it may be that we have weaknesses of the flesh that tend to rob us of our joy. However, do not let these things discourage you. Call to mind how the apostle Paul had to struggle with the weaknesses of the flesh. "The good that I wish I do not do, but the bad that I do not wish is what I practice. . . . when I wish to do what is right, what is bad is present with me. Miserable man that I am!" Yet this did not rob Paul of his joy! For he continues: "Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord!" The thing to do is not to give up fighting, but, rather, continue browbeating the body and leading it as a slave to the will of God.—Rom. 7: 19, 21, 24, 25; 1 Cor. 9:27.

[24] In addition to the above suggestions it will also be helpful toward remaining joyful all day long if we have good judgment, lay proper plans, and exercise self-control in carrying out such plans. Take an inventory of what you have at your disposal in the way of time, energy, money and personal influence. Prayerfully consider *just* what you can do in the way of private study as well as ministerial service in the field. Then make a budget and resolve in your heart to stick to it. At the same time do not be fanatical or an extremist. People who can never do enough and who are overconscientious often end up having a nervous breakdown, and this certainly is not the way to be joyful all the day long. Use the spirit of a sound mind. Be moderate in habits.—1 Tim. 3:2, 11; 2 Tim. 1:7.

[25] For our joy to endure we also need to have contentment. We must not only appreciate what we have, we must also be content to be without things. Paul learned this lesson, saying: "I have learned, in whatever circumstances I am, to be self-sufficient." "Having sustenance and covering, we shall be content with these things." Godly devotion together with self-sufficiency gives the sweet joy of contentment free from anxiety. "Throw all your anxiety upon him, because he cares for you."—Phil. 4:11; 1 Tim. 6:6, 8; 1 Pet. 5:7.

[26] Another important factor in retaining joyfulness is humility and submissiveness to theocratic rule. If we think we are passed up or ignored regarding a certain privilege of service, do not let disappointment rob us of our joy. Never forget the fact that Jehovah is running his organization, and it is He who puts the members in their places as it pleases the Creator, not the creature. Promotion is not from any other source than Jehovah. (1 Cor. 12:15-30; Ps. 75:6, 7) So make sure you do not have the spirit of rebellion, for rebels are never joyful. Better it is to give thanks and rejoice over the service privileges one has, no matter how seemingly small they may seem. Humble sons of Levite Korah declared: "I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness."—Ps. 84:10.

[27] We must also be on guard against letting ill will or resentment find a lodging

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23. What helpful encouragement does the apostle Paul give us in this regard?
24. Under the pressures of the times, what other suggestions are offered as a prevention against loss of joy?
25. Explain how contentment can prevent one from losing joy.
26. What else is necessary if one is to remain joyful?
27. Against what other dangers must we be on guard if we are to remain joyful?

place in our hearts, for we simply cannot bear a grudge or ill feelings and at the same time be joyful. Rather, cultivate brotherly affection. Let no one rob you of your joy, no matter what he says or does. As it is written: "Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones."—Eccl. 7:9.

[28] Certainly the world of mankind today is without joy due to its forsaking Jehovah and his righteous laws. On the other hand, the joy of Jehovah's servants is exceedingly great, all because they have strong faith, show keen appreciation, use good judgment in planning their activity, are self-sufficient and content in their lot in life, are meek and humble and submissive and show brotherly love and tender affection toward one another.

[29] Jehovah, in turn, gives his servants many things over which they rejoice all the day long. They have the truth, the truth about Jehovah and his purposes and will for them. They see the fulfillment of Bible prophecies and have the bright hope of the Kingdom. They have the provision of Christ's ransom sacrifice. They have the faithful and discreet slave as a governing body. They enjoy great prosperity and privileges of service in association with the New World society. Above all, they are sharing in the rare privilege of contributing toward the sanctification and vindication of Jehovah's precious name.

[30] Stated in brief, Jehovah's servants rejoice and are full of exultation all the day long because Jehovah is with them, in their very midst, to bless and uphold them in their faithfulness and integrity. This is exactly as the prophet Zephaniah said it would be among Jehovah's servants in this time of the end. "Rejoice and exult with all the heart," for "Jehovah your God is in the midst of you. . . . He will exult over you with rejoicing. . . . He will be joyful over you with happy cries."—Zeph. 3:14, 17.

28. In contrast with the world of mankind, what is the blessed lot of Jehovah's witnesses, and why?
29. In review, what are some of the principal things over which God's servants rejoice?
30. For what superlative reason do Jehovah's witnesses rejoice, as long ago foretold?

INCREASE YOUR PRAISE of JEHOVAH!

"Jehovah is great and very much to be praised." —Ps. 145:3.

WITH mixed interest many people have observed how, since World War II, many thousands of Jews have returned to the land of Palestine. This fact, together with the building up of the economic and military strength of that country, the recognizing of Israel's sovereignty by all the great powers of the world, and the seating of the Republic of Israel as a member of the august United Nations organization, is hailed by many people, both Jews and non-Jews, as taking place in fulfillment of Bible prophecy. Let us, therefore, examine some of the sacred prophecies to see whether the facts warrant such a conclusion.

1. What has occurred since World War II that is thought by many people to be in fulfillment of Bible prophecy?

[2] More than 2,600 years ago God inspired his prophet Zephaniah to write: " 'I will save her that is limping, and her that is dispersed I shall collect together. And I will set them as a praise and as a name in all the land of their shame. At that time I shall bring you people in, even in the time of my collecting you together. For I shall make you people to be a name and a praise among all the peoples of the earth,' . . . Jehovah has said." A few years later this same Jehovah God declared by the mouth of another faithful servant, Jeremiah, these words: "I will bring back the captives of Judah and the captives of Israel, and I will build them just as at the start. And I will purify them from all their error with which they have sinned against me, and I will forgive all their errors with which they have sinned against me and with which they have transgressed against me. And she [Jerusalem] will certainly become to me a name of exultation, a praise and a beauty toward all the nations of the earth who will hear of all the goodness that I am rendering to them." —Zeph. 3:19, 20; Jer. 33:7-9.

[3] Now, what is the case with the natural Jews who have returned to Palestine? Have they been built up and restored to the former state of affairs enjoyed by their forefathers during the reigns of David and Solomon, when they were happily united under a God-given constitution administered by a God-appointed king sitting upon "Jehovah's throne"? (1 Chron. 28:5; 29:23) Have they been set up as a people for the name of Jehovah and as a people of praise and exultation to Jehovah among all of earth's inhabitants, as would be necessary in order to fulfill these prophecies? It is so obvious to all informed people that the answer to these questions is "No" that documented evidence is unnecessary. Politically and socially there is not the slightest semblance of a theocracy, that is, a God-ruled government, among the Jews of Palestine today. Religiously they are divided into many cults, including strict orthodox, liberal "freethinkers," and rank atheists. Instead of being a nation of people who are praising Jehovah among all of earth's inhabitants by publishing and making known his fame and glory, they scrupulously refuse even so much as to pronounce or mention Jehovah's distinguished name in their laws or literature, or in their conversation; not even in their prayers!

[4] To whom, then, do the above Bible prophecies have reference? Not to heathendom whose people worship millions of gods of their own making, and who, for the most part, never even heard of the great name of the true God Jehovah. The "godless" Communists who dominate a great portion of the earth's surface bitterly hate and fight against the name of Jehovah and are against his Word of truth, the Holy Bible. The same is true of millions of Moslems throughout the earth. Well, what about Christendom with her nearly 920,000,000 members? Alas! Christendom is a dominant part of the United Nations and as such is very much a part of "the present wicked system of things" of which Satan the Devil is god. She therefore constitutes herself "an enemy of God." (Gal. 1:4; 2 Cor. 4:4; Jas. 4:4; Eph. 2:2) Furthermore, like Judaism, Christendom deliberately tries to hide Jehovah's holy name from the people by never mentioning it in her pulpits and by removing it from her popular translations of the Bible. As a result there are millions of people in

2. Among other things, what did Zephaniah and Jeremiah foretell would occur to the captives of Judah and Israel?

3. (a) For such divine prophecies to be fulfilled by natural Israel, what would have to occur? (b) But what are the facts of the matter?

4. (a) In this regard, what can be said of heathendom, the Communists and the Moslems? (b) How has Christendom miserably failed as a "people to be a name and a praise" to Jehovah?

Christendom who have never heard of the holy name *Jehovah.*

[5] All together, Christendom, heathendom, Judaism, the Communists and the Moslems are united in their opposition to Jehovah and his kingdom by Christ Jesus. Unitedly this world empire of false religion joined together in a great Belshazzar festival during World War I, and in their intoxicated condition they blasphemed Jehovah, whose witnesses they persecuted, and boisterously praised their own gods of gold, iron, wood and stone.*—Dan. 5:4, 23.

[6] It is quite well known that there is only one organization of people today that has been immovably established despite persecution and 'set as a praise' for Jehovah's name. More than thirty years ago they were given a name that was based on Jehovah's Word, namely, *Jehovah's witnesses.* (Isa. 43:10) These are, not Jews according to the flesh, but, rather, spiritual Judeans (meaning, 'praisers of Jehovah'), spiritual Israelites composed of many nationalities who have been brought out of captivity to Babylon the Great.—Rom. 2:28, 29; 9:6; Eph. 2:11-18; Heb. 8:7-13.

[7] These people, Jehovah's witnesses and their companions, are the only ones in the earth who are praising and blessing the most important, the most wonderful and the most holy name in all the universe, the name of *Jehovah!* Other scriptures identify this singular class as "fearers of Jehovah," 'seekers of Jehovah,' "the meek ones," "the upright ones," 'the afflicted and poor ones.' —Pss. 22:23, 26; 33:1; 74:21; Jer. 20:13.

[8] When Zephaniah's prophecy says these people would be collected or gathered together it does not mean in a physical way to a certain geographical location, for the prophecy continues to say that they would become "a name and a praise *among* all the peoples of the earth." So it is understandable why Jehovah's witnesses are scattered the world around in 194 different lands, among peoples speaking more than 162 languages. Simon Peter related how God "for the first time turned his attention to the [non-Jewish] 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, 'After these things I shall return and rebuild the booth of David that is fallen down . . . in order that those who remain of the men may earnestly seek Jehovah, together with people of all the nations, *people who are called by my name,* says Jehovah.' "—Acts 15:14-17.

THE PRIVILEGES OF THE PRAISERS

[9] O what a wonderful privilege to be identified as, and associated with, these united praisers and witnesses of Jehovah! To them the command of Psalm 113:1-3 is given: "Praise Jah, you people! Offer praise, O you servants of Jehovah, praise the name of Jehovah. May Jehovah's name become blessed from now on and to time indefinite. From the rising of the sun until its setting Jehovah's name is to be praised." As servants and slaves of Jehovah his witnesses are most happy to do this, for indeed Jehovah is worthy of all praise. —Ps. 135:1-3.

[10] Paraphrasing the 145th Psalm: 'Jehovah is great and very much to be praised, and his greatness is unsearchable. Generation after generation [that is, grandfathers and fathers, grandmothers and

* See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* for detailed proof.

5. What conditions does the account of Belshazzar's feast well depict?
6. What is the one and only organization of people today that is bringing praise and glory to Jehovah's holy name?
7. Under what other terms are these praisers of Jehovah identified in the Scriptures?
8. From the prophecies and the physical facts, how do we know that these spiritual Israelites will not be gathered together into one country like Palestine?
9. What grand privilege do Jehovah's anointed witnesses and their companions have, as outlined in Psalm 113?
10. In glorifying Jehovah, what do his praisers have to talk about?

mothers, together with teen-agers and younger children], yes, generation after generation of his witnesses will commend Jehovah's works, and about his mighty acts they will tell. The glorious splendor of his dignity and the matters of his wonderful works they will make their concern. They will talk about the strength of Jehovah's own fear-inspiring things, and, as for his greatness, they are the ones who will declare it. With the mention of the abundance of his goodness they will bubble over, and because of his righteousness they will cry out joyfully.'

[11] When Jesus said to his followers: "You are the light of the world," he also explained why they must let their light shine, saying: "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 means that, the more time Jehovah's witnesses spend in letting their light shine forth in the house-to-house ministry, the more the people will be encouraged to give glory and praise to the Father Jehovah.—Matt. 5:14-16.

[12] But do not these Witnesses in going from house to house persistently and persuasively offer literature to the people? Yes. But the placing of a magazine or a book is just a means to an end in that it furnishes the publisher of God's kingdom the opportunity to call back on the interested householder. And what is their object in calling back on interested people? In order to start a Bible study with them. So the ultimate goal Jehovah's witnesses have in going from house to house and letting the light of the Bible shine is to aid and encourage people to study their own Bibles, so that they, in turn, may also praise the greatest of all gods, Him alone whose holy name is Jehovah!

11. What did Jesus say would result if his followers let their light shine?
12. For what reasons do Jehovah's witnesses go from house to house?

HOW TO INCREASE PRAISE TO JEHOVAH

[13] It has been observed that some publishers of God's kingdom are irregular in their activity because it is impossible or inconvenient for them to engage in the field ministry on weekends or some evenings before congregational book-study times. If this is the case with you, then engage in the ministry at a time during the week when it is suitable; and if you are regular in your activity, you will be able to increase your individual praise to Jehovah. Congregational servants, especially congregation book study conductors, should give special attention to aiding and encouraging all lovers of God's kingdom to engage in the field service at such times as it is suitable for the publishers.

[14] Sometimes mature ministers aid new ones to get started in the house-to-house ministry, but then they fail to carry through in the training program by not assisting these new ones to make return calls and start Bible studies of their own. Here is an excellent twofold way for individuals to increase their praise to Jehovah: (1) by the mature ones making more back-calls on interested persons and conducting more Bible studies themselves, and (2) by their also helping the less mature ones to engage in this wonderful feature of the ministry.

[15] Many individuals have given serious thought to entering the full-time ministry called the pioneer service, and in this connection they have no doubt considered the many added privileges and blessings that such a career will mean to them individually. If you are such a person, have you ever thought of the far more important reason for pioneering? Have you ever con-

13. What suggestions are given for publishers who cannot engage in the field service on weekends?
14. In a twofold way, how can mature publishers increase praise to Jehovah?
15. What very important reason should publishers have in mind when considering entering the pioneer service?

sidered it as a means of increasing your praise of Jehovah? If you have this all-important and overriding motive for becoming a full-time minister, this in itself will make it worth all that it may cost you to start and stay in the pioneer service.

16 The fruitage of Jehovah's spirit, we are told, is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) This kind of beautiful and pleasant fruitage results in good relations between individuals and in greater peace and unity in the theocratic organization. But Jesus pointed out that there was another very important reason for bearing this kind of Christian fruitage. He said: *"My Father is glorified* in this, that you keep bearing much fruit and prove yourselves my disciples." Paul also had in mind the praise and glory of the great Jehovah when he wrote: "This is what I continue praying, . . . that you . . . may be filled with righteous fruit, which is through Jesus Christ, *to God's glory and praise.*"—John 15:8; Phil. 1:9-11.

17 You no doubt are aware of the many blessings received by you from attending congregation meetings of the Lord's people. But do you think of the praise Jehovah receives by your attending these meetings? The psalmist David declared: "In the middle of the congregation I shall praise you [Jehovah]." "From you my praise will be in the large congregation." (Ps. 22:22, 25) More than a thousand years after these words were written, the apostle Paul at Hebrews 2:12 quoted and applied them to the Greater David, Christ Jesus. So as disciples of Christ and as ambassadors substituting for him you must have this same mental attitude toward attending meetings. Remember too, it is not so much your bodily presence at the meetings as it is your participation in the discussions, both mentally and vocally, that gives you a part in praising Jehovah.

18 At the *Watchtower* study, at the service meeting, at the theocratic ministry school, at the congregation book study, you have many opportunities of improving your language, your way of speaking, your presentation of the Kingdom message, your efficiency as one of Jehovah's ministers, and this, in turn, brings greater praise to Jehovah. This training also qualifies many individuals to receive greater responsibilities in the organization, some as servants and overseers, some as circuit and district and branch servants; and, while these added privileges of service bring individual blessings, the overall result is increased praise to Jehovah.

19 Those who are given these greater responsibilities of service should remember the divine principles: "Everyone to whom much was given, much will be demanded of him," and "whoever wants to be first among you must be the slave of all," to the glory of God. (Luke 12:48; Mark 10:44) Therefore, to the praise of Jehovah, let all servants and overseers and all mature ones in the congregations take the lead in showing love and long-suffering and in being tactful, and with tenderness and compassion let them care for the needs of their fellow publishers. Not by bossing, not by browbeating, not by lording it over the flock of God, but by showing the proper example and by helping and aiding your brothers and sisters in every possible way, will the praise of Jehovah be increased in your territory.—1 Pet. 5:1-3.

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16. (a) The fruitage of Jehovah's spirit produces what good results? (b) In this connection, what did both Jesus and Paul say?

17. (a) Besides personal blessings received, what else results from attending meetings of the Lord's people? (b) Is your mere presence at the meetings sufficient?

18. Explain how your participation in the congregation meetings can bring greater praise to Jehovah.

19. What is required of overseers and servants in the organization if they are to be a praise to Jehovah?

[20] This matter of aiding one another is not limited to dealing with your brothers at the Kingdom Hall but also extends out to assisting others in the field service. "The generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." (Prov. 11:25) So whenever you plan to engage in the house-to-house or back-call or home Bible study activity, ask yourself: "Whom can I invite to go along with me?" Are you a pioneer who goes alone simply because "I just have to get my time in before the end of the month"? Stop and think. If you get in only two hours instead of three, due to helping three weak ones, think how much more praise this means to Jehovah. Four times two equals eight hours instead of your individual three. Maybe *you* will be praised more by men if you put in more hours working by yourself, but *Jehovah* is praised more when more praisers are in the field. Paul counsels: Keep "an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others."—Phil. 2:4.

PRAISING JEHOVAH WITH THE POWERS OF SPEECH

[21] So often the Scriptures refer to the organs of speech (the mouth, lips, tongue) being used to praise Jehovah. For example: "He put in my mouth a new song, praise to our God." "O Jehovah, may you open these lips of mine, that my own mouth may tell forth your praise." "With lips of joyful cries my mouth offers praise." "My mouth is filled with your praise." "I shall laud Jehovah very much with my mouth, and in among many people I shall praise him." "May my lips bubble forth praise." —Pss. 40:3; 51:15; 63:5; 71:8; 109:30; 119:171.

20. How will assisting one another in the field service increase Jehovah's praise?
21. How, according to the Psalms, should we use our organs of speech?

[22] When are you to use your powers of speech to praise Jehovah? Only when you engage in the field ministry? Only when you attend congregational meetings? Psalm 34:1 answers: "I will bless Jehovah at all times; constantly his praise will be in my mouth." Paul also emphasized this matter of constancy in giving praise to Jehovah at Hebrews 13:15, where he wrote: "Through him [Christ] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." It is therefore wholly incompatible with Christian conduct to use your mouth, lips and tongue to speak forth filthy or obscene talk. "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." In this same letter to the Ephesians the apostle also classifies foolish talking along with fornication and shameful conduct, saying that no person who practices these things "has any inheritance in the kingdom of the Christ and of God." Therefore, his apostolic order is, "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." (Eph. 4:29; 5:3-5) Asks the Bible writer James: "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it?" So at all times let your powers of speech bubble forth only the sweet praises of Jehovah. —Jas. 3:11.

[23] Not only must you keep your fountain of speech clean and pure, but you must

22. (a) When are we to use our speech abilities praising Jehovah? (b) How do the Scriptures warn against misuse of our powers of speech?
23. How must we conduct ourselves in this system of things, and with what results?

also guard your conduct in general if you are to reflect Jehovah's praise. For, says the apostle Peter, "maintain your conduct fine among the nations." Why so? In order, Peter continues, "that . . . they may as a result of your fine works of which they are eyewitnesses *glorify God.*" (1 Pet. 2:12) So when dealing with outsiders you must be patient and long-suffering. You must show kindness and neighbor love. You must exercise self-control. You must prove your uncompromising integrity to Jehovah when facing the everyday issues. And there are so many issues presented by this materialistic, sex-crazed system of things, including such vital matters as blood transfusions, regimented servitude and saluting of images of the State, all of which must be met with the same intelligent determination as displayed by first-century Christians who boldly declared: "We must obey God as ruler rather than men." —Acts 5:29.

[24] You dedicated parents, you love and cherish your children very much, do you not? You want them to live forever as united worshipers of Jehovah, do you not? Therefore do as Psalm 78:4 suggests: 'The praises of Jehovah and his strength and his wonderful things that he has done do not hide from your sons. Relate them even to the generation to come.' So, by teaching and training your children in Jehovah's laws and commandments, you parents will be expanding and increasing Jehovah's praises.

[25] Now, you children and you teen-agers, do not think that this matter of praising Jehovah is a privilege reserved "for adults only." You too, by watching your conduct in the home, in the congregation, in the neighborhood and in the school, can greatly magnify the glory of your loving Creator. Satan and his agents are very much opposed to you young ones worshiping and serving Jehovah, and they will try to stop you, just as the religious rulers of Jesus' day tried to prevent children from praising Jehovah. In rebuking that Satanic crowd Jesus asked them: "Did you never read this, 'Out of the mouth of babes and sucklings you [Jehovah] have furnished praise'?" (Matt. 21:16) So also today, Jehovah it is who has provided and furnished you young ones with the privilege and ability of praising Him. Therefore seize hold and make good use of these privileges!

[26] As Jehovah's people around the world, and regardless of your age or sex or national origin or economic status, make sure you individually put these things into practice, and in the days to come may you all increase the volume of your song of praise to Jehovah. Certainly it is not to the Republic of Israel or to Christendom, but to you united worshipers and witnesses of Jehovah that the invitation is given: "Be praising our God, all you his slaves, who fear him, the small ones and the great." (Rev. 19:5) Really, you have the grandest song to sing that was ever written. What a theme it has! "Let the heavens rejoice, let the earth be joyful, and let them say among the nations, 'Jehovah himself has become king!' " (1 Chron. 16:31) The popularity of this song will increase until, soon now, every breathing thing will be praising Jehovah to time indefinite, even forever! So keep on singing. Keep on increasing your individual and collective praise of your Grand Creator, all to your own everlasting blessing and to the glory, honor, vindication and eternal praise of Jehovah!—Pss. 97:1; 145:2; 150:1-6.

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24. How can parents increase praise to Jehovah?
25. Can you children also increase Jehovah's praise?
26. So for what grand, overwhelming reason should this song of praise be increased, as declared in 1 Chronicles 16:31 and Psalm 97?

How Many Days DO YOU PLAN TO ATTEND?

PLAN to attend what? Why, the "Word of Truth" District Assemblies of Jehovah's Witnesses. On Wednesday, June 9, the first ones open in Dublin, Eire, and in Edinburgh, Scotland. During the following weeks assemblies will be held in Norway, Finland, the Netherlands, Belgium, Luxembourg, Switzerland, Austria, and, finally, in Berlin, Germany. A thousand persons from the United States and Canada are planning to attend these assemblies, along with tens of thousands more from Europe. Will you be there? If so, try to arrange to be on hand right from the opening day.

Of course, those who will not be in Europe this summer will by no means be left out, because the "Word of Truth" District Assemblies will also get under way in North America in June. The first will open at Seattle, Washington, on June 24; and, during eleven successive weeks, a total of thirty assemblies will be held throughout the United States and Canada.* Later in the year there will be like assemblies in other lands.

WHAT TO EXPECT

What is the purpose of all these assemblies? Why will hundreds of thousands of persons be arranging their vacations to attend?

The main appeal is the Bible. From the first day to the last the program will focus attention on God's "Word of Truth."

Fundamental Bible truths will be thoroughly discussed, enhancing the understanding of those present and strengthening their faith. Practical counsel from God's Word on the problems of everyday life will be considered—problems with which you are confronted. Instruction will be provided to enable those present to share their beliefs with others, and to do so effectively. What's more, there is no admission charge, and from the first session to the last, no collection will be taken.

The assembly programs will vary in length, depending on where you attend. The assembly in New York will run for six full days; most of the others will be four days. But in every case sessions will open at about two o'clock on the first day with the chairman's talk on the appropriate theme "God's Word Keeps Your Faith Alive." How true that is! And how beneficial it will be to hear the matter discussed!

Regardless of how many days the program runs in various cities, Thursday afternoon will feature discourses on archaeological confirmation of the Bible and Biblical chronology. In the evening the keynote address of the assembly will be given—"Answering the Question 'What Is Truth?'" This is one of the principal sessions of the assembly, one that sets the pace for what is to come. It is a session we feel that you will want to attend.

* See lists of assembly cities in *The Watchtower* of May 15, 1965, and on page 352 of this issue.

For the benefit of those who have advanced in their study of the Bible to the point of dedication, there will be arrangements for baptism on Friday morning; and even those who have not yet progressed to that point will find it most beneficial to be on hand to hear the discourse that will be given.

That afternoon consideration will be given to "The Bible's Place in the Modern Home." What place does it occupy in your home? Do you use it as a family? Those who are present at the assembly on Friday afternoon, we feel sure, will grow in appreciation of how much the Bible can add to the happiness of their home. The afternoon session will conclude with an hour talk on a matter that affects all of us: "Slaves of Men or Slaves of Your Repurchaser—Which?" Be sure to hear it!

As is customary at assemblies of Jehovah's witnesses, meetings are held for the benefit of those who are Christian overseers. No doubt you have often wished that you could sit in on such a program and hear what is discussed by these mature men in the Christian organization. At this assembly you will have that opportunity, because the two-hour program Friday evening for appointed servants will be thrown open to the entire assembly, for your benefit.

On Saturday attention will be given to problems with which everyone is confronted in these days—problems of morality. How should Christians act, what should they do when face to face with the countless moral issues of our day? Whether a parent, a young boy or girl, or older person, you will find much help in the symposium scheduled for Saturday afternoon. The program that afternoon features another subject too, one that may stir considerable anticipation on the part of Jehovah's witnesses, and one that we feel you will want to be present to hear: "Let God Be Found True."

In the evening there will be a series of demonstrations and discussions helping you to become equipped to put your finger on Scriptural information that you need, when you need it. Have you ever wished you had at your fingertips satisfying arguments to prove to a skeptical person that the Bible is indeed the inspired Word of God? Can you offer a convincing array of archaeological evidence and proof of the fulfillment of prophecy that will satisfy others? Can you produce evidence to show that the Christian's position of neutrality today is the same as that of the early Christians? If you were asked questions on scores of different Bible questions, could you turn to scriptures to answer them all? The program Saturday evening will help you to learn how you can do just that. But the spiritual feast for the day is not yet finished. The day will conclude with a full-hour Scriptural discourse on "Benefits from God's New Covenant Spreading Worldwide." Arrange to stay until the entire program for the day has concluded.

The final day of the "Word of Truth" Assembly opens on Sunday morning at nine o'clock. Along with talks to stimulate appreciation for the contents of both the Hebrew and the Greek Scriptures, the entire Bible, there will be a full-hour session of heartwarming, encouraging advice on "Applying the Word of Truth to the Problems of Life." It is the type of thing that will help you to make wise decisions and to walk in harmony with God's Word.

While the entire assembly is open to all persons who are interested in God's Word, the talk scheduled for delivery at three o'clock Sunday afternoon will be specially advertised for the public. It contains information that will be encouraging to them, a discussion of Bible truths that will

strengthen their faith. Even though they may not have been Bible students in the past, they will find that it is something that they can grasp and appreciate. The subject for this one-hour public talk is "World Government on the Shoulder of the Prince of Peace." Indeed a timely subject! One that you will want to hear.

Following the public talk, some may start to think of travel home. But those who have ever attended one of these assemblies before know that the program is not yet over, and that they would not want to go before hearing the closing remarks. If you have never had the pleasure before, stay this time and you will know why others do.

PLANNING TO ATTEND

Assembling to worship God with persons of like precious faith is a joyful event for lovers of Bible truth. Long ago the psalmist David expressed his feelings regarding the matter this way: "I rejoiced when they were saying to me: 'To the house of Jehovah let us go.'" (Ps. 122:1) Are not these your sentiments also? They are the sentiments of persons around the world who love God and his Word.

In previous years when the Watch Tower Bible and Tract Society arranged assemblies these Bible lovers made great effort to attend; they appreciated what a blessing it would be to them and their families to be present. Two years ago the "Everlasting Good News" Assembly was held in cities around the world. Although Stockholm, Sweden, was the nearest assembly city to Denmark, it was, nevertheless, hundreds of miles away. Despite this, two sisters from Vejle, Denmark, pedaled on their bicycles 540 miles to be there!

The following week the "Everlasting Good News" Assembly was in Milan, Italy, and among those present was a young man paralyzed from the chest down. The man had recently come to a knowledge of God's Word of truth, and, although he lived hundreds of miles away in Spain, he was determined to be in Milan. After arriving with great effort, each day it was necessary that he be carried on his stretcher-bed from his sleeping quarters in the First Aid department to the sessions—but he did not miss even one of the talks! Friday morning he was baptized in symbol of his dedication to Jehovah.

Even children put forth much effort to attend and to help their families to attend assemblies. In Australia many Bible lovers had great distances to travel to reach the Around the World assembly location in Melbourne. One young boy of eleven rose at five o'clock each morning to collect bottles before school, sold papers in the evenings, cut lawns and did many other odd jobs to earn his fare. His sister, age nine, grew flowers and sold them, and also performed odd jobs for the neighbors. In this way they helped the family with the heavy expense of attending the assembly.

How many days did these Bible lovers plan to attend? Not for just a day or two, but for the entire assembly—being on hand from the opening session. When the Around the World assembly opened in Seoul, Korea, 5,947 persons were in attendance at the first talk, which was about one thousand more than the peak number of Kingdom preachers in the entire country! Practically every publisher was there, and many had brought along newly interested persons for the very first day!

But attending an entire assembly requires advance planning. It takes real effort, especially if there is a long distance to travel. So *now* is the time to make your arrangements to be on hand at one of the "Word of Truth" District Assemblies. Be there from the opening day! A rich spiritual blessing awaits you.

A NATION THAT OPPOSES GOD CANNOT STAND

NO NATION wants to throw away its national sovereignty. No nation wants to deteriorate into decay and ruin, and even less to fall into the destructive hands of an enemy nation. Yet, unnecessarily so, nations or governments, because of foolish ideologies, such as making the State or ruler a god, or because of the influence of religious leaders, have been led into opposition to God and his kingdom by Christ, and have lost their sovereignty. Witness the ruin of the governments of Hitler and Mussolini. Such governments may last a while, but they are bound to come to a disastrous end, because they refuse to recognize that world sovereignty, in the final analysis, is in the hands of the Almighty God.—Dan. 4:34, 35.

There are nations on earth today, some even so-called Christian nations, that oppose Jehovah God and refuse to permit within their boundaries the preaching of the good news of God's kingdom by Christ as the only government that can bring the solution to earth's problems. They go so far as to arrest and imprison Jehovah's witnesses, who visit the homes of the people with this Bible message. Such preaching is not against the nations' interests, for it promotes peace and moral strength. God will establish his government firmly in the earth. Jehovah's witnesses only proclaim that truth. If the Creator has a heavenly government for mankind that he himself will establish, would it not be in the best interests of their people for rulers to acknowledge this government and surrender their sovereignty when the time came for its superior administration of earth's affairs?

Why do nations take a foolish course of opposition to God and unnecessarily cut short their existence? (Ps. 2:1, 2) How can it be avoided? An analysis of the reasons behind the fall of Babylon, a mighty world power that exercised a short-lived world domination of less than a hundred years, will help us to see why this is so. This series of articles makes a study of ancient Babylon to give the full background necessary to an understanding of Babylon's modern counterpart, Babylon the Great of the Bible book of Revelation, to be later discussed.

NATIONS HAVE FOLLOWED BABYLON'S PATTERN

By taking into serious consideration the reasons for the fall of Babylon, nations can avoid taking the same bad course, if they desire. The Bible tells us that today, in this time of judgment, rulers must hasten to make peace with Jehovah God's enthroned king Jesus Christ, and not fight against him and the preaching of the good news of the Kingdom if they want to live. And even though the nations may

refuse to take heed, individuals within the nations can separate themselves from such a course of action and be saved. —Ps. 2:10-12; Rev. 18:4.

As to Babylon, first of all she got a start in opposition to God by reason of her very founder, Nimrod, who was a rebel against God. He led men into wars of conquest and caused much bloodshed. (Gen. 10:8-12) After his death he was worshiped as a god. This false worship spread throughout the earth, and we find that religions of all the pagan nations practice the worship of Nimrod under various names. Even Christendom has defiled itself by embracing Babylonish doctrines such as the trinity, adoration of the Virgin Mother and immortality of the human soul.*

Babylon was full of idol images, and was bitterly against God. God was correspondingly against her. He called her people "inhabitants of Leb-kamai," which means "inhabitants of the Heart of Those Rising Up Against Me," or, according to a Jewish translation of Jeremiah 51:1 (*Leeser*): "Those that dwell in the midst of my opponents." Consequently God promised to bring a destroying wind against her. He would send his harvesters and winnowers, the armies of Cyrus, to cast Babylon's inhabitants into the air, as it were, so that the wind would catch them and blow them away as chaff. (Jer. 51:2; compare Matthew 3:11, 12) Jeremiah, chapter fifty-one, to which we will now make primary reference, goes on to describe Babylon's sins and her judgment.

Babylon felt that her gods were strong, especially her god Merodach (who represented Nimrod), and that her army was invincible. On the other hand, she reasoned, Israel, Jehovah's nation, had no real God to protect her, no husband, and was like a widow. But Israel's God was very much alive and able to prove that he was still the Husband and Protector of his people. Not realizing this, Babylon had shown no compassion for Jehovah's people when destroying Jerusalem and its temple in 607 B.C.E. Therefore no compassion was to be shown her as Jehovah repaid her for cutting his people to pieces. (Jer. 51:3-5; Isa. 54:5-7) This fact would be a good thing for nations to know, who treat Jehovah's people on earth just as they please, as though they had no Protector and Caretaker in the heavens above.

Some rulers today may become powerful enough to make the world reel. They should remember that Babylon was a powerful nation, powerful enough to make all other nations drunk, crazed from getting a taste of her destructive power. She even held God's people in captivity. She thought she would stand forever. But she was full of the error of false religion. This error rendered her weak and eventually inanimate. In the meantime the Israelite captives were required to detach themselves from her error, not getting involved in her false religion and her greedy materialism, thereby sharing in her guiltiness and becoming inanimate with her when she would be made inanimate in her day of calamity. They must be ready when Babylon fell to move quickly, to return to reestablish true worship in Jerusalem or Zion.—Jer. 51:6, 7.

SOVEREIGN GOD AVENGES INJUSTICES

One may wonder why idolatrous Babylon ever came to hold Jehovah's people in captivity. This came about because of the sin into which the kingdom of Judah had fallen. Judah was warned repeatedly. The fall of the neighboring ten-tribe kingdom of Israel to Assyria in 740 B.C.E. should have shaken her to her senses, but Judah

* See pages 32-45 of the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* published by Watch Tower Bible and Tract Society, Brooklyn, New York.

rebelled against God's sovereignty and became extremely corrupt, to the point that Jehovah had to chastise the nation. Babylon succeeded Assyria as the Third World Power. God permitted this. Nevertheless, he would have protected his people from being swallowed up by her, but because of Judah's sins he used Babylon as a convenient instrument of punishment. From Babylon's viewpoint, however, she did what she did because of pursuance of her selfish schemes for complete world domination and committed ungodliness, wickedness, cruelty and greediness and was especially puffed up against Jehovah, praising her god Merodach and taking vengeful spite out on Jehovah's people. She, in turn, had to drink the cup of the wine of Jehovah's rage.

In this fifty-first chapter of Jeremiah, a prophecy given in 614 B.C.E., seventy-five years before her fall, Jehovah taunts Babylon in advance, telling the nations to try to ease her pain with some balsam, but he says she cannot be healed. Why? Well, her wickedness had been great already because of her idolatry, but now, because of her treatment of Jehovah's people and his temple, including the willful desecration of the temple vessels, her sins had piled up until her judgment reached into the heavens. So Jehovah had to call her to account in harmony with his quality of righteousness. Therefore, in settling the account with her he did so with deeds of righteousness that his people could later recount to his praise.—Jer. 51:8-10.

O how boastful the Babylonians had been toward Jehovah when they thought they had done something great against him by destroying his temple in Jerusalem! Therefore it was a requirement of justice for him to bring Babylon down to the dust. For this he used another instrument, the armies of the Medes and Persians. The action actually transferred world power to them, but they did not realize that they were being used by Him. They thought it was their idea. Little did they know that it was Jehovah's command that caused them to 'polish their arrows' against Babylon so they would penetrate more deeply, and to 'fill their circular shields' by getting the bodies of thousands of their warriors behind the shields for protection and moving forward to the attack. It was an idea that Jehovah had formed and expressed even back in the time of the prophet Isaiah, and it had to be carried out against Babylon's inhabitants. His temple, in ruins, had to be avenged.—Jer. 51:11, 12.

Babylon, misled by her many idol images, practiced demon religion and was therefore like the one whom she worshiped, Satan the Devil. So what she did in subjugating the nations was out of greed, to enrich herself and to exploit these nations for her own selfish benefit and for the praise of her gods. Might God possibly let her go or favor her because of her greatness and wealth? Her treasures would mean nothing to God and he could not be bribed by these to withhold his vengeance upon her. So determined was he that he swore by his own soul to fill Babylon with conquerors like locusts for number. Swearing by his own soul would indicate that he, who had the power to create the earth and all living things upon it and all the power in the universe to bring rains, winds and phenomena, which the gods of Babylon were powerless to do in the least measure, would be fully behind this, Babylon's destruction. She really did not have a chance to escape.—Jer. 51:13-18.

A "BURNT-OUT MOUNTAIN"

Babylon from the very start had no share in Jehovah, and wanted none, just as nations today who want no part in

Jehovah's worship. Babylon's founder Nimrod desired no inheritance in him. (Gen. 10:8-10) Because of Jehovah's faithful friend Abraham and his descendants Isaac and Jacob, God selected the nation of Jacob and thus Jacob (Israel) was his inheritance to praise him and be his witnesses. He was the staff for support of the nation of Israel, and it could lean on him. (Jer. 51:19; Deut. 7:7, 8; 2 Ki. 13:23; Isa. 43:1, 10-12, 21) Israel's sole hopes for survival or restoration as a nation hinged on their loyalty to Jehovah. When they rebelled, even they could not stand. The prophecy at Jeremiah 51:20-24, addressed to Nebuchadnezzar, proves that Babylon was merely Jehovah's weapon to destroy Jerusalem because of Jerusalem's sins and as a weapon to wreak vengeance on other nations that opposed God and hated his people. However, because of Babylon's vicious badness displayed in destroying Zion, she, in turn, had to fall in a far more permanent way. He addresses her as the Third World Power and decrees that she cannot continue standing, because of opposing him, saying: " 'Here I am against you, O ruinous mountain,' is the utterance of Jehovah, 'you ruiner of the whole earth; and I will stretch out my hand against you and roll you away from the crags and make you a burnt-out mountain.' " (Jer. 51:25) Whether likening Babylon to a volcano overflowing with lava or likening her to a mountain as a symbol of political government, the Almighty God's judgment is here made clear.

As to the symbolic application, Revelation 17:9, 10 speaks of seven mountains where the woman sits on top: "And there are seven kings: five have fallen, one is, the other has not yet arrived." The Babylonish empire was one of those five kingly mountains that had fallen in the apostle John's time, but she was more ruinous than the two mountains, Egypt and Assyria, that had preceded her, the first two world powers of Bible history. But though she towered above the crags, Jehovah could push her over, for he has "weighed with an indicator the mountains, and the hills in the scales," and, to him, "the nations are as a drop from a bucket." (Isa. 40:12, 15) So in 539 B.C.E. he would throw Babylon down from her lofty position. Like nuclear fire the fire of his judgment would burn her through and through so that in her debased position she no longer would have the strength and fixedness of a towering, deep-rooted mountain. She would be burnt-out and destined to crumble to ashes. As the initial stage of his burning her, he commands the armies of Cyrus, as was the custom in those days, to sanctify themselves for the warfare. These included the "kingdoms of Ararat, Minni and Ashkenaz," apparently territories Cyrus had conquered. From all Cyrus' dominion they were called, "like bristly locusts" for number. Really, unknowingly they would act as Jehovah's "sanctified ones." Defeat at the hands of these armies would be only the start of Babylon's downward course until finally she would become a desolate waste to time indefinite. (Jer. 51:26-29) It has come true, for now only ruins that have been dug up or uncovered in modern times are left, being a mere tourist attraction at which the train makes a temporary halt.

BABYLON'S DECAY SETS IN

Babylon's bad course of action had brought on national weakness and decay. On the night of Babylon's fall many of the warriors were too drunk to rise up to fight and were killed as they lay in their armor. (Jer. 51:3) The others were fearful and became like women, taking to flight. (Jer. 51:30) The inhabitants of Babylon had a preview of this weakness of

her warriors before Babylon fell, as we read in *The Encyclopedia Americana:*

> Nabonidus, last king of Babylon . . . fought a battle within sight of Babylon, was utterly defeated, and then, while most of his army found safety within the great walls, he himself with a small force entered Borsippa, an important town southwest of Babylon; possibly hoping by this movement to force Cyrus to divide the Persian host. His stepson Belshazzar (Bilshar-uzur), . . . apparently cosovereign, conducted the defense of Babylon. After the fall of the capital, Nabonidus surrendered, was kindly treated by Cyrus, and even made governor of the province of Carmania.*

However, not only were the soldiers weak and in a panic to flee to what they thought was safety behind Babylon's walls, but King Belshazzar himself, after hearing the interpretation of the handwriting on the wall, became terrified and this terror turned to despair when, a while later, the runners came from different parts of the city to report that the city had been captured at every end, the fords were seized and the papyrus boats were burned to prevent the escape of the Babylonians. —Jer. 51:31, 32.

Jehovah likened Nebuchadnezzar to a great snake in that he 'swallowed down' his people. He had acted like the dragon or *sirrush,* which was a symbol of the god Marduk or Merodach whom he worshiped. He filled himself with the Jewish nation's pleasant things, the precious utensils of Jehovah's holy temple in particular. He wrenched the nation off its home territory as if it were something unclean. This brought bloodguilt upon his nation and she must pay for it by being trampled like the mire of the streets and brought into the lowest shame, crushed to pieces by the symbolic threshing and stamped down solid like a threshing floor. The prayer Zion made must be answered, for Jehovah to pay back Babylon with the same kind of treatment that she had meted out to Zion and spill the blood of her inhabitants to settle the account. Let it be noted, however, that the captive Israelites did not do any threshing themselves, just as none of God's people shares in a fight against the nations. It was Cyrus' armies God used, just as he will use the heavenly, angelic armies of the Greater Cyrus, Jesus Christ, to carry out his vengeance on Babylon the Great and all those who remain under her influence.—Jer. 51:33-35.

* Edition of 1929, Volume 19, page 677.

WHAT IT MEANS TO US

In our modern time Babylon the Great, the world empire of false religion, has misled the nations, and according to the prophecy in Revelation, will lead them into a fight with God. (Rev. 17:5, 9, 14) Opposing God, they bring bloodguilt upon themselves and so have to be threshed: first of all, Great Babylon, the mighty world empire of false religion, as foretold in the prophecies of Micah and Revelation; afterward, the political nations that have allowed Babylon the Great to influence them against Jehovah's sovereignty and the proclamation of it by his witnesses. It is a God-ordained principle that "righteousness is what exalts a nation, but sin is something disgraceful to national groups." A national group that brings such disgrace on itself is sure to go into ruin, for "wicked people will turn back to Sheol, even all the nations forgetting God." —Prov. 14:34; Ps. 9:17.

Whatever course nations may take, individuals can escape from Babylon the Great now, just as the Jews escaped in 537 B.C.E., by considering seriously what God's Word says about her. They can detach themselves—flee from the midst of her for their lives to avoid partaking of her sins and receiving of her plagues. This quick action is the only way to deliverance from everlasting destruction.—Rev. 18:4.

Praise Jehovah IN SONG

WHAT a pleasure it is to hear many happy voices raised and blending in melodious song! And especially for dedicated Christians is it a pleasure when such voices are raised in praise of Jehovah God, the Creator. Yes, the most noble use to which the human voice can be put is in praise of Jehovah God, the One who made the human voice with its capacity for song and endowed human creatures with the ability to compose music.

Most fittingly, singing by large choirs was a part of the formal temple worship among the ancient Israelites. They occupied no mean place in temple service, as can be seen by references to them in the books of Ezra and Nehemiah, upward of twenty times. In the book of Psalms, which is really composed of songs, we find some 130 references to singing and songs and as many references in the rest of the Scriptures. And is not the book of Psalms the largest of the sixty-six books of the Bible?

When the time came for Christianity to replace the worship of Jehovah under the Law we likewise find reference made to music. Thus when Jesus and his apostles had completed the celebration of the first Lord's evening meal, we read that they sang praises and then went out into the garden of Gethsemane.—Matt. 26:30.

The apostle Paul appreciated the value and importance of Christians' singing, even as seen from his instructions to the Christians at Colossae: "Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness." By singing aloud the fine sentiments that appear in such songs—and the songs sung by Jehovah's witnesses at their meetings are not mere beautiful-sounding phrases but are filled with Scriptural examples of praise and weighty admonition—we will be "admonishing one another," not just ourselves.—Col. 3:16.

No question about it, congregational singing is a beneficial part of the pure worship of the Christian witnesses of Jehovah. It is no mere formalism, but is singing that is to be entered into wholeheartedly by all in attendance. Why, such singing is often the only active part some are privileged to take at gatherings of God's people; this being especially true of the larger assemblies, where perhaps not one in a hundred has opportunity to admonish from the platform or otherwise take an active part in the worship.

Since singing is a form of worship of Jehovah and one of the means by which we can admonish others as well as ourselves, Christians should guard against becoming careless or indifferent regarding it. Just as in prayer; when public prayer is offered at a gathering of the servants of Jehovah, we do not occupy our minds and hands with other things, but stand silent and attentive, so as to enter into the spirit of the prayer. So with our songs when there is congregational singing, we give them our attention, in this case by wholehearted singing.

Therefore, let all Christians enter heartily into the singing of Kingdom songs at their gatherings for worship, be they large or small. We cannot think otherwise than that Jehovah God is pleased to hear his earthly servants praise him in song, and certainly we can never praise him enough for all he has done for us. So let us not neglect this form of praise and thanksgiving. Nor to be overlooked is the blessing of singing together. Christians cannot help but benefit from joining in songs of praise. And even though they may not feel like singing at the time, perhaps because they are rather tired, without a doubt if they enter into the singing to the best of their ability it will help to revive them both physically and spiritually.

It is also well to remember that it is not the size of the congregation nor the natural or cultivated ability to sing that is important, but the joining in singing from the heart, with one's mind on what one is singing, even as is the case in prayer. It is such singing that brings praise to Jehovah as well as blessings to those who take part in it.

A great aid in such singing is an instrumental accompaniment. However, a piano is not indispensable. A violin, guitar, or even a mouth organ can serve well, and in many places such instruments are used.

So let all praise Jehovah in song, doing so in a manner that will bring honor to Him and a blessing to those singing!

MAKE OUR DISCIPLESHIP KNOWN BY BROTHERLY LOVE

BECAUSE of rioting in a certain Nigerian town a couple fled to Port Harcourt. There the husband, who had recently begun to study the Bible with the witnesses of Jehovah, was able to find shelter among them. His wife, who was very much opposed to the Witnesses, sought in vain to find a haven with the members of her own religion. In the end she was glad to accept the hospitality offered by the Witnesses. Because of this expression of love, this couple, as well as the leader of the wife's erstwhile religious group, have taken their stand for Jehovah and his kingdom.

But is that not the way it should be? It is, for Jesus said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.*

The Christian Greek Scriptures abound with examples of such love among the early followers of Jesus. It continued for a time after the death of the apostles. Thus historians tell that those Christians considered one another as brothers and were willing even to die for one another.

How can we in this twentieth century show this Christian brotherly love in a practical way? First of all by faithfully attending all the congregational meetings if we are at all able to do so. "Love is long-suffering and kind. . . . It bears all things, believes . . . hopes . . . endures all things." But how can it do that if a person does not even associate with his brothers? Only by associating with our brothers can we even have the opportunity to show brotherly kindness, as by friendly greetings. When we come together at meetings we can also encourage one another by our comments on the lesson.—1 Cor. 13:4, 7; Heb. 10:23-25.

We can also manifest brotherly love by assisting the weak and inexperienced ones in the ministry. Do not begrudge the time and effort this takes, for, remember, love "does not look for its own interests," but is willing to inconvenience itself for the sake of helping others.—1 Cor. 13:5.

Still another way of showing brotherly love is by praying for one another. Prayer unites Christians, even as can be seen from the experience Paul had at Ephesus, as well as from his many references in his letters to his praying for others.—Acts 20:36-38; Rom. 1:9-12; Eph. 1:15-19; Phil. 1:3, 4; Col. 1:9-12.

Nor should we overlook the opportunity to show Christian brotherly love by seeking to build one another up at social gatherings. At such times let us take care not to act indecently, and not to rejoice in unrighteousness but to rejoice with the truth. This we can do by means of Bible games and telling of experiences in the ministry, or telling how we became Witnesses.—1 Cor. 13:5, 6.

Brotherly love by which we can make our discipleship known, however, is by no means limited to spiritual assistance. If our brothers are in need of material help because of reverses, sickness, old age or because of the demands that the ministry makes upon their time, let us come to their aid to the extent we are able to do so.—1 John 3:17, 18.

Yes, in all such ways and in other ways too, we can make our discipleship known by brotherly love, by which we can give proof to all that we are indeed Christ's disciples. The apostle Paul manifested this love by his ministry in person as well as by means of his letters. As he once wrote to Christians who were coming short in this regard: "Our mouth has been opened to you, Corinthians, our heart has widened out. You are not cramped for room within us . . . So, as a recompense in return—I speak as to children—you, too, widen out." By those words is not Paul implying that love and maturity go hand in hand? So let us show ourselves mature by widening out in our hearts toward our Christian brothers.—2 Cor. 6:11-13.

Truly, "love never fails." And why does it never fail? Because, as the Shulammite maiden well said: "Love is as strong as death 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."—1 Cor. 13:8; Song of Sol. 8:6, 7.

"God is love," and since he is eternal, love will never end. Being made in his image, we are capable of exercising unselfish love, and only by doing so can we hope to reap life eternal. Brotherly love is something we will always need to exercise, for it is a debt we will never be able to pay in full. But by always paying on this debt we can, during this present wicked system of things, make our discipleship known to unbelievers in a most favorable way.—1 John 4:8; Rom. 13:8.

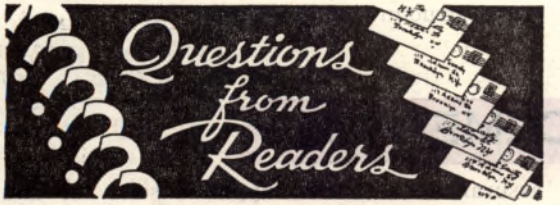
* For details see *The Watchtower*, August 15, 1964.

Loving Attitude Overcomes Opposition

◆ A young man in the Philippine Islands became the only one in his family to accept the truth about God's kingdom. When he became one of Jehovah's witnesses, he soon faced severe opposition from his wife. He stated: "The opposition was so fierce at times that I felt I could not go on, but I was strengthened by scriptures such as Romans 12:21: 'Do not let yourself be conquered by the evil, but keep conquering the evil with the good.'

"After my dedication and baptism my wife's hatred of the Bible truths as taught by the Witnesses became more intense. When she saw me regularly attending congregational meetings and sharing in ministerial activity, she told me that if I did not stop attending the meetings she would go to the Kingdom Hall and cause a scene in front of all the other Witnesses to embarrass me. Still I did not retaliate or get angry but showed a loving attitude and continued my service to Jehovah.

"During the next few months my wife did her best to hinder my ministerial work. She refused to wash and iron my clothes or to prepare my food when I was going out in the field ministry. Instead of repaying her in the same way, I remembered the scripture in Romans and showed her even more loving consideration than ever before. I helped her in home duties and did not complain when I had to prepare my own food and clothes. As a result of this loving attitude, she began to realize that I was practicing right Christian conduct and she changed her entire attitude. Now she cooperates in helping me prepare for meetings and is happy that I am serving Jehovah. You can imagine my joy at this time to see her studying the Bible along with me."



● In speaking of Jehovah God, Psalm 104:3 says: "The One building his upper chambers with beams in the very waters, making the clouds his chariot." How can God be said to be building in "the very waters"?

Psalm 104:3, together with its context, has reference to things above; that is, to things higher than the earth and which are in the heavens. Hence this verse speaks of Jehovah as building his upper chambers with beams. These may be said to be in the very waters, inasmuch as the clouds that bear water float about in the upper atmospheric regions or in Jehovah's upper chambers, as compared with man away down on the earth. Thus it is added in poetic language that Jehovah makes the clouds his chariot upon which to ride.

● How can it be said that God's visible organization was made strictly theocratic or was fully theocratic in structure by 1938, when there are revisions and changes from time to time in organization instructions?

First of all, we must recognize what is meant when we say God's visible organization was made strictly or fully theocratic. The term "theocracy" means "God rule" or "rule by God." Therefore, if an organization is to be fully theocratic it must be directed and controlled altogether by God or by the forces that he operates. Of course, Jehovah was directing his organization before 1938, and it was accomplishing his purpose for that time, but he allowed his servants considerable latitude as to the control of the organization, even permitting them to elect by democratic vote those who would serve as their representatives. However, this was not the way the early congregation operated in the days of the apostles. It was the apostles themselves, not the congregation, who made appointments to service positions and it was through the apostles that the active force of God was transmitted. (Acts 14:23; 19:6) Also, it was the governing body of the apostles and older men at Jerusalem, moved by God's spirit, who made decisions as to how the congregations were to conduct themselves. (Acts 15:28) So, after Jehovah came to his temple in 1918, he began to restore this fully theocratic arrangement and to put into effect stricter controls on the visible organization. It was a gradual process; so it was not until 1932 that the untheocratic, democratic method

of voting men into eldership was stopped.

This strengthening of theocratic controls continued over a period of twenty years, from 1918 to 1938, and corresponds to the twenty-year building program of Solomon, in which time he completed Jehovah's temple, his own house, the porch of judgment and the House of the Forest of Lebanon or the armory. In 1938 Jehovah revealed this correspondency to his servants and it was published in *The Watchtower* in a two-part article entitled "Organization." This appeared in the issues of June 1 and 15 and proved conclusively that Jehovah's organization must henceforth be guided and directed by Jehovah's spirit through the visible governing body made up of those servants whom Jehovah himself would appoint. The concluding paragraph in this series stated: "Jehovah's theocratic government is now in full control of the people of God."

But this did not mean that the organization would stand still or that new projects or new methods of performing service would not be initiated. On the contrary. In these same articles on "Organization," *The Watchtower* called to our attention that after Solomon completed his twenty-year building he embarked on a nationwide building program. How this was to be done in fulfillment of the type, or what it was to accomplish, was not then known, but *The Watchtower* said: "With full confidence we will wait, and we shall see." Today we are seeing some of the results of the worldwide building program of the Greater Solomon, Jesus Christ, and as we view what has been accomplished we realize that it could be only by God's spirit and through a growth and development of God's people themselves. New features of the work have required new methods, which has meant revisions and changes from time to time in organization instructions, but it is all a part of the advancement of Jehovah's theocratically controlled organization under the immediate direction of Jehovah God himself. Therefore, these revisions and changes are themselves fully theocratic, so they do not alter in any way the fully theocratic structure of the organization.

ANNOUNCEMENTS

FIELD MINISTRY

Since Jehovah God loved the world of mankind so much that he gave his only-begotten Son to die on their behalf, those who appreciate that love are likewise under obligation to manifest love. This love moves them to serve God, to expend themselves on behalf of fellow believers, and to carry to others the good news about God's loving provisions for all mankind. For that reason, Jehovah's witnesses will continue to call at the homes of people everywhere to discuss the Bible with them, and during June they will be offering the *New World Translation of the Holy Scriptures* and the book *"All Scripture Is Inspired of God and Beneficial,"* with two booklets, for $2.

IS PEACE POSSIBLE?

Peace is the desire of all people, yet the nations of this world have not been able to attain it, not even within the borders of individual nations. So commonplace has violence become that many persons view it as an inevitable evil of life. But is it? Will conditions never change? For your peace of mind and assurance of future happiness send for and read the beautifully illustrated hardbound book *From Paradise Lost to Paradise Regained.* It is only 75c.

EUROPEAN ASSEMBLIES

Conventions featuring instruction in God's Word of Truth are being sponsored by the Watch Tower Society in many parts of the world this year. You are welcome to attend. Admission is free. The dates and locations for the European assemblies are as follows:

June 9-13: Tolka Park, Dublin, Eire; Scottish Rugby Union, Edinburgh, Scotland.
June 17-20: Ullevål Stadion, Oslo, Norway.
June 23-27: Olympic Stadium, Helsinki, Finland.
June 30–July 4: Feyenoord Stadium, Rotterdam, Netherlands.
July 7-11: Palais des Expositions, Charleroi, Belgium; Exhibition Hall, Luxembourg, Luxembourg.
July 14-18: Sportfeld St. Jakob, Basel, Switzerland; Stadhalle, Vienna, Austria.
July 21-25: Deutschlandhalle, Berlin, Germany.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 4: Joyfulness All the Day Long. Page 328.
July 11: Increase Your Praise of Jehovah! Page 334.



"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
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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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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Printing this issue: 4,550,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 68 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Samareno
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			Hebrew	Polish	*Ukrainian*
			Hungarian	Russian	Urdu
			Ibanag		Yoruba
			Ibo		

Watch Tower Society offices	**Yearly subscription rates for semimonthly editions**
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	**$1**
Australia, 11 Beresford Rd., Strathfield, N.S.W.	**8/-**
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	**$1**
England, Watch Tower House, The Ridgeway, London N.W. 7	**7/-**
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	**7/-**
New Zealand, 621 New North Rd., Auckland S.W. 1	**7/-**
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	**70c**
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	**$1.75**

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI June 15, 1965 Number 12

DO YOU STAND UP FOR *What Is Right?*

ON EVERY hand there are pressures on God-fearing persons to do what they know is wrong. For instance, it may be the common business practice to cheat one's customers by misrepresenting the products one sells, or to promise certain services and then fail to give what is promised. If you are in business, do you have the courage and integrity to deal honestly, even though it may not be as profitable financially?

Youths know that it is wrong to cheat in school, but despite knowing this many of them do cheat. In fact, in a recent survey in which 5,000 students from ninety-nine colleges were questioned, nearly half admitted that they had engaged in some form of cheating. As a student, do you have the fortitude to stand up against pressures to such wrongdoing?

A Christian realizes that he owes worship and allegiance to God, regardless of what others may require. "It is Jehovah your God you must worship, and it is to him alone you must render sacred service," Jesus Christ said. (Matt. 4:10) The apostles of Jesus appreciated the importance of obeying this command to worship God, and so on one occasion told a Jewish court: "We must obey God as ruler rather than men." (Acts 5:29) Do you, too, have the courage to put the worship of God first even in the face of bitter persecution?

What would you do if the authorities commanded you, as they did early Christians, not "to make any utterance or to teach upon the basis of the name of Jesus"? Would you stand up for what you knew to be right? The apostles Peter and John did. They fearlessly replied: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard." (Acts 4:18-20) Would you have had the courage to say the same?

Right down through history men and women have been faced with the challenge of whether they would stand up for what was right, or would succumb to pressures designed to break down their integrity. In the days of the aged prophet Daniel, for instance, a law was passed making it a crime to 'petition any god or man except Darius the Persian king.' (Dan. 6:7) The penalty for disobedience was death at the mouths of the lions. What would Daniel do when he heard about this law? What would you have done?

The Bible record says: "But Daniel, as soon as he knew that the writing had been

signed, entered into his house, and . . . three times in a day he was kneeling on his knees and praying and offering praise before his God, as he had been regularly doing prior to this." Daniel knew it was right and proper to pray to his Creator, and he had the courage to stand up for what he believed!—Dan. 6:10-28.

Such examples of faithfulness are not confined to times past. Many servants of God have also stood up for what is right in our day. For example, in Nazi Germany where citizens were required to heil Hitler and give unquestioning allegiance to the State. A well-planned propaganda scheme duped the majority of the nation into believing that it was right to be obedient to such requirements. But how could true Christians give worshipful honors to a man? How could they give their lives in support of the State's quest for domination? They could not do so and at the same time worship God properly. This resulted in a severe test for them.

Consider the case of young Herbert Walter, who lived with his family on a large farm in Schlesien, then a part of eastern Germany. He had become an earnest student of the Scriptures, and looked forward to the blessings God's kingdom would bring to earth. His father, on the other hand, was a proud, patriotic German, who, along with his other children, was an ardent supporter of Hitler. In time Herbert's father disowned him, saying: "I have no son who does not show interest in his fatherland." So Herbert and his wife were forced to leave the farm.

Then, in 1939, the blitzkrieg, or lightning war, overran Poland, and in the early part of 1941 Herbert was ordered to report to the Luebeck, Germany, training center. There, amid patriotic ceremonies, trainees marched forward, put their hand on the flag, and swore to give their life for fatherland and führer. The moment had come. Herbert knew that it would. What would he do? His family and friends had time and again urged him to give up his "crazy religion." Would their requests now sway him? When demanded the reason for his refusal to swear allegiance, he replied: "My life belongs to Jehovah God, and it is not mine to give to another. My allegiance I have already pledged to God's king, Christ Jesus, who is my Lord."

Action was immediately taken. A quick trial was held, and a death sentence given. Waiting in his cell on May 8, 1941, Herbert spent his last moments writing to those he was leaving behind. Briefly, he told them that he would be beheaded before sunup, and endeavored to explain to them why he had to stand up for what he believed. Afterward, public announcement of the execution was made in his home community.

"How did you feel about your brother's being beheaded?" Herbert's sister was recently asked. "I and my family were deeply ashamed. It was a disgrace that he was convicted as a traitor to his country," she replied. "But how do you feel now?" "I am very proud of him. I am so happy that he did the right thing and did not compromise." These were Herbert's sister's words to a Christian audience in the midwestern United States, where she had moved with her family. After all these years she had accepted a Bible study, and, following the example of her now beloved brother, at this assembly was being baptized in symbol of her dedication to serve Jehovah God, the One who rewards those who earnestly seek him, even raising them from the dead.

It is not always easy to stand up for what is right. It may even occur that you will be threatened with torture and death. Keep in mind God's promise of a resurrection. Take courage! You can stand up for what is right.



WILL Peace EVER COME TO EARTH?

The world moves from one crisis to another. Will there ever be a release from the grip of fear?

PEACE was what the girl wanted, but she was afraid. She noted the ominous trend of world events and wondered about her very existence. Writing to the editor of a large newspaper, she said:

I am one of the 16-year-old girls who sit and watch their world slipping into the void of death.

Every day I listen, hoping not to hear the pounding of men's feet in their movement toward the end of a world, a world I have just begun to touch, and hear and see.

I know that when the time comes there will be no escape, either from the bomb of merciful swiftness or from the slow agony of pitiless radiation. . . .

I wait for the sign telling me that I will one day be able to breathe and see without the smog of fear filling my throat and stinging my eyes.

I wait for the people who hold my world's fate to tell me that I have the right to grow up, to marry and to have children who will not live in such a place, who will not be afraid of losing even this nightmare world before they have known it.—New York *Times,* September 18, 1961.

This girl's letter was written in 1961. Has her desire for peace come closer to realization in the time that has elapsed since that year? Is freedom from fear closer to being a reality?

In the year 1965, on the same page of the same newspaper where this girl's item appeared years before, an editorial tells us the following:

It is a frightening but inescapable thought that the world has drifted apart and become more fragmented since April 1963, when Pope John made his notable appeal for 'a community of peoples based on truth, justice, love and freedom.' This is a time that would have tried even his wonderful gift of optimism and his faith in humankind.

Throughout history different elements operated at different times to provide an anchor, an amalgam, a source of unity for societies. There were family bonds, great monarchs, great empires, the world's great religions and, in modern times, political ideologies. Today none of these factors seems strong enough to hold societies in check or to unite nations and peoples in peace.

This is an era that has lost its bearings, that wanders in a wilderness crying with rage and striking out in its pain.—New York *Times,* February 18, 1965.

So nations and individuals become more antagonistic, and the world drifts ever closer toward a catastrophic nuclear war. The frightful consequence of such a war was made clear by the United States Secretary of Defense recently. He estimated that in the event of a Soviet missile attack on United States cities the death toll would be 149 million! A retaliatory blow against the Soviet Union, he said, would take a toll of about 100 million lives and would destroy an estimated 80 percent of that nation's industrial capacity!

Nor is that the entire threat to peace today. Other countries, including Communist China, now possess nuclear weapons. In addition, within a decade or two many of the smaller nations could easily possess atomic capabilities. With no central control, minor national issues could escalate into global nuclear holocaust.

Truly the world seems to be going mad! Not only is peace farther off than ever, but it seems totally unrealistic to expect it to come, in view of the rising differences between nations, blocs of nations, societies and racial groups.

IS THERE AN ANSWER?

Mankind's history has not been a peaceful one. Instead, it has been filled with conflict and bloodshed. Over and over again, nations have risen to power, gone on a rampage against their neighbors and plunged part of the inhabited earth into darkness and pain. As science contributed deadly weapons of destruction, the hurt intensified and the area widened until it became global. Today the threat to peace has reached a new peak. The very survival of the entire human family is at issue!

Why has all of this been so? Why has the earth been drenched in blood, much of it innocent, time and again? Will total peace ever come to earth? Are there truthful and satisfying answers to such questions? Yes, there are. But these answers cannot be found in the histories or philosophies of men. If they could have been, then the many proposed and tried remedies for the world's ills should have worked by this time. But they have not. They have all failed.

The answers must come from One who not only sees the brutality of man against man but knows why it happens, what the future holds, and what the ultimate remedy is. That One can only be the Creator of man, Jehovah God. As the originator of a machine is in the best position to tell what will happen if it is not used correctly, and what to do when it does not function properly, so too with man's Originator or Creator, God. Having made man, he knows what this creature must do to function properly in human society. He knows why such human society is breaking down, and why it gets progressively worse. He can tell us why peace is far from groaning mankind. More than that, he can tell us what the future holds and what the remedy is. Yes, the Almighty God, Jehovah, can answer the question, Will peace ever come to earth?

WHY IS PEACE GONE?

The human family's start could not have been better. Created perfect, man and woman were placed in a paradise of total peace, given pleasant work to do, and were to begin the extension of these desirable conditions throughout the length and breadth of the earth. The earth itself would produce bountifully for humankind, and even the animals would be peaceful. The sum of the matter was: "God saw everything he had made and, look! it was very good."—Gen. 1:31.

Nothing would work to mar this peace, provided the key to human behavior, the mind, functioned as it should. This would happen as long as man filled his mind with healthful thoughts by listening to the voice of his Creator and staying within the bounds allotted him. What bounds? Why, the bounds of obedience to God's laws. As long as man obeyed God's righteous requirements, he would prosper. If he violated them, he would not. We can compare this to laws that preserve peace today. A person cannot violate the law without coming under punishment of the civil authorities. This works for the benefit of all society. God's laws are the same. They work for the benefit of law-abiding men. However, if man rebelled against divine law, he was told, he would "positively die."—Gen. 2:17.

The sad record, preserved for us in the only reliable history of those ancient times, the Bible, shows that Adam and Eve, father and mother of the entire human family, broke the bounds set for them.

They wanted what they were not entitled to. They desired total independence from God and his laws, demonstrating this by breaking the law. As a result, the penalty was executed—they would die in due course of time. No longer would their bodies be maintained in perfection, but they would begin to degenerate, until death overtook them. Their minds would also degenerate. Not being guided by God and his ways, they would come into conflict with others, with the animal realm, and even with their own bodies. Casting off God, they began man's downward plunge as surely as a stone moves downward when thrown from a high place.—Gen. 3:17-19.

Not only did degeneration and death now enter the human family, but so did peace breaking. Men began to contend with men. Hatred and suspicion, violence and bloodshed engulfed human society, until, more than 1,600 years later, the condition was as the Bible describes: "The earth came to be ruined in the sight of the true God and the earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth."—Gen. 6:11, 12.

A peaceful world turned quickly into an unpeaceful one. But none of this could be blamed on God. It resulted when man sought independence from God. And since God made man a free moral agent, He would permit man this experiment, temporarily. Observe the results! Would you say that the human experience over the last 6,000 years has been a peaceful, happy, successful one? Of course not! Pain, misery, sadness, tears and death have been man's lot down through the centuries, until today thinking persons wonder about the very survival of humanity as a whole!

WILL PEACE RETURN?

God has tolerated man's rebellious course, but only for a temporary season. As a loving God, he could not permit his earth and creatures on it to be abused forever. That is why wickedness will not go on much longer. God, through his prophets and his written Word, has repeatedly warned that the disobedience of men and nations would come to an end. —2 Thess. 1:8; Heb. 5:9.

The insane plunge of nations toward nuclear annihilation will be cut short by God. He has promised: "Evildoers themselves will be cut off . . . 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. 37:9-11.

God has tolerated man's experiment in independence from Him long enough so that no one can accuse God of not having given men the chance to work out their own solutions. They have had that chance. They have failed miserably. Therefore, as Bible prophecy clearly shows, it is now time for God to step in, squash wickedness and take over complete control of men's affairs. Jesus Christ himself, as did the apostle Paul, foretold that the distress of nations so evident today would be an evidence that we are indeed in the "last days" of this world. (Matt. 24:3-14; 2 Tim. 3:1-5) Hence, God's anger against this chaotic world will be expressed soon, as his favor will be extended to those who love him. As it is written concerning our day: "Your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth."—Rev. 11:18.

PEACE TO RETURN

The end of this present evil system of things means that the peace God originally purposed for earth will return to it. No more will it be a place filled with hatred and violence. Also, God's right to rule will be definitely established. That question will be settled for all time and men will never again be allowed total independence to mar peace with their divisive experiments and ideas.

Survivors of this world's end will be blessed with peace, for, as the psalmist said of God: "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire." (Ps. 46:9) "To peace there will be no end." —Isa. 9:7.

COMING IN THE NEXT ISSUE

- Plaguing the Modern "Egyptians" with Truth.
- The Tenth Plague—Firstborn Slain.
- What Is Required to Understand the Bible?
- Death of a Dynasty.
- Be Willing to Serve with What You Have.

Nor will humans live only three score and ten years, just to be cut down in death. In God's new order, His curative power will be turned toward mankind. They will be gradually lifted up to human perfection, which is why Jesus could speak of that time as the "re-creation." (Matt. 19:28) Even many of the dead will benefit, for those God chooses will come forth in the resurrection.—John 5:28, 29.

With perfection of mind and body restored, sickness and death due to Adam will be things of the past. That is why the psalmist could say: "The righteous themselves will possess the earth, and they will reside *forever* upon it." (Ps. 37:29) Adding to this grand picture of things to come, the apostle John stated under inspiration: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." (Rev. 21:3, 4) All of this means that the peaceful conditions promised for that time will endure, since all things and all persons breaking peace will be eliminated.

Does this sound too good to be true? God himself dispels doubt by saying: "Write, because these words are faithful and true." (Rev. 21:5) With confidence, then, you can look forward to the fulfillment of God's promise of peace in a righteous new order.

WILL YOU ENJOY THAT PEACE?

For a certainty, peace will be there. But will you be there? Will you be alive to enjoy its realization? If you want to participate in the blessings of a paradise restored, then you will want to learn what God's purposes and requirements are, for only those who do what God wants will he bless with peace.

To learn about God you must go to the place wherein he reveals himself. That place is his Word, the Bible. Read what it says about your obligations to your Creator. Learn what things you need to do to survive the end of this wicked system of things. Then do them. Also, search out God's people who are doing the same and associate with them. They will help you to learn the obedience to God that your forefather Adam forgot.

By learning to depend on God and by doing his will you can prepare yourself for the coming time of peace, now so near. And even though living in a disintegrating world, you will be able to face the future confidently, happy in the knowledge that you may share in the realization of God's promises because you do his 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.

JEHOVAH GOD the Great Potter



JEHOVAH God is the Almighty One. He is the Most High over all the earth. And he is also the Universal Sovereign Lord.—Ex. 6:3; Ps. 83: 18; Jer. 50:25.

[2] Among the many ways in which Jehovah God proves himself to be all such is by his molding his creatures as a potter molds clay in his hands. His role as the Great Potter magnifies his omnipotence, his omniscience and his sovereignty. None of his creatures can successfully resist his will. Whatever Jehovah purposes he accomplishes: "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. 55:11.

[3] It is of the greatest importance that each one of God's creatures recognize His universal sovereignty and deport himself in accord therewith. Those who do are blessed. This role of Jehovah as the Great Potter is noted by the apostle Paul at Romans chapter nine, where he says, among other things, the following:

[4] "It depends, not upon the one wishing nor upon the one running, but upon God, who has mercy. For the Scripture says to Pharaoh: 'For this very cause I have let you remain, that in connection with you I may show my power, and that my name may be declared in all the earth.' So, then, upon whom he wishes he has mercy, but whom he wishes he lets become obstinate. You will therefore say to me: 'Why does he yet find fault? For who has withstood his express will?' O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, 'Why did you make me this way?' What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use?"—Rom. 9:16-21.

[5] Not that the Great Potter arbitrarily determines the eternal destiny of his creatures long before they are born, as the Calvinistic teaching of predestination

1, 2. What are some of the titles the Scriptures give Jehovah, and what is one way by which he proves himself to be all such?

3, 4. (a) Why is it important that we recognize Jehovah's role as the Great Potter? (b) What testimony does the apostle Paul give in this regard?

5, 6. (a) What determines the disposition the Great Potter makes of a vessel? (b) How is this borne out by the words of the prophet Jeremiah?

would have it. Not at all! His creatures determine their own destiny by the course of action they take. But the Great Potter can and does, for his own wise, just and loving reasons, choose the time, manner and circumstances for rewarding the righteous and punishing the wicked.



6 Note how clear this point is made at Jeremiah 18:6-8: "Look! As the clay in the hand of the potter, so you are in my hand, O house of Israel. At any moment that I may speak against a nation and against a kingdom to uproot it and to pull it down and to destroy it, and that nation actually turns back from its badness against which I spoke, I will also feel regret over the calamity that I had thought to execute upon it."

7 To illustrate: All of Jehovah's creatures might be likened to clay vessels in a potter's workshop whom Jehovah God, as the Potter, can and does mold as he pleases. But it is up to the individual piece of clay as a free moral agent and an intelligent creature to choose how he wants to react to Jehovah's patterns and pressures, either submitting to Jehovah and righteousness, or resisting Jehovah and hardening himself in wickedness. But once the creature has manifested his attitude, Jehovah may, can and does at times mold that one further and further, either toward honorable service or toward dishonorable use, as suits Jehovah's sovereign will and purposes.

8 Thus we read that a "bad spirit" from Jehovah came upon King Saul, but this was only after Saul's heart had gone bad, to the point of no return then, and after Jehovah had finally rejected Saul. (1 Sam. 18:10) Likewise we read of a "deceptive spirit" as being sent from Jehovah upon the four hundred prophets of Israel who were false to begin with, so that their deceptive prophesying prevailed upon King Ahab and he went to his death. (2 Chron. 18:5-27) Similarly Jesus told Judas: "What you are doing get done more quickly." (John 13:27) Jesus was not putting the idea of betraying him into the mind of Judas, but Judas had gone to the point of no return. Had not Jesus exposed Judas as the one that would betray his Master, and had not Judas failed to deny it or to protest his innocence? Judas did not repent or change his course of action, and so we read that then Satan the Devil entered him, and it was only after this that Jesus said to him: "What you are doing get done more quickly." And so also with ancient Pharaoh of Egypt in Moses' day. Jehovah God did not coerce him or arbitrarily harden Pharaoh's heart or cause him to act against his better judgment, but God simply chose a method of dealing with Pharaoh that allowed him to seek his own further advantage and so harden his heart ever more.

9 Well did the apostle Paul refer to Jehovah's molding the wicked proud Pharaoh of old, for, without a doubt, that is the most striking instance recorded in the Scriptures in which Jehovah God asserted his authority and power in dealing with his earthly creatures as a potter handles clay. The Great Potter had commanded his people, the Israelites, to go into the wilderness for three days with all their little ones and their flocks to worship him, and Pharaoh had refused to let God's people go. Haughty Pharaoh taunted and sneered: "Who is Jehovah, so that I should obey

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7. How can Jehovah's role as the Great Potter be illustrated?

8, 9. What Scriptural examples show how the Great Potter deals with vessels made fit for destruction?

his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." The means that Jehovah God used to make Pharaoh know who Jehovah really is and to make him let God's people go were ten plagues, which plagues are full of prophetic significance for our time.—Ex. 5:2.

AUTHENTICITY

10 The authenticity of the inspired record of these ten plagues is questioned by higher critics who do not believe that Jehovah God is the Great Potter, able and willing to maneuver the affairs of men according to His own sovereign will, and who do not appreciate the issue of universal sovereignty that was involved in these plagues. They would have us believe that all the accounts of these plagues are based on myths, even as they claim that the accounts of Creation and the Flood are based on myths. "There have been many efforts to rationalize these fantastic stories," is the way one modernist authority puts it. —*The Interpreter's Bible*, Vol. 2, page 839.

11 But theologians who object to the Bible's record of miracles are thereby merely betraying their own bias and ignorance. Science can no longer object to miracles. As one university professor put it: "A scientist is no longer able to say honestly something is impossible. He can only say it is improbable. But he may be able to say something is impossible to explain in terms of our present knowledge. Science cannot say that all properties of matter and all forms of energy are known. What do we need to add to miracles to translate them into something possible to account for? Nothing we can do can make a miracle a probable event, but it may be possible to add some information to it to make it possible. One thing that needs to be added is a source of energy unknown to us in our biological and physiological sciences. In our Scriptures this source of energy is identified as the power of God."*

12 More than that, we cannot discredit this part of God's Word in the book of Exodus without discrediting the many other references to it in the rest of the Scriptures. If these miracles of the ten plagues are nothing but fantastic stories, why did Joshua, Samuel, two psalmists, Jeremiah, Stephen and the apostle Paul refer to them as historical? Thus 1 Samuel 6:6 tells about the Philistine priests and diviners who warned their people, saying, some four hundred years after Israel left Egypt: "Why should you make your heart unresponsive just the way Egypt and Pharaoh made their heart unresponsive?" —See also 1 Samuel 4:8.

13 The record of the ten plagues is also given in detail at Psalms 78 and 105. And Jeremiah, some nine hundred years after the plagues took place, treats them, not as fantastic stories, but as facts: "You who set signs and miracles in the land of Egypt . . . that you might make a name for your own self." Stephen referred to Moses as "doing portents and signs in Egypt." And as has already been noted, the apostle Paul referred to the plagues as historical.—Jer. 32:20; Acts 7:36.

14 Others in Christendom grant that the plagues actually took place but try to attribute them to natural causes. In this way they would rob the Great Potter of his right to interfere directly in the affairs of men. True, the Nile does look red at times; but the record tells us that the water of the Nile was not merely blood-red in color, as when infested by certain tiny organisms or because of the color of the mud, but

* *Time*, July 4, 1955.

10, 11. (a) How do some view the accounts of the ten plagues? (b) What fitting answer does one university professor give to such?

12, 13. What other Scriptural testimony corroborates the record of the ten plagues?

14-16. How can those who would assign "natural" causes to the ten plagues be refuted?

that the Nile water actually became blood, so that the fish and other living creatures in the Nile died and the people were unable to drink the water.—Ex. 7:19-21.

15 The same is true of the other plagues. It will do no good to try to explain away their miraculous nature merely because they might find counterparts in the history of Egypt. Why did these plagues come just when Moses said they would and leave only when Moses commanded them to leave? And why, after the third plague, were the Israelites in the land of Goshen no longer affected by them?—Ex. 8:22, 23.

16 The tenth plague in particular cannot be accounted for along natural lines. What plague would kill only the firstborn of both man and beast? What plague would bypass the homes upon whose doorposts and lintels blood had been spattered? These things cannot be explained away nor accounted for by natural means. To try to do so creates more problems than it solves; it betrays a lack of faith, an unwillingness to submit to the will of the Great Potter and a desire to please men without faith.

17 But if we understand why Jehovah sent these plagues, namely, to make known to Pharaoh and to the Egyptians Jehovah's name and great power and to have Jehovah's name declared throughout all the earth, to harden some and to soften others, then we see abundant reason for Jehovah's resorting to supernatural means in sending these plagues upon Egypt. In fact, it was absolutely imperative that these plagues be unequivocally miraculous, supernatural, for them to carry the impact God meant for them to carry. Otherwise, there would not have been any clear-cut issue and the plagues would not have served to magnify Jehovah's name, this being especially true of the last eight plagues. (Ex. 8:16-19) For an example of this principle see 1 Samuel 6:7-12.

17. Why was it imperative that these plagues be unequivocally miraculous?

THE VESSEL MOSES

18 The outstanding human vessel that the Great Potter Jehovah God formed for this occasion and the one that he also chose to mold to his purpose was the man of God Moses. He was born after the Pharaoh of that time had issued his genocidal decree that every newborn son must be thrown into the river Nile. (Ex. 1:22) Jehovah saw to it that Moses was spared as an infant, that he was found by Pharaoh's daughter and then that he was reared by his own parents "in the discipline and authoritative advice of Jehovah." His parents had faith in Jehovah, even as the writer of the book of Hebrews assures us: "By faith Moses was hid for three months by his parents after his birth, because they saw the young child was beautiful and they did not fear the order of the king."—Eph. 6:4; Heb. 11:23.

19 So faithfully did Moses' parents discharge their duties toward him that, although afterward he was taught in all the wisdom and learning of the Egyptians, he remained loyal to Jehovah, to his people and to Jehovah's righteous principles. Proof of this he gave when he killed the Egyptian taskmaster who had been oppressing one of his brothers. However, Moses' people did not appreciate his efforts on their behalf, and so Moses found it expedient to flee to the land of Midian.—Ex. *2:11-15;* Acts 7:23-29.

20 Moses had associated himself with the right cause, Jehovah's cause: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God

18, 19. (a) What human vessel did Jehovah form and mold for this occasion, and by what events? (b) How did Moses manifest his loyalty to his people and to God?
20. Why did Moses' efforts on behalf of his people not meet with success?

rather than to have the temporary enjoyment of sin, because he esteemed the reproach of" being God's anointed servant "as riches greater than the treasures of Egypt." But this was not the right time nor obviously the right manner for the Great Potter to deliver his people. And neither, let it be noted, was this earnest, loyal, eager, impulsive would-be deliverer of his people ready for this assignment. So Jehovah kept molding the vessel Moses for his delivering role by letting him spend the next forty years as a peaceful shepherd in the land of Midian. How often Moses' thoughts must have gone out to his brothers in bondage in Egypt during those long years!—Heb. 11:24-27.

[21] At the end of those forty years Moses had become molded into a mellowed, mild-tempered, patient, long-suffering vessel, fully qualified to be the overseer of millions of God's sheep, "by far the meekest of all the men who were on the surface of the ground." (Num. 12:3) In fact, so meek did he become that he expressed the greatest diffidence and reluctance to accept the commission from Jehovah to deliver his people, something he had attempted by himself forty years before. Even after Jehovah assured Moses that He would be with him and had empowered Moses to perform three miracles to prove the divine nature of his commission, Moses still demurred. Although this caused Jehovah to become angry with Moses and to give him a stinging rebuke, nevertheless, in his compassion, he provided Moses with Aaron to serve as his mouthpiece.—Ex. 3:11 to 4:31.

EGYPT AND PHARAOH IN MOSES' DAY

[22] It would be difficult to conceive of a greater contrast than that of Moses, the meekest of all men on earth, and Egypt's Pharaoh, one of the haughtiest rulers of all time. Nor a greater contrast in religion than between the worship of Jehovah God as practiced by the faithful Israelites and the religion of the Egyptians. Thus we are told that "Egyptian worship was a complete contrast to Hebrew worship in particular . . . The cult of the great gods [of Egypt] followed one general pattern, the god being treated just like an earthly king. He was awakened from sleep each morning with a hymn, was washed and dressed (*i.e.* his image), and breakfasted. . . . The contrast could hardly be greater between the ever-vigilant, self-sufficient God of Israel . . . and those earthly Egyptian deities of nature."*

[23] At this time not only was Egypt the dominant world power, especially strong from an economic standpoint, but, more than all other nations, she was devoted to Devil religion. She worshiped the powers of visible creation, in particular the sun, heat, light and the lower animals. Egypt had scores of deities, and no other ancient nation was more devout and constant in the service of its gods than were the extremely superstitious Egyptians under the autocratic rule of their priests. Their chief teaching was reincarnation or the transmigration of souls, which promised rewards in the future life depending upon their conduct in the present life and which teaching gave the priests a powerful hold on the people.

[24] The priests were very numerous, were exempt from taxation and were held in the highest esteem among the people. They clothed themselves in white linen and bathed twice a day. Even the most ordinary tasks could not be performed without reference to some priestly regulation. The Egyptians had more religious festivals

21. What effect did Moses' forty-year stay in the wilderness as a shepherd have upon him?
22. What striking contrasts did Egypt and Israel furnish at that time?

* See *The New Bible Dictionary*—by J. D. Douglas, page 351.

23. Egypt's religion was characterized by what deities and teaching?
24. What role did the priests of Egypt play?

than any other people, their land being covered with temples; and each town had its guardian god and temple, to which some animal was sacred, and which temple supported a large body of priests. According to the historian John Lord, the hold the priests had on the people was similar to that of the priests of Christendom during the Dark Ages.*

25 The most repulsive and degrading thing about the religion of these Egyptians was their animal worship. A cat, any stray alley cat, was prized more highly than a human. A foreigner, who accidentally had killed a cat, was literally torn to pieces by an infuriated mob. The Apis bulls were worshiped as gods themselves, because gods were believed actually to dwell in them. These bulls were kept in lavish temples and at death were buried in gigantic costly coffins while all Egypt mourned. Among other animals held sacred were the crocodile, the oxyrhyncus fish and the ichneumon fly. Of some animals, such as the cat, all were held sacred; of others, only certain ones, such as bulls having certain markings.

26 Looming up prominently in Egypt's religion was also her ruler Pharaoh. Concerning him we are told:* "Pharaoh himself was one of the gods, and a central figure in his subjects' lives. Each reigning king was at once the incarnate Horus, falcon sky-god, and Horus . . . the rightful heir upon the throne of his father Osiris. Egypt's well-being was directly associated with that of the king. . . . Each king was the successor to the whole line of royal ancestors, stretching back beyond the historic human dynasties . . . to the dynasties of the gods themselves upon earth, and at death each king joined that august company," in the minds of the Egyptians!

27 This, then, was the Egypt that held Israel in bondage and to which Moses was being sent. It truly consisted of "vessels of wrath made fit for destruction." (Rom. 9: 17-22) Yet the Great Potter permitted it to continue as a great world power. Why? For the sake of his great name. Besides, had he not foretold that Abraham's seed would be afflicted four hundred years? So until that time was up, Egypt was permitted to oppress God's chosen people.—Gen. 15:13.

28 As we examine the record, we find that it features the Great Potter's dealings with one man, Pharaoh. Since this is so, it may well be asked, why should an entire nation suffer on account of one man? Why? For more than one good reason. For one thing, Pharaoh *alone* could not have oppressed the nation of Israel nor defied Jehovah. That took a mighty organization; and so all who supported Pharaoh in his God-defying and oppressive measures became parties to his crimes. More than that, did not a "vast mixed company" of non-Israelites leave Egypt and march to freedom with the Israelites? (Ex. 12:38) Surely. So none may ascribe injustice to the Great Potter, Jehovah God.

29 More than that, the Scriptures show that there is such a thing as community responsibility. Thus in ancient Israel the older men of a city had to take certain action to absolve their city from bloodguilt in the case of an unsolved murder, for the entire city was held responsible. (Deut. 21: 1-9) For the same reason the entire tribe of Benjamin was adjudged guilty for refusing to surrender the good-for-nothing men of Gibeah who had abused to the

* *Beacon Lights of History*, Vol. 1, pp. 31-42, 1912 Ed.

25. What may well be said to have been the most repulsive and degrading feature of Egypt's religion?
26. How was Egypt's Pharaoh viewed?
27. Why did Jehovah tolerate Egypt's false worship and oppression for so long?
28, 29. Why was all Egypt allowed to suffer for Pharaoh's stubbornness?

death a certain Levite's concubine. (Judg. 20:8-48) In fact, such responsibility is recognized even in modern times; an example being the way West Germany, though now democratic, has voluntarily chosen to indemnify the Jews and other victims of Nazi persecution.

[30] The Scriptural account of how the Great Potter dealt with his vessels back there in the days of Moses is of the greatest interest and importance to us today. A consideration of it will increase our appreciation of the wisdom, justice, power and love of the Great Potter, Jehovah God. It will also drive home to us the importance of being submissive to Him, of letting ourselves be guided by his Word, his holy spirit and by his visible instrument, his earthly channel of communication. For who can withstand his express will?

[31] And further, it will help to strengthen our faith greatly, for we will find that these events have a parallel in our day. Finally, it will help all Christian ministers to get an increased appreciation of their own preaching commission, for theirs is the privilege to have a share in pouring out the modern plagues upon modern Egypt, including Babylon the Great. Surely, these reasons should cause us to want to pursue this subject further with the keenest interest!

30, 31. Of what interest and importance are the events in connection with the ten plagues for us today?

The Great Potter MOLDS HUMAN VESSELS

"I am Jehovah, and there is no one else. Forming light and creating darkness, making peace and creating calamity, I, Jehovah, am doing all these things."
—Isa. 45:6,7.

JEHOVAH God as the Great Potter has the right to deal with his creatures according to his sovereign will. As he sees fit, he forms light and makes peace and creates darkness and calamity, even as we read at Isaiah 45:7. For the righteous he appoints light and peace, even as we read: "Light itself has flashed up for the righteous one." "Abundant peace belongs to those loving your law." But for the wicked, Jehovah creates darkness and calamity: "The way of the wicked ones is like the gloom." "He will rain down upon the wicked ones traps, fire and sulphur."—Ps. 97:11; 119:165; Prov. 4:19; Ps. 11:6.

1. For whom does Jehovah create light and peace? For whom, darkness and calamity? Why?

[2] The Great Potter gave a striking example of doing these things in the ten plagues he sent upon ancient Egypt in the days of Moses, in particular the last seven plagues. However, just as Jehovah sends the sunshine and the rain upon the wicked as well as the good, so, conversely, at times it has served His sovereign purpose to send calamity or evil upon his own people, when disobedient, as well as upon his foes, and so we find that back there his people Israel also suffered from the first three plagues.—Matt. 5:45.

[3] The effect that these plagues had upon

2. Besides sending the sunshine and rain upon the good and bad, what else has Jehovah at times seen fit to send disobedient ones, as seen by what example?
3, 4. (a) How do the plagues that came upon Egypt further underscore the role of Jehovah as the Great Potter? (b) Why should we be interested in the record of them?

various ones further underscores Jehovah's sovereign role as the Great Potter. Those plagues served His purpose in that they revealed the heart condition of those affected by them. The lifting of the plagues certainly hardened the heart of Pharaoh and those of his people having his spirit. But the fact that the first three plagues also came upon Israel did not make Moses and his people complain. In fact, there was a "vast mixed company" of aliens who learned the lesson from all the plagues that came upon them or else they would not have left Egypt with the Israelites on that memorable night of Nisan 14.—Ex. 12:38.

4 As previously noted, the record of the ten plagues upon Egypt is of more than mere historical interest to Christians today. It is part of "all the things that were written aforetime . . . for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." Among the ways in which God's Word serves this purpose is by furnishing prophetic patterns in which certain persons, places and events find a counterpart in our day.—Rom. 15:4.

PROPHETIC PATTERNS

5 Prophetic patterns generally do not present truths peculiar to themselves but rather corroborate and elucidate truths stated explicitly elsewhere. Thus the prophetic patterns noted at Hebrews 7:26 to 10:22 serve primarily to corroborate what is stated more clearly in the rest of the Christian Greek Scriptures, regarding the role of Jesus as high priest. And while it would not be wise to be dogmatic regarding prophetic patterns not applied in the Scriptures themselves, it appears that these things have been made understandable by reason of God's holy spirit, in keeping with Proverbs 4:18, that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."

6 In the record of the ten plagues, which serves as a prophetic drama, we see Jehovah God, Moses, Aaron and the nation of Israel opposed to Satan the Devil, Pharaoh, his religious counselors and the rest of the nation of Egypt. Whom does Moses picture? In that he was the great deliverer of his people, he would well picture Jesus Christ, the great Savior and Deliverer. In fact, Moses himself foretold that a prophet like him would appear: "A prophet from your own midst, from your brothers, like me, is what Jehovah your God will raise up for you—to him you people should listen." (Deut. 18:15) That he foretold the coming of Jesus Christ, the apostle Peter shows at Acts 3:22, 23, where he quotes from this prophecy and applies it to Jesus Christ.

7 In this particular drama Moses pictures Jesus Christ himself, but at times Jesus Christ may be represented in the members of his congregation, more particularly the remnant of Kingdom heirs living on earth at the time of the fulfillment of this prophetic drama. This of itself should not seem strange, for do we not have a similar instance at Psalm 69? Yes, we do, for there David speaks prophetically in the person of Jesus Christ, as when he said: "For sheer zeal for your house has eaten me up, and the very reproaches of *those* reproaching you have fallen upon me." Yet in other parts of this same psalm David says: "You yourself have come to know my foolishness, and from you my own guiltiness has not been hidden," which words could apply only to Christ's representatives, his congregation, on earth.

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5. What may be said about prophetic patterns, and what Scriptural principle governs an understanding of them?

6, 7. (a) Whom did Moses picture? (b) At times, by whom was this antitypical Moses represented, as seen from what other Scriptural example?

[8] Aaron, the brother of Moses, well pictures the spiritual brothers of the greater Moses, in particular the remnant now on earth. Aaron served as a mouthpiece for Moses. This was because Moses possibly had a speech impediment, he was "uncircumcised in lips," as he put it; meaning that his lips had, as it were, a foreskin over them and therefore were too thick and long to utter speech with ease. (Ex. 6:12, 1953 Edition, footnote) This pictures how Jesus Christ, by reason of his being in heaven and having a glorious divine nature, has an impediment, as it were, in regard to delivering personally God's message to human creatures upon earth and so has the remnant of his spiritual brothers, as a modern-day Aaron, speak for him. The nation of Israel pictures all God's people oppressed by Satan the Devil and his organization.

[9] Pharaoh, king of Egypt, the haughty defier of Jehovah God and the cruel oppressor of God's people, obviously pictures none other than Satan himself. Egypt as a world power pictures Satan's worldwide visible organization, even as noted at Revelation 11:8: "The great city which is in a spiritual sense called . . . Egypt, where their Lord was also impaled." Pharaoh's magic-practicing priests and their associates picture the religious leaders and rulers throughout the world, who try to counteract the message that God's servants bring. The common people of Egypt, who, as Pharaoh's willing supporters, had a community responsibility, picture those of humankind today who willingly support Satan's visible organization.

SIMILARITIES AND DIFFERENCES

[10] Before proceeding with a detailed consideration of the plagues of Egypt, it seems well to note the ways in which these plagues are similar and in which they differ from the plagues described at Revelation chapter 16. (See *The Watchtower*, December 15, 1963.) They are similar in being in numbers denoting completeness, seven in Revelation and ten in Exodus. They are also similar in that they represent judgment messages that plague Satan's visible organization, especially Christendom and the religious leaders in particular. In both sets of plagues God's people perform active parts, delivering these plaguing messages, and both series of plagues find their fulfillment from 1919 on to the battle of Armageddon.

[11] As to the differences: The plagues of Revelation are explicit prophecies, solely recorded for the purpose of such, whereas the prophetical nature of the ten plagues of Egypt as having a modern fulfillment is based on inferences drawn from inspired or divinely guided history. Certainly the tenth plague, involving the passover, was prophetic. Secondly, none of the seven plagues of Revelation afflict God's people, but the first three plagues of Egypt did affect the Israelites back there. So it is reasonable to conclude that in their prophetic application they would also affect God's people now. Thirdly, there is nothing to indicate that Satan's representatives are able to imitate any of the seven plagues of Revelation; but the magic-practicing priests of Egypt at least appeared to imitate the first two plagues, and the same would be true in the fulfillment of these. And fourthly, while there is only one fulfillment of the plagues of Revelation, it appears that there was a miniature fulfillment of the plagues upon Egypt, symbolically, at the first coming of Christ or in the days of Christ and his apostles, even as Joel's prophecy regarding the locust

8. Whom did Aaron picture, and because of what reasons?
9. Whom did Pharaoh, Egypt and their magic-practicing priests picture?
10, 11. (a) In what respects are the plagues of Egypt and those mentioned in the book of Revelation similar? (b) In what respects do they differ?

plague had a miniature fulfillment then. —See *The Watchtower,* December 1, 1961.

12 As regards the plagues that came upon Egypt, it seems well to note two further characteristics, which will aid in the understanding of their prophetic significance. First, even as back there we see a designating of things that were affected by the plagues, so today. Thus back there the pestilence, the fifth plague, affected only the lower animals; the locusts, only the vegetation; but both man and beast suffered from the gnats, from the boils and blisters and from the death of the firstborn, while all three, man, beast and vegetation, were hurt by the hail, the seventh plague.

13 Secondly, it is of interest that in the listing of the ten plagues at Psalms 78 and 105 they do not appear in the original order. This would allow for the conclusion that in their fulfillment we need not expect these plagues to follow in their original chronological order. Apparently their order did not seem important to the inspired writers who later had occasion to enumerate them.

FIRST PLAGUE—NILE'S WATER BECOMES BLOOD

14 From the time that Jehovah first appeared to Moses at the burning thornbush, at the end of Moses' forty-year wilderness stay as a shepherd, until Jehovah gave Moses the command to bring upon Egypt the first of the ten plagues, a number of significant events occurred. Among these were Moses' being empowered to perform three miracles before his people so as to prove to them that Jehovah, the God of their forefathers, had indeed appeared to him. These were, (1) causing his rod to become a serpent and then a rod again, (2) causing leprosy to appear upon his hand and then disappear, and (3) the changing of water into blood. No wonder we read that, when the people saw these, they believed.—Ex. 3:1–4:31.

15 At Moses' first appearance before Pharaoh with the request to let Israel go into the wilderness for three days to worship Jehovah, Pharaoh retorted: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." Not content with this refusal, Pharaoh increased the burdens of Israel by making them get their own straw for making bricks.—Ex. 5:1-23.

16 At Moses' second appearance before Pharaoh, Moses performed the miracle of causing his rod to become a serpent, and, further, to swallow up the serpents that Pharaoh's magicians appeared to produce in imitation of Moses' miracle.* This miracle failing to cause Pharaoh to yield, God commanded Moses to meet Pharaoh at the edge of the Nile and to perform the first plague, that of changing the waters of the Nile into blood, and that regardless of where they happened to be, in the Nile itself, in the Nile canals, in reedy pools or in stone or wooden vessels.

17 This plague was truly a calamity upon Egypt. It robbed her of her water supply for man, beast and vegetation. At the same time it made the river unfit for commerce because of its stench. And further, it poured contempt upon Egypt's religion in that the Nile was considered a most sacred river. This plague, which lasted for seven days and affected both the Egyptians and

12. What conclusion can be drawn from the fact that the various plagues affected various ones back there?
13. What do Scriptural accounts as to the order of the plagues indicate as to their fulfillment?
14. What was Moses empowered to do to prove that Jehovah had actually appeared to him, and with what result?

* "Appeared" to, because it does not seem reasonable to conclude that Satan's emissaries were actually able to create living things from inanimate ones.

15. What was the outcome of Moses' first appearance before Pharaoh?
16, 17. (a) What miracle did Moses perform at his second appearance before Pharaoh and his court? (b) Of what did the first plague consist, and what were its effects upon Egypt?



At Moses' direction, Aaron strikes Nile water, which turns to blood

the Israelites, appeared to be imitated by Pharaoh's magic-practicing priests, who, however, were unable to stop it.—Ex. 7: 17-25.

[18] What is pictured by this plague? The Nile, being Egypt's economic lifeline, would well picture commerce or commercialism, which is the lifeline of modern "Egypt." Even as Satan claimed the Nile for himself, so he uses commercialism to keep the people in subjection. The Nile's waters being turned into blood pictures how the message published by Jehovah's people regarding commercialism shows it to be selfish, greedy, oppressive and death-dealing.—Rev. 11:8; Ezek. 29:3.

[19] As early as January 1, 1921, *The Watchtower* had shown greedy commercialism to be an integral part of Satan's organization. Among other publications of the Watch Tower Bible & Tract Society that have exposed the oppressiveness of commercialism and its snare of materialism have been the books *Deliverance, Government, Vindication II,* and the magazines *The Watchtower* and *Awake!* together with the latter's predecessors. It might be said that the disciple James uttered such a message in the fifth chapter of his letter, and so did Jesus in pronouncing woe upon the rich.—Jas. 5:1-5; Luke 6:24.

[20] By exposing the greedy, oppressive and cruel nature of commercialism, it even being willing to foment wars for selfish gain, as well as the deceptiveness of its materialism, such Watch Tower publications have served to plague modern Egypt. And how has this "plague" seemingly been imitated by the magicians of modern Egypt, the religious leaders? By their speaking out against commercialism as a part of what they call their "Social Gospel." Actually, they have only appeared to do so in that the clergy are dependent upon the moneyed interests for support. In fact, there is all the difference in the world between the message Jehovah's people bring and that of the clergy, both as to its purpose and its results. Only the exposure of commercialism by God's true servants has highlighted the need of God's kingdom, and only it has served to soften those of honest heart and to harden those who are selfish, as with the plagues back there in Egypt.

[21] The fact that this plague affected the Israelites as well as the Egyptians shows that this message against commercialism and materialism is a warning to God's people today. They have had brought home to them the fact that "the love of money is a root of all sorts of injurious things," and that "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which

18, 19. What corresponds to the first plague in our day?

20. How have religious leaders appeared to imitate this plague?

21. What was pictured by the first plague's affecting both Egyptians and Israelites?

plunge men into destruction and ruin." This plague, as also the others, will continue until Armageddon.—1 Tim. 6:9, 10.

SECOND PLAGUE—FROGS

[22] The second plague was that of frogs coming up from all the rivers and other bodies of water, literally covering the land and even getting into the ovens, the kneading troughs and the palace of Pharaoh. The frog was an object of worship, since one of Egypt's deities, the goddess Heqt, had the head of a frog. By causing that which was being worshiped to become a noisome pest, this plague also poured contempt upon Egypt's religion. While Pharaoh's magicians appeared to imitate this plague, this was of little comfort as they were unable to stop it! Pharaoh begged Moses to stop it, and Moses assured him that it would be stopped "in order that you may know that there is no one else like Jehovah our God."—Ex. 8:1-15.



[23] What is the prophetic meaning of this plague? The Scriptural reference to frogs at Revelation 16:13, the only other mention of frogs in the Scriptures aside from that in connection with the plague of frogs upon Egypt, throws light on this plague. Note is there taken of the uncleanness of the "inspired expressions that looked like frogs." Not only are frogs unclean animals according to the Mosiac Law, but they inhabit unclean places, are ugly, have ugly voices, making only croaking sounds, and some froglike creatures, toads, even emit poison from their skin. In Revelation 16:13 the frogs come out of mouths, denoting unclean propaganda. But in Exodus 8:5, 6, the frogs come out of the waters of Egypt. This plague of frogs on Egypt would therefore well picture the exposé made by Jehovah's people of the world's moral uncleanness or corruption. Especially beginning with *The Golden Age* and continuing in the magazines *Consolation* and *Awake!* this plague has come upon modern Egypt, a recent striking example being the special issue of *Awake!* of October 8, 1964, entitled "The Moral Breakdown." In the English language alone upward of 3,750,000 copies were printed for distribution, and that information is now being printed in twenty-five other languages to the number of over 2,450,000 copies. As the frogs back there got into everything; so this plague regarding the moral corruption in all parts of Satan's organization gets into all sorts of places through the publications dealing with such corruption, especially the *Awake!* magazine, an example being one of its lengthy articles being published in its entirety in the United States *Congressional Record,* in the summer of 1964.* Thus the modern-day Egyptians are plagued by this exposé of their uncleanness morally and spiritually.

[24] How do the modern magic-practicing priests, the clergy, appear to imitate this plague? In that they also speak out against moral and spiritual decay. But not only do they fail to come to grips with the problem, as can be seen by the moral condition in their own churches, but they themselves are often found to be as bad as the rest. Only the messages that Jehovah's people bring reveal the situation as it really is and serve to plague modern Egypt, as if by frogs.

22, 23. (a) Of what did the second plague consist? (b) What did it picture?

* *Congressional Record-Appendix,* of July 22, 1964, pages A3837-A3839.

24, 25. (a) How have the clergy appeared to imitate the second plague? (b) How have Jehovah's servants been affected by it?

25 And how has this plague also affected God's people? In two respects. First, in that these messages have reproved those of Jehovah's servants whose conduct may not have been altogether what it should have been. A recent striking example was the article in *The Watchtower,* "Beware of Toying with Sexual Immorality." And secondly, some of Jehovah's people have been annoyed at the plain language used in exposing these conditions. The fact that there were some 3,000 disfellowshipings in the United States alone during the 1964 service year shows how necessary this message against uncleanness is even for God's people.

PLAGUE THREE—GNATS

26 The third plague consisted of gnats, small, flealike creatures that bit like mosquitoes and which nipped both man and beast, both Egyptian and Israelite alike. This plague the magic-practicing priests of Pharaoh did not, because they could not, feign to imitate and so had to confess: "It is the finger of God!"—Ex. 8:16-19.

27 This plague, therefore, would need to represent a message unique to God's people and yet one that also affected them, even as the third plague affected the Israelites. It appears to be the message that distinguishes between Satan's and Jehovah's organizations, one that showed or exposed Satan's organization infested with vermin, as it were. Interestingly, the Pharisees strained out the gnat from their wine, not because it was an insect, but because it was ceremonially unclean; yet they figuratively swallowed camels, which were also unclean animals!—Matt. 23:24.

28 What is pictured by the fact that Pharaoh's magic-practicing priests were unable to imitate this plague? This: That the world's religious leaders have nothing comparable to the message that Jehovah's people bring showing the difference between Jehovah's and Satan's organizations. How could they, when they do not even recognize the existence of Satan's organization? No wonder this message so plagues religious priests and preachers. At least since 1924, in the November 15 issue of *The Watchtower,* page 341, ¶24, the expression "the devil's organization," as meaning his servants, has appeared in the publications of Jehovah's servants. All material that has been published since by the Watch Tower Society and that has made clear this issue, such as the matter of Christian neutrality, Christians keeping out of politics and economic class wars, has been part of this plague. Such bound books as *Deliverance* (1926) and *"Your Will Be Done on Earth"* (1958) were especially pointed in this regard.

29 How has this plague affected Jehovah's people even as it did the Israelites back there? In that they are continually reminded to keep separate from Satan's organization or system of things. These Christians are in the world (antitypical Egypt), but they may be no part of it; and so they may not get involved in the economic class war, nor in anything of a political nature. This plague upon antitypical Egypt often affects Christians by reason of what their children are faced with because many of the public school exercises and activities are nationalistic and religious and hero-worshiping in nature. It forcibly drives home to all dedicated Christians the words of James 1:27: "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."*

26, 27. (a) What was the third plague, and what did Egypt's magic-practicing priests have to confess regarding it? (b) What is the modern import of the third plague?

28. What was pictured by Pharaoh's magic-practicing priests' being unable to imitate the third plague?

29. How has the third plague in modern times affected Jehovah's people?

30 The plagues upon Egypt back there might be said to have increased in intensity of painfulness as far as the individual Egyptians were concerned. The first two were mostly nuisances; with the third came bodily pain, and most devastating of all was the tenth, the death of the firstborn. And so also we find it in modern times; the exposing of the religious priests and preachers as part of Satan's organization hurt them more than the previous messages regarding commercialism and moral corruption.

31 The first three plagues had come upon both the Egyptians and the Israelites, but regarding the fourth and subsequent plagues Jehovah said to Pharaoh: "I shall certainly make the land of Goshen upon which my people are standing distinct, . . . in order that you may know that I am Jehovah in the midst of the earth. And I shall indeed set a demarcation between my people and your people. Tomorrow this sign will take place." And "Jehovah proceeded to do so."—Ex. 8:22-24.

32 This demarcation was to bring home still more forcibly to Pharaoh the issue of universal sovereignty. He had learned nothing from the first three plagues. Stubborn and wicked people do not learn or benefit from experience with consequences of their wrongdoing. It just makes them worse. And so we will find it with Pharaoh. In view of the interesting parallels found thus far in this prophetic drama, we look forward with keen anticipation to the meaning of the remaining seven plagues, and in particular the tenth plague. What was pictured by the death of the firstborn? For a consideration of these things, we refer the reader to a subsequent issue of this journal.

30. What might be said about the succeeding plagues back there and now?
31. What distinction did Jehovah say he would make with regard to the fourth plague?

32. Instead of benefiting from experience with consequences, what effect does it have on the proud, stubborn and wicked?



INFANTS NOT TOO YOUNG TO LEARN

◆ At 2 Timothy 3:15 the Bible says, "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." To help infants, very young children, to learn the "holy writings," many Christian parents have used the book *From Paradise Lost to Paradise Regained*. In this regard one mother in Pennsylvania writes: "Though just two years old, my little daughter dearly loves her copy and almost daily 'studies.' She can 'explain' all the pictures up to page 85—in her fashion. She doesn't talk too much yet, but by gestures and demonstrations and answering my questions with the words she does know, she proves she knows what each is about. For instance, 'What did Jehovah tell Adam and Eve about the fruit?' 'No, no'—then demonstrates how they and their children had to cry because they were bad. She knows where each of the animals is in the picture of Noah and the ark and shakes her head violently as to whether the bad people got in the ark. She even has a game about the Israelites walking around Jericho. She builds some blocks up. Then she walks around and around them, finally pretending she is blowing a horn and exclaiming 'Down, down!' as she knocks the blocks over. It is so much fun to teach her, and we appreciate so much the illustrations that help her to learn the Holy Scriptures."

God's Symbolic Woman Wins Her Legal Case

IT IS not uncommon for us to speak in a figurative way of the members of an organization or the inhabitants of a nation as being the children of that organization. Likewise an organization or nation may be spoken of figuratively as the "mother," while the creator or founder of the organization or nation is looked upon as the "father." The same practice was customary in Bible times. Jerusalem as the capital city of the Jewish nation was viewed as the mother of her children, the people of that nation, and Jehovah God as the founder was the nation's Father and therefore the "Husband" of Jerusalem (or Zion), the mother city or organization. (Isa. 54:5, 6) A rival organization to Jerusalem was Babylon, also viewed as the mother of her children, the inhabitants of Babylon. She prefigured the "harlot" organization, religious Babylon the Great. (Isa. 47:1, 8, 9; Rev. 17:1-5) It was an age-old rivalry between the two symbolic "women," and at the particular time that we look in upon this scene a legal case was being conducted. (Mic. 7:8; Jer. 51:36) The purpose of considering this legal case of Bible times is this: While the case actually was tried and settled in reality and was very serious and important to the people involved, it served also as a drama with prophetic significance. The actors back there represent something greater today, and the entire proceeding and outcome thereof are a miniature or small-scale outline of events to take place in our time that profoundly affect the life of every individual upon the earth.

The ancient city of Babylon, which later articles in this series will show represented the great false religious empire that exercises influence over all the nations today, was one of the women in the legal case, while the other was Jerusalem, God's chosen city, and which pictures God's heavenly organization, represented on earth by his anointed witnesses. These Christian witnesses are in a sense the children and members of that organization and proclaim the good news of the coming rule of the earth by God's heavenly kingdom. As history shows, Jehovah's witnesses have always experienced opposition from the false religions of this world. If opposition to the preaching of this good news of the Kingdom is traced back, it is found to stem from the leaders of worldly religion, who have stirred up enmity by false accusation and misrepresentation and have exerted pressure to bring official persecution upon Jehovah's witnesses.

BABYLON INDICTED

How did Zion have a legal case against Babylon at the time under consideration, approaching and during the year 539 B.C.E.? Zion's children were in captivity to Babylon, to which God had sold them, not for money, but because of their sins against His covenant with them. He had said that this captivity would be for seventy years, to let the land that had been

defiled by the disobedient Israelites enjoy the sabbaths they had failed to keep at his command. Wherein, then, lay the legal complaint? Ah, even though this was true, Zion had a legal case against Babylon on the following counts: (1) Babylon had been unnecessarily cruel in executing the captivity of Zion's children (Isa. 14:3-6); (2) she had no intention whatsoever of letting them go at the end of the designated seventy years of servitude but thought that she would keep them forever (Isa. 14:17); (3) the strongest count against her was that she gave credit for her victory to the false god Marduk, a no-god, a mere idol representing her original founder or father Nimrod, who was a servant of the Devil as god. She reached the climax of her sins on the night of her fall by openly exalting herself against Jehovah, profaning his name and going out of her way to desecrate the vessels from his destroyed temple.—Dan. 5:1-4.

In order to get a full understanding of this case and how vital it is today, the reader will profit by pausing here to read from the Holy Scriptures a short passage of thirty-one verses of Jeremiah, chapter 51, verses 34 to 64. This will give much more clarity and understanding to what is said in the succeeding paragraphs of this article.

NO PARTIALITY ON THE PART OF THE JUDGE

The legal case was brought before Jehovah God, the great Judge and Supreme Court of the universe, and though he was the Father of his children Israel, his justice would not allow him to decide the case against Babylon unless there were really valid grounds for such. He rendered the judgment without favoritism, in perfect harmony and balance with his justice. We read his judgment with great interest, with a view to a consideration later on of modern-day Babylon the Great, the world empire of false religion.

At Jeremiah 51:36-38, Jehovah says to Zion: "Here I am conducting your legal case, and I shall certainly execute vengeance for you. And I will dry up her sea, and I will make her wells dry. And Babylon must become piles of stones, the lair of jackals, an object of astonishment and something to whistle at, without an inhabitant. All together they will roar just like maned young lions. They will certainly growl like the whelps of lions." Since the avenging of Zion or Jerusalem is inseparably tied up with the vindication of the sovereignty and the name of her God, and as he is Judge of all and the Administrator of justice throughout the universe, he could not let an unjust condition continue forever. He would right all things, so Zion could comfortably leave the executing of vengeance to him. Jehovah foretold centuries beforehand, in the farewell song of the prophet Moses, that he would pay back vengeance to his adversaries and those who hate him and that he would avenge the blood of his servants and make atonement for the ground of his people.—Deut. 32:36-43.

Jehovah's justice as to his judgment against Zion was met by Jerusalem's being in captivity for the foretold seventy years. Now was the time for Babylon to begin to receive her punishment, God's vengeance. She would become in time merely a pile of stones, a lair of jackals, something that people would pass by and look at in astonishment, whistling as though passing by a haunted place. Her inhabitants would roar and growl, while pining away, like whelps of lions hungry and in distress. Though her queens Semiramis and Nitocris, according to the historian Herodotus, built extensive water works that included wells for watering the famous gardens, also a

reservoir of forty-seven and a half miles in circumference, and Nebuchadnezzar had built a large artificial lake, these, by Jehovah's decree, would be dried up. They have since dried up and disappeared.

On the night of Babylon's fall, in the midst of riotous banquets and revelry throughout the city, Jehovah set up his own banquets for her, much more significant ones, serving her the cup of the wine of his anger—a death-dealing potion. While the Babylonians were exulting in their drunkenness and dropping off to sleep, a drunkenness from which they expected to awake, their sleep turned out to be indefinitely lasting, for many were killed as they lay in a drunken stupor. They were like sheep for the slaughter, and even their leaders, as well as King Belshazzar himself, like rams and he-goats, were brought to their end.—Jer. 51:39, 40.

The multitudes of Cyrus' troops came in on Babylon like a sea. It was an astonishment to observers to see what happened to her in that one night, but this was only the beginning, for she was eventually to be a waterless plain, and her god Bel or Marduk would have no power over anyone. The walls of Babylon, so mighty, seeming to reach into heaven, would be a ruin. (Jer. 51:41-44) Babylon had been a city looked to, envied and praised by the whole earth, except by Jehovah's people. Her hanging gardens, her great tower of Babel and temple of Bel caused her to become the wonder city of the world. The change that Jehovah brought was so embarrassing and humiliating that Babylon's priests tried to explain it as though it were a direct act on the part of Marduk who had been offended and was teaching proper respect for himself. They may have made Cyrus believe this at first, until he had read the prophecies of Isaiah and Jeremiah that showed the true reason for Babylon's fall.

OUT OF HER, MY PEOPLE!

But what about Zion's children, captive in Babylon? They had to see the issue in this legal case clearly, and they had to support Zion in her case. They would not act in vengeance, but as soon as God's decision was executed they had to be ready to get out of the midst of her. Otherwise, seeing the materialism of Babylon and looking at her greatness as others did, they might begin to lose sight of the fact that Jehovah was judging her. They should yearn to get out of this land filled with idol images and should remember the promise God had made to their forefathers Abraham, Isaac and Jacob; otherwise they might begin to have the same fears as Babylon herself when her judgment time approached. If so, they too would die. For to all those who loved Babylon reports would come that would make their hearts weak many years before Babylon fell. These were the reports of Cyrus' victories. First he conquered the Medes. Then he marched westward to subdue the powerful Lydian Empire under King Croesus and conquer the southern coast of Asia Minor. Year after year the menace of Cyrus became greater until finally he was at Babylon's very doors. The expression at Jeremiah 51:46, "ruler against ruler," may also be rendered "ruler upon ruler" to denote constant change of ruler, say from Nabonidus to Belshazzar to Darius the Mede to Cyrus the Persian.—Jer. 51:45, 46.

The fiction of the Babylonish priests, that Marduk had been responsible for Babylon's fall to Cyrus, could not be kept up forever. The Persians at first may have tolerated the gods of Babylon for political and social reasons, for the effect it might have on the subjected Babylonians. But they were Zoroastrians and, in time, further embarrassment and shame upon Babylon's gods came due to Persian persecu-

tion of these Babylonian no-gods.*—Jer. 51:47.

Certainly, as interested observers of the progress of Zion's legal case, the angels of God would rejoice over Zion's legal victory. The earth, that is, God's people on the earth, would join in this joyful cry for his recompense against Babylon for the slain ones of Israel as well as the many thousands of others she had slaughtered in carrying on her war of world conquest against the nations, being bloodguilty for the slain ones of all the earth.—Jer. 51: 48, 49.

In anticipation of the decree of release that Jehovah would put it in the heart of Cyrus to issue, Jehovah says to his protected and spared people: "You escapees from the sword, keep going. Do not stand still. From far away remember Jehovah, and may Jerusalem herself come up into your heart." (Jer. 51:50) By the mode of transportation existing in that day Zion or Jerusalem was very far away from Babylon, a journey of four or five months, and that over the most difficult kind of terrain. But the Israelites were not to be like the wife of Lot and look back. They were to be keen in their desire to return to the holy mountain of Jerusalem to worship and to get away from Babylon as far as possible.

The weightiest reason for Jehovah's issuing his judgment against Babylon was expressed in Jeremiah 51:51, where Jehovah's people speak of the shame that they had been put to by the enemy, mainly when strangers came against the holy place of the house of Jehovah that had been brought by its desecration at Babylonian hands. This called for direct vengeance, not only against the uncircumcised Babylonians who acted this way against God's temple, but also against the gods whom they served and who thus seemed to overpower Jehovah. For this reason the idol-serving Babylonians would be pierced and their death throes would be heard throughout all her land. Her idol images would be profaned and broken, unable to save her children.—Jer. 51:52.

Oh, yes, Babylon felt she could scoff at God. Even through her fears at the reports about Cyrus, she felt she was at the pinnacle of power over the earth and that her gods at the tower of Babel and her walls could protect her from anything. But she overlooked the fact that she was dealing with the Most High God. (Jer. 51:53) Yes, her voice had been very great and boastful and she was boisterous with praise to her gods, joined in by the thousands of Babylon's population. What a cry she would make when she was so quickly and surprisingly thrown down! Her princes, governors and mighty men would come under this judgment as they fell into a sleep, the sleep of Sheol or the grave of all mankind rather than just a temporary sleep of drunken revelry. In course of time that great city was to be destroyed so completely that only the silence of death would reign over her moldering ruins, over a dead city.—Jer. 51:54-57.

Babylon had people of many nations working in her interests, building her walls and temples, and now all their toil was wasted. They merely built something to be burned up. And any who would try to revive her to her former status or make her endure forever would merely tire themselves out. Her gates, the part which was wood, would be set aflame, and the copper of these gates would vanish. The outer

* Under "Persian Domination," *The Encyclopædia Britannica*, Volume 2 of the 1946 edition, page 852b, says: "Toward the end of the Persian domination an outbreak of Zoroastrian fanaticism seems to have led to the destruction of many of the great temples. The zikkurat of Babylon was a mass of debris when Alexander [the Great] first saw it, though it had been in a good state when Herodotus wrote; the temple at Ur everywhere shows marks of incendiary destruction, after which the site was deserted, save for stray fugitives. There is every sign that Persian rule in Babylonia was unpopular from the time of Darius I, and that by the time of Darius III the land had suffered from a religious persecution."

walls may have been destroyed by Cyrus, and Darius I may have effected further demolition, but at any rate they eventually came to the condition as uncovered by archaeologists that shows they fell into complete ruin.—Jer. 51:58.

FALL OF MODERN-DAY BABYLON ILLUSTRATED

During the reign of King Zedekiah the prophecy of Jeremiah here under study was used in a way that well illustrated Babylon's fall to come seventy-five years in the future. Jeremiah's prophecy, from chapter fifty, verse two, to chapter fifty-one, verse fifty-eight, was written down by him and the command was given by Jeremiah to Seraiah, the king's quartermaster and apparently the fleshly brother of Jeremiah's secretary Baruch, to take this writing to Babylon and to read all the words aloud. Then he was to take the book and tie a stone to it and pitch it into the Euphrates, saying: "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. 51:61-64) After reading aloud this inspired scroll, Seraiah was to address himself to Jehovah as the speaker of the words written down on the scroll. Hence it appears that Seraiah read the scroll aloud alongside the Euphrates River with no one hearing the reading but Jehovah God himself. Of course, it would have been dangerous to read it in the hearing of Babylonian ears. Nevertheless, Seraiah would remember much of what he had read, and could comfort the Israelites there in captivity by telling them of the hopes given them by this prophecy of Jeremiah.

So Jehovah's woman won her case and her Husband, the Supreme Universal Judge, acted with full justice in the decision and the judgment he carried out. This carries a fine illustration and pattern for all those who love righteousness today and who would like to see justice carried out against the great empire of false religion because of her responsibility for so much of the bloodshed in the earth and particularly for her enmity against God and his Kingdom proclaimers. Revelation 18:20, 21 shows us that this was a pattern: " 'Be glad over her, O heaven, also you holy ones and you apostles and you prophets, because God has judicially exacted punishment for you from her!' And a strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: 'Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again.' "

It is easy to see that this prophecy could not have application to the literal city of Babylon in Mesopotamia, for it had fallen from world power six hundred years previously and, by the time that Revelation's prophecy of things yet future has complete fulfillment, literal Babylon will have lain in absolute ruin for years. We need to expect a much greater fulfillment. Therefore it is beneficial to us to continue examining Bible prophecies on Babylon, for it helps us to see the meaning of important world events taking place before our eyes in this twentieth century.

'BEAUTIFUL SERVICES' BUT THEY NEED GOD'S WORD

A letter to the magazine *Church and Home*, published by the Evangelical United Brethren Church, was printed in its issue of July 1, 1964. The letter said: "Many of our leaders and some of our people seem to feel that the answer to our decline in numbers is a simple merger with the Methodist Church. Combining two dead churches will help neither of us but only require a larger grave for burial. We don't need more programs, committees, suppers, . . . All of us need to study God's Word more. . . . Many of our services are beautiful but so are funerals."

My Part in ADVANCING RIGHT WORSHIP

As told by Arthur H. Secord

WHEN I was young, I thought I was a Christian. I had been baptized in a church system of Christendom and attended Sunday school regularly. I assumed that this was the right way to worship God. Yet there were always many questions in my mind about the Bible and what I thought were its teachings.

When I became old enough to get out among so-called Christians and those who were supposed to be teachers of the Bible and upholders of its truths, I began to find that there was no real Scriptural instruction in right worship to be had from the church and Sunday school. Instead, at Christmastime, for example, they would give us as presents books of adventure, the glories of war, sailing stories and other literature that would turn our minds away from the Creator and right worship. As time passed I became less and less interested in religious teachings.

INTEREST IN BIBLE BEGINS

My father was the first of our family to study the Bible more thoroughly. Although he had to work very hard on our farm in Ontario, Canada, in order to support our large family (I was one of seven children), he was interested in right worship.

My father's interest was stimulated further when his brother became interested in the teachings of the Bible as preached by C. T. Russell before the turn of the century. My uncle would send booklets, tracts and leaflets explaining the Bible, but my father was the only one in our family that appreciated them. He tried to tell us what he learned and encouraged us to read the literature. I tried to, but the church system I had been in since my birth in 1890 had dulled my interest in religion.

Sometime later I went to Toronto to visit my uncle. On one Sunday afternoon he invited me to accompany him to an exhibition hall where the "International Bible Students" (as Jehovah's witnesses were called at that time) assembled for public meetings. The speaker talked from the book *The Divine Plan of the Ages*. As he did so, my memory took me back to what my father tried to tell us and to the little I had read. I found that not only could I understand what was being said, but, in addition, I was delighted with the information presented, so much so that I determined to set myself to reading and studying the Bible when I returned home!

In 1911 I subscribed for the *Watchtower* magazine. I also obtained a Bible dictionary and the booklet *What Say the Scriptures About Hell?* About this time the sermons of C. T. Russell, president of the Watch Tower Society, were printed in our county newspaper. These proved to be very interesting and educational in Bible teachings. Later I saw the pictures "The Photo-Drama of Creation" that were shown in my hometown of Simcoe, Ontario. It was the first time I had the privilege of seeing those wonderful pictures and of hearing the accompanying lectures, all of which quickened my desire to know more about

the Bible and its teachings. In time, after much Bible research, I realized I must dedicate my life to Jehovah. I went to Toronto in midsummer of 1915 and was immersed in water in symbol of my dedication.

As a result of World War I opposition arose against the preaching activity of Jehovah's witnesses. For instance, I wanted to go to Hamilton to hear C. T. Russell give a scheduled lecture, but, due to pressure created by the war, he was not permitted to speak and had to leave Canada. Also, all our literature was banned and our freedom of action hindered. Nevertheless, I continued to do what I could to advance right worship.

DESIRE FOR MORE SERVICE FULFILLED

After the war, I desired to have as much of a part in advancing right worship as possible. I had kindled within me the desire to offer my services to the headquarters of the Watch Tower Bible and Tract Society in Brooklyn, New York. I turned in my application, hardly expecting it would be accepted, as my vocation then was farming and I had little education compared to what I thought would be required at headquarters.

Soon, to my surprise, a letter came from the Society inviting me to come to the headquarters, Bethel, immediately. Shortly I said good-bye to my family and friends. I can still remember how sad my father looked on seeing me leave, because he was losing his companion in the truth. But at the same time he was glad, because he *knew* it was for my spiritual good and that it fulfilled my desire to have an increased part in advancing right worship.

I began my full-time service at Bethel by being assigned to the printing factory, then a small building at 18 Concord Street in Brooklyn. During the week that followed I overheard some fellow workers talking about the Society's building a radio station on Staten Island, New York, and needing help on weekends with the work. I was delighted to hear this and offered my services. When my two-weeks' vacation period arrived, I devoted that time to help with the radio building work.

Soon I was assigned to work regularly in the radio construction, splicing cables, putting the steel on the 200-foot towers and other tasks. The masts were erected and painted, aerials were built and the transmitter and studios installed. It was found advisable to purchase the land adjoining the radio station so that no tall buildings could interfere with the radio waves going out. This land was later used for truck gardening too. In addition, an electric power plant was installed so no broadcasting time would be lost through power failure of the local company's plant during electrical storms. Then everything was ready. On the evening of February 24, 1924, WBBR began to broadcast, advancing right worship by telling about the good news of God's kingdom.

At times I was assigned to paint the radio masts and aerial equipment. I would have to spend the whole day up where I could see nearly all of Staten Island. I had a bird's-eye view of the trees, streets and houses throughout the area. But I wondered if this was preaching the Kingdom good news. Then I would realize that a few feet from me good news was traveling out through the air waves and that my work was necessary to preserve the equipment that Jehovah God was using as part of advancing right worship.

As mentioned, the extra property purchased next to the radio station was used for truck gardening. A brother, Herman Henschel, who himself had been a truck gardener, gladly offered to instruct those of us who were assigned to that work in

addition to our radio duties. He would come once or twice a week, particularly Saturday mornings, and do what he had time to accomplish, leaving suggestions as to what else might be done.

The vegetables grown would be used by the Watchtower family at WBBR and the Bethel family in Brooklyn. What could not be used in season was canned for use in winter months. For this to be done, it required canning equipment and a building suitable for the purpose. These were made by many of the brothers nearby who had experienced God's loving-kindness in coming to a knowledge of the truth. Thus they were happy to offer their assistance willingly and would come whenever called on to help us take care of the food to be canned. At times I also wondered how this canning was preaching the good news of the Kingdom. But then I would call to mind how appropriate it was for us to use our energies to help feed those who were spending all their time furthering the Kingdom activities at Bethel and at station WBBR.

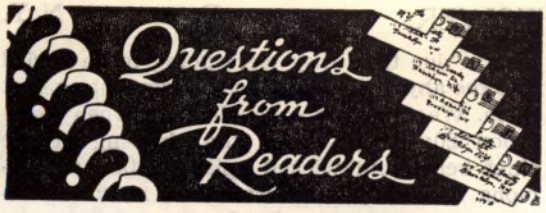
RIGHT WORSHIP ADVANCES RAPIDLY

World War II came and made it more difficult to preach the good news by means of radio as well as by going from door to door calling on the people. The enemies of right worship used every means possible to try to stop this preaching activity. But by remaining neutral as to warring activities, and by relying on Jehovah's Word and guidance, right worship continued. Early in 1942 our dear Brother Rutherford, who had been president of the Watch Tower Society for twenty-five years, finished his course as a great advancer of right worship and as president of the Watch Tower Bible and Tract Society. But Jehovah's hand was not shortened. Brother N. H. Knorr was chosen as president and the Kingdom activity continued, yes, expanded day by day and month by month. When World War II came to an end, all features of the Kingdom preaching increased greatly.

Eventually the greatest usefulness of preaching the Kingdom good news over WBBR passed. A more intensive preaching from door to door was found to be more suitable. So station WBBR was disposed of in 1957. The farewell message was given by the Society's president. He told the radio audience that the good news would continue to be preached in a more effective way. The next morning, after the program ended at 8 a.m., WBBR snapped off the air waves, thus ending thirty-three years of its advancing the right worship of Jehovah God.

Then I was assigned to come to Brooklyn Bethel to help in the printing factory. But what a change from the little factory at 18 Concord Street that I first worked in! Instead, there were now two large, modern buildings, well equipped with the latest and best printing machinery, capable of printing millions of pieces of literature every week in scores of languages to advance right worship. Surely Jesus' prophecy is being fulfilled when he said: "This good news of the kingdom will be preached in all the inhabited earth as a witness to all the nations."—Matt. 24:14.

As I now near the three-quarter-century age and look back on my forty-one years of full-time service in the most desirable work that anyone can do, I know that Jehovah has favored me as I have continued to do my part in advancing right worship. I also know he will favor all others who come to an accurate knowledge of his will and purposes, who dedicate their lives to God, and who then do their part in advancing right worship.



● What is the "last enemy" to be destroyed? Is it death, as mentioned at 1 Corinthians 15:26, or Satan, who is to be cast into the "lake of fire" after the thousand-year reign of Christ?—G.S.

At 1 Corinthians 15:25, 26 the apostle Paul wrote: "[Christ] must rule as king until God has put all enemies under his feet. As the last enemy, death is to be brought to nothing." But what death did the apostle have in mind?

First of all, let us note that this enemy could not be the "second death" repeatedly mentioned in the book of Revelation. (2:11; 20:6, 14; 21:8) Why not? Because nowhere do we read of its being destroyed. How could it be, since it means eternal annihilation, everlasting destruction or punishment? It will always exist, and that in two respects. First, it will never be destroyed in that it will never give up the dead in it. Second, it will exist forever in that, should anyone throughout all eternity rebel against Jehovah (though this is highly improbable), he would be cast into the "lake of fire," the "second death." So the "second death" will neither release those who are in it nor become powerless should any deserve to be committed to it throughout eternity.

Besides, the "second death" could not be said to be an enemy of humankind in general. It will actually be mankind's friend, for it will rid the earth of all those not deserving to live and who would make life miserable for others. As the instrument of God, it does not contain the innocent, but only those deserving of destruction.

However, death due to Adam's sin is an enemy of the whole human race. (Rom. 5:12) Significantly, therefore, when the boys of Bethlehem and its districts two years of age and under were slain by Herod's soldiers, they went to what Jehovah termed "the land of the enemy," the "land" of Adamic death. (Jer. 31:15-17; Matt. 2:16-18) Indeed, death due to Adam has been and is the great enemy of humankind. It still claims men, even those righteous or noble, and it has brought humankind untold suffering and misery. What a joy it is to know that it will be destroyed when these words are fulfilled: "Death and Hades were hurled into the lake of fire. This means the second death, the lake of fire"!—Rev. 20:14.

The destruction of Adamic death might be said to be gradual, taking place in steps, as it were. For one thing, in the post-Armageddon new order humankind will no longer die because of Adam's sin. Those who die then will be incorrigible sinners. And, compared to the everlasting life they could receive if faithful, they will die as mere children, though a hundred years old. (Isa. 65:20) Then, too, as the resurrection proceeds, the time will come when there will be no one in Sheol or Hades because of Adamic sin and death. But death due to Adam will not be completely destroyed until every vestige of Adamic sin has been removed from humankind and man attains perfection. As pointed out at 1 Corinthians 15:24-26, this will be after Christ "has brought to nothing all [opposing] government and all authority and power," but it will be before the end of his millennial rule. (*AT; Mo*) It will be before "he hands over the kingdom to his God and Father."

However, according to Revelation 20:7-10, after the thousand-year reign of Christ, Satan the Devil will be released from the abyss to try to mislead those upon the earth, all of whom will have been brought to a state of perfection. Then all those who succumb to Satan will be destroyed, being hurled with Satan himself into the lake of fire or the "second death." This portrayal of events seems to contradict the words of the apostle Paul. Was the apostle mistaken? Is it death or is it Satan that is the last enemy to be destroyed?

The inspired apostle Paul did not err. At 1 Corinthians 15:24-26 Paul pointed out that Adamic death would be brought to nothing after all opposing government and authority and power were brought to nothing. That is true. When death is brought to nothing, no opposing governments, authorities or powers will be in operation anywhere. It will be the last of those enemies. However, the apostle was not here discussing what would take place after the thousand-year reign of Christ. He was not discussing the fact that Satan would be let loose out of his prison then. He was viewing things as they would be at the time when death would be brought to nothing. He was discussing events within the millennium, not those that would take place after Christ handed the kingdom over to his Father at the

end of that time. (Rev. 20:5, 7) So, viewed in their proper setting, there is no conflict between the statements of the apostle Paul and those recorded by the apostle John in the Revelation.

● Are the demons going to be cast into the abyss with Satan the Devil following the war of Armageddon? Will they also return with him after the thousand-year reign of Christ and thereafter be hurled into the "lake of fire and sulphur" with him?—W.D.

At Revelation 20:1-3 it is pointedly stated that the one known as "the Devil and Satan" is 'hurled into the abyss,' where he is restrained for a thousand years; but the demons are not mentioned here. Likewise in verses 7 and 10 it reports that, after the thousand years, Satan is let loose and later is "hurled into the lake of fire and sulphur"; but, again, the demons are not mentioned.

However, further details are recorded in other portions of the Bible. For example, on one occasion when Jesus was confronted with a demon-possessed man, the demons, faced with expulsion by Jesus, begged him not to send them into the abyss at that time. The account reads: "And they [the demons] kept entreating him not to order them to go away into the abyss." (Luke 8:31) So those demons knew that in due time they were going to be hurled into the abyss; this was God's judgment against them. We can thus conclude that, when Revelation 20:1-3 speaks of the abyssing of the chief rebel and wicked spirit, Satan, the demons are to be understood as included. Obviously, a report on the Devil's defeat means that those serving under him have also been defeated. So both the Devil and the demons are hurled into the abyss following the war of Armageddon.

But how do we know whether the demons will return with Satan following the thousand years and so be on hand when he is hurled into "the lake of fire and sulphur"? Because Jesus Christ said that they would share that end with him. He spoke of the "everlasting fire prepared for the Devil and his angels." (Matt. 25:41) There is no statement in the Bible to the effect that the demons are hurled into the "lake of fire" first, to be followed by the Devil a thousand or more years later. Rather, we have seen that they will all be confined in the abyss. So, apparently, they will return from the abyss together and have a share in endeavoring to mislead mankind at that time, but then, with the Devil, the demons will be "hurled into the lake of fire and sulphur," which is the "second death." Thus they will all be everlastingly destroyed.

ANNOUNCEMENTS

KNOW YOUR BIBLE!

No book should be better known than the Bible. What do you know about it? Do you know who the writers are? when and why they wrote? what the general contents of each book are? what its particular value is to us today? The book *"All Scripture Is Inspired of God and Beneficial"* will acquaint you with the Bible in more ways than you would have believed possible. Read it with the excellent modern-English version *New World Translation of the Holy Scriptures*. Both for only $2. Send now and receive free two timely 32-page booklets on Bible subjects.

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Since Jehovah God loved the world of mankind so much that he gave his only-begotten Son to die on their behalf, those who appreciate that love are likewise under obligation to manifest love. This love moves them to serve God, to expend themselves on behalf of fellow believers, and to carry to others the good news about God's loving provisions for all mankind. For that reason, Jehovah's witnesses will continue to call at the homes of people everywhere to discuss the Bible with them, and during June they will be offering the *New World Translation of the Holy Scriptures* and the book *"All Scripture Is Inspired of God and Beneficial,"* with two booklets, for $2.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 18: Jehovah God, the Great Potter. Page 361.

July 25: The Great Potter Molds Human Vessels. Page 367.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 1, 1965
Semimonthly

PLAGUING THE MODERN "EGYPTIANS" WITH TRUTH

THE TENTH PLAGUE —FIRSTBORN SLAIN

WHAT IS REQUIRED TO UNDERSTAND THE BIBLE?

BE WILLING TO SERVE WITH WHAT YOU HAVE

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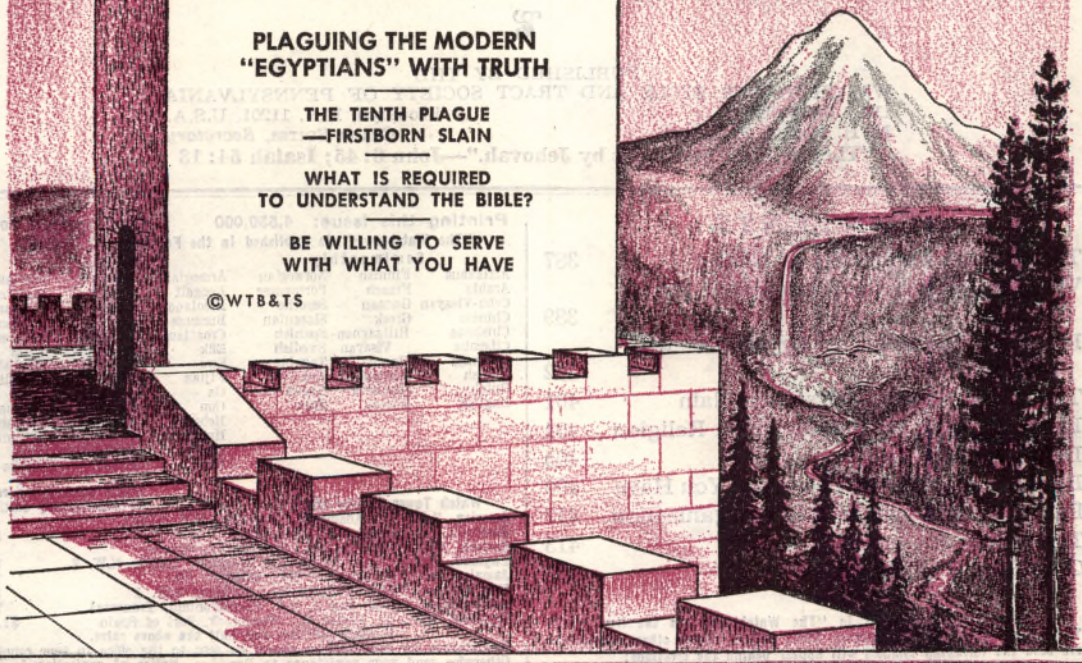

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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	*Le* – Isaac Leeser's version
AT – An American Translation	*Mo* – James Moffatt's version
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JP – Jewish Publication Soc.	*Yg* – Robert Young's version

Printing this issue: 4,550,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 70 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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Watch Tower Society offices	**Yearly subscription rates for semimonthly editions**
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	**$1**
Australia, 11 Beresford Rd., Strathfield, N.S.W.	**8/-**
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	**$1**
England, Watch Tower House, The Ridgeway, London N.W. 7	**7/6**
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	**7/-**
New Zealand, 621 New North Rd., Auckland S.W. 1	**7/-**
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	**70c**
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	**$1.75**

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI July 1, 1965 Number 13

THE GREATER HAPPINESS of Giving

IN YOUTH we are apt to take all things for what they appear to be. But as we mature, as we become older and wiser, we appreciate the truth of the saying that "all is not gold that glitters." However, without God's Word to guide us, we are bound to hang on to certain misconceptions because of what things appear to be.

One of these has to do with our quest for happiness. Because our receiving gifts from others gives us keen pleasure we are prone to overlook the fact that there are other sources of happiness aside from receiving things, such as that of accomplishment, of having done a difficult task well. It is unfortunate that this fact is overlooked, for, if we attach too much importance to receiving, we make our happiness *dependent* upon others' giving to us.

But our wise and loving Creator did not intend for us to be dependent upon the gifts of others for our happiness. How so? In that a greater happiness comes to us from our own giving, even as God's Son, Jesus Christ, taught when he said: "There is more happiness in giving than there is in receiving."—Acts 20:35.

Why should there be greater happiness in giving than in receiving? Because the greatest of all qualities is love, and our expressing it has the power to make us happy. This is true because we were created in the image of the One of whom it is said: "God is love." Since giving results in happiness, how happy must the Creator, Jehovah God, be, in view of his being the 'Giver of every good gift and every perfect present'! Rightly he is called "the happy God." To the extent that we seek to imitate him in this respect we can know the greater happiness of which Jesus spoke. Two who did their best to imitate their Maker in this respect were Jesus Christ himself and the apostle Paul. They devoted their lives to giving, literally impoverishing themselves so as to enrich others. —1 John 4:8; Jas. 1:17; 1 Tim. 1:11; 2 Cor. 6:10; 8:9.

It might well be asked, Since giving makes for the greater happiness, why is there not more liberality? Because of the sin of our first parents. Their willful disobedience resulted in their stamping all their offspring with an inclination toward selfishness, and therefore we are prone to overlook the importance of love, of giving to others.—Gen. 8:21.

Then too, we all have a measure of cautious fear because of the instinct of self-preservation. This instinct, proper in itself,

unless controlled, acts against our being generous. When we refuse to attach unwarranted importance to it, it indicates a triumph over selfish fear, over undue apprehensiveness about the future. Giving in spite of being of modest means implies a trust in God that we can be generous today and yet will not be in want tomorrow. Then we are like the widow to whom Jesus called attention, who gave all she had to the temple treasury. Her giving implied trust in her God Jehovah that she would not starve on the morrow! Such trust in God, such freedom from undue apprehensiveness, likewise contributes to one's happiness.—Luke 21:1-4.

This principle of there being greater happiness in giving than there is in receiving is certainly not limited to the giving of money. Otherwise the materially rich would have the greatest possibility for happiness, but that is not so. Giving applies to all our assets of which others may have a need. One of these is time. When others pay us a visit or take time to assist us in one way or another, it makes us happy, does it not? Well, then, to know still greater happiness we must give others of our time. Jesus commended the "sheep" on his right hand for their having given to him not only food and drink, clothing and shelter, but also of their time, in that they looked after him when he was sick and came to him when he was in prison. Yes, "to look after orphans and widows in their tribulation" takes time.—Matt. 25:34-36; Jas. 1:27.

In fact, time and again our being generous with our time in visiting a deserving or needy or sick friend brings with it unexpected dividends in happiness. An example of this is furnished by an elderly lady living in the eastern part of the United States who is bedridden, blind and crippled with arthritis. Those who go out of their way to visit her come away feeling greatly benefited because of her keen understanding and appreciation and her cheerful disposition.

Then again, there is such a thing as giving knowledge that we possess to others who may have need of it. Why, do we not feel better for having been able to give directions to a motorist who stopped to ask us how to get to his destination? That is why those who have a knowledge and understanding of God's purposes receive such happiness when they find someone who appreciates his need of knowledge to reach his destination of everlasting life!—John 17:3.

Not to be overlooked is the happiness that comes from giving of ourselves, our personality. This can take the form of simply being ready to smile; a smile can do so much good to one who may be shy, backward, downcast or temporarily depressed. An encouraging word, a friendly greeting, are other little ways in which we can give of ourselves and know the greater happiness that comes from giving.

Has someone offended you, trespassed against you? Here also you can know the greater happiness by giving, by forgiving his debt to you. And keep forgiving, seventy-seven times if need be! To refuse to forgive—well, there is nothing like harboring a grudge or cherishing resentment to rob us of our happiness. Well has it been said that "the one covering over transgression is seeking love." And remember, there is a special reason why forgiving brings happiness, because then we can with clear conscience beg God to forgive us!—Prov. 17:9; Matt. 6:14; 18:22.

We cannot escape it. God's principles are sound. Receiving brings with it happiness, but for the greater happiness be outgoing, look for ways to give of yourself and what you may have to those in need.

What is Required to UNDERSTAND The BIBLE?

Reading the Bible regularly is a good thing. But to benefit fully from your reading you must understand it.

A CHRISTIAN minister was going from house to house in one of the poorer sections of Brooklyn, New York, encouraging study of the Bible. At one doorstep a lady said, "We already have a Bible!" and with that she at once proceeded to bring out a beautifully ornamented cardboard box. Proudly she opened it and displayed a lavishly embossed large Douay Bible containing many colored pictures. "I paid forty dollars for it," she assured the calling minister. But had she been reading it?

What good is God's Word, the Bible, in the home unless it is read—more than that, unless it is understood? For how can the Bible increase our faith in God and Jesus Christ when we do not understand what we are reading? And most important of all is it to apply the Bible's principles to our lives. How can we do that if we do not understand it?

So many persons think that it is enough to have a Bible in their homes and so they give little thought to reading it and becoming familiar with its contents. Or they find themselves so busy with their everyday cares that their intentions to read the Bible never materialize. Often they get little encouragement from their religious leaders; either because these lack faith in the Bible as God's inspired Word or because they are conscious of their inability to answer questions that their parishioners might ask if they read the Bible.

Thus when a certain woman's auxiliary of an Anglican church in Canada started a Bible study group they repeatedly embarrassed their clergyman by coming up with questions he was unable to answer. Seeking help from his bishop, he was first told that the 'Trinity, the fable of creation and the myth of the birth of Christ are not meant to be scrutinized too closely.' And when the clergyman made still further inquiries of his bishop regarding questions his parishioners asked, he was told, "Close down that study or you are going to have to close down your church!"

Why all this lack of understanding of the Bible? One of the chief reasons for it is the failure to appreciate the importance of God's holy spirit. It is needed to understand the Bible, even as in the first place God used it to inspire men to write down His thoughts. Said that Bible writer David: "The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." Yes, "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." This holy spirit is no person, but may be likened to a powerful electric current that cannot be seen, or to the invisible television, radio or radar signals that send out information and which require a certain kind of receiver to be reproduced. —2 Sam. 23:2; 2 Pet. 1:20, 21.

GOD'S SPIRIT NEEDED

But we are not left merely to reason on the subject. God's inspired Word plainly

tells us that his holy spirit aids in understanding his Word: " '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. 2:9, 10) Likewise Jesus, shortly before leaving his apostles, assured them: "The helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." "The spirit of the truth . . . will guide you into all the truth." —John 14:26; 16:13.

Many are the examples in the Christian Greek Scriptures that might be produced to show that God's spirit is necessary to an understanding of the truth regarding God and Christ. Why, even before God poured out his holy spirit to anoint Christ's followers on the day of Pentecost this had been true. A case in point is the time Jesus *asked* his apostles whom they believed him to be, and Peter answered: "You are the Christ, the Son of the living God." Had Peter reached this conclusion solely on the basis of his own study, reasoning or observation? No, but by means of the help of God's holy spirit, even as Jesus indicated when he told him: "Flesh and blood did not reveal it to you, but my Father who is in the heavens did."—Matt. 16:16, 17.

Of course, that the holy spirit aided in understanding God's Word was unequivocally demonstrated on the day of Pentecost, 33 C.E. There Peter was able to quote and correctly apply some prophecies that had not been previously understood, such as that found at Joel 2:28-32, which tells *that* Jehovah God would pour out some of his spirit on all sorts of flesh, and prophecies in the Psalms that applied to and were fulfilled by Jesus Christ.—Acts 2:17-21, 27, 34, 35.

Likewise, with the aid of God's holy spirit it was learned that not only Jews but also Gentiles who became believers could be in line for the honor of being associated with the Messiah: "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 . . . with Christ Jesus."—Eph. 3:5, 6.

A particularly striking instance showing how God's spirit helps Christians to understand God's Word is seen in the record of a meeting held by the apostles and older men in Jerusalem. These, who constituted the visible governing body of the early Christian congregation world wide, came together to consider the question as to whether Gentile believers needed to be circumcised. After going into what the Scriptures had to say and hearing the testimony of the apostles as to how God had been giving his holy spirit to Gentile believers, they sent out a letter in which appeared the following: "For the *holy spirit* and we ourselves have favored adding no further burden to you, except these necessary things," and so forth. Here, then, we have an example of the enlightenment of God's holy spirit, which spirit searches into the deep things of God in that it caused these early Christians to make a thorough search into the Scriptures and the facts and then aided them in coming to the right conclusion.—Acts 15:1-29.

The fact is that not even the men who were inspired to write the prophecies, nor even angels, were able to understand them until God's due time, when they were made plain with the help of God's holy spirit: "It was revealed to them that, not to themselves, but to you, they were minis-

tering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer." —1 Pet. 1:10-12.

HOW CAN YOU OBTAIN THE HELP OF GOD'S SPIRIT?

Since it is important that we understand God's Word and it is necessary that we have God's spirit to understand it, how can we obtain God's spirit? First of all by praying for it, even as Jesus showed: "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.

Obviously that implies having the right mental attitude when we approach the study of God's Word. We cannot be filled with the spirit of the world, which is greedy, lustful, materialistic, critical, captious, superficial and irreverent, and expect to understand the Bible. In fact, the Bible assures us that no such "ones at all will understand." Only by approaching God's Word in the spirit of humility and reverence, seriously, with open mind and a consciousness of our spiritual need can we hope to understand and appreciate it. —Dan. 12:10; Matt. 5:3.

But in looking to God for his holy spirit we may not overlook God's manner of imparting his spirit. Not only must we study God's Word, have the right mental attitude and pray for God's spirit, but we must recognize God's visible organization. God is consistent, a God of order, not a God of disorder, even as his Word assures us. (1 Cor. 14:33) He does not impart his holy spirit and an understanding and appreciation of his Word apart from his visible organization. Thus Cornelius, the first Gentile convert, did not get an understanding about Jesus' being the Messiah and receive the holy spirit merely as a result of his own prayers, perusal of God's Word and gifts of mercy, but he needed to get in touch with the Christian congregation, which God was using as his agency; and for that reason God sent Peter to Cornelius. Only then did Cornelius and his household receive God's holy spirit and understanding. —Acts 10:1-48.

COMING IN THE NEXT ISSUE

- Jehovah's Advancing Organization.
- Do Not Resist Jehovah's Counsel.
- Jehovah's Witnesses—Unworldly or Antisocial?
- A Judgment Without Mercy.

Should we expect the same today? Yes, for Jesus prophesied that he would have a visible agency upon earth at the time of the end of this system of things where we now are: "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 upon arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." The magazine you are reading is a part of the spiritual food that that "slave" is providing at the present time.—Matt. 24:45-47.

So we can see that it is not enough to have a beautiful Bible put away in a cardboard box, nor even just to read it. The Bible must be understood if it is to give us faith and if we are to be able to apply it in our lives. And to be able to understand it we need the help of God's holy spirit, for which we are told to pray. However, for God to answer our prayers for his spirit we must meet his conditions, among which is that we recognize the visible channel he is using for that very purpose.

PLAGUING THE MODERN "EGYPTIANS" with TRUTH

"Proclaim . . . the day of vengeance on the part of our God."—Isa. 61:2.

CONCERNING the day in which we are living the apostle Paul prophesied: "There will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth." True as those words are of the modern religious leaders and their flocks, as noted time and again in the pages of this journal, they should not be and are not true of the dedicated Christian ministers of Jehovah. These must and do welcome the truth, even though it may hurt at times.—2 Tim. 4:3, 4.

[2] Those who find fault with the blunt and warning message that these ministers of Jehovah bring and who accuse them of preaching a loveless God and a message of hate entirely overlook the fact that these ministers apply to themselves, first of all, God's warning messages concerning his vengeance. Thus the first three plagues upon ancient Egypt, considered in a previous issue of this journal, were seen to affect, not only the "Egyptians," but also the enslaved "Israelites," Jehovah's people. However, by benefiting from the modern-day fulfillment of these plagues, being corrected by them, as it were, Jehovah's people today are spared the effects of the remaining seven plagues, which they also have a share in pouring out. In the modern-day pouring out of the plagues Jehovah's remnant on earth today were pictured by Moses' brother Aaron, whereas Moses himself pictures Jesus Christ, reigning in heavenly glory and power. (Ex. 6:5, 6, 20; 9:8) Aaron acted as a mouthpiece for Moses and used Moses' rod.

1, 2. (a) To whom does 2 Timothy 4:3, 4 apply and to whom not, and why? (b) What fact do those overlook who find fault with the plaguing messages delivered by Jehovah's ministers?

FOURTH PLAGUE—GADFLIES

[3] The fourth plague upon ancient Egypt was the first one of the ten in which Jehovah made a distinction between his people of Israel and the Egyptians. It consisted of gadflies and is recorded for us at Exodus 8:21-24. The gadfly appears to have been a fly larger than the ordinary housefly, more like the dog fly or horsefly. Certain species of this fly attacked humans and animals; others, only vegetation. They also filled the earth with their maggots. They spread throughout all the houses of

3. Of what did the fourth plague consist, and what was its effect?

Egypt, and their damage was so extensive that "the land came to ruin as a result of the gadflies," we are told. This plague might be said to have poured contempt upon the goddess of the ichneumon fly, Wadjet.* It caused Pharaoh to yield, but only until it was ended.—Ex. 8:28-32.

4 Since this plague was said to have ruined the *land* of Egypt, it would aptly picture a plaguing message from Jehovah that exposes the ruined state of modern "Egypt," Satan's organization. And what is that? A clue is given in the prophecies found at Isaiah 62:4 and 66:8, which read, in part: "Your own land will be owned as a wife." "Will a land be brought forth with labor pains in one day?" These prophecies refer to the restored condition of spiritual Israel in our day. The expression "land" refers to the earthly position or situation occupied by the restored remnant of God's spiritual nation; their status, as it were. During World War I of 1914-1918 they appeared to be disowned by God. But in 1919, as history shows, their favored status with God was renewed, reborn, "brought forth with labor pains," suddenly, as "in one day." This involved their doctrines, their organization and their form of worship.



5 This being so, it might be said that for status with God the religionists of modern Egypt have depended upon their man-made doctrines, organization and practices. Included would be such doctrines as the trinity God, eternal torment after death of the body, purgatory, immortality of the human soul, divine right of kings, and so forth. They have also sought to obtain or gain status with God by such religious practices as asceticism, clerical celibacy, monks, nuns, going to church on Sunday, confession to priests, use of the cross, holy water, images, not forgetting the icons of the Eastern Orthodox Churches, adoration of Mary and of the "saints," veneration of relics, and so forth. And they also expect to gain status with God by their 'mighty works,' such as building costly churches and temples, faith healing, interfaith of Catholics, Protestants and Jews, moral reform, influencing legislation, charity, including soup kitchens for the poor in the United States and rice for the poor in the Orient.

6 The fourth plague of truth reveals what is the real status of the religionists of modern Egypt in the eyes of God and in the eyes of all persons enlightened by God's truth. This plague has exposed the unscripturalness of Christendom's teachings, her organization and her forms of worship and works. A striking example of this plague took place in connection with the 1924 Columbus (Ohio) convention of Jehovah's witnesses, where an Indictment was issued which showed the falsity of Christendom's chief doctrines and religious practices. At that time upward of thirteen million copies were printed for distribution. A more recent publication that has been doing this nineteen years now is the Bible-study aid, the book *"Let God Be True,"* more than nineteen million copies

* Compare with H. Rimmer's *Dead Men Tell Tales*, p. 106.

4. How is the "land" of spiritual Israel identified?
5, 6. How has modern "Egypt" sought status with God, but what did the fourth plague reveal, and by what means?

of which have been published in fifty-four languages. An especially plaguing message along this line was the booklet *"The Word" —Who Is He? According to John,* which was sent to practically all the clergymen of Christendom. Upward of nine million copies in many languages were printed for distribution around the world. Proof of its plaguing them was to be seen in the many irate letters they wrote to the publishers of that booklet. Another example of this plague was the special issue of *Awake!* April 22, 1964, entitled "Examining the Foundations of Modern-Day Religion," 6,196,655 copies being printed. Yes, in ever so many Watch Tower publications the "land" of modern "Egypt" has been exposed as ruined, having no status with God, not owned by him. This exposé by Jehovah's witnesses under the Greater Moses, Jesus Christ, has truly served as a plague.

THE FIFTH PLAGUE—PESTILENCE

[7] Upon Pharaoh's plea, Moses interceded with Jehovah on behalf of Egypt, and the fourth plague was lifted. But again Pharaoh made his heart unresponsive, and so Jehovah sent the fifth plague, which was aimed at the livestock of Egypt. Said Moses: "Look! Jehovah's hand is coming upon your livestock that is in the field." The plague took in all of them. "On the horses, the asses, the camels, the herd [of cattle] and the flock [of sheep and goats] there will be a very heavy pestilence." "Accordingly Jehovah did this thing . . . and all sorts of livestock of Egypt began to die; but not one of the livestock of the sons of Israel died."—Ex. 9:3, 6.

[8] What is pictured by this plague? In the Scriptures livestock, domestic animals, and in particular sheep and cattle, are often used to picture humans, who are like beasts of burden. In that all Egypt's livestock brought support to Egypt, it would well picture the supporters of the antitypical Egypt of today, Satan's organization. And even as all *sorts* of livestock died, but not literally *all* livestock, so we find that all sorts of men, supporters of antitypical Egypt, high and low, rich and poor, old and young, male and female, of differing nationalities and races, are figuratively dying as far as their supporting Satan's organization is concerned because of the plaguing judgment message brought by God's people. In particular would this plague picture the messages that are directed to persons of honest heart, lovers of righteousness but ignorantly supporting Satan's organization, and that appeal to them to come out of it and take their stand for Jehovah and his kingdom.

[9] While all seven annual messages sounded by Jehovah's witnesses from 1922 to 1928 concluded with such appeals, it was particularly the Resolution of 1927, passed at their international assembly in Toronto, Canada, that highlighted this feature of the ministry of Jehovah's remnant, pictured by Moses' brother Aaron. (Ex. 9:27) Note how pertinent its language is. Among other things, the Resolution stated: "There is no reason to give further *support* to that . . . system. In this hour of perplexity Jehovah God bids the peoples to abandon and forsake forever 'Christendom' or 'organized Christianity' and to turn completely away from it, because it is the Devil's organization, and to give it no *support* whatever; and that the peoples give their heart's devotion and allegiance wholly to Jehovah God and to his King and Kingdom and receive full freedom and the blessings God has in store for them." Over 3,900,000 copies of this Resolution in booklet form were distributed in many languages.

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7. Of what did the fifth plague consist?
8-11. How is the fifth plague of modern times being fulfilled?

[10] Similar appeals have since been made, such as the pointed one contained in the Resolution passed by Jehovah's witnesses at their 1958 Yankee Stadium–Polo Grounds convention in New York City. In its conclusion it called upon "all lovers of life and happiness under a righteous government to whose attention this Resolution may come, to take to heart its import and to honor the name of the Creator of heaven and earth and to turn to His kingdom by Christ as the rightful government of the new world." This Resolution had a circulation of 70,000,000 copies in fifty languages of the world. This plaguing message continues upon antitypical Egypt to the present time, calling on the people to heed the command of Revelation 18:4: "Get out of her [Babylon the Great], 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." Not that Babylon the Great and symbolic Egypt of today are the same thing; rather, Babylon the Great is the religious part of symbolic Egypt, Satan's visible organization. So by fleeing from modern Babylon the Great, or dying as to giving it support, one is figuratively dying as far as giving his support to modern "Egypt" is concerned just like the domestic animals of ancient Egypt.

[11] Each annual report of Jehovah's witnesses, as it is published in each January 1 issue of *The Watchtower* and in the *Yearbook of Jehovah's Witnesses* in several languages now, tells of the extent of this plague. How so? In that it tells how many persons detached themselves from modern "Egypt" by dedicating themselves to Jehovah and being baptized in water. During the 1963 service year the number was 62,798, and during 1964 the number was 68,236. Surely the very publishing of this information in such literature serves as a plague to modern "Egypt."

THE SIXTH PLAGUE—BOILS AND BLISTERS

[12] Although all sorts of livestock of the ancient Egyptians perished in the fifth plague, "Pharaoh's heart continued to be unresponsive, and he did not send the people away." So Jehovah warned of the sixth plague, and in obedience to Jehovah's instructions Moses took soot from a kiln and "tossed it toward the heavens, and it became boils with blisters, breaking out on man and beast. And the magic-practicing priests were unable to stand before Moses as a result of the boils, because the boils had developed on the magic-practicing priests and on all the Egyptians."—Ex. 9:7-11.

[13] This plague disgraced Imhotep, the Egyptian god of medicine, for none of the Egyptian physicians were able to cure it. In particular did it bring low the magic-practicing priests of Egypt. Previously they had appeared to imitate the first two plagues that Moses brought on, and the third plague, that of gnats, they had to admit was by the "finger of God." (Ex. 8:1-19) But the sixth plague really disgraced them to the extent of their being unable to appear before Pharaoh. Some Bible commentators hold that this plague was the black leprosy or botch of Egypt, known as elephantiasis, the disease that most likely afflicted Job some years before this. (Job 2:6-12) Be that as it may, it was a skin disease marked with boils, swellings, ulcers and skin eruptions and without a doubt was extremely painful, as can be gathered from its effect on Egypt's priests.

[14] How is this plague having its fulfillment in modern times? Revelation 16:2 gives us a clue, for it tells that as a result of the pouring out of the bowl of God's anger hurtful and malignant ulcers came upon those who had the mark of the wild

12, 13. Of what did the sixth plague consist?
14-16. By what means has modern "Egypt" been plagued till now by the sixth plague?

beast and who worshiped its image. The book entitled "'Babylon the Great Has Fallen!' God's Kingdom Rules!" shows that this plague began in 1919, when the failure of the League of Nations was foretold. It was in the year 1921 that *The Watchtower* for the first time identified the symbolic sea beast of Revelation chapter 13 as Satan's visible political organization rather than an ecclesiastical system, and the idolized "image" of the beast as the League of Nations. This plague, even as the other plagues, might be said to have two aspects in modern times. One aspect is the use of the Bible to show the way the modern "Egyptians," the worshipers of the "image" of the beast, appear in the eyes of Jehovah, and the other is the pain that this exposé gave them. Since Egypt stands for Satan's entire visible organization, this plague affects the religious leaders and guides of both Christendom and pagandom.



[15] An early high point in this plague came in 1922 when, on September 8 at the Cedar Point, Ohio, convention of Jehovah's witnesses, Joseph F. Rutherford, as president of the Watch Tower Society, called attention to King Uzziah's becoming a leper because of his presumptuousness in mixing religion with politics in Jerusalem, in that he as king presumed to offer incense at the temple, which privilege was only for the priests of the tribe of Levi; and in this presumptuousness and its punishment King Uzziah was a prototype of Christendom. (2 Chron. 26:1, 16-23) Then referring to Christendom's endorsement of the League of Nations as a man-made substitute for God's kingdom, Judge Rutherford said: "Thus they denied the coming of the Lord and his Kingdom," and at once they appeared to Jehovah God to be leprous or filled with boils and blisters, and hence unclean. And just as the sixth plague upon Egypt was an expression of Jehovah's anger and brought pain, so did the proclamations made by his dedicated people regarding these things. Such expression of his anger at the men that had the "mark" of the beast and that worshiped its image, the League of Nations, pained the antitypical Egyptians of our twentieth century.

[16] Since then the Watch Tower Society as publishers for the Christian witnesses of Jehovah has published and caused to be distributed much literature showing that the League of Nations and its successor, the United Nations, are futile man-made substitutes for the kingdom of God. A particularly striking recent example was the special issue of *Awake!* October 8, 1962, entitled "The United Nations or the Kingdom of God?" The Watch Tower Society printed for distribution 5,269,268 copies of the October 8, 1962, issue of *Awake!* All this publication and distribution of God's judgment message has shown how wretched, unclean, miserable and spiritually diseased the supporters of these schemes of men must appear in the eyes of God. Such publication has been very painful to the supporters of these political instruments for world peace and security both inside and outside Christendom, and is part of the sixth plague.

THE SEVENTH PLAGUE—HAIL, FIRE AND THUNDERS

[17] Six plagues had been sent upon Pha-

17, 18. (a) Why did Jehovah proceed with Pharaoh the way he did? (b) Of what did the seventh plague consist back there?

raoh and his nation by Jehovah God and still Pharaoh's heart remained obstinate. Why was Jehovah, the omnipotent One, dealing with this stubborn, proud, yet puny man in this manner? Jehovah himself, at this point, told him: "By now I could have thrust my hand out that I might strike you and your people with pestilence and that you might be effaced from the earth. But, in fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." Yes, by proceeding in this manner Jehovah was making a name for himself as well as showing Pharaoh how great and varied His divine power is. Having told Pharaoh his reason for proceeding with him the way He did, Jehovah next warned him of the seventh plague: "Are you still behaving haughtily against my people in not sending them away? Here I am causing it to rain down tomorrow about this time a very heavy hail, the like of which has never occurred in Egypt from the day it was founded until now."—Ex. 9:15-19.



18 Pharaoh refusing to heed this warning, Jehovah God had Moses stretch out his hand toward the heavens, "and Jehovah gave thunders and hail, and fire would run down to the earth, and Jehovah kept making it rain down hail upon the land of Egypt. Thus there came hail and fire quivering in among the hail. . . . Only in the land of Goshen, where the sons of Israel were, there occurred no hail."—Ex. 9:22-26.

19 This plague, by reason of its thunder, fire and hail coming from the sky, might be said to have affected the heavens, the air and the earth. It calls to mind the seventh plague of Revelation 16:17-20, which was poured out upon the air, which people breathe. It reads: "And the seventh one poured out his bowl upon the air. At this a loud voice issued out of the sanctuary from the throne, saying: 'It has come to pass!' And lightnings and voices and thunders occurred, and a great earthquake occurred such as had not occurred since men came to be on the earth, so extensive an earthquake, so great. And the great city split into three parts, and the cities of the nations fell; and Babylon the great was remembered in the sight of God, to give her the cup of the wine of the anger of his wrath. Also, every island fled, and mountains were not found." That plague of Revelation was an expression of God's anger against the spirit that the people of the world breathe in. It is the spirit of the Devil and it bears its fruitage among men. A message calling attention to this was delivered in Detroit, Michigan, in 1928, entitled "Declaration Against Satan and for Jehovah." It put the blame squarely upon Satan the Devil for all mankind's ills and warned of Armageddon's rapid approach. All that has been written exposing Satan's role in world affairs is a part of this plague on modern-day "Egypt" and its Pharaoh. Included, therefore, are *The Watchtower* articles "The Taunt-Song Against Satan the Devil,"* and "Delivering Satan's Death Notice,"† as well as all else that has been written exposing Satan's invisible influence

19-21. (a) Against what was the seventh plague directed? (b) What are pictured by the thunder, hail and lightning?

* *The Watchtower*, October 15, 1949.
† *Ibid.*, August 1, 1956.

in world affairs, including the exposé of what is "the spirit of the world," in *The Watchtower* of December 15, 1963.

[20] Back in ancient Egypt the seventh plague was also accompanied with thunder and fire or lightning. So this plague in modern times also consists of thunderous warnings of divine judgments upon antitypical Egypt, Satan's visible organization, to be executed at the battle of Armageddon. Those symbolic thunders were, in turn, caused by spiritual lightnings, flashes of truth emanating from Jehovah's heavenly temple. This plague warns that there is no safety in modern "Egypt" and all who will not heed this warning and who will die at Armageddon will be like those ancient Egyptians who failed to heed the warning back there and who died of the hail.



[21] Yes, there was also hail in connection with this seventh plague, even as there was in connection with the seventh bowl poured out, as recorded at Revelation chapter 16, and after the seventh trumpet sound, as recorded in Revelation 11:15-19. As regards ancient Egypt, the fire and smashing hail of this seventh plague call to mind the words of Jeremiah 23:29: "Is not my word [when executed] correspondingly like a fire, . . . and like a forge hammer that smashes the crag?" Hail is made up of frozen water; and accordingly the bound books published by the Watch Tower Society picture hard, smashing Bible truths. The Bible-study aids, such as the books *Enemies* and *Religion,* continued the spiritual hail, even as did the public lecture "Christendom Has Failed God! After Her End, What?" delivered around the world in 1962. And currently a plague of spiritual hail is falling by the presentation of the messages found in the Bible-study aid, the 704-page book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* and the two-hour–long moving picture "Proclaiming 'Everlasting Good News' Around the World."

[22] As regards the plague of hail, the congealed, hard spiritual truths, together with the thunderous warnings to the antitypical Egyptians of today, it appears that the climax of this plague is yet in the future. Says the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* on pages 574, 575: "The hard, unyielding message of God's vengeance against Satan's visible organization will at last pelt men. It will presage their destruction. The symbolic hailstorm was not meant or expected to convert mankind at that late development of world affairs. . . . The fact that 'the plague of it was unusually great' foreshows that at the last there will be an unusually great proclamation of God's vengeance by Jehovah's witnesses." Based on that comment, we ask the question: Since this plaguing hail-like message will not convert men, why will it be delivered? So that the wicked will know for a certainty who is causing their destruction and why.

THE EIGHTH PLAGUE—LOCUSTS

[23] When ancient Pharaoh saw the extent of the damage done by the hail and fire, he professed repentance, but it lasted only as long as the plague. As soon as the hail ceased, he changed his mind, and so Jehovah now sent Moses and his spokesman

22. Of what will the plague of hail yet consist?
23, 24. What interesting facts are noted regarding the eighth plague?

Aaron to Pharaoh with the warning of the eighth plague, one of locusts. Concerning it we read, at Exodus 10:13-15: "The morning came and the east wind carried the locusts. And the locusts began to come up over all the land of Egypt and to settle down upon all the territory of Egypt. . . . and they went on eating up all the vegetation of the land and all the fruit of the trees that the hail had left; and there was left nothing green on the trees or on the vegetation of the field in all the land of Egypt."

[24] Egyptian locusts may be as much as three inches long. Under the law of God given through Moses, locusts were considered clean insects and suitable for eating; in fact, they are still being eaten in the Orient. This plague was the greatest that ancient Egypt had ever seen of locusts, swarms darkening the skies. The warning itself as given by Moses and Aaron was enough to get the servants of Pharaoh up in arms against the policy of their ruler. So he called back Moses and Aaron, after having turned them down. But when Moses and Aaron insisted that *all* Israel, and not merely the able-bodied men, be permitted to go into the wilderness to worship Jehovah, Pharaoh drove them from his presence in rage. So this plague came, and not only did it strip the country bare of what remained from the previous plagues, inflicting catastrophic desolation, but at the same time it was a signal victory over the Egyptian gods credited with fertility and harvest. Hurriedly Pharaoh called for Moses and Aaron and professed repentance, but afterward he again let his heart become obstinate. One does not learn from experience unless one's heart is right.

[25] What is pictured by this plague? The literal plague disastrously affected Egypt's remaining food supplies, producing famine conditions, but not hurting Jehovah's people in the land of Goshen. Jehovah God sent those locusts; and the antitypical fulfillment would be the exposé made by his witnesses of today concerning the religious food of antitypical Egypt, proving such "Egypt" to be without life-giving spiritual food.

[26] This plague shows the way antitypical Egypt appears to Jehovah God as regards spiritual food. The Bible truths published by his spiritual remnant, pictured by Aaron, under the direction of the Greater Moses, Jesus Christ, prove the religious doctrines and practices of antitypical Egypt to be false, without life in them. Commerce, politics, the scientists, the philosophers, and all the false religionists, including the Catholic clergy, the Protestants, the fundamentalists and the modernists with their evolution theory, have been unable to relieve the situation. The antitypical Egyptians were shown to be without any spiritual food that had any value. This exposé of the spiritual famine in modern "Egypt" was a plague to the "Egyptians." The subject of the world's spiritual famine has been dealt with in *The Watchtower* as well as in the *Awake!* magazine, and in public lectures by Jehovah's witnesses. More recent expressions of this symbolic plague have been such publications as *What Has Religion Done for Mankind?* and *"Babylon the Great Has Fallen!" God's Kingdom Rules!* All such messages, which take in all false religion and expose the spiritual famine in modern "Egypt," show there is not a single green thing of spiritual nourishment left and that those who are conscious of their spiritual need have to look elsewhere.

THE NINTH PLAGUE—DARKNESS

[27] Pharaoh of ancient Egypt refusing to learn from the eighth plague, Jehovah God

25, 26. What destruction has the modern locust plague till now been causing, and by what means?

27, 28. (a) What was the ninth plague, and why was it the most telling plague yet against the gods of Egypt? (b) How did Pharaoh respond after it was lifted?

sent the ninth plague, darkness. Exodus 10:21-29 tells us that it was a darkness so thick that it could be felt, as though it were a thick smog. In fact, the darkness was so dense that no Egyptian stirred from his place during the three days and nights that it lasted. The Israelites, however, had light in their dwellings, they being spared from this ninth plague even as from the five previous plagues. This plague poured out contempt upon the sun-god Amon-Ra and upon Thoth, who was the counselor of Osiris and was god of the moon as well as the so-called systematizer of sun, moon and stars. It might be said to have been the most telling blow till then against the gods of Egypt. How so? In that the Egyptians, above all, were especially devoted to the worship of the sun and light.

[28] At the end of the plague of unnatural darkness Pharaoh agreed to let all the Israelites go to worship Jehovah in the wilderness. But when Moses and Aaron insisted that the Israelites take along their livestock for offering sacrifices, Pharaoh thundered: "Get out from me! Watch yourself! Do not try to see my face again, because on the day of your seeing my face you will die." To this Moses calmly replied: "That is the way you have spoken. I shall not try to see your face any more." —Ex. 10:28, 29.

[29] As for the modern counterpart of this ninth plague: Today Christendom does not recognize Jehovah God as the light of the universe, nor Jesus Christ as the Savior of the world and its Light, no more than does the rest of antitypical Egypt. Many look to evolution to save man; others to materialistic science; many pagan religions hold out their particular remedies; the Jews claim that Judaism is the light of the world and man's only hope. The ninth plague reveals the folly of all such supposed lights, and it shows that those who look to these or hold them forth are actually in a pitch-black darkness, yes, not only in a mental darkness but in the darkness of God's disfavor. An outstanding expression of this plague was first given in 1926 at the London, England, convention of Jehovah's witnesses in connection with the public lecture "Why World Powers Are Tottering—the Remedy," given in support of the Resolution passed by the conventioners at that time. That Resolution showed the League of Nations to be a complete failure, that by reason of "the blinding influence of Satan the minds of the rulers and of the ruled are turned away from the true God," and that only God's kingdom would be able to remove "the blind ignorance" with which the people have long been afflicted. (Rev. 16:10, 11) Likewise the recent Assembly Resolution of 1963, as adopted all around the globe, pointed out that the darkness of God's disfavor rests upon modern "Egypt." Much has been published by Jehovah's people showing that the would-be saviors of men, individuals, movements or organizations, such as the League of Nations that was hailed as "the only Light there is!" are no lights, no saviors. The public talk and Resolution of the 1926 convention in London, England, were made up in printed form as a tract and fifty million copies were distributed. Additionally, the Watch Tower Society paid for a full-page ad, to carry this same message, in a London newspaper, the *Daily News*, a paper available to 800,000 readers. All such publication showing how dense the darkness upon antitypical Egypt is forms part of this symbolic ninth plague, and such messages by Jehovah's witnesses certainly do plague those looking to such worldly things as lights.

29. What marks the fulfillment of the ninth plague in our day?

THE TENTH PLAGUE

FIRSTBORN SLAIN

NOW we come to the climactic tenth plague on ancient Egypt, *the death of the firstborn.* The details of this plague are given at Exodus 11:1 to 12:36. What a demonstration of Jehovah's power that occasion was, both to preserve and to destroy! Every firstborn son perished, from Pharaoh's to that of the captive in the prison hole, as well as the firstborn of every beast. The gods of Egypt were judged helpless that night and so proved no gods. Especially so was Amon-Ra the supposed preserver of all the firstborn. Where was he that night? There could be no question now as to who was greater, Pharaoh's Amon-Ra or Moses' Jehovah.

[2] Forgotten now was Pharaoh's threat to kill Moses and Aaron if he ever saw them again. Instead, he urgently sent for them and said: "Get up, get out from the midst of my people, both you and the other sons of Israel, and go, serve Jehovah, just as you have stated. Take both your flocks and your herds, . . . and go. Also, you must bless me besides." (Ex. 12: 31, 32) Thus was fulfilled the warning that Jehovah told Moses to declare to Pharaoh at the very beginning of the negotiations: "This is what Jehovah has said: 'Israel is my son, my first-born. And I say to you: Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your firstborn.' "—Ex. 4:22, 23.

[3] Just what is the modern counterpart of the plague of the death of the firstborn? From earliest times the firstborn were those devoted to God. It was the firstborn that served as a priest for each family. That is why we read of priests in the book of Exodus (19:22, 24) before Jehovah appointed Aaron the firstborn and his sons as priests and caused Aaron to be anointed. The firstborn of modern Egypt would therefore be all those religionists who profess to be devoted, especially set apart for the service of their god. This would include nuns, monks, priests, all the clergy, the hierarchy of the Roman Catholic and Greek Orthodox Churches, all the way up to the pope. It would also include the sadhus or "holy men" and monks of India, the Dalai Lama of Tibet, and suchlike of other Oriental and African lands.

[4] So in the antitypical plague on the firstborn these are pictured as slain because of being exposed as not being devoted to Jehovah God, not being, in fact, his holy firstborn. They are dead to his service. All the Watch Tower Society's literature has exposed the religious pretensions of these



1, 2. What was the tenth plague, and what effect did it have on Pharaoh?

3. How are the modern "firstborn" identified?

4, 5. What in our day corresponds to the tenth plague?

men, showing them to be really serving the "god of this system of things," they being self-righteous and commercialists, like the Pharisees, money-lovers, or greedy for power, as are the politicians. Such publicity is part of this plague. A plaguelike message of modern times directed against these religious devotees was first given after World War I at the convention in Los Angeles, California, in 1923. It enumerated instance after instance in which the clergy of Christendom have shown themselves to be hypocrites, false religious shepherds, and so forth. It applied to the clergy 2 Timothy 3:1-5, which tells of the perilous "last days" when men would be lawless, extremely selfish, lovers of themselves and of pleasures rather than lovers of God, and so forth. It charged them with having forsaken the Word of God, using the name "Christian" as a cloak for their wicked deeds, teaching evolution and higher criticism by which they are destroying the faith of millions, posing as representatives of the Prince of Peace but advocating war.

[5] The Indictment, the Resolution that was issued in connection with the 1924 convention at Columbus, Ohio, also lashed out against the antitypical firstborn of modern "Egypt," and so did the Resolution passed at the 1958 assembly of Jehovah's witnesses at Yankee Stadium and the Polo Grounds, New York City. Among other things, that Resolution, adopted by 194,418 conventioners, showed that the clergy had caused the people to forget the name of Jehovah, that they have refused to join in giving the Kingdom witness, that they have turned their backs on Jesus Christ and endorsed the United Nations, and that the clergy of Christendom stand as the most reprehensible and delinquent class of men on earth before Jehovah, and, when God executes his judgments, he will give them judicial attention first. This Resolution, as has been pointed out, was printed in fifty languages, to the number of seventy million copies, and thus received worldwide distribution. All that has been written and circulated exposing clericalism, honorary religious titles, celibacy, monasticism, whether of Christendom or of pagandom, to prove such religionists as dead to God's true service, is a part of this symbolic tenth plague. A most recent example is the motion picture telling of preaching the good news around the world, and exposing false Babylonish religion, which motion picture is being exhibited free to large audiences all around the world, numbering into the millions. All such shows that these people of the cloth are not in fact "firstborn" or devoted to God and true religion, and so are dead to his pure worship. They are the firstborn of the false gods of this world, antitypical Egypt, under Satan the Devil, and are marked as "vessels of wrath made fit for destruction."—Rom. 9:22.

[6] Any Israelite household in ancient Egypt that failed to obey instructions for holding the passover supper suffered the death of its firstborn. (Ex. 11:7 to 12:30) So today, all who profess to be members of spiritual Israel, Jehovah's spiritual anointed people, devoted to him, will likewise be considered as dead in his sight unless they exercise faith in "Christ our passover" and render obedience and live truly devoted lives toward Jehovah God. (1 Cor. 5:7) Any such dead "firstborn" from among spiritual Israel would be those who after having dedicated themselves to Jehovah God have become 'drowned in the sea of commercialism,' as well as those

6. (a) What is pictured by the fact that the tenth plague represented a threat to Israel's firstborn? (b) Who else in modern times are affected by the tenth plague?

who for selfish reasons have severed themselves from Jehovah's people. They too have been exposed in the Watch Tower Society's publications as not being faithful in their dedication and devotion to Jehovah, as in the *Watchtower* article entitled "The Traitorous Evil Slave and His Prototypes."—Matt. 24:48-51.

7 Today Jehovah's dedicated people have the great privilege of sharing in sending the antitypical ten plagues upon modern Egypt and will continue to do so until religious Babylon the Great suffers destruction and the battle of Armageddon strikes. And just as those plagues back there in ancient Egypt magnified Jehovah God, so they do today. Back in ancient Egypt, Moses and Aaron had to appear before Pharaoh time and again, twelve times in all as far as the plagues were concerned, yet not knowing from one plague to the next how many more times they would need to do so. Today Jehovah's servants must keep going over their territory time and again, not knowing the exact number of times remaining. It was not easy for Moses and Aaron to appear at the court of Pharaoh with its officials, retainers and soldiers. So today, it is not easy for Jehovah's people to go forth to the homes of the people with these messages and to fight their legal cases in the judicial courts of the land. Back in ancient Egypt the plagues caused the name of Jehovah to be talked about in an unfriendly way by some Egyptians. So today, the plaguing messages that Jehovah's people bring cause the majority to speak about Jehovah in an unfriendly way.

8 And what has been the result of all ten of these plagues upon antitypical Egypt of today? The same as back there. On the one hand, the ten plagues have hardened the hearts of those having the spirit of the antitypical Pharaoh, Satan the Devil. On the other hand, the plagues have softened those who are of honest heart and who love righteousness. Yes, back in 1513 B.C.E. "a vast mixed company" associated itself with Jehovah's people, leaving Egypt with them. (Ex. 12:38) So today a "great crowd" of persons from all nations, tribes and tongues have left modern "Egypt," as it were, and taken their stand with the spiritual Israelites, the remnant of anointed Christians still on earth. (Rev. 7:9-17; 11:8) After the death of Egypt's firstborn, the Israelites and the "mixed company" left Egypt. Today, therefore, from one standpoint, God's people have left antitypical Egypt and are now on their way to the Promised Land. They must yet pass through the Red Sea experience of Armageddon, where Pharaoh's counterpart, Satan the Devil, and his pursuit forces will be "drowned." The antitypical firstborn ones of modern "Egypt" will all be *literally* destroyed then. (Ex. 14:19–15:19) But, from another point of view, in that the ten plagues are still being poured out upon modern "Egypt," it might be said that God's people are still in antitypical Egypt, or, as Jesus said, in the world but no part of it.—John 17:15, 16.

9 Until Jehovah God's destruction of Babylon the Great and his war at Armageddon, may there be no quitting or even slowing down on the part of Jehovah's servants. As faithful King Hezekiah of Jerusalem told the priests and the Levites back in his day: "My sons, do not give yourselves up to rest, for you are the ones whom Jehovah has chosen to stand before him to minister to him and to continue as his ministers." (2 Chron. 29:11) Let Jehovah's servants keep on declaring his name and sharing in plaguing antitypical Egypt, of which religious Babylon the Great is a prominent part. At the same time let them

7, 8. What other parallels are to be seen in the prophetic drama of the ten plagues on Egypt ?

9. How can we today heed the instructions King Hezekiah gave the priests and Levites?

not forget their peaceful, constructive, educational, lifesaving work. By making the most of their opportunities in antitypical Egypt they will share in the vindication of Jehovah's name. They will also help increase the numbers of the "vast mixed company" in modern "Egypt" that are taking their stand for Jehovah and his kingdom. They themselves can hope to gain freedom from all oppression by antitypical Pharaoh, Satan the Devil, and his world organization after Jehovah overthrows all the enemies at the antitypical Red Sea, Armageddon. After that they hope to gain everlasting life in happiness in Jehovah's new order of things.

Breaking Free from Babylonish Religion

ONE of Jehovah's witnesses in New Jersey reports his calling on a family who had shown some interest in God's Word: "This family was disgusted with world conditions and thirsted for something better, but they were so wrapped up in the social activities of their church that it was difficult to start a home Bible study with them. I felt that perhaps my wife could start a study with the wife and then we could invite the husband to sit in. At the second study, Mr. C—— was attending and a weekly Bible study was under way. Good progress was made and soon the family realized that they were indeed learning the truth from God's Word, the Bible.

"Since we are located on the fringe of the New York metropolitan area, we have access to something most encouraging and unique. This is the opportunity to visit the Watch Tower Society's headquarters in Brooklyn. So now we felt it was time for this family to see this spectacle of Kingdom activity. A date was set. Though we had visited the Society's headquarters many times, we always look forward to going again; and this time we had the added joy of seeing this family's amazement at what they saw. The result of this visit in respect to increased interest in the truths taught by Jehovah's witnesses was at once manifest. After this came a circuit assembly, Memorial and a special talk. By now the family was regular in attending meetings at the Kingdom Hall.

"But they wished now to make a definite break with Babylon the Great, the world empire of false religion, in harmony with Revelation 18:4. So they wrote a letter of resignation from the Methodist Church. They were not content with just mailing the letter; they wished to present it to the pastor in person. So they invited him over for an evening's discussion. They prepared well and had clearly in mind the Scriptural reasons for withdrawing from the church.

"The result of this meeting with the Methodist pastor gave further strength to their desire to break free from Babylonish religion. The clergyman had no defense to make. When confronted with the point that the church had become a social organization, he agreed and recognized that the fault lay with the clergy. The clergyman thought that they were doing well to be studying the Bible; he felt that the Methodists and Jehovah's witnesses had a great deal in common. However, they assured him that this was not so, and they confronted him with Babylonish doctrines taught by the church but not taught by Jehovah's witnesses or the Bible.

"Mr. C——, who as a member of the church had doubted the accuracy of the Bible, now told the clergyman he had faith in God's Word and that the Bible does not contradict itself. 'Oh,' replied the clergyman, 'but it does contradict itself.' Thus the clergyman displayed his disbelief in the authenticity of the Holy Scriptures and further convinced the family of the rightness of their action in withdrawing from the church. Little did the clergyman realize that by his inability to defend his faith and stand up for the Bible as God's sure Word of Truth he had helped them to do the right thing now more than he had in all the years he served as their pastor in Babylon the Great. It was a clergyman burdened with the loss of two pillars of his church who took leave of the family that evening. Freed from Babylonish religion, Mr. and Mrs. C—— recently were baptized at a circuit assembly, in symbol of their dedication to Jehovah God."

Death of a DYNASTY

"O HOW you have fallen from heaven, you shining one, son of the dawn! . . . you have said in your heart, 'To the heavens I shall go up. Above the stars of God I shall lift up my throne, . . . I shall make myself resemble the Most High.' However, down to Sheol you will be brought, to the remotest parts of the pit." —Isa. 14:12-15.

Who is this one who had such a self-exalting ambition and who would be brought down to such a debased, humiliated state? And why should we today want to know what this dramatic statement from the Scriptures means? Why, because of the importance of the participants in this dramatic action, for (1) the "shining one, son of the dawn," represents the dynasty of kings of Babylon established by King Nebuchadnezzar and ending with Belshazzar; (2) the "stars of God" are the kings of Judah's Davidic line sitting representatively on "Jehovah's throne" at Jerusalem; (3) the Most High and the Speaker of the words to the "shining one" is Jehovah God, the Almighty.

BABYLONISH OR DAVIDIC DYNASTY—WHICH?

In addition to the worldwide effect of this action at the time, we recognize the infinitely more far-reaching effect on the world scene of our day when we reflect on the fact that the kings of the line of David were those who were in Jehovah's covenant with David for the kingdom over His people and who were to produce the Messiah. The covenant for the kingdom and the posterity of the line of these kings must continue and not be cut off until the coming of the Messiah, whose throne is to be exalted alongside that of Jehovah. Would the dynasty of Babylon, with Satan as god, or would the dynasty of David prevail? Which would survive?

There is also a modern-day parallel that magnifies the importance of this prophecy. This "shining one" is spoken of as one "disabling the nations" (Isa. 14:12), as one making "the productive land like the wilderness" (14:17), and as one whose fall brings "the whole earth . . . to rest, . . . free of disturbance," and causes people to "become cheerful with joyful cries" (14:7). Consider the record of modern-day Babylon the Great, the world empire of false religion under its invisible ruler, Satan the Devil. The leaders of Babylon the Great have represented God as a three-headed trinitarian monstrosity, an eternal-torment fiend, and have led the peoples of the earth to worship other false gods. They have exalted themselves with high-sounding titles. They have put their trust in materialism and military might and not in God or his Word, the Bible. By Concordats with dictators, by wars prosecuted in the name of religion, especially of "Christian" religion, they have disabled the nations, destroyed the productiveness of land, slaughtered the flower of manhood of the nations and brought extreme misery *and*

sadness. What happened to Babylon and its dynasty of kings is a sure-to-be-fulfilled pattern of the annihilation of Babylon the Great, to the relief and joy of people of all nations.

How did the situation come about, that the Babylonian dynasty of kings could entertain such ambitious visions? Well, the "king of Babylon" had enjoyed phenomenal success in defeating the nations. This projected him like a meteor to the position of Third World Power. As Isaiah tells us, he struck peoples "in fury with a stroke incessantly" and subdued nations "in sheer anger with a persecution without restraint" for not submitting voluntarily to world domination by Babylon. No earthly power was able to restrain him. He was like a woodcutter to the nations, cutting down their kings just like trees. He disabled the nations and put them in abject slavery to Babylon. He agitated the earth, making the kingdoms rock and bringing productive land to a wilderness, as, for example, when he finally destroyed Jerusalem and transported the people of Judah to Babylon, leaving the land desolate of man and domestic animal. He had no intention whatsoever of letting his prisoners go home, forever.—Isa. 14:6, 12, 16, 17.

The earlier successes of the "king of Babylon" did not satisfy him. He could have no rest until he overthrew the kings of Judah, since these sat on "Jehovah's throne" at Jerusalem as the earthly representatives of God's theocratic rule. As long as the throne at Jerusalem existed, the king of Babylon could not fully exalt his god Marduk. Ah, if he could but dethrone these kings of Judah, put them under his feet, then he would indeed be exalted to the heavens, above the stars, for in Bible prophecy the kings of the royal line of David were likened to stars. Representing Jehovah, they had a brilliance, a royal glory. (Num. 24:17) Psalm forty-eight speaks of the temple located in the city of Zion, on an elevated place near the palace of the Judean kings. To this place Jehovah commanded all Israel to come up three times a year. Thus it became the "mountain of meeting." The psalmist says: "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 [Jehovah]." (48:1, 2) If Babylon's king could only displace these "stars," then he would, in his own eyes and the eyes of the Babylonians, occupy a position "upon the mountain of meeting, in the remotest parts of the north," comparable to that of Jehovah, who established these kings on Zion.

To the ancient pagan world, the king of Babylon would make himself resemble the Most High. In effect, the Babylonian stargazers could see, as it were, a new star sparkling in the heavens with a brightness surpassing that of other stars. He would outshine the "stars of God." When he took Zedekiah off the throne and destroyed Jerusalem with its temple of Jehovah, he felt he had reached this heavenly pinnacle. —2 Ki. 25:1-7.

BABYLON'S DYNASTY THE "SHINING ONE" (LUCIFER)

At this point it is well to discuss the meaning of the Hebrew word *heilēl'*, translated "shining one." It also means "brightness" and, according to some Hebrew-English Lexicons, the entire expression "shining one, son of the dawn" means "morning star," which was the brightest star in the heavens. The English *Authorized Version* uses the name Lucifer, as does also the Roman Catholic Douay Version of the Bible. Both were following the Latin *Vulgate* translation, which uses Lucifer, meaning "Light Bearer." Lucifer,

however, is not the name of the king of Babylon. Lucifer, as a name, was applied to Satan the Devil by early uninspired religious writers of our Common Era. Notice that the Latin *Vulgate* uses the word *lucifer* again, in 2 Peter 1:19, and there applies it, not to Satan the Devil, but to the "day star" that was to arise for Christian hearts. So this term *heilēl'*, or *lucifer*, applies to Satan the Devil only as the earthly king of Babylon symbolizes that wicked spirit or reflects him. Of course, Satan the Devil was Babylon's real god and invisible king, as well as being ruler over modern-day Babylon the Great.

The first application of Isaiah 14:12-14, then, is to the *human* king of Babylon. That is why certain expressions, such as Sheol, are used in it. Satan the Devil was never in Sheol, hell, the grave, and never will be in it, for he is a spirit in the invisible heavens, whereas Sheol, hell, the grave is in the earth. It is where the visible, material, human dead are laid. Even Jesus Christ, after dying, was in Sheol, hell or the grave for parts of three days, as the apostle Peter himself said.—Acts 2:27-32; Ps. 16:10.

A DEAD CARCASS WITHOUT BURIAL OR SUCCESSORS

Accordingly, it is the self-exalted *human* "king of Babylon" of whom Isaiah 14:15 says: "However, down to Sheol [hell, *AV; Dy*] you will be brought, to the remotest parts of the pit." This expression indicates how far the "king of Babylon" fell from such heaven-high glory and power. It was as low as any human could fall. But the prophecy shows that he is not laid to rest in Sheol, the common grave of dead mankind. The expression "king of Babylon" does not mean the individual kings of Babylon, but the dynasty of the kings of Babylon, for most, if not all, of the kings of Babylon were buried with honor in Sheol. But the imperial dynasty of kings of Babylon, who destroyed Jehovah's temple, was disgraced. This dynasty was not given a place with other kings of the nations down in Sheol, but was thrown away, without a respectable burial place for it. It was like a "detested sprout," which, not being desired on a plant, was cut off and thrown away. It was like a carcass over which lay the bodies of other soldiers dead from sword stabs, like a carcass trampled underfoot. Left lying on the field, it could be eaten by scavenger animals—a disgraceful end with no honorable memory, no memorial tomb, a name held in reproach and dying out. The goatlike leaders and the kings of the nations buried in state on their thrones are pictured as being awakened from their sleep of death in Sheol, so astounding is the "king of Babylon's" fall. (Isa. 14:9, 10) The ones who observe this fall express their amazement at how Jehovah God has brought this "shining one" down to his annihilation. As they do so they call attention to the crimes that the "king of Babylon" has committed, as voiced at Isaiah 14:16-21. Yes, moreover, the liberated Israelites are to take up this theme as a taunt song against the "king of Babylon."—Isa. 14:3, 4.*

Jehovah says: "And I will cut off from Babylon name and remnant and progeny and posterity." (Isa. 14:22) While there were later Chaldean kings who rose up to try to reestablish Babylon, such as Nidintu-Bel, who took the royal name Nebuchadnezzar III, he was not of the dynasty of Nebuchadnezzar and was not able to restore Babylon to power, his rule lasting for less than a year. A Nebuchadnezzar IV rose up in revolt against King Darius I, but was soon put down. So no "sons" or successors of the "king of Babylon" could

* For a more detailed discussion of Sheol and of Isaiah, chapter 14, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, by Watchtower Bible and Tract Society, Brooklyn, New York.

make a comeback. (Isa. 14:21) The imperial dynasty, symbolized by the "king of Babylon," was to be wiped out, root and branch, to have no survivors. Chaldeans and Babylonians are no more today, having been annihilated during the succeeding centuries, according to the divine will. However, by Jehovah's providence, Jehoiachin, of the line of David, had offspring while captive in Babylon, to preserve the Davidic line, to provide Jesus Christ the legal claim to the throne as the "son of David."—Matt. 1:6, 12, 16; Luke 3:23, 27, 31.

Babylon's complete blotting out is described at Isaiah 14:23, where she is condemned to be swept with "the broom of annihilation," cleaning out every trace of her, and her location made unfit for human occupancy. Overthrowing a world power was not too great an act for Jehovah to perform. He foretells here through Isaiah the fall of the Second World Power, Assyria. After her fall would come Babylon's, just as surely. (Isa. 14:24, 25) History now recounts how Jehovah destroyed 185,000 soldiers of King Sennacherib of Assyria in one night and finally let Assyria be overthrown and taken into subjugation to the Babylonians. (Isa. 36:1 to 37:38) History also bears testimony as to Babylon's fall and final desolation.

JOYFUL RESULT OF "KING OF BABYLON'S" FALL

So God's judgment upon Babylon brought joy to all the nations, who now came under the more considerate rule of the Aryan world power of the Persians under Cyrus. As for the Israelites, they were restored to their own land, and the prophecy came true: "He will actually give them rest upon their soil, and the alien resident must be joined to them . . . And peoples will actually take them and bring them to their own place, and the house of Israel must take them to themselves as a possession . . . as menservants and as maidservants; and they must become the captors of those holding them captive, and they must have in subjection those who were driving them to work." (Isa. 14:1, 2) Cyrus the Persian, an outsider, restored the sons of Israel. There were thousands of non-Israelites who went back to Palestine with them, to serve under the Israelites as temple servants. Also, the aged Daniel was made one of the three high officials under Darius to whom the one hundred and twenty satraps of the Medo-Persian Empire reported. (Dan. 6:1-3, 28) About sixty years afterward the Israelitess Esther was made the queen of King Ahasuerus the Persian, and her older cousin Mordecai was elevated to be prime minister of the empire, the Fourth World Power. (Esther 2:5-18; 8:1-15; 10:2, 3) Thus the Babylonians were no longer able to hold the Israelites captive, but they themselves, who had driven the Israelites to work, were put in subjection to their former slave laborers.

In view of this prophetic illustration, let Babylon the Great, who has ruled as a mistress over the empires of the world, committing spiritual fornication by mixing religion with politics and military conquest, give special notice to Jehovah's words at Isaiah 14:26, 27: "This is the counsel that is counseled against all the earth, and this is the hand that is stretched out against all the nations. For Jehovah of armies himself has counseled, and who can break it up? And his hand is the one stretched out, and who can turn it back?" Though Babylon of ancient times is gone, this prophecy assures that the Babylon of the book of Revelation, the last book of the Bible, will soon suffer a like fate, being cut off without name or progeny, suffering complete humiliation and abasement, never to rise again.

Be willing to serve WITH WHAT YOU HAVE

WHEN Jesus was on earth he emphasized the need to weigh values, to work for what was really worth while. He urged: "Work, not for the food that perishes, but for the food that remains for life everlasting." —John 6:27.

Jesus frequently spoke of everlasting life under God's kingdom. That would be really worth while! But such life requires more than physical food. For this reason, Jesus stated: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth."—Matt. 4:4.

However, what are God's servants to do about the needs of life, such as food and clothing? Jesus said: "Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things." (Matt. 6:31, 32) God would bless the efforts of his servants to obtain the daily necessities of life. That is why Jesus taught his followers to pray: "Give us today our bread for this day."—Matt. 6:11.

SERVED WITH WHAT THEY HAD

Jesus and the early Christians appreciated that what God promised were the basic necessities and not great riches. For this reason they did not expend their energies trying to store up great material wealth. Jesus himself was so busy in the service of God that he did not take time to settle down permanently. Of him the Bible says: "The Son of man has nowhere to lay down his head." (Matt. 8:20) He concentrated on doing God's will and trusted his Father, Jehovah, to take care of his basic needs.

When Jesus sent his disciples out to do God's work, he showed them that they would not have to store up extra possessions. He said: "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."—Matt. 10:9, 10.

The apostle Paul worked only for the necessities of life. He said he was often "in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness." (2 Cor. 11:27) But Paul did not starve to death, nor did he die from being exposed to bad weather. He had what he needed to sustain life so he could serve God.

The point to learn from Jesus, the apostle Paul and the other zealous first-century Christians is that they were satisfied with what they had and served God with what they had, even if it was very little. They appreciated that the main thing was to do Jehovah's will. As Paul said: "I have learned, in whatever circumstances I am, to be self-sufficient. I know indeed how to be low on provisions, I know indeed how to have an abundance. In everything and in all circumstances I have learned the secret of both how to be full and how to hunger, both how to have an abundance and how to suffer want."—Phil. 4:11, 12.

IMITATE THEIR EXAMPLE

Dedicated servants of God today should imitate the fine example of the early Christians. They should learn to be content with what they have and to serve God with what they have, regardless of how little that may be.

At times, though, a Christian who is poor in material possessions may feel hesitant about engaging in the ministry, especially from house to house. He may feel it is a reproach to Jehovah God and his visible organization since he does not have stylish clothing to wear. His clothing may be quite old. However, while it is commendable to want to be at one's best when serving God, there is no reproach involved just because one does not have fashionable clothing. The Christian who wears old clothing when preaching the good news of God's kingdom is no less of a witness for Jehovah than the one who wears the best. What is needed is for one's clothing to be clean and neat. Even new clothing, if filthy, is a reproach.

Nor should one feel badly because he does not have fine shoes to wear. Perhaps he has none at all. This should not interfere with the ministry, because, even if he feels he cannot preach in communities where he would feel uncomfortable for lack of shoes, in many countries he can go where others are in the same circumstances and will not notice whether Kingdom preachers have shoes or not.

Regardless of how much or how little you have to wear, remember that it is the One who sent you that counts. If someone reproaches you as one of God's servants for being poor materially, you can remind him that God's Word says, at Galatians 2:6: "God does not go by a man's outward appearance." It is the heart that counts with God, not what a man has to wear. When God's servants are neat and clean, it does not matter how old their clothing is or how little they have. They are a credit to Jehovah because they do his will and do not permit lesser issues to divert them. This pleases God. But it would not please Him to have one neglect the ministry because he is poor. Many, perhaps most of Jehovah's servants throughout the ages have been relatively poor, but they served the Most High nevertheless.

EDUCATION

Perhaps it is the lack of a formal education that hinders you from the ministry. But is this a requirement? By no means! Most of the disciples of Jesus were those who had little formal education. Of them Acts 4:13 states: "Now when they [the rulers, older men, scribes and chief priest] beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering."

Those educated authorities wondered how men who had not been to their schools could be so outspoken. They soon determined why, for that same verse adds: "And they began to recognize about them that they used to be with Jesus." That was why they were so bold! They had been with Jesus and had been educated by him in what was really important! Now they were equipped to teach others about God, this time with the added assistance of God's powerful holy spirit, which had been poured out upon them. This would more than make up for any deficiencies of education.

Not that the early Christians were ignorant. By no means. They were intelligent people. It was just that many of them did not have an opportunity to obtain a formal education. Nor was such formal education any advantage in God's sight, for the highly educated frequently lacked humility and opposed Jesus, as evidenced by the rulers and the scribes and Pharisees.

So do not let a lack of school education hinder you from the ministry. The best minister that ever walked this earth did not have a degree from a school of higher education! But Jesus was educated by God through his Word, the very highest education. That is what you need. If you do have

a formal education and you use it to good advantage in the ministry, that is fine, but do not consider it a requirement for becoming a servant of God.

In addition, no dedicated servant of God need feel he knows too little about the Bible to preach to others. Your dedicating your life to Jehovah is evidence that you understand and have an appreciation of God's basic purposes and requirements. That is sufficient to tell others, for it is more than the overwhelming majority of persons on earth have. Be like the lame man the apostle Peter cured. The Bible says of him: "And, leaping up, he stood up and began walking, and he entered with them into the temple, walking and leaping and *praising God.*" (Acts 3:8) He praised God with what knowledge he had. You can do the same.

WISELY USE WHAT YOU HAVE

Where material things are concerned, those who have dedicated their lives to God certainly have a huge advantage. How so? In that their money goes farther because they do not squander it on loose living, immoral women, excessive drinking, smoking or on lavish entertainment and other excesses. Nor do they throw away their money by gambling. By not spending money foolishly, God's servants have more to spend on necessities.

Of course, where it is possible to better yourself materially, you may do so. But if it means sacrificing one's spiritual interests to get more of this world's goods, then the Christian says, No! If it means simply planning one's life and finances more carefully, or seeking work that provides more income without jeopardizing spiritual interests, then there is no objection to doing so.

Never think that fine clothing, a beautiful home or the choicest delicacies to eat make one a better servant of God. The contrary is generally true. Plenty of money and material possessions are usually a hindrance to spirituality, for one can become satisfied with just those things. This would dim one's vision of God's new order and could result in the neglecting of God's will. Jesus warned of this danger when he said: "How difficult a thing it will be for those having money to make their way into the kingdom of God!" (Luke 18:24) Perhaps, too, if you were rich you might look down on your fellowman, with the result that you might be inclined to ignore ministering to him.

So be content with what you have and serve God no matter what state you are found in. Do not be overly concerned if you are materially poor. In God's new order all of those worthy of life will be blessed with many material things because they put spiritual interests first now. At that time they will delight in peace and prosperity, even using things others of this world are now storing up: "For to the man that is good before him he has given wisdom and knowledge and rejoicing, but to the sinner he has given the occupation of gathering and bringing together merely to give to the one that is good before the true God."—Eccl. 2:26; Josh. 24:13.

Yes, be willing to serve God with what you have and he will bless you with life, health and abundance in his righteous new order, now so near!

Faithful and Loyal to God's Organization

WHAT fine qualities faithfulness and loyalty are! Yet, look where we will, how lacking they are in the world today! Because of this all Christian ministers of Jehovah must be on guard against being influenced by such gross selfishness. Most timely, therefore, is our theme for the month of July based on the words found at Revelation 2:10 and 1 Timothy 2:8: "Prove yourself faithful even to death, and I will give you the crown of life." "I desire that in every place the men carry on prayer, lifting up loyal hands."*

What does it mean to be faithful? It means to be dependable, true to one's agreements. It means 'unswerving adherence to a person, vow or pledge.' Chief of all the many faithful examples recorded in the Word of God is that of Jesus Christ.—Rev. 1:5; 3:14.

Today we have a close imitator of Jesus' faithfulness in the "faithful and discreet slave," who in modern times has for more than eighty years been faithfully discharging his obligation to feed all Christ's "domestics" with "their food at the proper time." This slave gives special training to traveling representatives, missionaries and congregation overseers, as well as directing a campaign of education for the individual ministers by means of circuit servant visits, five weekly meetings, various assemblies and by publishing Bibles and Bible-study aids, chief among the latter being *The Watchtower*. This "faithful and discreet slave" is the visible representative of God's universal organization.—Matt. 24:45-47.

All dedicated Christian ministers are stewards, and it is required of stewards, the apostle Paul tells us, that they be found faithful. To be faithful to God we must be faithful to his visible organization. For most of these ministers their association with God's organization is primarily with the local congregation. What does it mean to be faithful to it?—1 Cor. 4:2; 1 Pet. 4:10.

It means being dependable in bearing one's share of the burdens of the local congregation. It means being regular in meeting attendance, giving both one's spiritual and material support. It means being willing to accept an assignment and then proving oneself dependable by properly preparing for it and carrying it out, regardless of how humble a part it may be. It also means being dependable in the little details of the field ministry.—Luke 16:10.

Loyalty also is required. Loyalty may be said to go beyond faithfulness. It emphasizes tenacity and continuance of heartfelt devotion. Loyalty to God is shown by us when we lovingly stick to him and his organization both when it is easy and when it is difficult, "through thick and thin." Loyalty is a loving devotion that acts as a powerful adhesive.

Jehovah God being The loyal One, it is but fitting that he should require loyalty of us. (Rev. 15:4) However, we cannot be loyal to God without being loyal to his visible earthly organization, the "faithful and discreet slave," and the local Christian congregation which represents that "slave."

For us to be loyal to God's organization we must be jealous about its interests, always quick to come to its defense should any speak ill of it and ever ready to protect it against any who would seek to harm it by stealing or damaging its property. More than that, loyalty to God's organization means backing up the local congregation committee representing it, as when that committee takes action against any who would sow division or practice uncleanness. Rather than feeling so sorry for those wrongdoers we should have feeling for the ones who have the difficult burden of weighing matters and then needing to take action. Loyalty to God's organization also means giving the local servants whole-souled support, being always submissive, never making the mistake of taking ourselves too seriously, as Aaron and Miriam once did.—Num. 12:1-15.

Loyalty to God's organization also means being loyal to our individual Christian brothers. Do not indulge in unfavorable talk about them nor give a listening ear to others that do. Rather, come to the defense of the one thoughtlessly or willfully maligned and steer the conversation into more upbuilding channels.—1 Pet. 4:8.

In all such ways we can be faithful and loyal to God's organization, thereby contributing to the advancement of God's work in the earth and assuring ourselves of his approval.

* For details see *The Watchtower*, August 1, 1964.



TEMPERING JUSTICE WITH MERCY

IN THE shop of an apothecary there usually is a set of balance scales that is capable of weighing very small amounts of fine powder. A standard weight is placed on one pan and powder is put on the other one until there is enough powder to balance the weight. Justice is like that scale. When a person's actions are compared with a specific law and they do not balance out because he has been disobedient to that law, justice requires that he be punished. This action balances the scales of justice. But should the rendering of justice be limited to the cold balancing of matters?

The great God of the universe has given mankind good laws, and from time to time he has had to balance the scales of justice by punishing those who violate those laws. In so doing, however, he warms up cold justice and tempers it with kindness and mercy. A representing angel said of him: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." (Ex. 34:6) Such are the gracious qualities he puts into the scales of justice.

When one violates God's law, thus throwing off balance the scales of divine justice, action must be taken to right matters. Strict justice calls for punishment to the full extent specified by the law. However, when heartfelt repentance is shown on the part of the wrongdoer, mercy can be extended. Such mercy is not something that God owes to one who violates His law; it is an undeserved kindness, but the sincere repentance of the sinner provides a basis for mercy to be shown. As a result there may be a lessening of the punishment administered. In the case of King David, the sentence of death was not carried out on him when he sinned with Uriah's wife because of his sincere repentance. "David now said to Nathan: 'I have sinned against Jehovah.' At this Nathan said to David: 'Jehovah, in turn, does let your sin pass by. You will not die.'" (2 Sam. 12:13) But he was punished by losing his infant son by Bathsheba.

JEHOVAH WEIGHS EVERYONE ACCURATELY

Unlike God, who always judges righteously and accurately, many men in authority give unjust and crooked judgments and expect a bribe to induce them to straighten things out. This was done in the case of the apostle Paul when he was brought before the Roman Governor Felix. The governor kept Paul unjustly imprisoned for two years, hoping for a bribe. (Acts 24:26) Felix's successor, Festus, was no better, for he was willing to send Paul to his death by turning him over to his enemies in order to win the popular support of the Jews for his Roman administration. (Acts 25:9) Other men in authority may not be as crooked, but they will permit their emotion, sentimentality, prejudice and fear of men to distort justice.

The great God of justice, however, is just at all times and weighs everyone accurately in his true scales of justice. Regarding this Job says: "He will weigh me in accurate scales and God will get to know

my integrity." (Job 31:6) The judgment he renders and the punishment he measures out always are just and right, for he is a lover of justice.—Ps. 37:28.

Belshazzar, who ruled Babylon in the days of Daniel, came under God's judgment, and he failed to balance the scales of justice. In the year 539 B.C.E., a strange handwriting appeared on the wall of his banquet room while he and his royalty were having a feast, in which they defiled the sacred vessels that Nebuchadnezzar had taken from Jehovah's temple in Jerusalem sixty-eight years earlier. The handwriting warned him: "God has numbered the days of your kingdom and has finished it. . . . you have been weighed in the balances and have been found deficient. . . . your kingdom has been divided and given to the Medes and the Persians." (Dan. 5:26-28) The scales of justice were balanced by his violent death that very night.

LONG-SUFFERING

In the exercising of divine justice, Jehovah does not move to balance the scales of justice until the errors of the guilty come to their full. Warnings are given and time is allowed for repentance, but none can escape his judgment. Showing that he is long-suffering in order that violators of his laws might repent, he states: "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, O house of Israel?" (Ezek. 33:11) But in due time he will "pay back to earthling man according to his activity."—Prov. 24:12.

The Amorites, for example, that were living in the land of Canaan during Abraham's time had not developed their error to the point that required divine punishment, but Jehovah saw that their bent of badness was putting the scales of justice off balance. Abraham's descendants were used by God to balance the scales by their acting as executioners of the Amorites. "He began to say to Abram: 'You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. But the nation that they will serve I am judging, and after that they will go out with many goods. But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion." (Gen. 15:13, 14, 16) By means of the Israelite armies, divine justice was executed on them.

TEMPERING JUSTICE

In the case of the first man, Adam, who disobeyed God by eating a fruit that was forbidden to him, justice was executed when he died, which would not have happened if he had been obedient. His offspring inherited his sin and passed it down to all mankind. God has shown compassionate mercy to Adam's descendants by providing a redemptive sacrifice that can free them from the execution of cold justice because of their sinful condition. It opens the way for them to escape from the permanent death sentence that came upon Adam, but they must manifest their repentance and their faith. They must furnish grounds for having God's mercy extended to them. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life."—John 3:16.

Jehovah also tempered his justice in the days of Noah. The Biblical record tells us that about 120 years before the great Flood "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time." The violating by man of what was

righteous in the eyes of God threw the scales of justice off balance. Jehovah God judged the world of that time and sentenced it to destruction. "Jehovah said: 'I am going to wipe men whom I have created off the surface of the ground.'" (Gen. 6:3-7) But this judgment decree was tempered when Jehovah showed the guilty undeserved kindness by staying the execution decree for 120 years. He was long-suffering with them. This gave men the opportunity to produce grounds for Jehovah to extend mercy to them on the basis of their repentance, which would mean the preservation of their lives through the Flood. All who failed to take advantage of those 120 years to build up legal grounds for mercy to be shown them were swept from the surface of the ground by the floodwaters. Their destruction balanced the scales of justice.

MODERN TIMES

Down to our modern times mankind, as a whole, have been repeating the unrighteous acts of the people who were swept away by the Flood. Their wickedness has become just as great, reaching a point that requires justice to be executed. God's patience with them will soon run out. Because the scales of justice have been thrown off balance by their wickedness, Jehovah will execute global judgment once again in order to bring about a balancing of justice. Through his written Word he foretold the executing of this justice. "It is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:6-8) That will be the "war of the great day of God the Almighty," at which time "he must personally put himself in judgment with all flesh. As regards the wicked ones, he must give them to the sword."—Rev. 16:14; Jer. 25:31.

As during Noah's day when Jehovah tempered his justice by deferring execution for 120 years, so today he tempers his justice by deferring his war, called "the war of the great day of God the Almighty." (Rev. 16:14) Since 1918, he has shown undeserved kindness toward disobedient mankind by holding back his executional forces in the heavens in order that some "flesh would be saved." (Matt. 24:22) By means of his patience Jehovah has been giving all mankind opportunity to repent and to perform works of repentance. He has thus tempered justice with mercy. People must take advantage of this opportunity before Jehovah can show them further mercy by providing them with deliverance. They must give him grounds for preserving their lives through his coming war.

Although Jehovah God has a legal right to apply cold justice toward disobedient mankind, he has been compassionate by tempering his justice with mercy. Out of love he has provided the means by which mankind can escape the execution of cold justice and can regain what Adam lost—eternal life. But to benefit lastingly from this act of undeserved kindness, a person must appreciatively accept and act in harmony with God's provision for life.

If your brother commits a sin give him a reproof, and if he repents forgive him. Even if he sins seven times a day against you and he comes back to you seven times, saying, "I repent," you must forgive him.
—Luke 17:3, 4.



● Is cremation proper for Christians?

Among the ancient Hebrews it seems that it was the common practice to bury the dead in the ground or in tombs. (Gen. 50:13; Judg. 8:32; 1 Ki. 11:43) But on occasion bodies were burned or cremated for various reasons. The men of Jabesh-gilead took the corpses of Saul and his sons, faithful Jonathan included, to "Jabesh and burned them there. Then they took their bones and buried them." (1 Sam. 31:12, 13) For this they were praised by David. (2 Sam. 2:4-7) So, while cremation is not the general custom of Jews today, for ethical or personal reasons, "it is generally agreed that there is no express law to be found in the Bible demanding the burial of the human body."—*Jewish Encyclopedia*, Vol. IV, p. 343.

It appears that the early Christians, many of whom were natural Jews, generally followed the Jewish practice of burial in the earth. But since the Bible does not require burial, they were not overly concerned about some special custom. In time, though, pagan practices and fears began to creep into Christian beliefs. *The Catholic Encyclopedia*, under the heading "Cremation," points out that the "Greeks and Romans varied in their practice according to their views of the after life." Pagan persecutors misunderstood the Christian belief and felt that the Christian resurrection depended upon a preserved body. The same publication continues: "The pagans, to destroy faith in the resurrection of the body, often cast the corpses of martyred Christians into the flames, fondly believing thus to render impossible the resurrection of the body."—Vol. IV, p. 481.

Of course, the true Christian has no misconception about the dead body in connection with the resurrection. In reference to those who are to rule with Christ in heaven, the Bible plainly states, "Flesh and blood cannot inherit God's kingdom." (1 Cor. 15:50) Accordingly, God will provide suitable bodies for those to be raised from death to earthly life. So whether a body returns to the elements by decaying in the ground or is burned to ashes does not in any way affect God's ability to resurrect the person, if that is His desire.

Christians can, therefore, consider local legal requirements as well as the sentiments of those in the community in deciding on this matter. (Phil. 1:10) Since Jehovah does not express disapproval of cremation in the Bible, it remains a matter for personal decision.

ANNOUNCEMENTS

FIELD MINISTRY

Faithfulness and loyalty are qualities that all servants of Jehovah God need. As they carry on their ministry, preaching God's Word, they find that they are called on to demonstrate these qualities every day. This will continue to be true during July as Jehovah's witnesses call on people everywhere to point out from the Bible the dangers of false religion and the blessings of God's kingdom. To aid truth seekers, they will offer the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, along with a booklet, on a contribution of 75c.

SINCERITY CANNOT COVER CONTRADICTIONS

"What's in a name?" Many say that of religion—"just as long as you are sincere." But sincerity cannot cover the multitude of opposing and contradictory beliefs. Nor can such differences be pleasing to God. The apostle Paul made this clear when he said there are "one Lord, one faith, one baptism." Your life depends on learning where these differences arose and how a vast system of false worship has grown out of the conflicting views about God. We are commanded to 'get out of her lest we suffer of her plagues.' Read *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Send now and receive free the booklet *God's Way Is Love.* Send only 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 1: Plaguing the Modern "Egyptians" with Truth, ¶1-22. Page 392.

August 8: Plaguing the Modern "Egyptians" with Truth, ¶23-29, and The Tenth Plague —Firstborn Slain. Page 398.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 15, 1965
Semimonthly

JEHOVAH'S ADVANCING ORGANIZATION

DO NOT RESIST JEHOVAH'S COUNSEL

JEHOVAH'S WITNESSES —UNWORLDLY OR ANTISOCIAL?

A JUDGMENT WITHOUT MERCY

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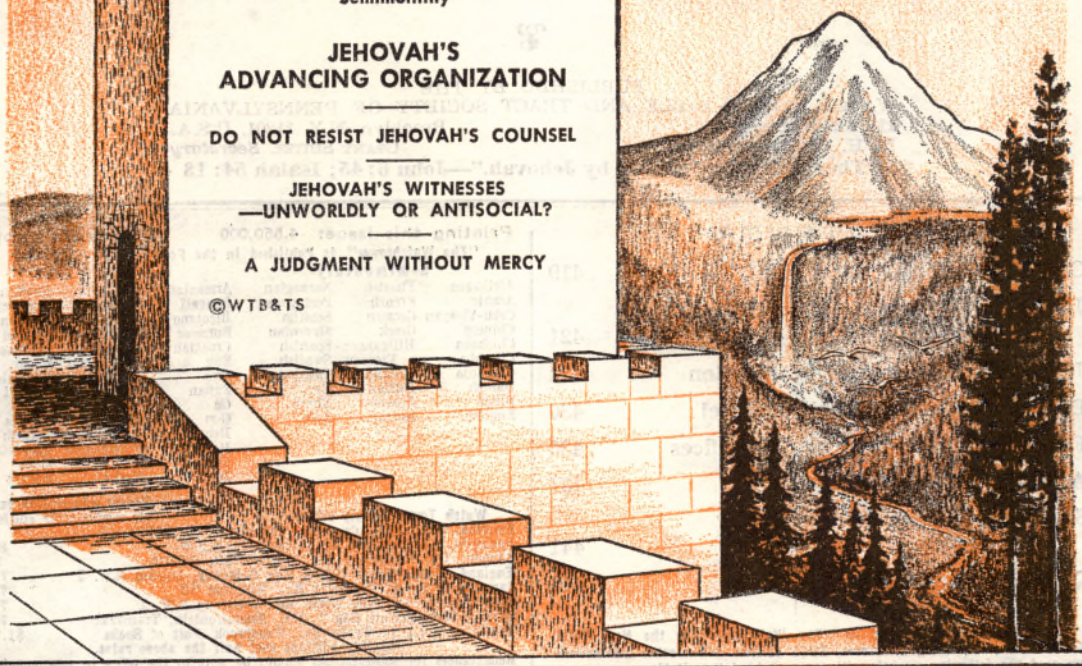

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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:

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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

Printing this issue: 4,550,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 70 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI July 15, 1965 Number 14

Can You Defend YOUR FAITH?

DO YOU have a religion that you love and cherish? If so, you ought to be happy to discuss it and to share it with others. That is the way an unselfish person feels when he has something good that will benefit his fellowman.

If yours is the true faith, then it is one firmly based on God's Word of truth the Bible. Its teachings can be defended by the Bible. This poses the question: Can you use the Bible to defend your faith? It is vital that you be able to do so, for an apostle of Jesus Christ, Simon Peter, once wrote: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3: 15) Yes, true Christians should be able to use the Bible to give a defense of the beliefs that they hold dear. Can you?

Some time ago a Catholic lady who cherished her faith desired more knowledge so that she could share it with others and defend it when questions were raised. Regarding her efforts in this connection, she writes:

"Several years ago my husband and I attended a night class to learn more about our religion. We went twice a week for two years, while it was in session. Since I believed that ours was the one true way to worship God, I wanted to be better equipped to share my faith with nonbelievers. The head of the Catholic Information Center in Milwaukee, Father Mehok, conducted the class. We studied from a question-and-answer book which did quote some scriptures. We also read an occasional paragraph or two from the Bible.

"One day one of Jehovah's witnesses made a call at my home. In a brief span of time many scriptures were called to my attention that were new to me and seemed to contradict my religion. Realizing I had learned much about the Catholic religion but little about the Bible, I decided to again attend a Bible class, this time at a different Catholic congregation in Milwaukee. A few minutes of time was allotted after each session to answer previously submitted questions. I submitted several questions; however, no answer was given from the Bible.

"Next I went to Our Lady of Sorrows parish, Milwaukee. Father Brown conducted this class. During one of the discussions

he said that we could read the Bible if we wanted, but that we would find it 'dull reading.' However, he did emphasize the importance of Catholics memorizing their prayers. One of the reasons he gave was that one could do as he did—pray and plan the day's schedule at the same time. I asked him of what value such praying was. All he said in answer was that he knew he had made a mistake the minute he said it.

"Another question I asked him was if Jesus knew the time of the world's end when he said: 'Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.' (Matt. 24:36) He answered that Jesus did know, but that he denied knowing because he did not think that the people needed to know.

"Sensing that I might be embarrassing him by asking these questions in class, I suggested a private interview. At this meeting I again brought up Matthew 24:36 and asked him why he as much as said that Jesus was a liar. He would not use the Bible but stuck to his original statement, claiming that Jesus was God and therefore knew everything. Because he wouldn't use the Bible, I decided to see another priest.

"I again contacted the head of the Catholic Information Center. I wrote and said that I had several questions I would like to type up and send to him. I told him that I would give him plenty of time to look up the answers and that when he was ready I would like him to visit me at my home. I also mentioned that I would have one of Jehovah's witnesses there so that we could show this Witness that the Catholic religion was the true religion. He wrote back and refused to come, suggesting that I was mentally unbalanced.

"Then I decided as a last resort to write the Pope in Rome and ask him. So a cablegram night-letter was sent. Among the questions asked was if the Pope could recommend a priest in the Milwaukee area who was sufficiently familiar with the Bible to be able to answer my Bible questions. The cable cost $16.45, and it seemed to me that it would be worth every penny. No reply!

"I had treasured my religion and I had wanted to remain a Catholic. I tried very hard to find answers to defend my faith. Finding this impossible, I began a systematic study with one of Jehovah's witnesses. Soon after, I began attending congregation meetings. With the abundance of Scriptural proof that was given, it wasn't difficult to realize that this was indeed the Truth. Now I am happily engaging in the field ministry and am telling my Catholic friends about God's kingdom."

Have you ever tried to defend your faith by showing that it was supported by the Scriptures? If someone asked you why you believe the way you do, could you open the Bible to appropriate texts and say, "This is the basis for my faith. It is what the Bible teaches on the matter"? Remember, the apostle Peter said: Be "always ready to make a defense before everyone that demands of you a reason for the hope in you."—1 Pet. 3:15.

Merely possessing a faith is not sufficient. You must be prepared to defend it. This requires investigation—asking questions, and obtaining answers from God's Word of truth the Bible. "Keep testing whether you are in the faith, keep proving what you yourselves are," the apostle Paul encouraged. It is vital that you make this test, examining whether your beliefs are supported by the Scriptures. It is the only way to be sure that you have the true faith.—2 Cor. 13:5.

Jehovah's Witnesses —UNWORLDLY OR ANTISOCIAL?

REVOLUTIONS, assassinations, riots —these rock the globe. But among the rebellious, will one find Jehovah's witnesses? Do they join in this antisocial behavior and prove to be a threat to their fellowman, his welfare and security?

If they indulged in activities that resulted in destruction of human life or disrupting law and order, it certainly would be antisocial. But Jehovah's witnesses are not trying to revolutionize this system of things and depose its rulers or crush and replace its governments. Testifying to the peace-loving nature of these Christian witnesses of Jehovah are these words of a resolution they adopted some time ago:

"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." This peace-loving attitude characterizes their dealings with the whole human race.

But because Jehovah's witnesses are in certain respects different from their neighbors, they are often misunderstood. This is not because they are trying to be nonconformists but simply because they are trying to follow the pattern of conduct of the first-century Christians.

WERE EARLY CHRISTIANS ANTISOCIAL?

The early Christians were not worldly; that is, they were not part of this world; they did not indulge in some of the popular pursuits and pleasures. As a result, one history book says: "Early Christianity was little understood and was regarded with little favor by those who ruled the pagan world. Pagan writers referred to . . . Christians as 'misguided creatures' . . . creatures guilty of 'hatred of the human race.' "—*On the Road to Civilization, A World History* by Heckel and Sigman, 1937, p. 237.

Why were those charges made against the early Christians? Because they were, as Jesus Christ said, "no part of the world," they were unworldly. They did not join in with their neighbors in celebrating the holidays of ancient Rome. While the people gaily decorated their houses on such days, the Christians did not. For them to have joined their neighbors in observing holidays dedicated to the gods of Rome would have violated their loyalty to the true God. Their nonparticipation in the celebrations caused many people, including rulers, mistakenly to think of them as antisocial.—John 17:16.

The ancient Romans found great pleasure in attending morally degrading theatrical shows, bloody gladiatorial fights and savage battles among wild beasts in the arenas, and the ruthless chariot races of the circus. But Christians avoided such degrading entertainment. They did not share popular enthusiasm for violent sports that were contrary to Christian teachings of neighbor love and peace, much rather the Scriptural command against murder. This made them unpopular.

Regarding the unworldly position of the early Christians toward the entertainments

of ancient Rome, Tertullian, a Christian writer of the second and third centuries C.E., wrote: "Among us nothing is ever said, or seen, or heard, which has anything in common with the madness of the circus, the immodesty of the theater, the atrocities of the arena, the useless exercises of the wrestling-ground. Why do you take offense at us because we differ from you in regard to your pleasures?"

Despite the fact that the early Christians did not join with worldly people in holiday celebrations and entertainment, they were not antisocial. They were not enemies of the State. On the contrary, they were a valuable asset to every community in which they lived. The more Christians there were in a city the safer were the rulers, and the fewer the problems confronting those who ruled. When those Christians strived to help others in the community live morally decent and peaceful lives, they performed a service of inestimable value to the public welfare and the common good. Note the argument Tertullian presented to the Roman authorities in defense of the Christians:

"Whence they who beset Caesar between the two laurel groves? Whence they who practiced wrestling, that they might acquire skill to strangle him? Whence they who in full armour broke into the palace? . . . If I mistake not, they were Romans; that is, they were not Christians. . . . Banded together as we are, ever so ready to sacrifice our lives, what single case of revenge for injury are you able to point to? . . . Yet you choose to call us enemies of the human race, rather than of human error. . . . I will confess, however, without hesitation, that there are some who in a sense may complain of Christians that they are a sterile race: as, for instance, pimps, and panderers, and bath-suppliers; assassins, and poisoners, and sorcerers; soothsayers, too, diviners, and astrologers. But it is a noble fruit of Christians, that they have no fruits for such as these. And yet, whatever loss your interests suffer from the religion we profess, the protection you have from us makes amply up for it." —*Apology,* translated by Alexander Roberts, in *The Ante-Nicene Christian Fathers,* Vol. III.

No, those early Christians, though viewed as antisocial, were not against the common good. Actually, they were simply not worldly persons, but they were not antisocial. They were viewed as misguided, but, actually, they were guided by the highest principles, the commandments of Jesus Christ and his apostles.

THE BIBLE'S TEACHINGS GUIDE THEM

So it is with Jehovah's witnesses today; they follow the course Jesus Christ commanded his followers to take. This does not make them antisocial. For instance, in reply to a question about paying taxes, Jesus Christ said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) Since money is coined by Caesar or the government, a Christian should pay this back to Caesar in return for the many services the government provides. This willingness to pay all taxes makes Jehovah's witnesses an asset to the community, not antisocial.

Wherever they live, Jehovah's witnesses follow the Bible's teachings about being in subjection to the rulers of whatever society they live in. The Bible command to Christians is: "Let every soul be in subjection to the superior authorities." (Rom. 13:1) The Holy Scriptures urge them "to be in subjection and be obedient to governments and authorities as rulers." (Titus 3:1) Surely they are not being antisocial by obeying this Bible command. Instead, even in times of widespread unrest, they refuse to join in uprisings against the government or to encourage civil disobedience.

Nor does the fact that Jehovah's witnesses put God first in their lives make them antisocial. If a ruler requires one of Jehovah's witnesses to do something that violates a law of God, the Witness is faced with a conflict of authorities and can do nothing else than obey the One that is superior. This is what the early Christians did when the rulers of ancient Rome demanded that they burn incense to Caesar. The course they took was expressed by Jesus Christ: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) So Jehovah's witnesses today do as Peter and the other apostles of Jesus Christ did when they were faced with a conflict of authorities. They "obey God as ruler rather than men." (Acts 5:29) This high regard for the law of God on their part sets a wholesome example for others in the community.

UNWORLDLY, BUT WORKING GOOD TOWARD ALL

Rather than being antisocial, Jehovah's witnesses are unworldly; and this is because Jesus Christ himself said of his followers: "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 15:19.

What does it mean to be "no part of the world"? It means that Jehovah's witnesses are no part of human society that is not dedicated to God and the doing of his will; it means they stay separate from that society's politics, wars, riots, false religion, debauchery, immorality and other inordinate pleasures. Yet because they shun these things that are so common among the world of mankind that shows little regard for God and his laws, they are not antisocial or haters of mankind; rather, they try to do good to every man.

So Jehovah's witnesses obey the Bible command: "Really, then, as long as we have time favorable for it, let us work what is good toward all." (Gal. 6:10) These Christian witnesses gladly assist others, as Jesus Christ did. He went about doing good and assisting others. In his parable of the Good Samaritan, he told of a man who was beaten, robbed and left half-dead. A priest and a Levite passed by, offering no help. But a certain Samaritan came by and helped bind up the man's wounds and even took him to an inn and paid his bill. Jesus Christ said: "Go your way and be doing the same yourself." (Luke 10:29-37) So Jehovah's witnesses try to do good to all. If they withheld good from others, they would not be acting like God.

Jehovah God loved the world of mankind so much that he gave his only-begotten Son that those showing faith might gain everlasting life; so when Jehovah's witnesses aid others to avail themselves of that provision, they are not haters of mankind! Rather, they are reflecting the same kind of love that God showed.—John 3:16.

However, because they are unworldly, being "no part of the world," Jehovah's witnesses, like the early Christians, are often misunderstood; but the truth is that they are not antisocial. Their obedience to Bible teachings makes them better people, unworldly, yet working good toward all men. Rather than being antisocial, they follow the Bible's counsel to "go on leading a calm and quiet life with full godly devotion and seriousness." (1 Tim. 2:2) People everywhere can depend on Jehovah's witnesses to follow this peace-loving course, for the common good of mankind.

JEHOVAH'S Advancing Organization

"The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established."—Prov. 4:18.

LONG before the material heavens and earth were created, Jehovah God formed a mighty organization. It was a heavenly organization made up of creatures who are a form of life that is entirely different from anything with which we are acquainted. Their bodies reflect the glory of their Creator by being in his form. His Word tells us: "God is a Spirit." (John 4:24) And regarding these heavenly creatures it states that he makes "his angels spirits." (Ps. 104:4) Being like him, they are able to dwell where he is.

[2] As spirits these heavenly creatures are made of a substance that is different from anything we know to exist in the material universe. For this reason they are unseen by us. None of the radiant forms of energy in the universe that we can detect by our senses or by instruments are able to reveal their presence to us. They have none of the properties of matter that would make it possible for us to detect them. They are a higher form of life that is very foreign to us. Notwithstanding the fact that we cannot see spirit creatures, we know they exist because they have made frequent contacts with man. In his written Word, their Creator tells us about them and these contacts.

[3] Speaking to Job regarding the creation of the earth, Jehovah God reveals how his spirit creatures rejoiced when he formed the earth in the beginning: "Where did you happen to be when I founded the earth? . . . When the morning stars joyfully cried out together, and all the sons of God began shouting in applause?" (Job 38:4, 7) These glorious spirit creatures who were created in the morning of creation were like morning stars. They were the first living things God brought into existence. When they saw that their Creator was preparing to bring forth more living creations, they were elated.

[4] By means of materializations and visions, God caused faithful men in times past to see spirit creatures and to write down what they saw. Daniel and John were such men. Under inspiration Daniel saw in vision the spirit multitudes Jehovah created. He saw them gathered about their

1. What was God's first organization?
2. Why are spirit creatures invisible to us, and how do we know they exist?
3. What was the reaction of the spirit creatures to the creation of the earth?
4, 5. (a) How have spirit creatures been seen by man? (b) Explain how we can know that there is a heavenly organization and what the duties of cherubs are.

Creator ready to serve him. Since Jehovah is a God of order, he would necessarily have these heavenly creatures organized. He would have them form a mighty organization that is devoted to doing his will. Daniel tells us what he saw: "There were a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him." (Dan. 7:10) A similar vision of the heavenly hosts was recorded by John, an apostle of Jesus Christ. "I saw, and I heard a voice of many angels around the throne and the living creatures and the older persons, and the number of them was myriads of myriads and thousands of thousands." (Rev. 5:11) By means of these visions we see that God's spirit creatures form a heavenly organization.

[5] In both visions the spirit creatures are seen gathered around the throne of the Creator, Jehovah. This indicates that they are organized servants of God and are ready to serve him. Some are ministering to him, indicating orderly work assignments. God's Word informs us that he has placed these creatures in various positions of responsibility. Some are cherubs who are special consorts of his throne. They uphold his majesty and supremacy wherever they are assigned to work. The first mention of them in the Bible is at Genesis 3:24, where it states that cherubs were stationed at the entrance to the garden of Eden to uphold Jehovah's sovereignty by preventing disobedient mankind from reentering the garden.

[6] Another group of spirit creatures are called seraphs. They have the duty of keeping uncleanness from Jehovah's organization and to declare his glory. They are mentioned in a vision that was given to the prophet Isaiah and that was recorded by him at Isaiah 6:1-3. Myriads of other spirit creatures are used as messengers and for other services. These many heavenly creatures are mentioned in the book of Revelation as being part of a great military force that will be used by God to destroy his enemies at the coming battle of Armageddon. The angelic force, if pictured at Revelation 9:16, is numbered as two myriads of myriads, which is 200 million. That is a sizable organization.

6. (a) What are seraphs? (b) How large is the symbolic angelic military force?

HEAVENLY ORGANIZATION ADVANCES

[7] From its very beginning God's heavenly organization has continued to advance. It has kept advancing to greater understanding of Jehovah's purposes and to greater privileges of service. Although the many heavenly creatures in it are perfect, God did not give them, at the time of their creation, all the knowledge there is to be had, any more than he gave such knowledge to the first man and woman. There is always more they can learn.

[8] As God caused events to unfold on earth, the angels grew in understanding of his purposes. For example, the identity of the Seed promised at Genesis 3:15 was unknown to them when the promise was made. They did not learn the identity of this Promised One until many centuries later. This is shown by Peter, who wrote: "It was revealed to them [the prophets] that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer." (1 Pet. 1:12) Learning the identity of the promised Seed was an advancement in knowledge for them.

[9] Those spirit creatures that fell away from God's heavenly organization in the days of Noah and became demons ceased to advance with it. They do not have the

7, 8. Explain how God's heavenly organization advanced. Give an example of advancement by them.
9. How are the spirits who were disobedient in "pits of dense darkness"?

light of understanding that the loyal spirit creatures have. They have been in darkness to the truths he has revealed to his heavenly organization since that day. It is even possible that they have retrogressed in what truths they once had. The Bible speaks of them as being in "pits of dense darkness." (2 Pet. 2:4) There is no prospect for them to get out of those "pits." While they continue in darkness, God's heavenly organization continues to progress.

EARTHLY ORGANIZATION

[10] With the first human pair God established an earthly organization that he purposed to encompass the earth in due time as man multiplied in numbers. Like His heavenly organization, it would worship and serve his interests. The disobedience of that first pair, as well as the majority of their descendants, has not thwarted God's purposes.

[11] Jehovah's earthly organization has been represented throughout the ages by men of integrity who manifested deep loyalty to him. Wherever they resided, they represented his earthly organization. At times this association of loyal worshipers was very limited in number, consisting of as few as one to eight persons, as in the days of Abel, Enoch and Noah. Although there were only eight persons in it right before the flood of Noah's days, it was an advancing organization. It advanced in knowledge of Jehovah's purposes when it was informed about the Flood and the preservation of human and animal life. Its members were given work that was different from what they had been doing before. They had a work assignment of constructing an ark for the preservation of their own lives and of the lives of the creatures they were to bring into the ark. Every member of that organization advanced with it to this new form of work. None became disgruntled about this change in work and held back from it. That organization was even informed in advance when the Flood would begin and how long the downpour of waters would last. All eight members had to stay close to the organization and advance with it in order to be preserved with it in the ark.

[12] Later, when Jehovah made a covenant with the people of Israel whom he liberated from Egyptian slavery, his earthly organization became a nation. He was its King. While in the wilderness, it kept advancing in knowledge as Jehovah instructed it through Moses. As changes were made in the way God was to be worshiped, it progressed by adopting those changes. The construction of the tabernacle, the installation of a family of priests and the inaugurating of animal sacrifices were changes in their manner of worship from what it was in Egypt. Later more changes came when Jerusalem became the place God chose for his altar and still later when Solomon's temple was built there.

[13] In the first century John the Baptist brought a new message, that the kingdom of the heavens was at hand. This heralded the beginning of something that would cause a great change in God's earthly organization. Jesus Christ laid the groundwork for it by his ministry and ransom sacrifice. Advancing from the Jewish system of things under the Mosaic Law to a new system of things under a new covenant proved to be a change that the majority of the Jews refused to make. So they were left behind by God's advancing organization as it moved forward into the Christian era.

10. What did God establish when he created man?
11. (a) How has God's earthly organization been represented? (b) Explain how it advanced in Noah's day and what this required of those in it.
12. Of what did God's earthly organization consist in Moses' day, and how did it advance?
13. What difficult change did the Jews have to make in the first century in order to progress with God's organization?

[14] At Pentecost of the year 33 C.E. God's earthly organization became clearly identified as being Christian and separate from the old Jewish system of things. It had left behind the system of things under the Mosaic Law. Christ's sacrifice had brought that old arrangement to an end by fulfilling the purpose of the Law. During the centuries before this it was leading the Israelites to Christ, as Paul, an apostle of Jesus Christ, observed: "Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that the faith has arrived, we are no longer under a tutor." (Gal. 3:24, 25) The organization had progressed to something new and better that Jehovah had prepared for it.

[15] The 120 disciples of Jesus Christ who were gathered in an upper room on the festival day of Pentecost advanced that day with Jehovah's organization to a new arrangement of things with new hopes and a new provision for covering sins. By grasping the privilege now given them to be a Christian organization of ministers who proclaim God's purposes and teach his truths, as Christ did, they advanced to greater privileges of service. By their zealous preaching thousands of people came into the earthly organization of God. As the preaching of Christianity spread from Palestine to other lands, the number of non-Jews that began to associate with the organization increased by leaps and bounds. They embraced with enthusiasm the new truths that Jehovah had revealed through it. Now people who were no part of God's organization when it was under the Mosaic Law were being received into it under the Christian arrangement. To accept them required a great adjustment in thinking for the Jewish Christians. Under the old Mosaic Law covenant, the Jews kept separate from Gentiles, not even eating with them.—Acts 10:28.

[16] As Jehovah revealed through the apostles new truths and new ways of doing things, those in the organization were put to a test. Did they have enough love for Jehovah to be willing to make the necessary changes in their thinking so as to accept this new knowledge? Some did not and so fell away from the organization. Those who really loved God adjusted their thinking and made progress. The matter of circumcision was a test on some of the Jewish Christians, causing them to create a disturbance among the Christians in Antioch. A meeting of the governing body in Jerusalem settled the matter by declaring that circumcision was not a Christian requirement. This was an important change of view for the Jewish Christians who had been taught under the old Jewish system of things to regard circumcision as vitally important. This change indicated an advancement on the part of God's organization. Those who were willing to make this change in thinking advanced to further enlightenment.—Acts 15:1, 2, 28, 29.

JEHOVAH'S ORGANIZATION TODAY

[17] As in the first century, so in this twentieth century, Jehovah has an earthly organization. It can be identified by its fruits. Unlike the many religious organizations that are part of the world that is alienated from God and that profess to be his organization, it has not allied itself with the political governments of the world. It, therefore, shares none of the responsibility for the unchristian things done by those governments. Obeying Jesus' words, it has kept itself separate from

14, 15. (a) What did Pentecost signify for God's organization? (b) To what new things did the organization advance, and what change in particular was difficult for Jews to make?

16. How were Christians tested in the love of God? Give an example.

17. (a) Why does God's organization today not share any responsibility for the wrongs done by worldly governments? (b) What are some of its good fruits?

the world. Thereby it has been able to produce good fruit to the honor of Jehovah's name. It is doing this in a number of ways. It is turning the trust of multitudes to God's kingdom. It is transforming their lives for good by bringing them into harmony with the righteous principles of God's Word. It is instructing them in the Christian ministry, encouraging all to follow Jesus' example of proclaiming the good news of God's kingdom. It is happy to bear the name of Jehovah God, just as his organization did in the days of Moses.

18 With the passing of the years in this twentieth century, Jehovah's organization has advanced in knowledge and understanding of the Scriptures and of its responsibilities before God. As with God's organization in the past, so today, it fulfills the words written at Proverbs 4:18: "The path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." It keeps advancing to greater enlightenment. Those who were with it at the turn of the century and who are still with it today have seen this advancement.

19 As we look back over the years, we can clearly see how God's organization in modern times has progressed in understanding. For example, it learned that Christ's second presence was to be in the spirit, and not in the flesh as many professed Christians believe. His rule would be from the heavens. This was a new revelation of great importance to God's people who had been anxiously awaiting his second presence toward the end of the nineteenth century. The truth that 1914 marked the end of the "times of the nations" that started in 607 B.C., and the beginning of the "time of the end" for the nations and hence the beginning of his presence, was new knowledge over which God's people could rejoice. But they had to adjust their thinking from the view they previously held. Continued advancement brought them the understanding that both Jehovah and his enemy, Satan, have an invisible organization. Jehovah's heavenly organization is likened to a woman called "Jerusalem above." (Gal. 4:26) Satan too has a heavenly as well as an earthly organization, but they are opposed to righteousness. Today these things are fundamental to the knowledge of God's people, but a number of years ago they were new concepts that required changes in view to which some persons had difficulty in making the adjustment.

20 It was in 1938 that *The Watchtower* published an article on organization that showed how God's organization should be theocratic. It should be governed by God through the "faithful and discreet slave," the united remnant of his anointed kingdom heirs. (Matt. 24:45-47) Up until then the congregations of his people were organized democratically, with the congregations electing those in authority over them. The "elective elders" resulting from this arrangement were a cause of discontent and disunity because of the self-importance and high-mindedness of many such. They ignored what Jesus said: "Whoever exalts himself will be humbled." (Matt. 23:12) With the restoration in 1938 of the theocratic arrangement that existed in the Christian organization of the first century, the elective officers of congregations were brought down from their exalted positions. With the discontinuance of the election system in the congregations, the organization began to have greater peace, harmony, unity and productivity.

21 The discontinuance of the "elective elder" system was a major change in the operation of God's organization in the

18. Explain how Proverbs 4:18 fits God's organization.
19, 20. Cite examples showing how God's organization has been advancing in modern times.
21. How did some persons react to the discontinuing of the "elective elder" system?

twentieth century. It proved to be a severe test to those in the organization. Some persons permitted it to become a great issue over which they became heated up. Refusing to progress with the organization, they turned away from it. But the majority adjusted themselves to the change and moved forward to greater enlightenment and greater privileges of service. The ones who left the organization not only ceased to progress but lost much of the enlightenment they had gained while they were in it.

22 Through the "faithful and discreet slave" class Jehovah now appoints the overseers and ministerial servants in his earthly organization. Operating in a theocratic manner, it enjoys unity and is productive in Jehovah's service to an extent that far exceeds what it accomplished during the days of the elective elders. God does not inspire anyone to select the servants in the congregation as he did Samuel in the selection of Saul as king of Israel. By reason of his placing his holy spirit upon the responsible Christians who form the "faithful and discreet slave" class, it can be said that their appointments of servants come from him. Thus, as in the first-century organization, the governing body of God's earthly organization, which represents the "faithful and discreet slave" class, makes all appointments of servants. This was an important change in the progressive advancement of God's organization. Those persons who advanced with the organization when this theocratic arrangement was instituted in 1938 have, since *then, seen* how it has been very beneficial. It has been a major factor in the phenomenal expansion of the organization. But the change for many was not easy.

23 Disposing of the elective elders is an example of how changes may at first cause some persons to become upset. Throughout the history of God's advancing organization on earth, there has been a tendency on the part of some in it to resist change, preferring to cling to old ways and old views. But change is necessary because God gives his people understanding of his Word and purposes just a little at a time. Growing in a knowledge of the truth requires a person to be progressive, not static. Although a person may not at first appreciate the need for a change, as time passes he will begin to see how it benefits the organization. So, instead of opposing a change in Scriptural understanding, organizational procedure or organizational structure, it is better to adjust oneself to it, remembering that, whatever change is made by God's organization, the change is for the good of those in it. To resist this advancement is to resist Jehovah's spirit that operates on the organization, causing it to advance. Paul spoke of persons who, like some of the elective elders, resisted the holy spirit in his day. "Now in the way that Jannes and Jambres resisted Moses, so these also go on resisting the truth."—2 Tim. 3:8.

24 All in Jehovah's organization need his guidance of their steps along the way that leads to the fulfillment of his purposes. "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) We need God's Word and organization. By staying close to his organization as it advances in knowledge and by progressing with it, we will be living when it advances to a new era and expands to fill the earth with people who love and obey the great Ruler of the universe.

22. (a) How are servants in the organization selected now? (b) Has the organization benefited from this change?

23. (a) Why are changes difficult to accept, and why are they necessary? (b) Why is it unwise to resist changes?

24. What guidance do all in God's organization need, and why?

DO NOT RESIST JEHOVAH'S COUNSEL

"Listen to counsel and accept discipline, in order that you may become wise in your future."—Prov. 19: 20.

HOW old are you? Are you in your teens, your twenties? Are you middle-aged or are you approaching a century of living? No matter how many years you have lived, you are still a child in the eyes of the eternal God. From Jehovah's viewpoint of 1,000 years being as one day, a man of 100 years has lived only two hours and twenty-four minutes. (2 Pet. 3:8) Can he become so wise in this short period of time that he does not need counsel from his eternal Father? Is he so astute that he can pass judgment on that counsel and resist or reject what he does not like?

[2] As children need counsel from a wise human father, so we must recognize our need for counsel from Jehovah our heavenly Father. He has a much better understanding of life and its problems than we do. Has he not lived much longer than we have? Has he not seen generation after generation from the time of Adam do foolish things that were against their best interests? Being our Creator, he knows our hearts. He knows how our bent of thinking can get wrong. He knows our weaknesses and the foolish mistakes we are prone to make. He knows to what a course of action can lead and forewarns us of it. Since he knows these things, is he not in the best position to give us wise counsel that is good for us physically, emotionally and spiritually? It is with good reason that his written Word says: "Listen to counsel and accept discipline, in order that you may become wise in your future." (Prov. 19:20) Jehovah's counsel is the very best counsel to which we could listen.

[3] Like children, we are not able to direct wisely our own steps on the road of life. We are too emotionally wrapped up in our daily living and in our desires, to see the path of life objectively. Counsel from our heavenly Father is needed to point out the way that is for our best interests. As was mentioned in the previous article, Jeremiah pointed out our need for this divine direction, saying: "I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his step." (Jer. 10:23) Our way through life does not belong to us to direct as we please, as if we possessed absolute freedom. Jehovah has given us a relative freedom within the bounds of his just laws and Scriptural principles. By going beyond those bounds we do injury to ourselves and to our relationship with him. By staying within those bounds and by permitting Jehovah to direct our steps through his Word and advancing organization, we will be 'wise in our future.' The future will bring great blessings to us.

[4] In times of distress Jehovah shows us what is the correct decision to make if we turn to him for counsel. He points out the right thing to do, just as a loving father does for his inexperienced and immature children. Our heavenly Father is a source of strength for us at such times. When we do not know what we ought to do, his

1, 2. (a) Why can adults be viewed as children in God's eyes? (b) Why is Jehovah able to give us wise counsel?

3. Why is man not able to direct his own steps wisely?

4, 5. When is Jehovah's counsel especially important to us? Give an example of one who turned to Jehovah at such a time of need.

counsel directs us. "For you have become a stronghold to the lowly one, a stronghold to the poor one in the distress that he has, a refuge from the rainstorm, a shade from the heat."—Isa. 25:4.

[5] King Jehoshaphat of Jerusalem turned to Jehovah as a stronghold when he was in distress. While threatened by an overwhelming enemy force he turned to Jehovah and said: "O our God, will you not execute judgment upon them? For in us there is no power before this large crowd that is coming against us; and we ourselves do not know what we ought to do, but our eyes are toward you." (2 Chron. 20:12) So in our distresses today our eyes should be toward our heavenly Father and our ears toward his counsel.

[6] The need for heeding Jehovah's counsel and not resisting it was stressed to the nation of Israel in the days of Moses. When they were gathered about the base of Mount Sinai, Jehovah said to them: "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." (Ex. 19:5) By obeying his voice, which would mean to heed his counsel and follow his instructions, they would enjoy a special relationship with Jehovah God. They would be a blessed people, benefiting from his loving generosity.

[7] Later, when the Israelites were at the threshold of the Promised Land, Moses warned them of what would happen if they resisted Jehovah's counsel by not listening to God's voice. "It must occur that if you will not listen to the voice of Jehovah your God by taking care to do all his commandments and his statutes that I am commanding you today, all these maledictions must also come upon you and overtake you: Jehovah will strike you with madness and loss of sight and bewilderment of heart. And you will indeed become one who gropes about at midday, just as a blind man gropes about in the gloom, and you will not make your ways successful." (Deut. 28:15, 28, 29) They were warned that they would lose spiritual sight and would not know which way to go that would be best for them. The same thing can happen today to anyone in Jehovah's organization who turns a deaf ear to Jehovah's counsel. He too will have "bewilderment of heart" and will grope about for the way he should walk and will not find it. It is imperative for all who come into Jehovah's organization to be constantly aware of their need for his guiding instructions so they may continue to walk in the way that leads to a future that brings them the gift of eternal life.

6, 7. (a) To whom was the need for heeding Jehovah's counsel stressed, and what were they told? (b) What would happen if they resisted his counsel, and how is that a warning to us?

MEANS BY WHICH COUNSEL IS GIVEN

[8] Long ago God inspired faithful men to write his counsel down in the Scriptures. This written Word of his contains his Fatherly counsel to us his children. Although some of his instructions are directed to the nation of Israel, they are for our benefit too. "For all the things that were written aforetime were written for our instruction," says Paul, an apostle of Jesus Christ. (Rom. 15:4) To the nation of Israel God gave practical counsel on worship by telling them that they should give him exclusive devotion and that they should not become defiled by the worship of idols or by pagan religious practices. Following the same counsel will preserve our relationship with Jehovah God so that it is not ruptured and we become an object of his anger.

8. (a) What is one means by which Jehovah gives counsel? (b) Why can we say that the counsel given to the Israelites was not intended for them *alone*?

[9] With regard to personal conduct, he gave instructions that were for the best interests of the Israelites as well as for us today. He warned them against murdering their fellowman, against stealing, against immorality, against bearing false witness and many other things. The wisdom of our heeding these instructions given to Israel is evident. We do not have to be under the law covenant of Israel to see that there is benefit to us and to the community in which we live by our obeying these personal injunctions on conduct.

[10] God's Word also instructs us through the personal counsel that was given to individuals mentioned in the Bible. The counsel, "To obey is better than a sacrifice," that was given to King Saul is counsel that can benefit us. (1 Sam. 15:22) No matter what personal sacrifices we may make in order to serve Jehovah in the Christian ministry, if we do not obey him our sacrifices mean nothing. Disregarding his counsel on morality nullifies such good works as the "sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15) Thus the personal counsel given to King Saul can benefit us by making us conscious of how very important obedience to God is. We cannot rationalize disobedience by any kind of sacrifice.

[11] The counsel that was given to the Christian Timothy about the love of money and about the danger in that love is certainly beneficial for us today who are living in a money-loving world. He was told: "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. 6:10) Resisting this counsel in God's Word will bring the pains and loss of faith of which it warns.

9, 10. What are some of the ways we can benefit from the counsel given to the nation of Israel? 11, 12. Give examples of counsel directed to early Christians that is good for us today. Explain why it is good.

[12] Good counsel was given to the Ephesians about the proper relationship of husband and wife as well as that of children and parents. By our following this counsel to the Christians of the first century, we can avoid many of the marital storms that wreck marriages in this twentieth century. It points out the way to achieve peace and unity in the marriage relationship. Counsel such as this is what God gave to peoples of ancient times, causing it to be written down in his Word for the benefit of peoples living in other time periods. By going to his Word, we can thus receive wise counsel from our heavenly Father.

[13] Jehovah also gives us counsel through his earthly organization. With his holy spirit operating upon the governing body of that organization, its counsel is in harmony with his will. Through the publications of the Watch Tower Society good counsel is given on personal conduct, marriage, worship, the keeping of integrity to God, our relationship with worldly political

13. What is another means by which Jehovah gives counsel?



authorities and on many other things. Through the congregation meetings, Jehovah's organization gives us counsel on our service to God, our mental attitude toward our ministry, on spiritual maturity, and so forth. Then at times the congregation service committee may find it necessary to counsel us about something. Through these means Jehovah's organization gives counsel that will keep us spiritually healthy and keep our feet in the footsteps of Jesus Christ. It keeps us in harmony with Jehovah. Whether it comes from the Bible or from Jehovah's organization, it is coming from him and is for our best interests.

HOW JEHOVAH'S COUNSEL IS RESISTED

14 When Korah, Dathan and Abiram spoke against Moses, they resisted Jehovah's arrangement of things. The same can be said of persons today who have become part of Jehovah's earthly organization, but after a time begin speaking against it. Some become disgruntled because the organization does not adopt their ideas or the way they think it should function. Others get upset over changes in viewpoint, in terminology and in the way the ministry is carried on by Jehovah's organization. Instead of advancing with the organization by accepting changes, they brood over them. In some instances they permit this resistance to become too great a test for them, and they fall away, going back to the world that is alienated from God.

15 Some persons want to dispute over trifling things such as the privileges God might or might not give to the resurrected dead in his new order or what condition Satan is in while in the abyss, and so on. Such things are not important to us at this time. What is important is our gaining Jehovah's approval and being among those who will see life in his new order. When that time comes we will be able to see what Jehovah will do about things concerning which we now do not clearly understand. It is better to wait to see what happens then rather than to dispute about guesswork.

16 That there are persons today who turn from Jehovah's organization and, in some instances, fight against it should not be surprising. This also happened in the first century while some of the apostles were still living. Regarding such persons who resisted Jehovah's counsel and spirit then, the apostle Paul said: "If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion, he is puffed up with pride, not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despoiled of the truth." —1 Tim. 6:3-5.

17 The sort of persons that Jehovah wants in his new order are those who love him and who strive to obey him. These will not resist the counsel he gives through his Word and organization. They will not endanger their spirituality by trying to retard the advancement of his organization. Speaking about those who become disgruntled at counsel they receive and who turn from the organization or who turn from it because of advancing changes it makes, the apostle John says: "They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us. But they

14, 15. (a) How are some persons today like Korah, Dathan and Abiram in resisting Jehovah's counsel? (b) What is the really important thing?

16. Why should it not be surprising that some persons today turn from Jehovah's organization?

17. (a) What sort of persons does Jehovah want in his new era, and what will they not do? (b) What point does John make about those who go out from us?

went out that it might be shown up that not all are of our sort." (1 John 2:19) If they had been real lovers of Jehovah, they would have stayed close to his organization, permitting nothing to separate them from it.

18 Another way Jehovah can be resisted is to argue against his counsel. A person may make a mistake or do something that is out of harmony with Jehovah's Word. When it is brought to his attention and he strives to justify himself instead of admitting the obvious wrong, he is resisting Jehovah's counsel. He is not humbling himself and acknowledging that he erred. He should confess his wrongdoing, especially when confronted with it by a judicial committee of the congregation that is investigating his conduct. We are told at James 5:16: "Openly confess your sins to one another." When sins are confessed, a person is not justifying what he did. To do so would be resisting what Jehovah has said is right and wrong.

19 A person might not come right out and openly argue against Jehovah's counsel, but he might resist it in another way, and that is by refusing to act on it. God counsels us on our daily living, for example, telling us to show love by being long-suffering, by not behaving indecently, by not looking out for our own interests, by not keeping account of injury. Do we heed that counsel? Or do we ignore it and thus resist it? His organization counsels us on the disciplining of our children, on our personal Bible study and on our doing secular work that is not compatible with being a pursuer of peace. Do we heed this counsel by applying it in our daily living? That was the reason why it was given. It does not benefit us if we ignore it.

18. (a) Why is it wrong to argue against Jehovah's counsel? (b) What, instead, should a person do?
19, 20. How can a person resist Jehovah's counsel without openly opposing it? Give examples of how this can be done.

20 At times the organization will give counsel on avoiding wrong associations, on not marrying persons who are undedicated to God, on repeatedly coming late to congregational meetings, on regularity in the Christian ministry, and so on. Ignoring such counsel by not acting on it is just as much a resistance of Jehovah's counsel as is arguing against it. That is what King Jeroboam did.

21 Counsel was given to Jeroboam before the nation of Israel was split into northern and southern kingdoms. Because he resisted that counsel by not acting on it, he lost out on Jehovah's blessing. Jehovah told him: "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." (1 Ki. 11:38) Instead of being blessed, he was rejected by God because he did the opposite of what God told him. Most of the people in those two Israelite kingdoms proved to be like King Jeroboam. They refused to act upon Jehovah's counsel. "For they had behaved rebelliously against the sayings of God; and the counsel of the Most High they had disrespected."—Ps. 107:11.

22 How can Jehovah have love for persons who resist his counsel by arguing against it or by refusing to act upon it? He takes delight in those who strive *to do* what he instructs them. They are the ones he blesses, but stiffnecked persons like the Israelites who closed their ears to his counsel cut themselves off from his help when they need it. "You keep neglecting all my counsel, and my reproof you have not accepted, I also, for my part, shall

21, 22. (a) Explain how Jeroboam resisted Jehovah's counsel. (b) What was the attitude of the kingdoms of Israel and Judah toward Jehovah's counsel, and how did Jehovah react to it?

laugh at your own disaster, I shall mock when what you dread comes. At that time they will keep calling me, but I shall not answer; they will keep looking for me, but they will not find me, for the reason that they hated knowledge and the fear of Jehovah they did not choose. They did not consent to my counsel; they disrespected all my reproof."—Prov. 1:25, 26, 28-30.

ACCEPT JEHOVAH'S COUNSEL

23 Whether Jehovah's counsel comes through his written Word or through his organization, it is for your own good. He is interested in your welfare and your eternal future. His righteous new order is for you, and his counsel is given to help you to stay on the path that leads to it. His earthly organization is just as interested in your welfare. It wants you to keep integrity to Jehovah God and to win his approval. It wants you to live a happy, peaceful and productive life now as well as after God's war of Armageddon. It wants you to receive the gift of eternal life. So all the counsel it gives you is with that end in view.

24 Be receptive to Jehovah's counsel and loyally uphold it. When it urges you to seek right associations, be diligent to do as it says. Encourage your spiritual brothers and sisters to heed that counsel. If right associations were vital to the spiritual health of the Israelites, are they not to you? When you ignore this counsel you are hurting yourself.

25 At times action must be taken by a judicial committee of a congregation against a person in the congregation. Although that person may be a close friend or a relative, do not resist Jehovah's arrangement by taking sides with that one against the organization. The action is necessary, and it is taken for the good of all the congregation. Such unpleasant happenings test your love for Jehovah and his organization. You fail to show love and loyalty to Jehovah's organization when you side with persons against whom it is obliged to act.—1 Cor. 5:9-13.

26 What may seem wise in your own eyes is not better than what Jehovah says. "Do not become wise in your own eyes. Fear Jehovah and turn away from bad." (Prov. 3:7) Realize that selfish interests and friendships can blind you to what is right in Jehovah's eyes. No matter what you conclude from your own reasoning, follow Jehovah's directions.

27 Do not look for loopholes in his counsel and his laws. When you do that, you are manifesting the attitude of worldly people who do not want to obey laws but want to circumvent them for selfish reasons. This is not the attitude to have toward the wise counsel and just laws of God. If you are one who has dedicated himself to God, you will seek to obey him and not seek ways to get around his counsel and his laws. You will not seek for loopholes through which you can squirm to avoid some penalizing sanctions from his organization. If you want Jehovah's blessing and his promised gifts, you must have a keen desire to do what is right in his eyes.

28 By heeding Jehovah's counsel in all

COMING IN THE NEXT ISSUE

- Recovery Still Possible.
- A Young Man Goes Astray.
- Consideration for the Lowly Ones.
- Have You Told Your Relatives?
- Are You True to Your Word?

23. Why do Jehovah and his organization give us counsel?
24, 25. What attitude should we take toward Jehovah's counsel, and what position should we take toward congregational action taken against a friend?
26. Why is it best always to follow Jehovah's directions?
27. What attitude toward Jehovah's counsel should be cultivated?
28. Explain what some of the advantages are from heeding Jehovah's counsel.

you do every day, you can avoid life-shattering troubles. You will not be tortured by a guilty conscience but will have peace of mind. You will not suffer ruptured relations with Jehovah and his organization but will know that your relationship with God and his organization is good. You will be able to look forward confidently to preservation through the coming battle of Armageddon when Jehovah will execute his adverse judgment upon the wicked. If you should be faced with death, you will have the confident hope of a resurrection because you have followed Jehovah's directions.

[29] Recognize Jehovah's counsel as the finest to be had. Accept it by applying it to your daily living. Do not resist it by arguing against it, by refusing to heed it and by speaking against God's organization. Do not follow the footsteps of the Israelites who suffered national disaster because they failed to listen to Jehovah's counsel. Follow, instead, the footsteps of Jesus Christ, who delighted to do Jehovah's will. As wise children and grandchildren of the heavenly Father, listen to his voice and heed his good counsel every day of your life. "My son, my law do not forget, and my commandments may your heart observe, because length of days and years of life and peace will be added to you."—Prov. 3:1, 2.

29. What are we urged to do?

FALSE RELIGION AND HUMAN SACRIFICES

◆ An explorer who has made at least seven expeditions to South American jungles recently told of a tribe that burns their victims. Then they pulverize the bones and spread the remains on a banana leaf and eat it. "They're not really cannibals," he explains. "It's a religious rite. They practice it on their own peoples, too." (New York *Daily News*, March 27, 1965) This has been true throughout history: False religion has slaughtered tens of thousands of victims in human sacrifices. The Aztec Indians, for example, practiced human sacrifice on a large scale. In his book *Daily Life of the Aztecs*, Jacques Soustelle tells how the Aztecs considered human sacrifice a sacred duty toward the sun as a god. Describing how black-robed, long-haired Aztec priests perform their gory religious functions, he writes: "In the most usual form of the rite the victim was stretched out on his back on a slightly convex stone with his arms and legs held by four priests, while a fifth ripped him open with a flint knife and tore out his heart." This, however, was just one of a variety of forms of human sacrifice. As to other types, he writes:

"Women were dedicated to the goddesses of the earth, and while they danced, pretending to be unaware of their fate, their heads were struck off; children were drowned as an offering to the rain-god Tlaloc; the fire-god's victims, anaesthetised by *yauhtli* (hashish), were thrown into the blaze; and those who personified the god Xipe Totec were fastened to a kind of frame, shot with arrows and then flayed—the priests dressed themselves in the skin. In most cases, the victim was dressed, painted and ornamented so as to represent the god who was being worshiped."—Pp. 97, 98.

In ancient times the Canaanites commonly offered up their children as human sacrifices to their false gods, fire being the usual method of sacrifice, just as it has often been with many false religions. Even the true God's people the Israelites began to copy the pagans in this abominable form of religious rite. The Bible tells us the view of Jehovah God on the matter: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, in order to burn their sons and their daughters in the fire, a thing that I had not commanded and that had not come up into my heart." (Jer. 7:31) This practice, along with false religious teachings that say that God himself torments human souls everlastingly in a literal fire, is one of the many reasons why, as the Bible shows, no vestige of false religion will survive into God's new order of righteousness.

A JUDGMENT WITHOUT Mercy



WHEN a righteous judge *sits in* judgment on a case his first consideration is the administration of justice. But even if the accused is proved guilty, such a judge always looks for an opportunity to exercise mercy, to lighten the sentence upon the guilty one, thereby tempering justice with mercy. There must, however, be a basis for mercy. Such basis may be in the fact that the guilty one's motive was not malicious and deliberate. It may lie in extenuating circumstances: the person may be handicapped by a bad background, or he may have had a sudden or unusual provocation; it may be only the first offense, and not a practice or habitual. Finally, an attitude of repentance in recognition of the wrong and a strong desire to right it to the extent possible and to shun forever such wrong way may give the judge the desired basis for lightening the sentence.

On the other hand, if thorough search reveals no foundation on which mercy can be extended, but, rather, the person is malicious, deliberate, unrepentant and a practicer of a vicious course of action, the judge would be most remiss if he failed to exact the full penalty of the law. Not only would justice be unsatisfied, but mercy or further toleration of the bad one's activities would bring into question the judge's qualifications for office, would subject law-abiding persons to danger and weaken the confidence of others in the law of the land. He would have to apply full justice without mercy.

There is record of a case of judgment without mercy rendered by the Supreme Judge of the Universe. It is found in the Bible at Isaiah, chapter 47. One might ask, How could such a judgment be possible by the God who declared himself to Moses as "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin"? (Ex. 34:6, 7) Because the criminal in this case, the ancient city of Babylon, was thoroughly malicious, merciless herself, and undeserving of any favor. As any judge of a high court writes up his decision and backs it up with his arguments, giving reasons for it, so Jehovah does, through his prophet Isaiah.

The reader of this forty-seventh chapter of Isaiah will do well, as he considers it, to read also the eighteenth chapter of Revelation, which describes a like judgment, but one that comes much closer "home" to us today, for it deals with the judgment upon present-day false religion that stems from ancient Babylon.

ADVANCE NOTICE A KINDNESS

Though Isaiah wrote the prophecy at Jehovah's command when Assyria was ruling as the Second World Power of Bible history, over one hundred years before Babylon rose to world rulership, God could justly do this because the city Babylon had already shown herself to be com-

mitted irreconcilably against God. This was so from the time of her beginning with Nimrod. God knew her hard-set course of action. The judgment uttered beforetime was actually a kindness, for any in Babylon who desired to take a different course could heed the prophecy and escape her merciless judgment. Those of the Chaldeans who heard or read the prophecy must have felt their ears tingle, for they could hear Jehovah say, as though his people were already captive in Babylon:

> "Come down and sit down in the dust, O virgin daughter of Babylon. Sit down on the earth where there is no throne, O daughter of the Chaldeans. For you will not experience again that people call you delicate and dainty. Take a hand mill and grind out flour. Uncover your veil. Strip off the flowing skirt. Uncover the leg. Cross over the rivers. You ought to uncover your nakedness. Also, your reproach ought to be seen. Vengeance is what I shall take, and I shall not meet any man kindly."—Isa. 47:1-3.

Yes, you who have sat on the throne ruling the kingdoms, you "daughter," capital city of Babylonia, ruling city of the land of the Chaldeans, come off that throne now and sit in the dust, just as you made Judah's capital city, the "daughter of Zion," Jerusalem, do in 607 B.C.E. In your high and mighty position you have been too good to serve someone else, too beautiful and dainty. Though your religion has robbed all your young marriageable women of their virginity in the immoral worship of Venus, you consider yourself a virgin politically, because you have never been seized and ravished by foreign conquerors since the days of becoming the Third World Power. But now as a captive, a slave, where is your delicacy and daintiness? Get out the hand mill and get ready to grind out flour, laboriously, for your masters. Take off the veil. Strip off the flowing royal skirt, uncover your leg up to the hip and tuck your dress between your legs as you wade barefoot as captive across the rivers through which your conquerors drag you. Your nakedness and shame should be uncovered before all and your reproach for your wickedness against the nations and particularly against God's city Jerusalem with its temple of Jehovah. Do not look for help from outsiders, for I will see that vengeance is taken and will execute anyone trying to come to your help.

How delighted Jehovah's people Israel are at this vengeance, for Jehovah here prepares the way for their repurchase, in which he would use Cyrus the Great and in return would give to Cyrus' dynasty the land of Egypt as a repurchase price. So delighted are they that they here interrupt Jehovah's judgment, saying: "There is One repurchasing us. Jehovah of armies is his name, the Holy One of Israel." (Isa. 47:4) Graciously permitting this expression of gratitude from his people, Jehovah continues:

REASONS FOR NO MERCY

> "Sit down silently and come into the darkness, O daughter of the Chaldeans; for you will not experience again that people call you Mistress of Kingdoms. I grew indignant at my people. I profaned my inheritance, and I proceeded to give them into your hand. You showed them no mercies. Upon the old man you made your yoke very heavy. And you kept saying: 'To time indefinite I shall prove to be Mistress, forever.' You did not take these things to your heart; you did not remember the finale of the matter." —Isa. 47:5-7.

You, Babylon, may think you are a bright, shining star in the eyes of the pagan nations and your city may even be literally well lighted due to the fact that your inhabitants have learned how to get petroleum from the soil of Mesopotamia. But now it is darkness for you. Your light has gone out and instead of being looked to as the Mistress of Kingdoms, you will now be told what to do by others. My rea-

son for this severe judgment upon you is that I delivered my people into your hand, I sold them to you without price because of their sins against me. But instead of recognizing this fact and respecting my name and the people upon whom my name rested, you went out of your way to exert all your viciousness and malice in order to exalt your gods and humiliate my name. On even the old and weaker captives you placed burdens they could not bear; how much more so upon the ones younger and stronger! Instead of realizing that Israel was my son, my firstborn, instead of being ready to be used by me merely as an instrument of discipline, a temporary one, and letting my people go at my appointed time—O no! You kept saying, 'Now that they are in my grasp I will be permanent mistress over them and the other nations as well.' You forgot justice, you forgot mercy. You hardened your heart, you did not think there would be any finale to your oppressive rule. Oh, I know even now that you will not profit by this very warning I am giving you in advance. Because of your hardheartedness the principle, "The one that does not practice mercy will have his judgment without mercy" (Jas. 2:13), applies most certainly to you.

"And now hear this, you pleasure-given [woman], the one sitting in security, the one saying in her heart: 'I am, and there is nobody else. I shall not sit as a widow, and I shall not know the loss of children.' But to you these two things will come suddenly, in one day: loss of children and widowhood. In their complete measure they must come upon you, for the abundance of your sorceries, for the full might of your spells—exceedingly. And you kept trusting in your badness. You have said: 'There is no one seeing me.' Your wisdom and your knowledge—this is what has led you away; and you keep saying in your heart: 'I am,* and there is nobody else.' And upon you calamity must come; you will know no charming against it. And upon you adversity will fall; you will not be able to avert it. And upon you there will suddenly come a ruin that you are not accustomed to know." —Isa. 47:8-11.

Ah, Babylon, I well know that you feel so safe and secure that you can give yourself completely over to pleasure in drunken excesses against my people and my name. You are confident that you are supreme and there is no one else on earth like you, or who can take away your position. You feel that now you are a secure and prosperous "woman," having a husband, and with Nabonidus your first ruler and Belshazzar as second upon the throne, that you will never be bereft of the Shemite dynasty started by Nebuchadnezzar. But little do you realize how suddenly you will suffer loss of these when the Medes and Persians defeat your armies and you become a widow bereaved of many of your children, eventually to lose them all. Yes, in process of time, your entire population will fade away, as a complete measure for your sins.

But why no further motherhood for you? Why this complete devastation? Because you are a sorceress. Among my people sorcerers are forbidden. They must be put to death. But you have practiced sorcery to the limit. The incantations of your priests, their jargon that fascinates and binds your victims, are rank demonism. I even cut off the Assyrian capital city, Nineveh, which was called the "Mistress of sorceries"; how much more so you. You trust in your devilish religion and in your armed might. While you render worship to your gods, you think that there are no others who can see you or judge you. Yes, though you have much wisdom of this

* "I am." Here, also in verse 8, this expression is not rendered from the Hebrew verb *Ehyéh*, the Hebrew word used by Jehovah God in Exodus 3:14, but is simply the Hebrew pronoun *Aní* meaning *I* with the verb *am* understood. However, in the Greek *Septuagint* translation of the Hebrew Scriptures the expression is *Ego eimí*, the same expression used by Jesus Christ in the Greek text of John 8:58, which many Trinitarians translate into English as "I am."

world through your priesthood and the many clay tablets in your libraries, these have led you astray and you have put your trust only in something that will bring you into captivity and ruin. They have caused you to believe that with your knowledge, science and might no one else can be your rival or world-power successor. What false security! Why, your gods are nothing, completely powerless to avert the disaster to come upon you, a calamity such as has never been known in your past history.

ANTIQUITY OF RELIGION NO SAFEGUARD

But can such a thing happen to a great religion that has existed for more than 1500 years, since the days of your founder Nimrod, and that has influenced all nations of the earth? Why, many nations have looked to you as the world's religious center! Listen to my concluding denunciation:

> "Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth; that perhaps you might be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you. Look! They have become like stubble. A fire itself will certainly burn them up. They will not deliver their soul from the power of the flame. There will be no glow of charcoals for people to warm themselves, no firelight in front of which to sit down. Thus they will certainly become to you, with whom you have toiled as your sorcerers from your youth. They will actually wander, each one to his own region. There will be no one to save you."—Isa. 47:12-15.

Ah, now Babylon, you will have to stand upon that which you have built up and put your trust for centuries. You have practiced your sorceries and multiplied them from the days of your wicked founder Nimrod. Now, at the time when your world power is threatened let us see if you can cause these sorceries to awe the Medes and Persians who are coming against you, to stop their advance. You have turned down the counsel of Jehovah and worn yourself out listening to your worldly-wise men, particularly your astrologers who watch the heavens from atop the Tower of Babylon, dedicated to your god Marduk. Instead of turning you to Jehovah God the Source of wisdom, they have turned you to the worship of the heavens, the things created, instead of their Creator. Let those who try to attach some prophetic meaning to the positions of the stars and their movements give predictions that will be of some help to save you. What about those who make forecasts at the appearance of each new moon? Can they tell you how to avoid evils and what to do on certain days to have success? Look! These are of no value and they themselves are in for a surprise. Rather than awe the Medes and Persians they will be stubble in the destructive flames of calamity that come upon you, Babylon. Yes, this fire that you will experience will be no mere congenial charcoal fire or brazier before which to sit comfortably and cozily, to warm yourself, but one that will consume you root and branch.

You deserve no consideration, Babylon, for from your very start you have not been my servant. You are not an apostate organization, for you never had the truth. From the beginning you have been demonic, the Devil's visible organization. At the time of your calamity your temples, your idols, your ziggurats will avail nothing and even your sorcerers with their charms and incantations, seeing that these have failed, will actually forsake you and wander to a region where they feel they can best find safety. What a desolate widow, with no one to come to your help!

MODERN BABYLON ALSO DEMONISTIC

Was Jehovah not just in pronouncing this judgment without mercy on merciless Babylon, which he executed to bring Babylon to complete desolation, as at the present time? Then what about Babylonish religion today? In this time astrology plays a larger part than ever in giving directions to statesmen, politicians, businessmen and even individuals as to their personal problems. More and more the magazine stands are flooded with these books claiming to give advice and counsel based on the movements of the heavenly bodies. Hundreds who claim to be Christians thereby look to the demons instead of to God's Word, which condemns this practice. It is the same false guidance by the same false religion inherited from Babylon and it is even now being approved not only by the pagan religions but also by the clergy of Christendom themselves, who, in addition, follow many other Babylonish practices. Therefore, Jehovah's judgment against modern-day Babylon the Great will be without mercy. If the reader has compared the account in Isaiah 47 with Revelation 18, and if he desires to have favor or mercy from the Supreme Judge, he will quickly forsake such false religion. He will stop seeking counsel from God's enemy Satan the Devil and his demonic organization. He will seek mercy by learning more of the God of mercy as expressed in his Word the Bible and by serving him. If so, he will escape the destructive flames that will consume modern Babylon.—Rev. 17:16-18; Isa. 8:19, 20; Rev. 22:15.

Serving Jehovah

BRINGS HAPPY CONTENTMENT

As told by
RICHARD H. BARBER

ON March 14, 1869, there was born in a rural town of southwest Vermont a boy whose parents named him Richard Harvey Barber. I was that boy. Now at the age of 96 years, I am writing the story of my life, a life of happy contentment in Jehovah's service.

As a boy my life was a busy one, involving a great variety of work. Since we lived in a house connected with a sawmill owned by my father, I had experiences at the mill. I gathered spruce gum from trees and sold it for $1 a pound. I caught small speckled beauty trout from the mountain streams and sold them to customers of the mill, gathered ginseng and sold the roots, and worked gathering sap from tapped maple trees, helping to boil it down into maple syrup.

In 1883 father moved to a farm in New York state. Early in 1886 we traded the farm for a house in the village of Greenwich, New York. Then, after I graduated from the Greenwich High School in 1888, I took charge of a large general store owned by my father.

My father was a good man, honest and generous. He was a Methodist, attending

every church meeting, contributing generously to church activities and buying a high-priced pew in the church. That was all that was necessary to make him a good Methodist. In all my years, I never saw a Bible in our home, never heard a prayer offered, nor a Bible subject discussed.

In 1894 I bought the store stock of my father and set up business in my own name. On January 1 of the following year I got married in the Methodist Church, and we lived in the flat above the store. My wife's two sisters lived with us. In October of that same year, I came in contact with the truths of God's Word, as taught by the Watch Tower Society. With this, life began to take on new meaning.

EFFECT OF THE SOCIETY'S LITERATURE

I was superintendent of the Methodist Sunday School, and my wife was a teacher in that school. After I had seen that the ten different Sunday-school classes were functioning properly, I would drop in at the adult men's class. Here I noticed a radically different method of conducting the study. Many scriptures were cited and given to different students to read, and I had sense enough to see that questions were being properly answered. This pleased me. That night after the evening service, I walked down Main Street with the class leader and asked him where he got all those scriptures and the information.

He told me that a man on a bicycle had come to Greenwich, offering books on the Bible (the first three volumes of the *Studies in the Scriptures,* by Pastor Russell). This man was a colporteur, now known as a pioneer, and he called at the home of the Methodist preacher to explain the books. The preacher gave him several names, including the name of the leader of the adult men's class and the name of my wife's sister May. After telling me this, the class leader and I stood on the street until midnight discussing the Bible truths in this literature.

The next morning at breakfast my wife asked me, "Why were you so late last night?" After my explanation, May, my sister-in-law, spoke up, saying, "Pshaw, I bought a set of those books at that same time, and there they are, right in your library." I went to the library, but only volume three was there. May said: "Oh! I loaned the other two books to my brother in Salem." I brought the volume three to the table and, as I ate, turned its pages, examining it. I slipped it into my pocket and took it down to the store. During the day I spent every spare moment reading that book. After two days I had read every word of it, and had learned many things that I had never heard of before. Meditating on it, I asked myself, Who is the author and where is it printed? Examining it, I got this information, and for the first time in my life I heard the name of Pastor Russell. The class leader had never mentioned that name to me.

At once I addressed a card to Pastor Russell, asking him to send me a catalogue of all his publications. A few days later I received a letter from him and on the back of that letter was a list of publications. I ordered everything on the list, including *The Watchtower,* three volumes of *Studies in the Scriptures,* various Bible translations, several concordances, booklets and tracts. The order came to over $22 and I wrote out a check for $30. Though I was superintendent of a Sunday school, I had no idea of what a concordance was nor what a Bible with marginal references meant; but my study of volume three led me to have confidence in the fact that all those books, booklets and tracts were necessary for a proper study of the Bible. I ordered 500 each of all three free tracts. Then I wrote this: "Pack all these in one case and send them express collect."

On receiving the literature, I immediately began to use it. In every package I wrapped up in the store I placed a tract. Later I subscribed to twenty different papers that published Pastor Russell's sermons; I placed these printed sermons in packages too. A Bible study was started on Tuesday evenings. Eventually there were seventeen persons interested in the truth and studying together. It was known all over the village that we had this study.

WITHDRAWAL FROM THE CHURCH

Our activities in spreading Bible truths drew criticism from prominent Methodists. The Methodist pastor attended the Methodist Conference and refused to accept an appointment to Greenwich for another term. He told the Conference that a number of his best members were studying and believing a lot of things that were contrary to the Methodist and other orthodox religions and that there was bound to be trouble in the Greenwich church soon. So the Conference sent their so-called strongest preacher to the church. After about a month, he announced that he was going to preach a special sermon on a certain Sunday evening and that he desired every Methodist to be present.

The church was packed for that meeting. The preacher held the Methodist Discipline in his hand and slowly and emphatically read from it the Methodist teachings, emphasizing the fact that when one joined the Church he pledged himself to believe and teach those doctrines. Arriving at this climax, he roared: "There is a little handful of persons in this church who are teaching doctrines long rejected by the Methodist Church and all other orthodox churches." He said: "Those persons are mites on the rim of a cheese, with seven-by-nine brains." Then, holding the Discipline aloft, he thundered, "If you don't believe the doctrines of the Methodist Church, then in the name of God, get out!" Listening to this were all those "mites" sitting right in front of the preacher. They were the Sunday-school superintendent, the assistant superintendent, the leader of the choir, who was also the church treasurer, and six of the ten Sunday-school teachers and others. This show was put on for the purpose of scaring those "mites" back into the Methodist fold, but it had the very opposite effect. It helped them to see the inconsistency of remaining with the church. Eventually eleven members resigned. These had been regarded as the very best members, and the effect on church finances was that for a couple of years money had to be borrowed to pay the preacher's salary.

The leader of the adult men's class resigned the next day; but I did not resign immediately, reasoning that, if I resigned at once, they would claim I did so because the class leader had resigned. After about a year I saw that it was useless to wait any longer, and also displeasing to Jehovah. So I withdrew. I wrote a sixteen-page letter, citing scriptures on the subjects of hell, soul, trinity, God's kingdom and others. Then I made several copies of that letter and mailed them to the pastor and all the church officials. The pastor completely ignored all my Scripture texts and wrote me a letter, saying: "I must commend your frank and manly position and conduct. No other course would have been consistent to one holding and feeling it their duty to disseminate the views you entertain."

A few weeks later he preached a sermon that he thought should be broadcast; so he went to the editor of the local weekly newspaper and had it printed. It contained several glaring unscriptural statements; so I took occasion to reply through the same paper, and my reply was also printed. At this the pastor has-

tened down to the office and took the editor to task for printing my reply. The editor reminded the preacher that they decided themselves what should be printed and that my reply was written in a kindly manner and any time I wished to write an article it would always be acceptable if written in the same kindly manner.

THE TRUTH CHANGES MY LIFE

The truth brought many changes in my life. One of the first things I did was to throw out of my store stock cigars, tobacco and snuff. Almost everybody used tobacco in some form, and many women used snuff. This cost me many customers, but I stuck to it and never sold them again. Then, too, my distributing of Bible tracts to my customers cost me many of them, but I kept on spreading the truth. In 1899 I attended my first convention sponsored by the Watch Tower Society, in Boston. I heard and saw Brother Russell for the first time and was baptized there.

Before I learned the truth, I was much interested in baseball, hunting and fishing and spent much money on shooting clay pigeons and rifle practice. I concluded that such time and money could be better used in the Lord's service. So I quit them all, gave my shotgun to my brother-in-law who lived on a farm and sold my rifle and barrel of clay pigeons and other equipment. I tried to act in harmony with the view that all our time and money belong to the Lord and even we ourselves belong to Jehovah, if he has accepted our dedication. We are not our own, we have been bought with a price. Our home or farm, all we possess, belongs to Jehovah. It is quite difficult at times to realize that this home, this auto, the cash in my pocket, everything we have belongs to Jehovah, and we hold it in trust to be used as he wishes it to be used, but that is true.

I used my possessions to spread God's truths. I owned two horses, a surrey and a carriage, and these were used on Sundays to convey some eight persons to different villages to distribute Bible tracts. We used to distribute about 50,000 tracts every year. Our territory was from Waterford, just across the river from Troy, New York, north to Whitehall, from Saratoga on the west to North Adams, Massachusetts, on the east. There were two fairs held every year in that territory and both were served with tracts.

In 1906 I sold my store building and in 1907 entered the colporteur or pioneer work with an old former pioneer, Vincent C. Rice. My first territory assignment was the city of Glens Falls, New York, with a population of 15,000. Our first day of pioneer work was in South Glens Falls. We were using the first three volumes of *Studies in the Scriptures,* and the six volumes when there seemed to be interest. That first day I placed 59 bound books and Brother Rice placed 37. We took orders to be delivered the next Monday. But where were our books? They were in the printery at Hammond, Indiana. We figured it out and decided we would need $120 worth, but Brother Rice had no such amount of money; so I sent a check directly to Brother Russell, explaining that we needed the books for delivery the next Monday. Monday came, but where were our books? Finally, we decided to call at the express office and lo! there were our books. *Brother* Russell had ordered them sent at once, by express prepaid.

We placed 1,259 bound volumes in Glens Falls. For five years I served as a pioneer, during that time obtaining 125 subscriptions for *The Watchtower* and organizing congregations, then called "classes," in Glens Falls, Fort Edward, Mechanicsville and Hoosick Falls, New York, and Pownal Center, Vermont.

After five years of pioneering, Brother Russell invited me to serve as a pilgrim, which meant to serve routes made out by the Society, to give talks to the congregations and also advertise public talks. I gladly accepted this appointment and have served in that capacity in every state in the United States except Arizona and New Mexico, and all over Canada from Cape Breton to Vancouver Island, and to a limited extent in England and Scotland.

In 1914 and 1915 I had charge of a group of about fifteen who served much of New England and all of Nova Scotia with the Photo-Drama of Creation, a four-part moving-picture and colored-slide program, accompanied with phonograph Bible lectures. I was used to secure the theaters and to give the two Sunday closing talks after the Photo-Drama. Those talks were on the topics "Pastor Russell's Teachings Examined" and "Christ's Second Coming; Why, How and When?" This was a thrilling appointment, and large crowds attended the Photo-Drama and talks.

BETHEL SERVICE

After about seven years in the pilgrim service, I was unexpectedly called to Bethel, the Society's headquarters in Brooklyn, New York. It was 1918. Religious persecutors, taking advantage of the war, whipped up hatred for the Society. As a result, the Society's president, J. F. Rutherford, and other officials were unjustly arrested and tried in court. I was present at that trial, at which the Society's officials were railroaded to prison. One morning thereafter I received a call from Brother Rutherford requesting me to come over to Pennsylvania Station, where the brothers were waiting for several hours for a through train for Atlanta.

The prisoners were being transferred to Atlanta penitentiary. Brother Frank Horth, Sister Van Amburgh and Sister Fisher and Sister Agnes Hudgings, a stenographer, and myself hastened over to the station. Brother Rutherford there gave me some instructions. If we were harassed too much by the police, we were to sell Bethel and the Brooklyn Tabernacle and move to either Philadelphia, Harrisburg or Pittsburgh, as our corporation was in Pennsylvania. A price of $60,000 was suggested for Bethel, and $25,000 for the tabernacle. When the train was ready, Brother Rutherford took Brother Horth and Sister Hudgings on the train with him. They rode for a distance while Brother Rutherford dictated a letter of instructions to Brother Horth, assigning him to sell Bethel and the Tabernacle. Arriving back in Bethel, Sister Hudgings made copies of this letter of instructions for us. The Tabernacle was sold, if my memory serves me aright, for only $16,000. Later Bethel was sold to the government and all arrangements made except the transfer of cash, when the armistice was signed; but providentially the sale of Bethel was never accomplished.

During the time the Society's officials were in prison, a committee was named by Brother Rutherford to act in his stead. That committee included Brother W. E. Spill and Brother John Stephenson, a member of the Bethel family who had served in the treasurer's office as assistant to Brother Van Amburgh; and I was the third member of that committee. The work was divided among us as follows: I was to be in the office handling correspondence and preparing *The Watchtower* for publication; Brother Stephenson was to serve as treasurer and Brother Spill was to handle all outside matters.

There was plenty of mail, much of it harsh and critical, yet much of it sympathetic and encouraging. Many persons who had donated money to the Society with the understanding that, in the event

they needed it in the future, they could withdraw it at the rate of $50 per month, wanted their money back. Many refunds were made. Contributions came in regularly, however, but we did not have much need for money, as all pilgrim work had ceased and we were cut off entirely from all foreign branches.

Literature, except for *The Watchtower,* was banned in the United States, and all literature was banned in Canada. Four individuals were chosen, one each at Boston, Brooklyn, Chicago and Seattle, and each was to wrap a *Watchtower* in a daily newspaper and mail it to a named person in Canada. These were passed around, leading articles mimeographed and some reprinted, and sent out to all Canadian congregations. Many wrote in and said that their copy of the book *The Finished Mystery,* known also as the seventh volume of the *Studies in the Scriptures,* had been confiscated and they asked for another. I found a case of the books in pocket-edition size and mailed a copy to all such persons writing in.

PILGRIM DESK, RADIO AND ZONE SERVANT WORK

After the Society's officials were released from prison in 1919 and exonerated, I was sent out as a pilgrim again. But after a number of years, Brother Rutherford called me back to Bethel and asked me to take charge of the pilgrim department. After the pilgrim department was ended, my desk was used in connection with the radio department. My duty was to write short radio talks of 10, 15, 20 and 30 minutes, to be used over hundreds of radio stations. These talks were submitted to Brother Rutherford. After they were edited, Brother De Cecca mimeographed them and they were sent out to hundreds of radio stations. I had the privilege of giving radio talks myself, at times over hookups. I was asked to give an hour talk over a hookup on the subject of Christmas. It was given December 12, 1928, and published in *The Golden Age* #241 and again a year later in #268. That talk pointed out the pagan origin of Christmas. After that, the brothers at Bethel never celebrated Christmas again.

In 1935, I was assigned to serve as zone servant in territory from Utica on the east to Westfield, New York, on the west, and from Scranton on the south to the St. Lawrence River on the north. I was moved with my wife to the Society's farm near Ithaca and was to serve the territory from that point. While serving Williamsport, Pennsylvania, that year, I received a letter from Brother Rutherford saying that the Syracuse congregation had purchased a large building and had asked the Society to send someone there to take charge of that building. He asked me to move to Syracuse and to serve as zone servant from this headquarters point.

Now, at age 96, I am no longer able to do house-to-house preaching of the good news, but I love Jehovah's service as much as ever or more so. For some years I have been able to send out by mail regularly forty magazines per month, and when special issues come out I try to double that number if possible. My method is to use the telephone book and to select persons living in our territory, send them a typed letter, giving the best witness possible, telling them the benefits of the *Watchtower* and *Awake!* magazines and advising that a sample of each is being sent.

When the booklet *Blood, Medicine and the Law of God* came out, I mailed a copy to all my relatives, the area's hospitals, the city's officials and principal lawyers and doctors. I am still able to give talks, but need an arm to assist me to the platform. Though vision is rapidly failing, I managed to read every word of the books *"Babylon the Great Has Fallen!" God's*

Kingdom Rules! and *"All Scripture Is Inspired of God and Beneficial"* and all the *Yearbook* reports; I am also up to the minute with both *The Watchtower* and *Awake!*

Last year Jehovah gave me a sweet and happy surprise. For several years I had desired to visit Bethel again, where I had spent nearly twenty years of happy service, and to see with my eyes the marvelous expansion that has taken place there since 1935, when I was sent out as zone servant. But my physical condition was such that I knew I could never traverse the Bethel and factory, even with the help of a cane. So I had given up all hope of ever seeing Bethel again. Can you imagine my surprise when the mailman brought me a personal invitation from the Society's president, Brother Knorr, to visit Bethel? Knowing my physical disability, his invitation said: "We have a wheelchair here that you could use to move around in on a tour through the home and factory."

So in May 1964 my eyes feasted on the visible expansion of Jehovah's work at Bethel. And did I enjoy the visit? Well, I can't express my joy in words that would convey my real pleasure. Besides thanking Brother Knorr for the invitation, I want to thank the brother who explained each room and machine and operation and the brother who pushed that wheelchair and did so many other kindnesses. I marvel at the expansion of the organization at headquarters. Surely, Jehovah has a most wonderful working organization.

Have I enjoyed my nearly seventy years in the service of Jehovah? The following scriptures well express my joy and satisfaction: "The peace of God that excels all thought will guard your hearts and your mental powers." "I give you my peace. I do not give it to you the way that the world gives it." "You are content with the present things." (Phil. 4:7; John 14:27; Heb. 13:5) Real joy includes a quiet dignified feeling of contentment, peace of mind, freedom from fear, worry, murmuring or faultfinding. It is not manifested by hilarity, wisecracking or funny jokes; it does not include sanctimoniousness. It includes strong faith and a steadfast hope.

That answers my question. Most emphatically, I have enjoyed the knowledge of the truth and my many privileges of service. Here I am at 96 years of age, tottering along, because of poor vision and faltering limbs, but still serving Jehovah as my physical condition permits, happy and contented.



● If resurrected ones are to be judged on the basis of their actions after being raised from the dead, why did Jesus use the past tense in discussing this matter at John 5:28, 29? —H.M., Papua, New Guinea.

Those verses read: "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."

Jesus apparently stated the matter as he did because it would in this way cover the circumstances of "all those in the memorial tombs."

Those who gain heavenly life with Christ are judged on the basis of the works they do in this life. (2 Cor. 5:10) At the time they are resurrected to spirit life they are granted immortality. (1 Cor. 15:53; Rom. 6:5) They are not then placed on judgment, but are themselves empowered to act as judges with Christ. (Rev. 20:4) Theirs is a "resurrection of life,"

and the "good things" referred to in their case are those they did before they died.

But what about "those in the memorial tombs" who are resurrected as humans on earth? Will it be determined immediately after their resurrection that theirs is a "resurrection of life" or a "resurrection of [condemnatory] judgment"? (Compare John 5:24 with verse 29.) What good purpose would be served by raising from the dead millions of persons whose former lives were filled with vile deeds, only to tell them that they are vile and then execute them? The indication of the Scriptures is that when Hades gives up those dead in it, they will be 'judged individually according to the deeds' they do following their resurrection. (Rev. 20:13) The resurrection will afford them an opportunity to live.

As the apostle Paul wrote in Hebrews 9:27, 28, "it is reserved for men to die once for all time" due to Adamic sin, "but after this a judgment" that is made possible by the ransom sacrifice of Jesus Christ and that affords men the opportunity for "salvation." Those who formerly did good things will no doubt find it easier to continue in that course, and, if they keep on doing good right on through the final test following Christ's thousand-year rule, it will be shown that theirs was a "resurrection of life." Those who formerly did vile things will be granted the opportunity to change their ways and gain salvation, but in the case of those who do not do so, it will become evident, at the time of that final test at the latest, that theirs was a 'resurrection of condemnatory judgment.'

Now, what if Jesus had phrased his statement differently, saying very plainly that the deeds on which individuals would be judged would all be those performed after their resurrection? Had he done this, he would have been leaving out those who would gain heavenly life with him. Instead, by using an elliptical expression, he included "all those in the memorial tombs." After first referring to the resurrection as one general accomplishment, he apparently cuts through all the in-between details, takes a future viewpoint of the matter when one's past *during* the millennium must be judicially reviewed, and states the situation as it will exist at the time of the giving of final reward to those who are raised, namely, "those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."

ANNOUNCEMENTS

FIELD MINISTRY

Faithfulness and loyalty are qualities that all servants of Jehovah God need. As they carry on their ministry, preaching God's Word, they find that they are called on to demonstrate these qualities every day. This will continue to be true during July as Jehovah's witnesses call on people everywhere to point out from the Bible the dangers of false religion and the blessings of God's kingdom. To aid truth seekers, they will offer Bible-study publications on a nominal contribution.

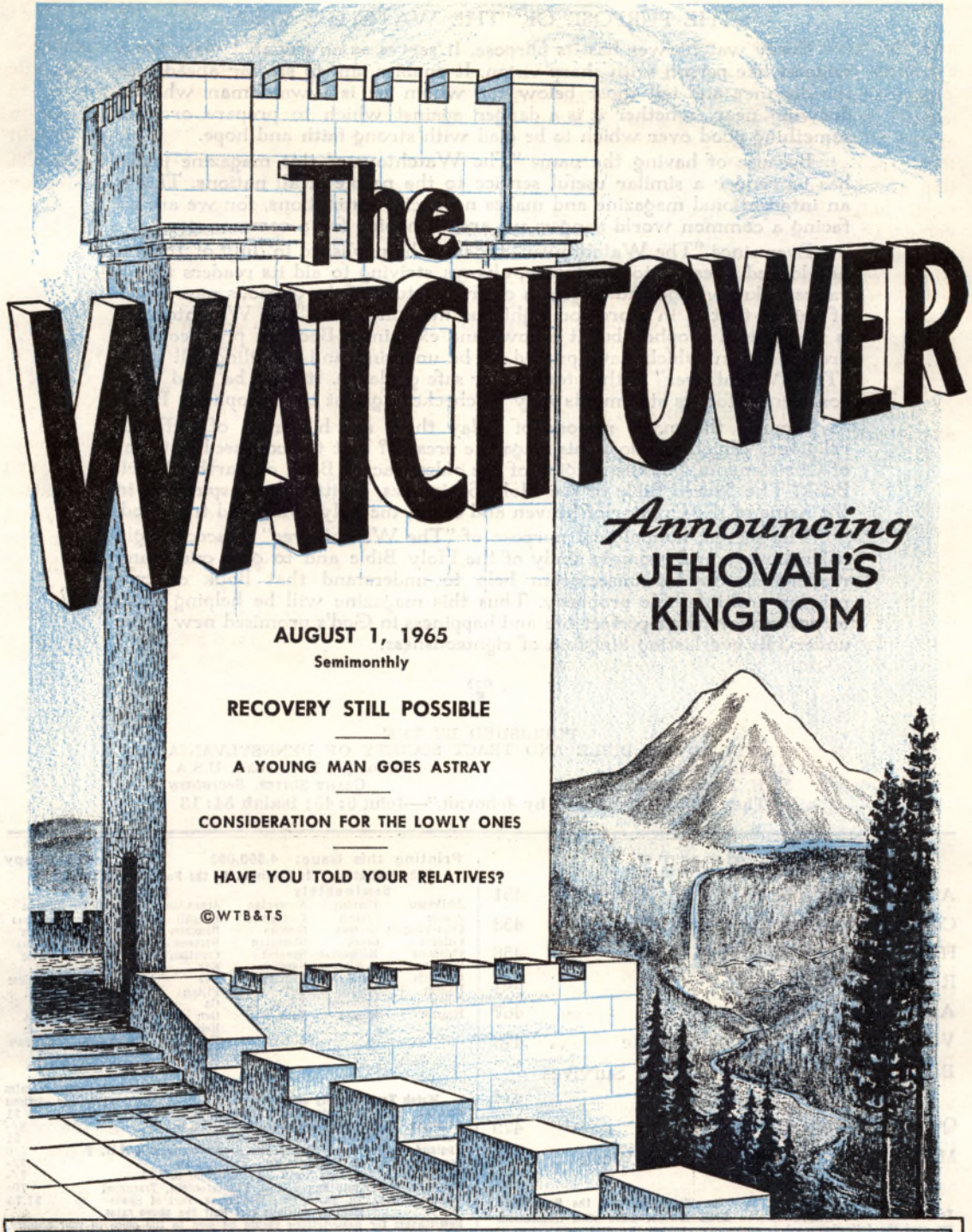
"WORD OF TRUTH" DISTRICT ASSEMBLIES

The grandest series of Christian assemblies to date! If you have not attended yet, you will want to be there. Conventions in the following cities are still future: *Canada:* Peterborough, Ont.; Brandon, Man.; Kitchener, Ont.; Quebec, Que.; Calgary, Alta.; Saint John, N.B.; London, Ont.; Sydney, N.S. *United States:* Wailuku, Maui, and Honolulu, Oahu, Hawaii; Fairbanks, Alaska; Lubbock, Tex.; Chattanooga, Tenn.; Corpus Christi, Tex.; Memphis, Tenn.; Odessa, Tex.; Buffalo, N.Y.; Minneapolis, Minn.; Nashville, Tenn.; St. Petersburg, Fla.; New York, N.Y. For information, write the publishers of *The Watchtower* or inquire at the nearest Kingdom Hall of Jehovah's witnesses.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 15: Jehovah's Advancing Organization. Page 424.

August 22: Do Not Resist Jehovah's Counsel. Page 430.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 1, 1965
Semimonthly

RECOVERY STILL POSSIBLE

A YOUNG MAN GOES ASTRAY

CONSIDERATION FOR THE LOWLY ONES

HAVE YOU TOLD YOUR RELATIVES?

©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.

PUBLISHED BY THE
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

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 70 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Watch Tower Society offices	**Yearly subscription rates for semimonthly editions**
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. Notice of expiration is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI August 1, 1965 Number 15

Are You TRUE TO YOUR WORD?

PEOPLE want their associates to be persons of their word. A husband is understandably irritated if his wife promises to meet him at six o'clock, but then unnecessarily keeps him waiting until 6:30. On the other hand, it is disturbing to a wife when her husband promises to take her somewhere but, when the time comes, she finds that he unconcernedly overlooked making the necessary preparations to fulfill his promise. One loses a certain amount of respect for persons who do not keep their word.

Even in small matters one should be true to his word. It may seem an unimportant offense to arrive late for an appointment, to neglect to return borrowed items, or in some other way fail to keep one's word. Yet in these seemingly trivial matters one either builds up a reputation of being reliable or comes to be known as one whose word means very little.

Persons who are not true to their word often make themselves disliked by others. Remember the ancient Pharaoh who would not allow the Israelites led by Moses to leave Egypt. Repeatedly he gave his word that the Israelites could leave to worship Jehovah God, but then he did not keep his word, and so plagues were sent upon the nation by Jehovah. For example, when Egypt was plagued with thunder and hail, Pharaoh promised: "I am willing to send you away, and you will not delay any longer." But after that plague had ceased, "he went sinning again and making his heart unresponsive, . . . and he did not send the sons of Israel away." (Ex. 9:28, 34, 35) Again and again he made promises, and yet again and again he failed to keep them. The memory of that Pharaoh remains till today as an infamous example of a man who would not keep his word.

In our day too there are persons who fail to keep their word. Not all do so because of a bad heart, as in the case of Pharaoh. In many cases it is simply evidence of immaturity. They may, for example, agree to work for a firm that, because of the time required to train workers, asks them to stay for a specific period of time. When they give their word they no doubt have every intention of keeping it. However, what if a more enticing attraction turns up before their agreed time of service elapses? Will they pass up this opportunity, closing their eyes to the new attraction because of their previous commitment? Are they really persons of their word? If they are persons

who maturely accept responsibility, they will keep their word.

Unfortunately some persons think more of pleasing themselves than of keeping their word. They are true to their word only up to a point—after which their promises carry less weight than the breath with which they are spoken. A person may accept a dinner invitation to the home of a humble family. But later, for the same evening, he may receive a more pretentious invitation from a family of means and position, perhaps from his boss. With some persons this is the point at which their word no longer carries any weight. Evidently they feel that the prospect of personal advantage invalidates their former commitment. Even Jesus cautioned against leaving one place of hospitality because of a better offer.—Luke 10:7.

Are you true to your word under similar situations? When you say something, do others have confidence that you will do what you say? If you think a moment, persons with different reputations in such matters probably will come to mind. For instance, a particular acquaintance may agree to visit you at eight o'clock Wednesday evening. You feel confident that he will be there, for you know him to be a person of his word. However, if another acquaintance promised the same thing, you might not even plan on his presence, at least not at the prearranged time. From past experience you know that his word means very little.

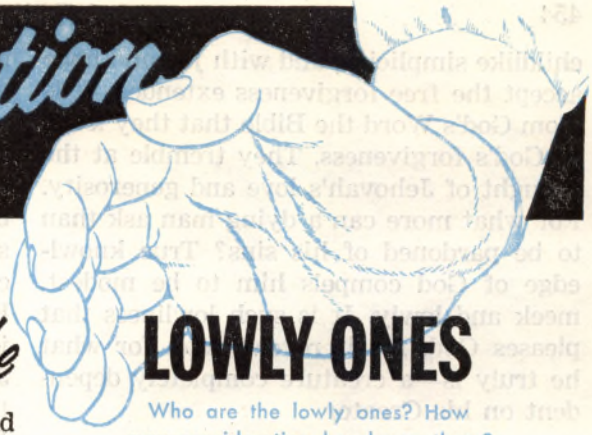
How fine it is to be known as a person of his word! The reputation is well worth the effort to obtain it. Among other things, it requires that you think before you speak, that you determine in advance what you are *willing* and *able* to do. You can ask yourself: Do I have other commitments? Can I be sure this far in advance? Have I considered my family and all other factors? Then when you promise, show maturity by remaining true to that promise even though other offers or circumstances arise that make it difficult to do so. It is true that unforeseen emergencies can cause exceptions—a press of important work, sickness or an accident, for instance. But surely those to whom you have given your word will understand, especially if you let them know as soon as possible so adjustments can be made.

If a person makes it a habit to keep his word to fellow humans, it is likely that he will not fail to keep his word to God. This is of utmost importance to a person who has made a dedication to do God's will. In fact, it is a matter of life and death. God's Word says: "In case you vow a vow to Jehovah your God, you must not be slow about paying it, because Jehovah your God will without fail require it of you, and it would indeed become a sin on your part." "Do not allow your mouth to cause your flesh to sin."—Deut. 23:21; Eccl. 5:6.

An ancient judge of Israel named Jephthah set a fine example in remaining true to his word. He promised that, if God would give him victory over the enemy Ammonites, he would give to God's service at the sanctuary the first one to meet him on returning from victory. That one turned out to be his only child, his daughter. What was Jephthah's reaction? Did he go back on his word? No, he kept that difficult promise. (Judg. 11:30-40) But do you think it was worth it? Definitely it was, for we find Jephthah's *name listed* among those servants of God whose faith assured them of a resurrection and made them examples for Christians to imitate. —Heb. 11:32; 12:1.

If you would win the respect of both God and your fellowmen, you must do the same. Gain the reputation of being a person of your word. Think carefully before you make promises. Then when you do speak, by all means remain true to your word.

Consideration for the LOWLY ONES



Who are the lowly ones? How may consideration be shown them?

LOFTY things seize man's attention and make a deep impression on his mind. For this reason he has selected high places for the statues of his heroes and gods. For his rulers he has erected thrones. Man is impressed with the lofty, but God is drawn to the lowly ones; "the lofty one he knows only from a distance." (Ps. 138:6) Jesus Christ said: "What is lofty among men is a disgusting thing in God's sight." (Luke 16:15) Therefore, the Scriptures wisely admonish: "Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones." "Do not be minding lofty things, but be led along with the lowly things."—Prov. 16:19; Rom. 12:16.

By showing consideration for the lowly, God our Maker has set an example for us, and it will result in genuine happiness to us if we imitate him. His reason for residing with the crushed and lowly in spirit is to "revive the spirit of the lowly ones and to revive the heart of the ones being crushed." (Isa. 57:15) His consideration is an open concern over their welfare. And this should be our reason for considering lowly ones.

God has been magnanimous in the support of the lowly. He supplies them with his revitalizing spirit and strengthens their hearts with the unfailing promises of his Word. He has ransomed them with the precious lifeblood of his only-begotten Son, thus opening a way for them to gain everlasting life. Such consideration recommends itself to us.—1 John 4:7-16.

Who are these lowly ones? These are not necessarily the poor of the world, for not all the world's poor are lowly. Often the worldly poor are quite smug and haughty creatures. The lowly one worthy of heavenly consideration God himself identifies, saying: "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my word." (Isa. 66:2) Such lowliness, therefore, has no reference to being inferior. It has to do with one's awareness of his littleness before God. The lowly one is the man who knows Jehovah God and trembles at his Word.

Thus true lowliness is seen to spring from a number of things. First, it has its roots in gratitude. One who is acquainted with the majesty of God wonders why God should even consider him. "What is mortal man that you keep him in mind, and the son of earthling man that you take care of him?" (Ps. 8:4) A thinking person is humbled by God's condescension. Lowliness also finds its roots embedded in reverence. How can a sinful man presume to approach the Creator himself? Yet God has made this possible. Aware of his inherent failure, he stands contrite before his Maker. Lowliness also arises from knowledge of the forgiveness of one's sins. The lowly acknowledge their sins with

childlike simplicity, and with joy and hope accept the free forgiveness extended. It is from God's Word the Bible that they learn of God's forgiveness. They tremble at the thought of Jehovah's love and generosity. For what more can a dying man ask than to be pardoned of his sins? True knowledge of God compels him to be modest, meek and lowly. It is such lowliness that pleases God, for it reveals man for what he truly is—a creature completely dependent on his Creator.

MAN'S EXEMPLAR

No doubt, the supreme example of lowliness among men was the man Jesus Christ. He was God's Son, yet he stooped down and washed the feet of his disciples. (John 13:1-17) Jesus was lowly in that he was not ashamed to do a slave's work. He was lowly because he appreciated his relationship with his Father Jehovah. At one time he said: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing." (John 5: 19, 30) On another occasion, when he invited people to come to him, Jesus said of himself: "Come to me, . . . for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." (Matt. 11:28, 29) From Jesus' example we learn that real lowliness toward one another rests ultimately upon our being lowly before God.

As Jehovah does not spurn lowly ones, neither did Jesus, nor should we. Sinners are drawn to God in prayer, because he is approachable and because he is available. He who runs the universe is not too busy for the lowliest. In their prayers they pour out their hearts to him, and he listens. His almightiness and wisdom do not frighten them, for God does not abuse his power or parade before them his intellect. They rest comfortably in the warmth of his love. (Isa. 55:8, 9) Jesus imitated this wonderful example of his Father. Though he was perfect, lowly people never felt that Jesus was too far above them, nor were they fearful of his power. In fact, people brought their children to him, so that he would bless them. (Mark 10:13-16) Despised persons, prostitutes, tax collectors, the handicapped and the diseased flocked to him. He had time for them. When people objected to his associating with such ones, Jesus replied: "Go, then, and learn what this means, 'I want mercy, and not sacrifice.' For I came to call, not righteous people, but sinners." (Matt. 9:13) We all do well to contemplate the meaning of those words and the example set. Do sinners come to you for help? Do they search you out for comfort? It is a good rule for judging the extent of one's own lowliness.

Jesus' apostle Paul showed that God did not favor lofty ones to represent him in the earth. "Not many wise in a fleshly way were called, not many powerful, not many of noble birth," wrote Paul. But God chose the foolish things, the weak things, "the ignoble things of the world and the things looked down upon, the things that are not, . . . in order that no flesh might boast in the sight of God." (1 Cor. 1:26-31) Understandably, then, many of these chosen lowly ones would be persons with questionable backgrounds, little or no education and whose personalities might be far from cultured. Yet God has chosen them and showered them with his sacred secrets of truth and life.

There was Zacchaeus. He was a small man who climbed a tree to get a glimpse of Jesus. In the community he was considered a terrible sinner. Jesus come to his home? Unthinkable! He was unworthy of so great an honor. But what did Jesus do? He invited himself to Zacchaeus' house. The account says: "With rejoicing [Zacchaeus] received him as guest." So moved was Zacchaeus with Jesus' visit that he

stood up and said: " 'Look! The half of my belongings, Lord, I am giving to the poor, and whatever I extorted from anyone by false accusation I am restoring fourfold.' At this Jesus said to him: 'This day salvation has come to this house . . . For the Son of man came to seek and to save what was lost.' " (Luke 19:1-10) How thrilled Zacchaeus was because Jesus took the initiative! Oftentimes, it remains for the strong to make the first step. Lowly ones feel themselves too unworthy to invite prominent personages into their homes, but they would feel eternally grateful if these would invite themselves. Such visits are unforgettable blessings and an encouragement to the lowly ones.

SOME DESERVE SPECIAL ATTENTION

Some lowly ones have a tendency to withdraw. They become introverted. Often these lead capsuled lives. They need help. A lowly widow of Zarephath was visited by the prophet Elijah. (1 Ki. 17:8-24) His visit proved a blessing to her. Widows and widowers often slip into lonely lives. A visit would help to change this.

In old age the mind often takes off and the imagination goes wild. Older people feel themselves left behind. Youth can show them consideration by including them in some of their affairs. Nothing is quite so stimulating as an unexpected knock, a youthful visitor. By showing older persons a little thoughtfulness, you can help them to feel like new assets rather than old liabilities.—Matt. 15:4-6; Ex. 20:12.

Set yourself a simple but organized program for improving your relationship with the physically handicapped, with persons who have little of this world's goods or who may have personality problems. What can you do? Make scheduled dates and appointments with such persons to visit them. When having a special dinner, the tendency is to entertain prominent guests. Why not invite lowly ones over too who may enjoy such association? Those in high stations of life are constantly feasted and showered with gifts. Here is what Jesus said: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. . . . But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones." (Luke 14:12-14) Give this thoughtful consideration the next time you prepare a feast.

These lowly ones are generally aware of their weaknesses. No doubt they have been reminded of them dozens of times. So their need is encouragement, consideration, love. They know they need to be better mixers, freer in conversation, but with some this takes time. What you can do is love them and let them love you and your family. You can help them to be doers of things through encouragement, inviting them to work with you at Christian assemblies or in the ministry. You can help them to keep in touch with other people by visiting them, by bringing someone along with you.

None of this effort is wasted. The Bible says: "Happy is anyone acting with consideration toward the lowly one; in the day of calamity Jehovah will provide escape for him." (Ps. 41:1) Happiness is sure to come, and this is no small reward. These lowly ones are sure to remember you in their prayers, which in itself is an unspeakable blessing. But in addition to all of this, Jehovah promises protection to those who show consideration to his lowly ones. What other effort could be more worth while?

HAVE YOU Told Your Relatives?

"WE HAVE found the Messiah"! Imagine the joy of Andrew from the city of Bethsaida when he spoke those words to his own brother, Simon Peter. Andrew's first thought was to share this wonderful news with his own brother. Because he did not hold back, Andrew experienced the joy of seeing his brother accept God's truth—and even become an apostle of Jesus Christ.—John 1:41, 44.

Cornelius, a Gentile army officer who lived in Caesarea, was another who found great joy as a result of sharing God's Word with his relatives. After Jehovah arranged for the apostle Peter to visit Cornelius to explain God's way to him, the Bible says, Cornelius "called together his relatives and intimate friends." When Peter expounded the way of the truth to him, these "relatives and intimate friends" were present. The result? They accepted the truth, and holy spirit "fell upon all those hearing the word."—Acts 10:24, 44.

The course of action taken by both Andrew and Cornelius is a fine example for all Christians. From what you have learned from the Holy Bible, you know for a certainty that it is "the truth." To share this truth with your close friends and relatives is a loving thing. Moreover, you may have an opening to witness to your relatives that others do not have. Do you take advantage of these opportunities?

AID THEM TO A FAVORABLE FRAME OF MIND

But how should one go about telling one's relatives? It is usually wise not to try to tell them everything at once. A few main points, or just one, may be enough the first few times, just as in the door-to-door ministry, to whet their spiritual appetite. But if you begin by giving them what they feel is a big sermon, there may be adverse reaction. On the other hand, if you present only a few truths, you may aid them to manifest a favorable frame of mind, since spiritual babes "need milk, not solid food." So gradually build up their spiritual appetite and understanding. —Heb. 5:12-14.

Further, it is best not to assume that they will instantly embrace the truths about God's kingdom the first time you talk with them. Many persons have been misinformed about Jehovah's people and have prejudices that need to be removed. So the thing to do is to ask Jehovah's guidance in prayer and then to seek a favorable opportunity.

Tactfully present God's truths, endeavoring not to antagonize them by bluntly telling them that their beliefs are wrong. This requires a loving attitude, not threatening, not being overbearing, but reasoning with them. Jehovah does not force people to accept his truth, so the apostle Paul's words are most apt: "Let your utterance be always with graciousness, seasoned with salt." "A slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed."—Col. 4:6; 2 Tim. 2:24, 25.

If you tactfully tell your relatives, and they are not favorably disposed, then what? Keep yourself restrained. Even if rebuffed, endeavor to leave your relatives in the best frame of mind possible, because there will be other opportunities to talk to them. Further, while you are awaiting another opportunity, keep in mind that they may be called on by others of Jehovah's witnesses in their door-to-door ministry. If you leave your relatives in a favorable frame of mind, they may respond to the message of truth. So, though they may not accept what you say from the Bible initially, do what you can to help them to become more receptive.

CONSIDER WHAT INTERESTS THEM

As you seek to share God's truth with your relatives, be alert to what interests them. Are they concerned about world conditions? If so, this will enable you to tell them what you have learned about Bible prophecy and our day. Or they may ask questions, perhaps indirectly, that you can answer from the Bible. Then again, they may have had certain experiences that will open the way for a Bible discussion. By being discerning, you may recognize any special interests they have that will lay the groundwork for presenting the truth.

One of Jehovah's witnesses in Pennsylvania had a relative who had delved deeply into ancient history and archaeology. This Witness had previously tried to interest his brother, with no success. But one day they were talking about ancient history and archaeology, and he realized that here was an ideal opportunity to tell him the truth. He brought out the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* and used it to show how ancient history and archaeology harmonize with Bible prophecies. The book was accepted and also an invitation to come to the congregation book study. Afterward he said: "I was surprised that a Bible study class would go into the facts of history in such detail." He began attending meetings and going in the field ministry. He read every current book of the Watch Tower Society and asked another Witness to have a study with him in the book *"Your Will Be Done on Earth."* He dedicated his life to Jehovah, admitting, "I have been searching for something like this."

The Watchtower and *Awake!* can also help you to use to good advantage any special interests that a relative has, because these magazines cover such a wide variety of subjects. So when articles in *The Watchtower* and *Awake!* discuss topics in which a certain relative is interested, be sure that he receives a copy.

CAN YOU OR SOMEONE ELSE START A STUDY WITH THEM?

If your relatives show interest and they live nearby, why not try to start a home Bible study? This is one of the most effective ways to help favorably disposed relatives. One of Jehovah's witnesses in Michigan reports: "When I first learned the truth my chief desire was to interest my whole family. I started a Bible study with one of my sisters. Then I started another study with another sister, and she, in turn, told me that my niece, who lives next door to her, was occasionally taking *The Watchtower* and *Awake!* We went to see her and she showed some interest. Meanwhile, my oldest sister went to work for a person attending meetings at the Kingdom Hall. He stirred up her interest so much that, when she heard that we were all studying the Bible, she started coming down each week to sit in on our studies. I asked her if I could come and have a study with her. She agreed. My mother is now sitting in too. Also, my teen-age nephew asked for a personal study

with him. Over the past six years the seeds were planted and watered from time to time, but just last year Jehovah has really started them growing. I have twelve nieces, nephews and sisters and my mother —adults and teen-agers—learning the truth." Have you tried to start a study with your relatives?

If you are not making much progress in interesting your relatives, you may wish to elicit the help of other Witnesses. In Brazil one Witness had often told a relative about the truth, with no success. "I have my religion," her brother said. One day when she visited her brother, she discovered that a family of Witnesses had moved into the neighborhood. She asked them to visit her brother now and then, being his neighbors. Some time later the Witness visited her fleshly brother again, and what a surprise! Her brother had become a preacher of Bible truth himself!

MAKING THE MOST OF VISITS

What if your relatives do not live nearby? Would it be possible to visit them? During the visit, an opportunity may arise for you to discuss Bible truths. Even if the trip is very brief, the seeds of truth may be sown. When a Witness in Texas made a visit to his relatives, he had only one day; so he arose early at his father's place and, before leaving the breakfast table, talked to him about the Kingdom. "From there," he reports, "I went to see an uncle and aunt. Several years ago this aunt had given me a Bible, which started my search for the truth. I told her, 'Since you helped me one time by giving me a Bible, I want to help you now.' After giving her a witness, to which she and her husband listened attentively, I went to a cousin and left Bible literature with him. From here I went to see another uncle and aunt. Then I went back to my Dad's home and I had the opportunity to witness to two of my brothers who were visiting. From here I went to my sister's home and she and her husband also showed interest. By making the most of the time, I was able to obtain thirteen new subscriptions for *The Watchtower* and *Awake!*, helping my relatives regularly to get the words of truth."

Sometimes one's relatives live in a foreign country. Perhaps a trip to their country will be possible. One Witness in the United States made a trip to visit her family in Rome, Italy. Upon arrival, she was greeted by twenty-two relatives and friends. What an opportunity to share the truth! Shortly, she was able to tell many of them about God's kingdom; in fact, the first day her niece and brother accepted the truth. In less than a month's time, her eighty-seven-year-old mother began to show interest. This Witness was able to help nine relatives to come to a knowledge of the truth or, at least, to begin studying.

WITNESSING BY MAIL

But what if your relatives live at a great distance and it does not appear possible to visit them? Then, have you tried witnessing by letter? Also, you could mail them publications that would be especially suitable for them. Special issues of *The Watchtower* and *Awake!* mailed to relatives may rouse their interest. Invite them to make comments on what you write or send them. A Witness in Mississippi reports:

"I sent the special issues of *The Watchtower* and *Awake!* to several relatives and received a reply from a cousin whom I hadn't seen for about twenty years. She enjoyed the magazines so much that she cut out paragraphs, glued them to her letter and made comments along with questions. Now she gets the magazines by subscription, and she has asked questions on many articles. After reading a special is-

sue, she said: 'I am keeping this intact—it is terrific!' She has made progress by mail."

DO NOT GIVE UP

Just as with witnessing in person, so with witnessing by mail; it may take time. But do not give up. What if they do turn you down a number of times? People do this in the house-to-house ministry too, yet Jehovah's witnesses do not give up but lovingly keep right on calling back every few months, to give them more opportunities. We should give our relatives the same loving consideration.

Moreover, time and change of circumstances may make relatives more favorably disposed; so do not give up. In Mississippi one Witness had a grandmother whom she felt would not listen to Kingdom truths; so for a time she said nothing. But she reports: "My mother gave my grandmother a Bible tract and in a letter to me my grandmother mentioned this. I wrote her an answer, giving the current sermon. Four months went by. I wrote again. Still no answer. Then, about one month later, we were surprised by my grandmother's visiting us unexpectedly for three days. She came to the Kingdom Hall and requested a copy of the *Babylon* book. We have been corresponding regularly since then, and she subscribed for both magazines. In her last letter she said she finished the *Babylon* book and now wants to study it. She says her reading now is confined to the Bible and Bible literature." Many have eventually responded to the truth because the Witnesses who were related to them did not give up.

So realize that, whether you witness by word of mouth or by letter to your relatives, it may take time. A Witness in New York state wrote to his family in Czechoslovakia for eight years. After seven years his mother began to grasp the truth and said in a letter that she would like to have someone help her in a study of the Bible. A local Witness started a Bible study and she progressed rapidly. In a recent letter she wrote: "Dear Son, With continuous thoughts of you and your family I am very happy to write you now that I am also your sister in the truth. Last Sunday I was baptized and now I am very happy that I can be also a servant of Jehovah God." This, after eight years of witnessing by letter!

So tactfully and lovingly persevere in witnessing to your relatives. Help them in every way possible, not giving up. A Witness in California wrote that, when she and her husband learned the truth, they enthusiastically told her family. "We didn't receive the reception we expected. But when I pioneered, they asked many questions. To handle them, I kept the book *'Make Sure of All Things'* next to the telephone, and while talking, I thumbed through it, giving Scriptural answers to their questions. This kept up for some time, and they realized they were learning more on the telephone than in their own church; so they asked that I start studying with them. It was not long before my sister and her husband and children became interested and began going in the field ministry. My sister has been baptized." This took nine years!

HELPING MARRIAGE MATES

Of all persons with whom a Christian wants to share Bible truths, high on the list is the Christian's own marriage mate. To withhold such truth from this person would not be showing love. Yet sometimes wives hold back. Perhaps it is fear that the husband will oppose the Kingdom message. But sometimes this opposition is only in the mind of the wife. A woman in São Paulo, Brazil, showed interest in the Bible, and a Witness arranged to call back on her,

but she warned: "Do not come when my husband is at home. He does not like me to talk about religion to anybody." In the midst of the visit the husband suddenly appeared. Surprised, the Witness continued the Bible discussion, drawing the husband into the conversation. His interest aroused, he asked many questions. At last he said he had a religious book he did not understand. Asked to show the book, he brought out *"Let God Be True."* The Witness showed him the value of the book and offered to help him understand it. He consented, and a Bible study was started with him and his wife. He has entirely changed his way of thinking about religion.

It has time and again been found that the ideal time to tell one's husband is at the time a Bible study is started, so that the husband may join in the study. Both the Witness and the wife may tactfully encourage the husband to join the study. Even if the husband wishes only to listen, this will be most beneficial to arouse interest and stimulate questions.

If a wife finds that her husband does not listen or opposes when she tries to explain Bible truths, she may find it advisable to ask another Witness to help. In New Caledonia a Bible study was started with a Tahitian woman whose husband opposed the truth. Each time his wife told him about what she learned, he replied: "It is not you who should teach me something." So the wife wisely asked one of the brothers to speak to her husband. He was surprised to receive Scriptural answers to all his questions. A Bible study was started and now he is a regular preacher of God's truths.

But what if the husband opposes the Kingdom message and will not listen to anyone? The apostle Peter dealt with this problem when he wrote: "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) Thus your fine conduct can bring about a change of mind in an unbeliever that, perhaps, no verbal witnessing may accomplish. How important is right conduct for all who want to help their relatives to become true Christians!

COMING IN THE NEXT ISSUE

- Jehovah—a God of Love and Patience.
- Turning to Jehovah.
- Fifty Years a Slave to My God.
- What Does God Have in Mind?
- Getting Along with Others.

Sharing the truth with one's relatives, as did Andrew and Cornelius, opens up the opportunity to unite one's family in God's truth. Above all, with God's war of Armageddon facing this generation, their opportunity for life is at stake. If they are going to survive Armageddon into God's paradise New Order under his kingdom, your help may be vital.

So diligently persevere in sharing the truth, doing so lovingly, tactfully, with gracious words. Do not give up, even if rebuffed repeatedly, just as you never give up with people in your territory. Even if they do not want to listen, you can witness by your Christian conduct. By such loving consideration shown over the years, you may share the happiness of aiding your own relatives to become your spiritual brothers and sisters. What a blessed joy! Have you opened the way for this joy by telling *your* relatives?



"'Return to me, and I will return to you,' Jehovah of armies has said."—Mal. 3:7.

THERE is every reason to believe that the Bible is indeed the Word of God, the divinely inspired record telling us of the purpose and the personality of the true God, Jehovah. There is also every reason to believe that it was primarily written for our day. Why? Because it can be proved from the Scriptures that we are living in the "last days" of the present system of things, with its "critical times hard to deal with." This is the period of judgment concerning which Jesus gave his great prophecy, recorded at Matthew chapter 24, stated in reply to the question: "What will be the sign of your presence and of the conclusion of the system of things?" For these two reasons we are keenly interested in ascertaining the Bible's message for our day, and in giving that message utmost respect.—2 Tim. 3:1; Matt. 24:3.

[2] Since the Bible shows that God foresaw this critical time, it is only reasonable to expect that he would give special enlightenment concerning it, partly because of the many dangers and pressures peculiar to our day, also because of the tremendous witness to be given and work to be done before the complete end. (Matt. 24:14) But we are not left to conjecture about this. The apostle Paul says that "all the things that were written aforetime were written for our instruction," and that "they were written for a warning to us upon whom the ends of the systems of things have arrived." There is also the promise that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." Additionally, when Jesus gave his great prophecy, he rounded this out with three prophetic illustrations, each telling of a work of judgment that he would institute and direct at the time of his return. He tells how he, as the bridegroom, would deal with the virgins who should be ready to meet him on his arrival for the marriage feast. Again, he tells how he, as the master, would, on his return, reckon with those to whom he had given talents with which to trade during his absence. Lastly, he tells how he, on being enthroned as king, would separate the people of all nations "as a shepherd sepa-

1. For what two reasons should we give special heed to God's Word today?
2. (a) What proves that the Bible was written primarily for the "last days"? (b) How did Jesus illustrate the judgment work instituted at his return?

rates the sheep from the goats," meting out a due reward or recompense to each class.—Rom. 15:4; 1 Cor. 10:11; Prov. 4:18; Matt. 25:1-46.

[3] There are other prophetic parables that find their fulfillment in this day, "in the conclusion of the system of things," as Jesus said in explaining the illustration of the weeds being separated from the wheat at the harvesttime. There is also the illustration of the nobleman, picturing Christ Jesus, who travels to a distant land to receive kingly power and then returns and metes out judgment to his slaves to whom he had given silver money (minas), and to the citizens who did not want him to be king over them.—Matt. 13:36-43; Luke 19:12-27.

[4] All these parables find their fulfillment in "the last days" and all have a common feature. In each case two classes are made manifest, one approved and the other disapproved. Beyond doubt, we are well advanced in these "last days." (2 Tim. 3:1) In fact, it has lasted much longer than we originally anticipated. But that does not mean that our destinies, as individuals, are already fixed, as finally approved or disapproved. For those who become conscious of their spiritual need, recovery is still possible. Of course, as Jesus said, it would be good for all to be ever "conscious of their spiritual need," realizing their dependence on Jehovah and his provisions. (Matt. 5:3) But, apart from that, it is still possible for a person to come to his senses, so to speak, even in this late day, and realize his need to change his course of action radically, at the same time wondering if there is any hope in his case. With this problem in mind, let us search further in the Scriptures for enlightenment and guidance.

3. What further illustrations have particular meaning for our day?
4. (a) What feature is common to all of these parables? (b) Are our individual destinies already fixed, giving rise to what possibility and problem?

HOPE OF RECOVERY

[5] Turning to the prophecy of Malachi, we find in chapters three and four one of the most forceful passages concerning the "last days." Like many other prophecies, Malachi had a message for the nation of Israel at the time it was given. It also had a measure of fulfillment when Jesus was on earth, as proved by quotations from it in the Greek Scriptures. (See Malachi 3:1; 4:5, 6, and Matthew 11:10, 14; 17:10-13; Luke 1:76.) But, as with other prophecies, it finds its major fulfillment in this greatest of all critical periods, as shown by the reference to the "coming of the great and fear-inspiring day of Jehovah," with the impending danger of Jehovah's 'actually striking the earth with a devoting of it to destruction.'—Mal. 4:5, 6.

[6] The message of judgment here is strong and direct. No words are wasted. Jehovah says: "I will come near to you people for the judgment, and I will become a speedy witness" against the various wicked ones mentioned who "have not feared me." (Mal. 3:5) The general tenor throughout this book of Malachi shows that conditions called for such a strong word, revealing the low spiritual ebb that the Jews had reached, specially the priests, who had become self-righteous and indifferent to a marked degree. Was there no hope for anyone? Was it useless for God to make any further appeal? Notice what immediately follows Jehovah's warning:

[7] "For I am Jehovah; I have not changed. And you are sons of Jacob; you have not come to your finish." (Mal. 3:6) Jehovah is consistent. Because these people were

5. In what three ways do many prophecies, including Malachi's, find their application or fulfillment?
6. Why was Malachi's judgment message so strong, leading to what questions?
7. (a) How does Malachi 3:6 show Jehovah's consistency? (b) Being God's chosen people entailed what?

the children of their beloved forefathers, he would not hastily cast them off, though deserving it. Yes, they had been deserving it a long time, as Jehovah next reminds them, saying: "From the days of your forefathers you have turned aside from my regulations and have not kept them." (Mal. 3:7) While it was an advantage to be God's chosen people, it also entailed a definite responsibility, as he told them: "You people only have I known out of all the families of the ground. That is why I shall hold an accounting against you for all your errors." (Amos 3:2) So in view of such a bad deflection in Malachi's day, we again ask, Was there any hope of recovery? What does Jehovah next say?

[8] " 'Return to me, and I will return to you,' Jehovah of armies has said." (Mal. 3:7) What a merciful appeal! Though the nation and its leaders had "turned aside" and lapsed into corrupt practices, yet any who came to their senses were reminded that Jehovah, on his part, was inviting and just waiting for them to return to him. Notice, the appeal was not made to those who had never known God, but to those in covenant relationship with him and who had badly misused their opportunities and wandered far off in sinful indulgence. As Jehovah said to them: "I have spread out my hands all day long to a stubborn people, those who are walking in the way that is not good."—Isa. 65:2.

[9] Hence, having taken the wrong way, these people had, of course, to make the first move in returning to God. The same is true today. God does not turn his face in favor toward those who persistently reject him. But as regards those who are honest and humble enough to recognize their plight and start making steps in the right direction, they find a divinely provided means that gives them the necessary incentive to continue retracing their steps until fully restored to God's favor in union with him. It is by making such a merciful provision that Jehovah does his part in the matter of the two-way returning, so that it becomes a mutual approach. (Mal. 3:7) Otherwise, it is to be feared that not many would make it. This merciful provision concerns us all. Hence we are keenly interested to learn what it is, so that we can take advantage of it ourselves and help others to do so. The answer is found in the remaining part of Malachi's prophecy, which we will briefly review.

8. What appeal did Jehovah make to Israel, and on what basis?

9. (a) To whom is Jehovah ready to extend help, and how? (b) Why does he do this, and why should we be interested?

THE INCENTIVE TO RETURN TO JEHOVAH

[10] As we look through the passage of Scripture from Malachi 3:7 to 4:6, we note a striking series of short, sharp sentences of adverse judgment, but in each case there is added a word of fine promise and encouragement, building up within us a great desire and incentive to share in the good things foretold. First, the people are told how they had robbed and cursed God. This is followed by an invitation to bring all their dues, or tithes, into his storehouse, with the promise of an abundant blessing, "until there is no more want." Such bringers of tithes are additionally promised an unfailing fruitage, and they would be recognized by "all the nations" as a happy people, living under delightful conditions. —Mal. 3:8-12.

[11] Next, Jehovah takes issue with those who had spoken strong words against him. In contrast, this criticism is followed by a description of how Jehovah pays close attention to "those in fear of Jehovah" and "those thinking upon his name." He kindly

10. (a) What characteristic marks the latter part of Malachi's prophecy? (b) What charge and what invitation and promise are given at Malachi 3:8-12?

11. What contrast is made and what fine promise given at Malachi 3:13-18?

has a "book of remembrance" written up on their behalf. He gives them the fine promise: "They will certainly become mine . . . at the day when I am producing a special property." They are shown compassion, "just as a man shows compassion upon his son who is serving him." A clear distinction is made between those serving God and the wicked who refuse to serve him. That is, one class is manifestly approved and the other disapproved.—Mal. 3:13-18.

12 Next follows a vivid passage describing what awaits the presumptuous and the wicked ones. However, those who fear Jehovah's name will enjoy the healing benefits of the sunshine of his favor and will stand out as a spiritually strong and prosperous people, triumphant in the face of their enemies.—Mal. 4:1-3.

13 The accumulative effect of the passages just considered is to build up in our minds a clear and inviting picture of a people in close union with Jehovah and enjoying his favor, like sons happy in the service of their father. Jehovah causes them to stand out distinct from all others, dwelling in their own land, as it were, in peace and happiness and prosperity. What a grand incentive to return to Jehovah!

14 Is there such a people to be found in this day of the prophecy's major fulfillment? Yes, indeed. In all the earth there is just the one body of people who are "in fear of Jehovah" and constantly "thinking upon his name." (Mal. 3:16) In fact, they count it the greatest privilege and honor to bear his name as his witnesses, as mentioned at Isaiah 43:10-12. In the spirit of whole-souled devotion and dedication to Jehovah they bring their due support of his worship into his storehouse, that is, into his organization and its ministry. As a result, they are enjoying all the good things we have just reviewed, but not in a selfish way. They stand out distinct from Christendom and all the world, but they are not selfishly exclusive. They recognize their commission to preach the message of God's kingdom in all the earth, "publicly and from house to house," including the invitation to those who have wandered far off to return to Jehovah. (Acts 20:20) In this way Jehovah's witnesses are being used to represent him who says: "Return to me, and I will return to you." (Mal. 3:7) Through them he is carrying out his part of the promise in the matter of a mutual return on behalf of those who, for their part, have come to their senses and realize their need to return to him. We might add that the fact that Jehovah becomes a "speedy witness" in this inspection time implies the need for a speedy return on their part, but it is not too late. The appeal to return to Jehovah is still sounding forth.—Mal. 3:5, 7.

15 It can truly be said that there is much in God's Word that makes a strong appeal, both by direct word and by prophetic dramas and parables, expressed in very moving terms, as we shall see. These appeals abundantly confirm in unmistakable language the Creator's own description of what his name stands for, as when he declared to Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but [when necessary] by no means will he give exemption from punishment." (Ex. 34:6, 7) These appeals are set forth in the Bible, not only to enlighten and guide those striving to serve God acceptably, but

12. What judgment and what blessing are pronounced at Malachi 4:1-3?

13. From the foregoing, how can we summarize what Jehovah will do for those who truly fear him?

14. (a) Who today meet these qualifications, and how? (b) How are Jehovah's witnesses being used by him in this judgment day?

15. How does God's Word make a strong appeal, for what purpose, and how related to his name?

also to catch the attention of those who have fallen by the way, but who are not beyond hope of recovery.

16 In this connection there is another aspect worth remembering. Though the Scriptures often deal with God's people collectively, as a nation, or prophetically portray certain classes or groups, yet they always have their appeal to the individual reader. It is important to appreciate this, for though, as in Malachi's day, adverse judgment is pronounced against a *people* persisting in its evil ways, yet that does not prevent an *individual* from coming to his senses and turning his heart to God. This must be backed up by the individual's also turning his feet into the right way, the "path of life." Such a one might well pray, as did David: "The sins of my youth and my revolts O do not remember. . . . For your name's sake, O Jehovah, you must even forgive my error, for it is considerable. Who, now, is the man fearful of Jehovah? He will instruct him in the way that he will choose."—Ps. 16:11; 25:7, 11, 12.

17 You may feel that it is not easy to pray under such circumstances, wondering if your prayer will be heard after you have gone so far in the wrong way. For your encouragement, we invite you to consider the following remarkable provision that exactly meets such a need.

PROVISION FOR PRAYER FORESHADOWED

18 On completion of the temple and after the Ark, representing Jehovah's presence, had been placed in the Most Holy of the temple, then King Solomon voiced a prayer of inauguration. He mentioned various circumstances under which prayer might be made "toward this place" (the temple), and asked that Jehovah would hear and answer such prayers. Solomon included the prayers of individuals, and he even mentioned the "foreigner," so that, when he "actually comes and prays toward this house, may you yourself listen from the heavens . . . and you must do according to all that for which the foreigner calls to you."—1 Ki. 6:1; 8:11, 22, 30, 38, 41-43.

19 In line with our inquiry, Solomon also mentioned what would happen if, following a bad and sinful course, Jehovah became incensed and abandoned the people to captivity to the enemy. He prayed that, if "they indeed come to their senses* . . . and they indeed return to you with all their heart," and they pray in the direction of "the house that I have built to your name; you must also hear . . . their prayer and their request for favor, and you must execute judgment for them." This would lead to the opening of the way for their return to their own land. (1 Ki. 8:46-53) How well this confirms the course of action that is possible for one who has wandered far off in a self-indulgent course and who feels abandoned! If, in his distress, he faces up to his bad situation and comes to appreciate his need, then, without fail, he should call on Jehovah.

20 But, like Israel of old, he must recognize the channel that Jehovah is using for hearing and answering such prayers. The Israelites could not turn to *any* temple. Of course not. There was just the one built to Jehovah's name at his chosen city, Jerusalem. For complying with this requirement, what assurance was given that such prayers would be heard? Notice what Jehovah said to Solomon: "I have heard your prayer and your request for favor . . . I have sanctified this house that you have

16, 17. (a) How does God's Word apply individually, and why is this important? (b) What prayer is appropriate, and what difficulty might this involve?
18. At the inauguration of the temple, how did Solomon pray to Jehovah?

* Literally: "they indeed cause a returning to their heart."—*NW*, margin, 1955 edition.

19. How was Israel to petition Jehovah when in captivity, this teaching what lesson?
20. What conditions were involved, and with what assurance of being heard?

built by putting my name there to time indefinite; and my eyes and my heart will certainly prove to be there always."—1 Ki. 9:3.

21 How does this apply today? There is no religious building, either at Jerusalem or anywhere else, that is built to Jehovah's name or is being used by him as a visible link between himself and those who wish to approach him. However, there is a temple that is visible today, though not located at any one spot on earth. The apostle Paul spoke of the Christian congregation as forming this temple, as shown by what he wrote to the congregation at Ephesus: "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building . . . is growing into a holy temple for Jehovah . . . a place for God to inhabit by spirit."—Eph. 2:20-22; see also 1 Pet. 2:4, 5.

22 Yes, Christ Jesus is primarily the channel, as he said: "No one comes to the Father except through me." He also said that all requests to the Father must be "in my name." (John 14:6; 16:23, 24) But, on the practical side, in answering such prayers and aiding those who desire to be recovered and restored to his favor and service, Jehovah is using that same temple class today as Paul described. There is still a remnant of that class on earth, forming the nucleus of Jehovah's witnesses. Closely associated with them now is a "great crowd" who have come into God's favor, fittingly described as "rendering him [God] sacred service day and night *in his temple.*" (Rev. 7:9, 15) All of these were formerly in need of recovery. If you feel a similar need, you too can join their ranks. They are not a limited company, but an unnumbered great crowd.

21. What corresponds today with Israel's temple of old?
22. Who now comprise the temple class, and how are they used by Jehovah?

23 This temple or sanctuary class is identified as being the same as the people in Malachi's prophecy, who bring all the "tenth parts" or tithes of support into God's organization in devotion to him and who constantly think upon his name. Can the same be said of this class as Jehovah said of the house built by Solomon: "My eyes and my heart will certainly prove to be there always"? (1 Ki. 9:3) Yes. Of this people Jehovah says: "Owing to the fact that you have been precious in my eyes, you have been considered honorable, and I myself have loved you." "Jehovah your God is in the midst of you. . . . He will exult over you with rejoicing."—Isa. 43:4; Zeph. 3:17.

24 As already noted, God's Word makes a strong appeal to the individual. It is likewise true that in this greatest of all inspection times Jehovah, on his part, is revealing himself more fully as the great Individual who, from his heart, is appealing to our hearts, to our whole-souled love and devotion. He is supremely worthy of it. He is not inaccessible. As Paul said to the men of Athens, God "set limits of the dwelling of men, for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us." As God also said to the Jews when in exile in Babylon: "You will certainly call me and come and pray to me, and I will listen to you. And you will actually seek me and find me, for you will search for me with all your heart. *And I* will let myself be found by you . . . and I will bring you back." Finally, recall Jehovah's grand word of encouragement, with its matchless appeal to the individual: "In the height and in the holy place is

23. What favored, happy position does this temple class occupy?
24, 25. (a) In what way is Jehovah revealing himself more fully today? (b) What encouragement is given to the individual, involving what? (c) From what source can we expect to find further enlightenment?

where I reside, also with the one crushed and lowly in spirit, to revive the spirit of the lowly ones and to revive the heart of the ones being crushed." Observe that in every case the heart must be involved; there must be a going much deeper than a mere mental recognition of one's need. Certainly it can be said of those sincerely seeking Jehovah and desiring to return to him, that he, on his part, will return to them. Recovery is still possible for such. —Acts 17:26, 27; Jer. 29:12-14; Isa. 57:15.

[25] There are other interesting and important aspects to consider on this subject, and there is much we can learn for our guidance and encouragement from the Bible. We will therefore look into one of Jesus' parables. It is particularly appropriate to our theme and has its own distinctive appeal. We refer to the well-known parable, or illustration, of the prodigal son.

A Young Man GOES ASTRAY



JESUS gave many illustrations, causing us to wonder why he so frequently used that method of teaching. Usually the purpose of an illustration is to make a thing easily understood in an impressive way. But there can be exceptions to this general rule, as is evident in this case. The disciples asked Jesus: "Why is it you speak to them by the use of illustrations?" When we read his answer, we are at once struck by his reference to the very things we have been stressing, regarding the need to come to one's senses and the all-important heart attitude. He told his disciples: "To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted." This might seem an arbitrary decision on Jesus' part, but he went on to show that the real cause of the difficulty lay with the people themselves. Quoting from Isaiah's prophecy as having fulfillment in his day, he said: "For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the *sense* of it with their hearts and turn back, and I heal them." —Matt. 13:10, 11, 15, 34.

[2] Ah, yes! The majority of the people in

1. (a) Why did Jesus frequently use illustrations? (b) How did Jesus disclose the real cause of the difficulty?

2. How did Jesus' method of teaching serve as a test, with what result?

Jesus' day enjoyed listening to him as a wonderful storyteller, as he seemed to them. But they did not want to be disturbed in their view of things or way of life. They did not want the message to penetrate to that extent. Hence they shut their mental ears and eyes so as not to come to their senses and have to acknowledge the need to turn their hearts and their feet in a completely different direction. Mark says that Jesus was "thoroughly grieved at the insensibility of their hearts." (Mark 3:5) Thus Jesus' method of teaching by illustrations served as a test under which they failed, resulting in losing even what information and opportunities they had. As Jesus said: "Whoever does not have, even what he has will be taken from him."—Matt. 13:12.

[3] The same is true today, especially of the people in Christendom. They have their religion and the church of their choice, and many have no intention of changing or of recognizing the need to change. When one of Jehovah's witnesses calls, seeking to turn their attention to the Bible message for today, at most they listen with annoyance. In effect they shut their ears and eyes, and the door too. They have made up their mind. It is No! to Jehovah's witnesses, whatever approach is made. Well, that is their privilege and responsibility, but it does not *have* to be that way. As in Jesus' day, so now, the decision rests with the individual. As in Jesus' day, on the request of his disciples, he stopped to explain the meaning of certain of his illustrations. So today, we do well to pause and inquire as to the meaning and present application of these Bible passages. We know they were "written for our instruction," especially now, when the "*ends of* the systems of things have arrived."—Matt. 13:36; Rom. 15:4; 1 Cor. 10:11.

3. What similar situation obtains today, and what is the wise course to pursue?

[4] The illustration of the prodigal son is fraught with meaning. So as to have the picture in mind we will briefly review the story, which is of a man who had two sons. The younger one asked his father for his share of the property. This was granted, and the young man then took all his belongings and went off to a far country, where he squandered all he had in a life of debauchery. Famine hit the country, and in desperate need he got a job herding swine, but was not allowed even to eat their fodder. In sore plight, he came to his senses and decided to return home. He would acknowledge his sinful course and ask to be taken on, not as a son, but as a hired servant. His father, however, seeing his son when far off, ran to meet him and gave him a heartwarming welcome. He was quickly fitted out with the best robe, sandals and a fine ring, followed by a feast with music and dancing. But the older son, on approaching the house and being told what was happening, was furious and would not join in. His father entreated him, but he only argued back. The father again explained his course of action in a most kindly and appealing way. There the story abruptly ends, leaving it open as to the older son's final reaction.—Luke 15:11-32.

[5] There are certain aspects that stamp this illustration as unique. It is one of the longest that Jesus gave, allowing for a more detailed picture and a deeper impression. But the outstanding feature, making for a deeper impression, is the family relationship involved. Other illustrations involved the use of inanimate things, such as different kinds of seed or soil, or the relationship between a master and his slaves. (Matt. 13:18-30; 25:14-30;

4. What outline is followed in the illustration of the prodigal son?
5. In what way is this illustration seen to be unique?

Luke 19:12-27) But here we have the close and intimate relationship between a father and his sons. True, it often happens that a father does not cultivate such a friendly or confidential relationship with his sons, who are brought up to fear and respect him, rather than to love him in a spontaneous way. But we only have to read this illustration to realize what a warmhearted love this father had for both his boys, and freely showed it to each of them, though undeserved as it happened. The story itself makes a warm appeal, as Jesus intended it should, and we therefore look forward with keen anticipation to considering in detail its present fulfillment.

THE SETTING OF THE ILLUSTRATION

[6] First, we must look at the circumstances under which this illustration was given. The time was in the latter part of Jesus' ministry, while on his way to Jerusalem for the second last time. (Luke 13:22) That which immediately called forth the illustration, also two others, is clearly stated at the beginning of Luke chapter fifteen: "Now all the tax collectors and the sinners kept drawing near to him [Jesus] to hear him. Consequently both the Pharisees and the scribes kept muttering, saying: 'This man welcomes sinners and eats with them.'" (Luke 15:1, 2) As a result, Jesus gave three illustrations, each telling of the recovery of what had been lost, namely, a lost sheep, a lost coin and, most precious of all, a young son who "was lost but has been found." In each case, too, great emphasis is laid on the rejoicing by the owner when recovery had been made. —Luke 15:32.

[7] This muttering and complaining attitude by the religious leaders and others was nothing new. It showed itself from the commencement of John the Baptist's ministry. As Jesus told them, it was the "tax collectors and the harlots [sinners]" who believed and responded to John's message. To the religious leaders, so righteous in their own eyes, this class was in a lost condition and greatly despised and unworthy of any consideration. In the eyes of Jesus, however, those of this class, though gone astray and in a lost state, showed a readiness to listen to him and come to their senses, and 'many of them followed him.' In fact, as Jesus said, they were "going ahead of you [Pharisees] into the kingdom of God." And as he also said, when being entertained by Zacchaeus, a "chief tax collector," the "Son of man came to seek and to save what was lost." —Matt. 21:31, 32; Mark 2:15-17; Luke 19:10.

[8] Hence we can appreciate the setting when Jesus gave the illustrations concerning the lost sheep and the lost drachma coin, emphasizing the intense search made by the loser for what was lost. The third one, however, the prodigal son, stresses a different aspect. It shows the course that must be taken by the one lost.

[9] In all three illustrations, please note that, when recovery had been effected, not only the owner rejoiced, as was reasonable and right, but the entire household and friends and neighbors were invited to join in. Jesus explained this, saying: "Thus, I tell you, joy arises among the angels of God over one sinner that repents." (Luke 15:10) Thus Jesus showed he was following the course of heavenly wisdom in gladly receiving those who were sincerely repentant. He also showed up the religious leaders as being unwise and unjustified in their self-righteous and niggardly attitude toward their less fortunate brothers. Yes,

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6. What circumstances called forth this illustration and two others?
7. How did Jesus' viewpoint and attitude contrast with those of the religious leaders?
8. What aspects are stressed in the foregoing illustrations?
9. Why was so much emphasis laid on the aspect of rejoicing?

as Jews, they were all brothers, God's people, belonging to the one Owner, and actually all in need of the services of the Physician, Christ Jesus, in being healed and returning to Jehovah.—Mark 2:17.

10 Keeping this background in mind will help us in our understanding of the modern fulfillment of the illustration of the prodigal son. As the message and work of John the Baptist and Christ Jesus resulted in different classes being made manifest, so today, when a similar message and work are being carried forward by the footstep followers of Jesus, we can look for similar classes being made manifest. These things will be a guide and a comfort to us, also a warning, as they were to Jesus' disciples, to whom the "sacred secrets of the kingdom of the heavens" were first propounded.—Matt. 13:11.

IDENTIFICATION OF THE CHARACTERS

11 In his opening words of the illustration, Jesus mentioned the three main characters: "A certain man had two sons." (Luke 15:11) This discloses a family relationship existing between them. The "certain man," being the father of the two boys, pictures Jehovah as the heavenly Father. The question arises, Of whom is he the Father? The term "father" signifies life-giver, but that alone does not determine the answer. Christendom's clergy like to speak of the "Fatherhood of God and the brotherhood of man," but in this they greatly err. Jesus said to the Pharisees, the Jewish clergy of his day: "You are from your father the Devil," because they had his spirit of hatred, even to the point of murder. True, Adam was the "son of God," but, following his willful rebellion, that relationship was no longer recognized by God, either for him or the human family following him. Hence the scripture says: "The whole world is lying in the power of the wicked one." In harmony with this, the Scriptures show that Jehovah acknowledges the relationship of Father only to the household of creatures who are in line for gaining life in his kingdom under Christ Jesus. —John 8:44; Luke 3:38; 1 John 5:19.

12 It is important to recognize this in considering who are pictured by the two sons in the illustration. They do not include those who have never known or found the true God, Jehovah. When Paul spoke to the men of Athens he urged them "to seek God, if they might *grope* for him and really find him." (Acts 17:27) But, as previously noted, God did not appeal to the Israelites who had gone astray to grope for him. Rather, he said: "*Return* to me, and I will *return* to you," because they were still his people in covenant relationship with him, even though for long enough they had turned aside to their own crooked ways. (Mal. 3:7) Likewise, the two sons of the "certain man" picture those who have come to know sufficient of Jehovah and his purpose as to constitute a basis for entering into a relationship with him, though quite a number may not take advantage of it and may go astray for some time.

13 It was Jesus who first revealed Jehovah as Father to those who came into union with him. He taught them to pray: "Our Father in the heavens, . . ." He further said to them: "Have no fear, little flock, because your Father has approved of giving you the kingdom." This "little flock" takes in the 144,000 who comprise the Christian congregation. They are in line for gaining life in the Kingdom, shar-

10. In what way will the background of these illustrations help us?
11. (a) Who is pictured by the "certain man"? (b) What guidance is given respecting God in the relationship of Father?
12. Who only can properly be spoken of as *returning* to God, leading to what conclusion regarding the two sons?
13. To whom did Jesus reveal Jehovah as Father, and how can this class be identified today?

ing with Christ in his throne in heaven. These are the ones entitled to partake of the emblems at the annual Lord's evening meal or Memorial service, and the records show that there is still a remnant of this company right down to this day yet on earth. These are spoken of as "the congregation of the first-born who have been enrolled in the heavens." Thus, very fittingly, the "older son" in the illustration, the firstborn, represents today those claiming to be of the remnant of the true church or congregation, as just mentioned. —Matt. 6:9; Luke 12:32; Rev. 3:21; 14:1; Heb. 12:23; see also *The Watchtower,* 1965, page 26.

[14] But what class is pictured by the "younger son"? Besides the "little flock" with the heavenly hope, Jesus mentioned "*other* sheep, which are not of this fold." These are identified with the sheep who are gathered to Christ's right hand in the illustration of the sheep and goats. Yes, these are in family relationship with God, for the King, Christ Jesus, says to them: "Come, you who have my Father's blessing . . ." The period in which they are gathered is shown to be following the time when the 'Son of man arrives in his glory, and . . . sits down on his glorious throne,' which event occurred in 1914. The king invites these sheeplike ones to "inherit the kingdom prepared for you," not by sharing the heavenly throne with him, but they enter as "righteous ones into everlasting life" on earth. As promised, "the righteous themselves will possess the earth, and they will reside forever upon it."—John 10:16; Matt. 25:31-34, 46; Ps. 37:29.

[15] Hence there are two classes who gain everlasting life in God's kingdom, and who look to him and call upon him as their heavenly Father. Broadly speaking, these are pictured by the two sons in Jesus' illustration. It would not be true, however, to say that all the "other sheep" of John 10:16 are pictured by the "younger son." Many of these, like the men of Athens, originally "had no hope and were without God in the world," and were not calling on him as their Father. (Eph. 2:12) Maybe they were groping for him and, being sincere and honest-hearted, they responded to the message of truth and "became believers," as some did at Athens after listening to Paul. (Acts 17:33, 34) From then on they have maintained a steadfast course, and hence would not be pictured by the "younger son." Who, then, are pictured by him?

14. Besides the "little flock," how did Jesus show that others would come into his favor?

15. Why does not the younger son picture all the "other sheep"?

THE COURSE OF ACTION THAT LEADS ASTRAY

[16] As we follow the course taken by the younger boy we shall see the characteristics that enable us to identify the class pictured by him. At the opening of the story we hear him asking his father for "the part of the property that falls to my share." The father acquiesced and "divided his means of living to them." In other words, the younger one wanted then and there what was due to come to him out of his father's estate. He wanted this in cash, or in goods that he could easily convert into money. He then immediately took all he had and traveled to a far country and soon squandered it all in a wanton indulgence of the sensual appetites, or a life of debauchery. (Luke 15:12, 13) So we see here an impatient young man wanting all he could get in a tangible form for his immediate selfish enjoyment. Living at home under his father's eye and serving him had no appeal at that time, being far too restricted a life. He wanted to live his own life his own way.

16. What course did the younger son take, disclosing what attitude?

17 Have there been some in our day in a similar position and who have taken a similar course as just described? Yes. The modern movement of Jehovah's witnesses began to take shape about forty years before 1914, corresponding to the ministry of John the Baptist. Contrary to the general teaching in Christendom, it began to be seen and taught in those early days that the heavenly hope was not the only means of salvation. The hope of eternal life on earth under restored Edenic conditions for the human family in general, based on Christ's ransom sacrifice, was an intrinsic part of the message then proclaimed. This was first clearly seen in 1881 and set forth in the booklet *Tabernacle Shadows of the Better Sacrifices*. It was a prominent feature of the book *The Divine Plan of the Ages*, published in 1886, which book was widely distributed and studied during the next forty years. More pointed still, the booklet *Millions Now Living Will Never Die* and the worldwide public talks under that title, commencing early in 1918, gave Scriptural proof that a multitude of people would survive Armageddon and live forever on earth under God's kingdom.

18 Many not only heard the message, but came in close contact with the organization of God's people proclaiming it. They knew and believed in God's provision for the restoration of perfect life on earth, but, like the younger son, they did not want to wait to enjoy life in God's way and time in the "new earth," under the eye of the "new heaven." (Rev. 21:1) In other words, they wanted for their immediate enjoyment from the heavenly Father that 'part of the property that would fall to their share.' It was a premature request with an unworthy motive.

17. In our day, when and how was the earthly hope made manifest?
18. How did some respond to the message, similar to the younger son?

19 Notice in the illustration given by Jesus that request was not made for the part falling due to the older brother, the firstborn. According to God's law, the "right of the first-born" was to inherit "two parts" of his father's estate, as against one part for the younger son. (Deut. 21:17) So, too, in our day. The younger son class did not entertain for themselves the heavenly hope, knowing that this involved treading the narrow way of self-sacrifice in a life of dedication. They held off from the step of dedication and entering into Jehovah's service. To appreciate their position, we must keep in mind that until about 1934 the step of dedication of oneself to God was thought to be only for those who would become God's spiritual children, with the heavenly hope set before them. In that year it was clearly shown in *The Watchtower* that it was entirely proper for the "other sheep" to dedicate themselves to do God's will, symbolized by water immersion.—*The Watchtower*, as of August 15, 1934, page 250.

20 Until 1935, the gathering of the "other sheep" as something to be accomplished before Armageddon was not stressed. But from then on, Scriptural nourishment and help were supplied through the pages of *The Watchtower* to strengthen those whose hopes were earthly. All the same, it has continued to be true that many have gained a knowledge of Jehovah and his purpose, knowing it to be the truth, but have held off from making any further progress. They have seen what is entailed. Like the younger son, they have wanted something different, now.

21 The facts show that in many cases

19. How has the younger son class shown no desire for the firstborn's part?
20. How do some today take a course like that of the younger son?
21. (a) What questions often arise when young ones take such a course? (b) What should parents keep in mind in this regard? (c) How should dedication be rightly viewed?

these have been young people, or perhaps children of dedicated parents, hence well acquainted with the hope of life in a restored paradise. Sometimes these young ones, perhaps in their early teens, have been immersed, claiming to be dedicated. Then shortly they disappear from view as far as Jehovah's witnesses are concerned. They become wholly absorbed in worldly ways and pleasures, sometimes indulging in shameful conduct, bringing reproach on their parents. Then the parents, in great grief, raise the question as to whether their young son or daughter really understood the significance of dedication and baptism. But is that not a poor time to raise that question? Should they not have made sure about that at the time? It is so easy for young ones to take up something with great enthusiasm for a time, then take up something else with equal zest. They are just getting a taste of what life has to offer, including the attractions of this world with its dreams and vanities. (Eccl. 4:7) They are susceptible to suggestions. They see others of their age being immersed, so why not they? With their knowledge of the truth they feel they can say Yes to the two questions put to them at the time of immersion. But can it be said that at that stage they really appreciate what it means to take the step of dedication as a perpetual "vow to God" to do his will for all time, involving their whole life? The scripture says: "Better is it that you vow not than that you vow and do not pay," pleading "it was a mistake." "Why should the true God become indignant on account of your voice and have to wreck the work of your hands?" That is just what happened to the prodigal son.—Eccl. 5:4-6.

[22] Of course, individuals, including young ones, vary greatly. At a surprisingly early age some can take a serious view of things and hold to it. There are Bible examples of this, such as Samuel. We cannot lay down a general rule or age limit. Each one in the family must be dealt with individually. At the same time, we want to avoid a course that, in effect, tends to produce prodigal sons.

[23] Many questions arise concerning those who go astray. They are not willful enemies. Is recovery possible for them and, if so, how? How does the illustration of the prodigal son help to answer these questions? What light does it throw, not only on the prodigal son class, but on the attitude and course to be taken by those who stay close to God's organization? These and other questions will be discussed in a succeeding issue of *The Watchtower*.

22. What should be encouraged with individuals, but what should be avoided?
23. What questions arise regarding those who go astray?

VIGOROUS RETURN TO SPIRITUAL LIFE

"As a boy of fourteen," reports a Witness in Nebraska, "I was first associated with Jehovah's witnesses through my mother's interest in the Bible. I was baptized in 1946. But I'm sorry to say, as I look back over those years, that my reckless nature and immaturity caused me to make many mistakes, but I am thankful to Jehovah for his loving mercy. I was distracted by the anxieties of raising a family and by materialistic pursuits until I was almost spiritually dead. Then I was suddenly laid off work. What would I do? I decided it was high time to follow Jesus' advice to put Kingdom interests first. In time we went to serve where the need was great and I became a servant. When things became difficult and we considered leaving, I would sit at my desk and go over the Publisher's Record cards. I would see more than just names; I would see living souls who were beginning to take the steps to life. How could I abandon them after they had come so far and showed such a willing spirit? We stayed!"

BABYLON FALLS



IN PREVIOUS issues we have covered the fall of Babylon into the hands of Cyrus the Persian in 539 B.C.E. From this time on, Babylon was no longer a political world power. But what about Babylon's religion? With the passing of Babylon's political power and the shift of world control from Semitic to Aryan hands, did Babylon's religion die with her? By no means. Why not?

First of all, the foundation for the practice of Babylon's religion by all nations except the faithful descendants of Shem was laid in their building of the Tower of Babel in Nimrod's day. The miraculous confusion of tongues scattered the families but they took their false religious ideas with them.* Babylon afterward was viewed by pagan nations as the center of religion. Secondly, after Babylon's fall in 539 B.C.E., her priesthood was driven out by the Persians. But they did not have in mind letting Babylonish religion's traditional authority and supremacy die out. Though Babylon lost her political supremacy, her Nimrod-initiated religion maintained itself as a world empire of religion over all except those who held to Jehovah's true worship at Jerusalem. Under the adroit maneuvering of Satan the Devil it immediately set its eyes on western horizons to establish a new center for its priesthood and the successorship of Belshazzar. In fact, we shall see that its very essence infiltrated later into apostate Christianity, actually getting control over the section of the earth that came to be called Christendom.

BABYLONISH RELIGION SPREADS TO EUROPE

Long before Babylon fell, the ground had been broken to make it possible to accomplish this transplant of the head of Babylonish religion to Italy. Historian J. H. Breasted, in the book *Ancient Times—A History of the Early World,* tells us that a race of sea rovers called Etruscans, who probably came from Asia Minor, were settled in Italy by 1000 B.C.E. After 800 B.C.E. they stretched far across northern Italy, and Rome became a city kingdom under an Etruscan king, like the other Etruscan cities that stretched from Capua far north to the harbor of Genoa. These kings governed for two centuries and a half. This would make the line of kings of Rome from about 750 to 500 B.C.E. exclusively Etruscan. The traditional founding of Rome not long before 750 B.C.E. would then correspond to its capture and establishment as a strong kingdom by the Etruscans. Archaeological evidence bears this out, though written documents of Rome during this early period are missing. Although these Etruscan kings introduced improvements into Rome, their cruelty and tyranny finally caused a revolt, and about 500 B.C.E. the career of Rome under kings came to an end. But, says Dr. Breasted, the two and a half centuries of Etruscan rule left their mark on Rome, always discernible in architecture, religion, tribal organization, and some other things.

The Encyclopœdia Britannica corrobo-

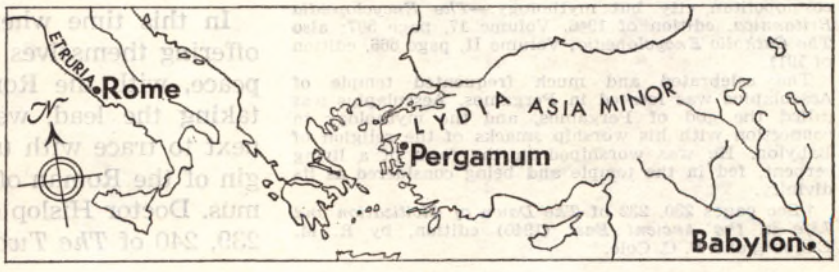
* For fuller details see *The Watchtower* of June 1 and 15, 1964, and the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by the Watchtower Bible and Tract Society, Brooklyn, New York.

rates, referring to the historian Herodotus, who recounts that in the reign of Atys, son of Manes, there was a great scarcity of food in all Lydia, which lasted eighteen years. Finally, by the king's arrangement, his son Tyrrhenus took half of the people down to Smyrna and built ships wherein they set out to seek a livelihood and a country, and after sojourning with many nations they came to the Ombrici in Italy, where they founded cities. Of these people, who (according to Herodotus) no longer called themselves Lydians, but Tyrrhenians, the *Britannica* goes on to say: "From the character of their earlier remains the date of the first permanent settlement may be placed at the end of the 9th century." What was the religion of the Tyrrhenians? The *Britannica* relates:

> That the Etruscans were orientals or semi-orientals is proved by the whole character of their earliest art, and by many details of their religion and worship. It is an art which shows close contact with Mesopotamia, Syria and Cyprus on the one side and with Egypt on the other. The deities and mythological figures on Etruscan gold-work and jewelry of the 7th century are evidently the heroes and deities of Asiatic mythology. . . . In the sphere of ritual and religion there are many details which are taken direct from Mesopotamia, and the whole feeling and atmosphere are purely oriental. The most striking identities are in the practice of divination and augury; for the custom of divining from the livers of sheep or the flight of birds is purely Chaldean (see DIVINATION). There are models of clay livers from Mesopotamia inscribed in cuneiform which precisely resemble the bronze model of a liver found at Piacenza [in the Province of Emilia, Italy], divided into compartments each of which is labelled in Etruscan with the name of its presiding divinity.*

So archaeology clearly indicates that the Etruscans came from some part of Asia Minor, landing on the seacoast of Tuscany. Veii, in Etruria,† north of Rome, became one of their chief cities. Etruria was finally swallowed up by Rome. A confederacy of twelve cities existed in the sixth century that held its annual meetings at the shrine of Voltumma above Lacus Volsiniensis (Lake of Bolsena), and it seems likely that the confederation confined itself principally to affairs of religion.* All this took place before and up to the time of the fall of Babylon in the sixth century (539 B.C.E.).

So the religion of Babylon gained a strong foothold in Europe, not merely a remote relation from the time of Babel, but a direct-line inheritance. However, we are here mainly interested in the priesthood of Babylon. Just as Satan the Devil had instituted Babylonish religion through Nimrod to oppose true worship, so his spirit motivated the Babylonian priesthood to see to it that the priesthood and the religious successorship to Belshazzar himself should not die out when Babylon was lost as a capital. After Babylon's defeat, according to the work entitled "Lares and Penates of Cilicia," by Barker and Ainsworth, chapter 8, page 232, we read: "The defeated Chaldeans fled to Asia Minor and fixed their central college at Pergamos." This is the Pergamum or Pergamos mentioned in Revelation 2:12, 13 as the location of a Christian congregation much lat-



* Volume 8, edition of 1946, pages 785, 786.

† Also, the Greek word for Etruria was used by Latin writers in the form *Tyrrenhia;* also *Tusca,* from whence the modern Tuscany.—*The Encyclopædia Britannica,* 1959, Volume 8, page 783.

er on, in the first century C.E. As to this shifting of the Chaldean headquarters, Dr. Alexander Hislop says:

> Phrygia . . . formed part of the Kingdom of Pergamos. Mysia also was another, and the Mysians, in the *Paschal Chronicle*, are said to be descended from Nimrod. The words are, "Nebrod [Greek for Nimrod], the huntsman and giant—from whence came the Mysians." (See *Paschal Chronicle*, volume I, page 50.) Lydia, also, from which [the historian] Livy and Herodotus say the Etruscans [of Italy] came, formed part of the same kingdom. For the fact that Mysia, Lydia, and Phrygia were constituent parts of the kingdom of Pergamos, see SMITH'S *Classical Dictionary*, page 542.*

ROME AFFECTED RELIGIOUSLY

This proved to have profound effect on Rome. After the Etruscan cities were overthrown and Rome became a republic (509 B.C.E.), the Romans took over the Etruscan gods, Jupiter, Juno, Minerva and others, and each god was now, for the first time, given a human form and a residence in a temple or shrine. They were identified with the Greek gods. Jupiter, the "sky-father" of the Etruscans, became the Roman version of the Greek *Zeus-pater*. Mars, the god of war, was the favorite deity of the fighting Romans. The Saturnalia were later taken over by the Christians as their Christmas, and given a new significance. One modern historical work† links the Roman practices directly with the Chaldeans:

> The Chaldeans made great progress in the study of astronomy through an effort to discover the future in the stars. This art we call "astrology". Much information has been systematically collected by the Babylonians and from it we have here the beginning of astronomy. The groups of stars which now bear the name "Twelve Signs of the Zodiac" were mapped out for the first time, and the planets Mercury, Venus, Mars, Jupiter, and Saturn were known. Since these planets were thought to have special powers over the lives of men, they were named for the five leading gods and goddesses. We refer to these planets by their Roman names, but the Romans had adopted the Babylonian terms and simply translated them into their equivalents in Rome. Thus the planet of Ishtar, the goddess of love, became Venus, and that of the god Marduk was changed to Jupiter.

In 133 B.C.E., King Attalus III, on his deathbed, bequeathed Pergamum and all its territory to the Romans, all of which later became a Roman province under the name of Asia. This King Attalus had been selected by the Chaldean Magi as the successor to Belshazzar, as Doctor Hislop goes on to say:

> The kings of Pergamos, in whose dominions the Chaldean Magi found an asylum, were evidently by them [by the Magi], and by the general voice of Paganism that sympathised with them, put into the vacant place which Belshazzar and his predecessors had occupied. They were hailed as the representatives of the old Babylonian god. This is evident from the statements by Pausanius. . . . Attalus, in whose dominions the Magi had their chief seat, had been set up and recognized in the very character of Bacchus, the Head of the Magi. Thus the vacant seat of Belshazzar was filled, and the broken chain of the Chaldean succession renewed.—*The Two Babylons*, pages 240, 241.

WHENCE THE OFFICE OF PONTIFEX MAXIMUS?

In this time when world religions are offering themselves as the hope for world peace, with the Roman Catholic Church taking the lead, we owe it to ourselves next to trace with unbiased mind the origin of the Roman office of Pontifex Maximus. Doctor Hislop cites history on pages 239, 240 of *The Two Babylons:*

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* That ancient Pergamos (Pergamum) was a city of considerable wealth and stature in the fifth century B.C.E., is seen in the fact that "it had been striking coins since 420 B.C. at latest." Before Xenophon (about 430-355 B.C.E.) mentions it in his *Anabasis*, VII, viii, 8, and *Hellenica*, III, i, 6, little is known of this cosmopolitan city but mythology.—*The Encyclopædia Britannica*, edition of 1946, Volume 17, page 507; also *The Catholic Encyclopedia*, Volume II, page 666, edition of 1911.

The celebrated and much frequented temple of Aesculapius was located in Pergamos. Aesculapius was called the god of Pergamos, and the mythology in connection with his worship smacks of the religion of Babylon. He was worshiped in the form of a living serpent, fed in the temple and being considered as its divinity.

† See pages 230, 232 of *The Dawn of Civilization and Life in the Ancient East* (1940) edition, by R. M. Engberg and F. C. Cole.

A colony of Etruscans, earnestly attached to the Chaldean idolatry, had migrated, some say from Asia Minor [where Pergamos was located], others from Greece, and settled in the immediate neighborhood of Rome. They were ultimately incorporated in the Roman state, but long before this political union took place they exercised the most powerful influence on the religion of the Romans. From the very first their skill in augury, soothsaying, and all science, real or pretended, that the augurs or soothsayers monopolized, made the Romans look up to them with respect. It is admitted on all hands that the Romans derived their knowledge of augury . . . chiefly from the Tuscans, that is, the people of Etruria, and at first none but natives of that country were permitted to exercise the office of Haruspex, which had respect to all the rites essentially involved in sacrifice. . . . the highest of the noble youths of Rome were sent to Etruria to be instructed in the sacred science which flourished there.

The college* of Pontiffs was founded by Numa Pompilius, second legendary king of Rome, and regarding Numa, Hislop says: "That god was called in Babylon Nebo, in Egypt Nub or Num, and among the Romans Numa, for Numa Pompilius, the great priest-king of the Romans, occupied precisely the position of the Babylonian Nebo."† The Sovereign Pontiff that presided over that college, and that controlled all the public and private religious rites of the Roman people in all essential respects, became in spirit and in practice an Etruscan Pontiff. As to this, Dr. Hislop says:

The true legitimate Babylonian Pontiff had his seat beyond the bounds of the Roman empire [which never overran southern Mesopotamia or Chaldea]. That seat, after the death of Belshazzar and the expulsion of the Chaldean priesthood from Babylon by the Medo-Persian kings, was at Pergamos, where afterwards was one of the seven churches of Asia.‡

It would be of greatest interest to us in this brief historical consideration to see how this religious connection between Pergamos and Rome, which became the Sixth World Power in the first century B.C.E., was manifested in the office of Pontifex Maximus. It clearly proves that Babylonish religion actually is the source of the office of Pontifex Maximus of the popes of Rome. *The Two Babylons* gives us an account:

At first the Roman Pontiff had no immediate connection with Pergamos and the hierarchy there; yet, in course of time, the Pontificate of Rome and the Pontificate of Pergamos came to be identified. Pergamos itself became part and parcel of the Roman empire, when Attalus III, the last of the kings, at his death, left by will all his dominions to the Roman people, B.C. 133. . . . When Julius Caesar, who had previously been elected Pontifex Maximus, became also, as Emperor, the supreme civil ruler of the Romans, then, as head of the Roman state, and head of the Roman religion, all the powers and functions of the true legitimate Babylonian Pontiff were supremely vested in him, and he found himself in a position to assert these powers. Then he seems to have laid claim to the divine dignity of Attalus, as well as the kingdom that Attalus had bequeathed to the Romans, as centring in himself; . . . Then, on certain occasions, in the exercise of his high pontifical office, he appeared of course in all the pomp of the Babylonian costume, as Belshazzar himself might have done, in robes of scarlet, with the crozier of Nimrod in his hand, wearing the mitre of Dagon [the fish god] and bearing the keys of Janus [the two-faced god] and Cybele [the "mother" goddess]. . . .

. . . until the reign of [Western Emperor] Gratian, who, as shown by [the historian] Gibbon, was the first that refused to be arrayed in the idolatrous pontifical attire, or to sit as Pontifex. . . .

. . . Within a few years after the Pagan title of Pontifex had been abolished, it was revived . . . and was bestowed, with all the Pagan associations clustering around it, upon the Bishop of Rome, who, from that time forward, became the grand agent in pouring over professing Christendom, . . . all the other doctrines of Paganism derived from ancient Babylon. . . .

* The word "college" as used here refers, not to an educational institution, but to a body of not fewer than three, legally constituted under Roman law to carry out a purpose. Our modern-day "corporation" corresponds somewhat to it.

† *The Two Babylons*, by Hislop, page 256.

‡ *Ibid.*, page 240.

. . . The circumstances in which that Pagan title was bestowed upon Pope Damasus, were such as might have been not a little trying to the faith and integrity of a much better man than he. Though Paganism was legally abolished in the Western Empire of Rome, yet in the city of the Seven Hills it was still rampant, insomuch that Jerome [translator of the Latin *Vulgate*], who knew it well, writing of Rome at this very period, calls it "the sink of all superstitions." The consequence was, that, while everywhere else throughout the empire the Imperial edict for the abolition of Paganism was respected, in Rome itself it was, to a large extent, a dead letter. . . .

. . . The man [Pope Damasus I] that came into the bishopric of Rome, as a thief and a robber, over the dead bodies of above a hundred of his opponents, could not hesitate as to the election he should make. The result shows that he had acted in character, that, in assuming the Pagan title of Pontifex, he had set himself at whatever sacrifice of truth to justify his claims to that title in the eyes of the Pagans, as the legitimate representative of their long line of pontiffs. . . .*

. . . The Pope, as he is now, was at the close of the fourth century, the only representative of Belshazzar, or Nimrod, on the earth, for the Pagans manifestly accepted him as such. . . . A.D. 606, when amid the convulsions and confusions of the nations, tossed like a tempestuous sea, the Pope of Rome was made Universal Bishop; and then the ten chief kingdoms of Europe recognized him as Christ's Vicar upon earth, the only centre of unity, the only source of stability to their thrones.†

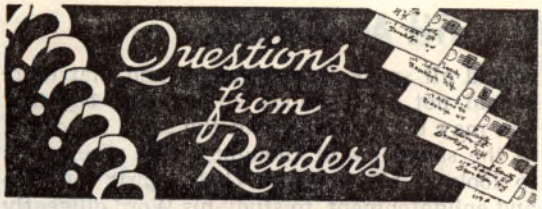
* Under "Damasus I, pope," page 652b of Volume 2 of M'Clintock and Strong's *Cyclopædia* says the following: "Damasus I, pope, . . . succeeded Liberius as bishop of Rome A.D. 366. He was opposed by Ursicinus, who claimed the election, and in their disgraceful strifes many people were murdered . . . The emperor Gratian conferred upon [Damasus], in 378, the right to pass judgment upon those clergymen of the other party who had been expelled from Rome, and, at the request of a Roman synod held in the same year, instructed the secular authorities to give to him the necessary support. . . ."

† *The Two Babylons*, pages 241, 242, 247, 250, 252, 255.

BABYLON'S RELIGION FINALLY TO PASS AWAY

In this manner Babylon accomplished her conquest of the Western world. Her world-wide religious empire is called in God's Word "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." (Rev. 17:5) This religious empire ruled over Pergamos and even Rome, but of infinitely greater consequence has been her domination of Christendom. Her children, "daughters" or religious organizations, are like her, harlots, having illicit relations with the political element of this world. Her doctrines and the course in which she leads the world powers are as detrimental to humankind and as disgusting and death dealing as ancient Babylon herself. Ancient Babylon left a name of contempt to all generations since. Modern Babylon has led her followers to look to man-made efforts for world peace and has disgusted others with her hypocrisy and corruption, leading the world into a fight against God's kingdom. The Bible kindly reveals the true picture for our safety and sensible action, and the facts of history verify this picture to the last detail. Why should anyone hesitate to listen to what the Creator of mankind says for his safety? Babylon is exposed, through Jehovah's undeserved kindness to us. Then flee from modern-day Babylon the Great and learn the truth about her early destruction and the freedom that it brings to mankind through God's kingdom rule! (Rev. 18:4, 5, 20) How God made pictorial dramas to guide the escape of honest people, to help them to get out of Babylon, will be considered in issues to follow.





● Since Jude 7 shows that Sodom and Gomorrah became a "warning example by undergoing the judicial punishment of everlasting fire," does that not bar the inhabitants of those cities from a resurrection?—A.C., U.S.A.

Reading only that verse, without our taking into consideration what the rest of the Bible has to say on the matter, one might draw such a conclusion. But other scriptures present additional facts that cannot be ignored if we are going to arrive at a sound conclusion.

For example, at Matthew 11:23 it is written: "If the powerful works that took place in [Capernaum] had taken place in Sodom, it would have remained until this very day." Obviously, this does not mean that the same individuals who were living in Sodom at the time of its destruction would have remained alive for over 1900 years down to the time when Jesus spoke those words, but that the city would have remained as an inhabited place.

Then the next verse refers to the Judgment Day, saying: "Consequently I say to you people, It will be more endurable for the land of Sodom on Judgment Day than for you." (Matt. 11:24) Similarly, at Matthew 10:15 are recorded Jesus' words: "Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city" where the people would reject the message carried by Jesus' disciples. For it to be "more endurable for the land of Sodom and Gomorrah" than for others, it would be necessary for former inhabitants of that land to be present on Judgment Day. It is not the literal land, the ground, that is to be judged. Revelation chapter 20 shows that it will be persons raised from the dead who will stand "before the throne." Nor will judgment be passed on them as groups, as former inhabitants of certain lands, but they will be "judged individually according to their deeds" during the time of judgment. So apparently individuals who used to live in that land will be resurrected.—Rev. 20:12, 13.

What is it, then, that underwent "the judicial punishment of everlasting fire"? While the inhabitants of the cities were certainly destroyed, apparently it was not the people but *the cities themselves* that were everlastingly destroyed. They have not been rebuilt down to this day. Notably, J. Penrose Harland wrote: "It has been shown that Sodom, Gomorrah, Admah, and Zeboiim were doubtless situated in the area now covered by the waters of the southern part of the Dead Sea."—*The Biblical Archaeologist Reader* (1961), page 59; see also Isaiah 13:19, 20.

What happened to the inhabitants of Sodom and Gomorrah at the time that Jehovah rained fire and sulphur on them from heaven stands as a warning to all to avoid immoral conduct such as was carried on in those cities.

● On what animal did Jesus Christ make his triumphal ride into Jerusalem? Matthew 21:7 mentions both an ass and a colt.—M.E., U.S.A.

Jesus said to the disciples he sent into Jerusalem: "You will at once find an ass tied, and a colt with her." (Matt. 21:2) So there was a mother or she-ass and a colt that was yet with its mother. Then at Matthew 21:7 we read: "They brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them."

We will be aided to understand which animal Jesus actually used if we first read the prophecy that Jesus was thus fulfilling. Translated directly from Hebrew, Zechariah 9:9 reads: "Be very joyful, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king himself comes to you. He is righteous, yes, saved; humble, and riding upon an ass, even upon a full-grown animal the son of a she-ass." Thus, the Messiah would use a "full-grown" male animal, "the son of a she-ass."

The accounts in Mark, Luke and John mention only that one animal, the one Jesus rode. They refer to it both as an "ass" and as a "colt." Obviously, that animal could be identified satisfactorily by either term. (Mark 11:2-7; Luke 19:30-35; John 12:14, 15) Interestingly, both Mark and Luke show that the "colt" was one "on which none of mankind [had] yet sat." While it was a mature male animal, it had not yet been separated from its mother and used as a mount. So the disciples brought both the she-ass and its colt to Jesus, but the one he rode was the male ass, the colt.

We are informed that the disciples "put upon these their outer garments, and [Jesus] seated himself upon them." Thus Jesus seated himself, not on both the she-ass and its colt, but on the outer garments placed on the colt. Then Christ rode into Jerusalem.

MAINTAINING UNITY IN FAITH AND WORK

LOOK where we will, friction and strife mark this wicked old system of things. In striking contrast thereto stand Jehovah and his heavenly organization, among whom harmony and unity prevail. It is therefore only fitting that all dedicated servants of Jehovah God upon earth should also be at unity with him and with one another. Their unity with one another is well described by the psalmist: "Look! How good and how pleasant it is for brothers to dwell together in unity!"—Ps. 133:1.*

Jehovah God has purposed this very thing, namely, "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." This Jehovah has been doing by means of his holy spirit, his organization and his Word. As a result we see unity and cooperation between the "little flock" of anointed Kingdom heirs and the great crowd of "other sheep."—Eph. 1:10; Matt. 25:34-40; John 10:16.

As members of either one or the other of these two 'folds' of Jehovah's "sheep" we have the obligation individually to maintain, first of all, unity in faith, even as the apostle Paul counsels: "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." This requires us to look at all times to God's spirit for help and enlightenment, to study his Word diligently and to associate with his people regularly. —1 Cor. 1:10.

Such unity of faith, of mind and of heart is absolutely essential to carrying out our preaching commission as effectively and as quickly as possible. Ours is a work of planting and watering the word of God in the hearts of lovers of righteousness, and concerning this the apostle Paul further said: "He that plants and he that waters are one," both looking to God to make it grow. Telling of this same unity of work, God inspired one of his prophets to write: "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."—1 Cor. 3:8; Zeph. 3:9.

To serve in this way we must carefully guard against any spirit of independence creeping in, for the world is saturated with it. How can we do so? By cultivating lowliness of mind, submissiveness, love and all the rest of the fruits of the spirit. Doing so, we will be able not only to maintain our unity in faith and work but to do so with joy.—1 Pet. 5:5.

* For details see *The Watchtower*, July 1, 1964.

ANNOUNCEMENTS

FIELD MINISTRY

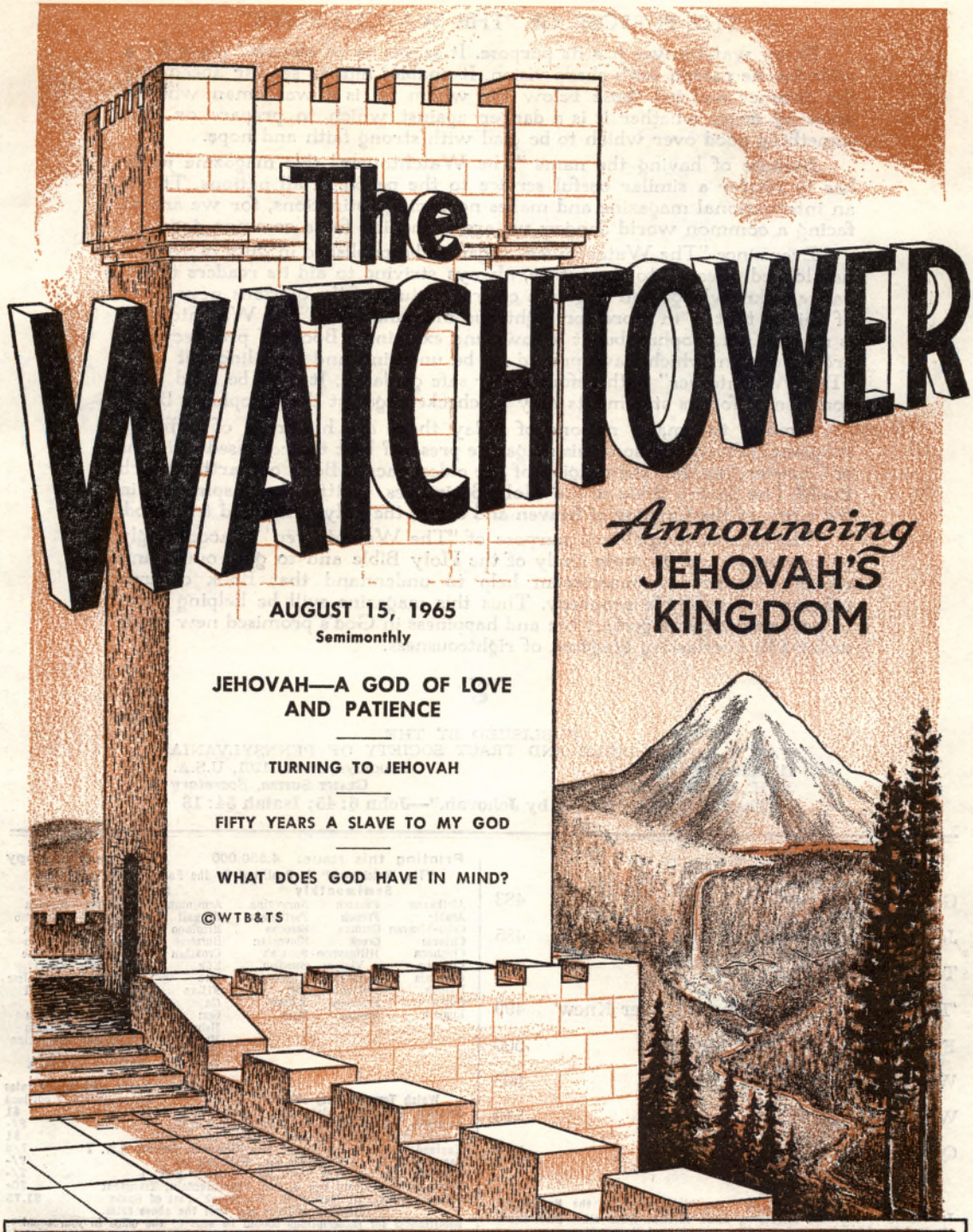
True followers of Jesus Christ maintain unity of faith and work by cooperating closely with one another and with Jehovah's visible organization, which is directing the worldwide preaching of the good news of God's kingdom. During August this unity will be manifest as they call at the homes of people everywhere to share the faith-inspiring truths contained in God's Word. As an aid to interested persons, they will offer Bible-study publications, on a small contribution.

HOW PRACTICAL IS THE BIBLE?

What is practical and beneficial today is often overlooked in favor of what is expedient. For this reason some persons may be inclined to view the Bible as impractical. Are you? Do you know someone who is? Prove to your satisfaction that the Bible is the most practical guide to modern living available. How? By obtaining and reading the book *"All Scripture Is Inspired of God and Beneficial."* Here you will learn of the Bible's thirty-nine writers, their backgrounds and qualifications and the value of their writings to their own generations and to us. Send today. This 352-page hard-bound book is only $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 29: Recovery Still Possible. Page 461.
September 5: A Young Man Goes Astray. Page 467.



"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
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:

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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

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" is Published in the Following 70 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

Monthly

Armenian, Bengali, Bicolano, Burmese, Croatian, Efik, Ewe, Fijian, Ga, Gun, Hebrew, Hungarian, Ibanag, Ibo, Icelandic, Kanarese, Kikongo, Lingala, Malagasy, Malayalam, Marathi, Melanesian-Pidgin, Motu, Pampango, Pangasinan, Papiamento, Polish, Russian, Samareno, Samoan, Serbian, Siamese, Siloxi, Singhalese, Swahili, Tamil, Tswana, Turkish, Ukrainian, Urdu, Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI August 15, 1965 Number 16

Getting Along with Others

ARE there people with whom you have difficulty in getting along? What can be done about it? For instance, do you find that quite a number of persons irritate you? If you have trouble along these lines, you might ask yourself: 'With whom does the trouble lie? With the other person or with me?' If it seems that everybody else is wrong, then the chances are that you may need to make some adjustments.

One adjustment many can make to get along better with others is to overlook their errors or faults, charging it up to imperfection. Why make an issue if the matter is inconsequential? Thus the inspired counsel in God's Word advises: "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9.

So by overlooking a fault, putting up with another despite faults, one retains a friend. It is easier to do this when we consider that the other person is imperfect, that he will make mistakes. So do not expect too much of others, but make allowances for their inability to measure up to what is perfect. By not requiring the full measure of what is due us, we make allowance for the other's lack. This kindness helps us to get along with others.

A wise person makes allowance, too, for the fact that he cannot act the same way or deal in the same manner with all persons. People are different; they have different personalities, different habits, different traits. What we might think is in good taste, another may consider objectionable. Often it is over very small matters that two persons do not get along. Therefore, to avoid a clash in personalities, be willing to make concessions. Be flexible.

For example, there was the Christian apostle Paul. In his preaching activity he was tactful; he tried to understand the mind of those to whom he was talking; he appealed to their reason. (1 Cor. 9: 20-22) When he talked to the men of Athens, he referred to their own religious altar and their inscription "To an Unknown God" and also quoted from their own poets to get his points across. (Acts 17:22-28) The apostle Paul adjusted himself to their viewpoints. Can we not apply the same principle in dealing with others? To get along better with others, would it not be wise to adjust ourselves to their personalities? Not that we would *compro-*

mise righteous principles, but endeavor to understand the other person's viewpoint.

One's natural disposition may cause him to be interested in others so much that he desires to know many details about them and what they have done. Friction may result due to this trait; it may make it difficult for one to get along with others, for some may consider certain matters their personal business. In the interest of pleasant relations, how much better to be friendly and yet, at the same time, not too personal. Your friend may feel that he has good reason for not divulging to you knowledge regarding certain affairs. So before asking questions, consider whether they might only be a source of friction.

Another's habits or manners may be a source of irritation that makes it difficult for you to get along with him. He may be untidy. If that is his weakness, continually needling him about it is not the way to preserve peaceful relations. Of course, this does not mean that you should pick up his poor habits. But before criticizing, it is good to count ten—ten of your own faults. After this you will be in a better frame of mind to give tactful suggestions, if any are in order.

Often two persons with strong personalities do not get along well. Each may not hesitate to insist that his views on matters are correct. When such persons are in close contact, it is not unusual for them 'to get under each other's skin.' If a quarrel ensues, it is well to remember that neither can blame the other for the clash, for it takes two persons to make a quarrel.

The Holy Bible recognizes that fact, so that the inspired counsel given at Proverbs 17:14 says: "The beginning of contention is as one letting out waters; so before the quarrel has burst forth, take your leave." A tiny leak in a dam holding in a reservoir of water can eventually lead to a terrible flooding. So likewise when anger and irritation are given a small vent, they can burst into a flood of angry words and deeds, resulting in harm and injury. So before any discussion leads to such a result, it is best to leave the subject; or, leave the person "before the quarrel has burst forth," thereby preventing a damaging clash.

With people of so many personalities on earth, it is certainly a challenge to get along with them all. But Christians are obligated to try, for they are instructed: "If possible, as far as it depends upon you, be peaceable with all men." (Rom. 12:18) If they are to do this, Christians must "put on the new personality which was created according to God's will in true righteousness." (Eph. 4:24) The "new personality" is made up of such qualities as long-suffering, self-control and mildness, which enable one to get along even with difficult-to-get-along-with people.

Further, the "new personality" tries to put up with others, in harmony with the Scriptural injunction to be "putting up with one another in love." (Eph. 4:2) Yet the "new personality" does not go along with the worldly crowd in obscene jesting or wrong conduct, nor does it flare up in irritation and anger and screaming. The "new personality" that enables one to get along with others does what is right.

Therefore it might be said that the ability to get along with others is a measure of one's Christian maturity. The mature person knows it takes two persons to make a quarrel; moreover, he does not expect too much from others and he is willing to overlook immature conduct in others. He well knows that his ability to get along with others reflects an illuminating picture of his Christian maturity.

JEHOVAH
A GOD OF LOVE AND PATIENCE

"Jehovah is not slow respecting his promise, . . . but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."
—2 Pet. 3:9.

IN THE closing part of his second lettter Peter warns that "in the last days there will come ridiculers with their ridicule," asking scoffingly: "Where is this promised presence of his? As in Malachi's prophecy, Peter mentions some pointed truths regarding "the day of judgment and of destruction of the ungodly men." From a human viewpoint, Jehovah might seem "slow respecting his promise," but make no mistake. "Jehovah's day will come as a thief," catching the ungodly ridiculers unaware. Interestingly, Peter links the passing away of the symbolic 'heavens and earth that are now' with the certainty of God's sure word of promise. Similarly, when Jesus gave his great prophecy, he said: "Heaven and earth will pass away, but my words will by no means pass away." We, therefore, should pay the greatest respect to God's Word and its message for today. "Happy is the man that . . . in the seat of ridiculers has not sat. But his delight is in the law of Jehovah." —2 Pet. 3:3-10; Luke 21:33; Ps. 1:1, 2.

1. (a) In what way is Peter's second letter similar to Malachi's prophecy? (b) How did both Jesus and Peter stress the certainty of God's Word?

[2] Jehovah's seeming slowness is actually a marvelous proof of his love and patience, "because he does not desire any to be destroyed but desires all to attain to repentance." Likewise, we should "consider the patience of our Lord as salvation." (2 Pet. 3:9, 15) If it had not been for the love and patience of Jehovah and Jesus Christ, we would not be witnessing today the fulfillment of what eventually happened to the prodigal son. Some of that class today have already experienced salvation due to the Lord's patience. Is there yet time for others to do so? Can we help in any way? Is there any good reason why we should not be glad and eager to help?

[3] Jehovah's love and patience help us to see how, as told in the illustration of the prodigal son, he "divided his means of living" to the class with the heavenly hope, also to the one with the earthly hope, these classes being pictured by the two sons. (Luke 15:12) Two things are involved, life and time. Life is a gift from

2. Of what is Jehovah's seeming slowness a proof?
3. (a) How is life an evidence of God's love? (b) How has time proved to be an evidence of his patience? (c) How have these "means of living" been both used and misused?

God. We might say it forms part of his grand estate, divided and distributed between his sons. It is an evidence of his love. In these "last days" God has also divided, or apportioned off, a period of time as evidence of his patience. (2 Tim. 3:1) How? The days of tribulation commenced on Satan's organization in 1914 and, with justification, could have continued without let-up, culminating in the Biblical battle of Armageddon. But, as Jesus said, "those days will be cut short," else "no flesh would be saved." (Matt. 24:22) This precious interval of time, commencing in 1918 and ending with Armageddon, is still with us, continuing far longer than we had once expected. During this time period the faithful remnant with the heavenly hope have gladly spent their life and time in the service of their Father, like the older son. Many of the "other sheep" of John 10:16 have done likewise. But those pictured by the younger son have selfishly grasped the God-given gifts of life and time and converted them into means of gratifying the corrupt desires of the fallen flesh.

THE COURSE OF ABANDONMENT AND ITS OUTCOME

[4] Warning of those who are deliberate enemies of God's people, Peter says that "they consider luxurious living in the daytime a pleasure. . . . Abandoning the straight path, they have been misled." (2 Pet. 2:13, 15) That well describes the course taken by the younger son, even though at no time becoming a willful opposer, forfeiting all hope of redemption. Those of that class today do not start out with the evil intention of doing any damage or hurting anyone. They just want a good time, without restraint or anyone's frowning on them. The world offers excitement and glamour with its city life and night life. So they leave home, perhaps not literally, but they quit association or fellowship with either Jehovah or his people. They go far off to "a distant country."—Luke 15:13.

[5] This does not entail a long journey literally. Satan's system of things is all around us, but its condition and spirit are far off from Jehovah and foreign to his spirit. To the Pharisees, listening to the illustration given by Jesus, the younger son pictured the sinners and tax collectors who, in their own land, were in the employ of distant Rome. Worse still, in their work the tax collectors often defrauded their fellow countrymen, hence being viewed by the Pharisees as completely abandoned and beyond hope.

[6] Once in the distant country, it did not take long for the young man to 'squander his property by living a debauched life.' He was certainly a prodigal son. No details are given, but we can imagine just about what happened. The older son later said that his brother "ate up your [the father's] means of living with harlots," and no one contradicted him. Here is a straight warning. Though the "younger son" class are not willfully wicked, they come perilously near to being so by reason of their close association with such in a course of "luxurious living" and "abandoning the straight path." Do not get the wrong idea. No single illustration covers every possibility. Do not say, "I will have a jolly good time with my friends in the world and then come to my senses and take life seriously." A push, a step too far while one is in such company, and one can slip into the class from which there is no return or recovery. And think of this too!

4. How and why has the "younger son" class taken a course of abandonment?

5. Why does going to a "distant country" not entail a long journey?

6. What might easily happen to one taking a course of abandonment?

What if Armageddon comes while you are running with this crowd? Then there is no time for repentance.—Luke 15:13, 30; 2 Pet. 2:13, 15.

7 Returning to the illustration, we next read that "a severe famine occurred," and the young man, having spent all, finally got a job herding swine. (Luke 15:14-16) For a Jew, as we imagine him to be, this would be degrading and defiling. The pig was an animal the Jews were forbidden to eat or even touch, dead or alive. "They are unclean for you." (Lev. 11:7, 8; Deut. 14:8) The prodigal son would have to stifle his conscience. He could not expect his employer, a 'citizen of that country,' to be bothered with any question of conscience on the part of a down-and-out swineherd. Why, he was not even allowed to fill his belly with their lowly diet of carob pods! "No one would give him anything."—Luke 15:16.

8 It is not difficult to see the fulfillment of this part of the illustration. The Scriptures speak of "a famine, not for bread, and a thirst, not for water, but for hearing the words of Jehovah." Such a famine has hit Christendom specially since 1918. From then on the religious leaders, like those in Israel, "have rejected the very word of Jehovah, and what wisdom do they have?" As Jesus said to them in his day: "You have made the word of God invalid because of your tradition." Today, throughout the world empire of false religion, all its inhabitants are spiritually starved. The ruling factors, or official citizens, of Satan's world, have only their own human schemes to offer, such as the United Nations organization, supported by the religious leaders. The "prodigal son" class, having gone the way of the world, join up with such schemes, hoping thereby to find relief and sustenance. But there is nothing for the spiritually sick, who are left starving and destitute and abandoned. That is the dark side of the picture.—Amos 8:11; Jer. 8:9; Matt. 15:6; 2 Cor. 4:4.

7. What happened to the young man when famine occurred, involving what difficulties?
8. (a) How has famine hit Christendom since 1918? (b) How has this affected the "prodigal son" class?

THE YOUNGER SON COMES TO HIS SENSES

9 Telling what happened to the younger son, Jesus next said simply: "When he came to his senses," followed by a statement of how the younger son reasoned within himself. (Luke 15:17-19) The clergy of Christendom often say to those suffering adversity that God sends such experiences to teach a lesson, to bring them to their senses. That makes God responsible for the permission of evil and a party to it. Such a teaching is unscriptural and brings much reproach on God's name. God's Word says that "with evil things God cannot be tried nor does he himself try anyone," that is, with evil things. God tests and disciplines, but not by using evil instruments. The scripture continues: "But each one is tried by being drawn out and enticed by his own desire." (Jas. 1:13, 14) Just so with the prodigal son. True, he would not likely have come to his senses while enjoying himself, but what enabled him to start using his senses properly was his recollecting certain information that was at the back of his mind. As with the Israelites when abandoned to the enemy, they knew where to turn. So also did the young man, as shown by his subsequent reasoning.

10 Learning there was no famine in his own country, the young man said to himself: "I will rise and journey to my father and say to him: 'Father, I have sinned against heaven and against you. I am no longer worthy of being called your son.

9. (a) Does God send evil to bring us to our senses? (b) What enabled the younger son to come to his senses?
10. What is shown by the prodigal's words at Luke 15:18, 19, throwing what light on the father's attitude?



Make me as one of your hired men.'" (Luke 15:18, 19) His words indicate far more than merely the desire to escape the famine and be well fed. First, he acknowledged within himself that he had sinned, not only against his father, but against God in heaven. His words also show that he had but one goal in mind, and that was to go back and live and serve under his father at home. He knew his father and he knew what home was like. When he previously left home, if his father had turned on him and angrily shouted at him, he would not have been so single-minded as to what he should do. He could have decided to return and expect to find work somewhere in the country, without having to face up to his father. But no such thought entered his mind. It was home for him! No place like it!

[11] The same is true of those pictured by the young man. By reason of their earlier contact with Jehovah's people and the message of truth, they have a basis on which to come to their senses. True, while things are going well with them, they do not stop to think about it. All the same, they have a mental picture at the back of their minds of what "home" life was like with God's people in their theocratic organization. When they experience the frustration and beggarly emptiness of Satan's world, then they can make the contrast. Further, as implied in the illustration, they get current news of the continued prosperity of the dedicated servants of Jehovah, that they are, spiritually speaking, "abounding with bread" and all the happy activity connected with a home where there is plenty. (Luke 15:17) In fact, it is common knowledge that Jehovah's witnesses are enjoying those very things to a marked degree.

[12] Having come to their senses and made the contrast in their minds, then they make the right decision. They now make a dedication on a sound basis of knowledge and appreciation. They are ready to say Yes with deep meaning and sincerity to the two questions asked of all the candidates before every baptism service. Like the young man, they make full confession of their unclean, sinful condition, and offer themselves to the heavenly Father in unreserved dedication to do his *will and* serve him. With what outcome? What happened to the young man in the illustration?

[13] We come now to the most moving part. Imagine the scene. The long journey back to his home country has been a grim ordeal, but his determination and the goal in mind keep him going. At last, 'while

11. How do those of the "prodigal son" class today come to their senses?

12. What right decision do they now make?
13. What incidents mark the return home of the prodigal son?

yet a long way off,' he comes in sight of home. What does he see? His father, shading his eyes, looking in his direction! Ah, how often his father must have done that! Though the boy is far off, the father recognizes him and runs to meet him. Filled with pity, he embraces and tenderly kisses him. Arriving home, the son makes his confession and offers his services as 'one of the hired men.' But the father decides that first his son must be made presentable with the best clothing; then all are invited to enjoy themselves in a feast, "because this my son was dead but has come to life again; he was lost but has been found."—Luke 15:20-24.

[14] How forcefully Jesus here illustrated the Bible principle: "Return to me, and I will return to you." (Mal. 3:7) If only those who have gone astray would realize what great joy their returning home would cause! Doubtless their sense of shame often holds them back. But if they stay and starve in Satan's famine-stricken world, what happiness does that give to anyone? None at all! What can we do to help these ones? Do we want to help them, or are we going to make the same bad mistake as did the older son in the illustration?

[15] We can best help those who have gone astray by noting what Jehovah has done, as indicated in the illustration, and acting accordingly. In the story, Jesus made very plain the attitude and course taken by the father. He did not wait for his son to arrive home and then say, "Well, what have you to say for yourself?" No. He was anticipating his son's return and had been on the lookout for him. Jehovah has shown this same attitude by causing to be recorded long ago in his Word the many prophecies and illustrations foretelling the return of this class and the joy it would bring to him and all in his homelike organization. Just when needed, he caused these scriptures to be understood, back in 1943. Their meaning was given through the "faithful and discreet slave" class, the anointed remnant, as part of the spiritual food to be dispensed "at the proper time." (Matt. 24:45-47) Those in harmony with Jehovah, at home with him, were very grateful for the understanding thus given. They did not keep it to themselves, but published it abroad by every possible means, thus reflecting their Father's keen interest and compassion toward those showing signs of coming to their senses.

[16] Briefly reviewing the progress thus made, we note that in 1923, for the first time, *The Watchtower* gave the true explanation of the "sheep and goats" illustration. The identity of the "sheep" was shown to be an earthly class who are gathered to the King's right hand with the prospect of eternal life under his rule. (Matt. 25:31-46) In 1931 this same class was identified with those "sighing and groaning over all the detestable things" done in Christendom. These receive a 'mark on their foreheads,' signifying their knowledge of the truth and open acknowledgment thereof, leading to their preservation at Armageddon. (Ezekiel, chapter 9) In 1932 this class was identified with Jonadab, who gladly joined with King Jehu in his chariot on his way to the execution of Baal worshipers, picturing the execution of all false worshipers at the destruction of Babylon the Great and at Armageddon. It was stressed that the way was still open for interested people to join in the service of the King Jesus Christ, the Greater Jehu, in his chariotlike organization. (2 Ki. 10:15-27) In the years 1933

14. What principle is thus stressed, leading to what conclusions?
15. (a) How has Jehovah's attitude compared with that of the prodigal's father? (b) How have those in harmony with Jehovah shown their appreciation?
16. How was an earthly class made progressively manifest and encouraged?

and 1934 practical help was given on behalf of this class by the institution of the back-call work, that is, return calls on interested people, opening the way for spiritual feeding through the regular home Bible study arrangement. The fitness of their taking the step of dedication, followed by water baptism, was made clear in 1934.

17 Since 1931 a steady increase was seen in these sheeplike ones' taking a definite stand with Jehovah's anointed witnesses and sharing in field service with them. Many, like the prodigal son, had wasted earlier opportunities of entering into dedicated relationship with Jehovah and serving him. In the development and recovery of this class, however, the year 1935 appears to be the most decisive. In that year something took place that corresponded to the return of the prodigal son and the generous treatment accorded him by his father, amounting to an open and public acknowledgment of a long-lost son who had returned home. He had actually arrived and been made to look fit to be the appropriate cause for feasting and rejoicing. What occurred in 1935 to correspond with this?

18 Our attention is focused on a convention held in May of that year at Washington, D.C. Significantly, in the preliminary *Watch Tower* notices, those known as Jonadabs were specially invited to attend.* At that convention it was clearly proved from the Scriptures that the "great crowd" of Revelation 7:9 was not a sort of secondary spiritual class, as previously understood, but was now shown to be of the same earthly class as referred to in those other scriptures we have just reviewed. Further, those in attendance who saw themselves to be of this "great crowd" were asked to stand, and a large number responded. It was a marked time for spiritual feasting and rejoicing. A like procedure was followed at other assemblies, with similar results. The "great crowd" of "other sheep" had arrived! There they were!

19 But you will say that all this happened thirty years ago. What is the situation today? Before answering, let us consider the last part of Jesus' illustration, featuring the attitude and course of the older son over his brother's return.

NO JUST CAUSE FOR STUMBLING

20 It happened that the older son was absent when his brother arrived home. On approaching the house he asked a servant as to the meaning of the music and dancing. On being told, he became very angry and would not go in. His father begged him to come and join in the celebrations. But no! The older son accused his father of unjust treatment, in being soft and partial to that scamp of a prodigal, also in denying what was due to him, a kid never having been given to him so that he could enjoy himself with his friends. In pleading tones the father again appeals, at the same time correcting the older boy on both counts, saying: "Child, you have always been with me, and all the things that are mine are yours; but we just had to enjoy ourselves and rejoice, because this your brother was dead but has become alive, and he was lost but has been found." (Luke 15:25-32) There the story ends, leaving the door open for the older boy to come in, after thinking it over and coming to his senses.

21 In this regard the older son does not picture the entire remnant of the "little

* *The Watch Tower*, as of August 1 and 15, 1935, pages 98, 110, 127, 130.

17. In what way was the development of this class marked in 1931 and 1935?

18, 19. How did events at the 1935 assemblies fulfill the picture, leading to what question?

20. What course did the older son take on his brother's return, and how did the father plead with him?

21. Who are here pictured by the older son, as we keep in mind what circumstances?

flock" yet on earth, but only those who adopt an attitude similar to his. How is this seen? Keep in mind that right down to 1931 attention was centered almost solely on the ingathering of those with the heavenly hope. An earthly class had been foreseen, but it was not understood that this class would be specifically dealt with by God and organized this side of Armageddon. No work of gathering and instructing the "other sheep" prior to Armageddon was then envisaged, especially any who had wasted their opportunities, like the prodigal son. Besides, some held extreme views as to how Jehovah was preparing them for their heavenly inheritance, believing that their every experience was supervised down to the last detail, along the lines of development of a sweet disposition. This made them self-centered and overly important in their own eyes. They became egotistical in a humble sort of way. They saw only themselves in the picture, as was evident with the older son.

[22] Was Jehovah under any obligation to delay his good pleasure, waiting on these self-centered ones to get the right viewpoint and show the right spirit? Not at all. He went forward in providing a feast of fat things for the "younger son" class when the time was ripe for their public recognition. He provided them, spiritually speaking, with a fine robe, a ring and sandals, signifying his identification of them as prospective earthly sons, now having a good standing in his organization, with their "feet shod with the equipment of the good news of peace." (Eph. 6:15) But the "older son" class did not appreciate this and inquired about it in a challenging way. They refused to come into the house of God's organization, having no desire to share in welcoming a class that was stealing the limelight!

[23] Their viewpoint was incorrect on both counts. As for themselves, their own reward was assured as firstborn ones on their proving faithful. As for the "younger son" class, there was no favoritism of one class over another. If, in God's love and patience, an earthly class was found and became alive, brought right into the picture sooner than expected, ought we not all to rejoice with our heavenly Father on their account? Surely we cannot afford to adopt an argumentative and churlish attitude!

[24] Though Jesus closed the illustration with the older son outside the house, we cannot conclude that none of this class will ever respond to Jehovah's appeal. The door is still open. Remember that it was the Pharisees and scribes who called forth this illustration. Their superior attitude toward the sinners and tax collectors was the same as that of the older son to his brother. But quite a number of these religious leaders later came to their senses. In fact, as the record discloses, "a great crowd of priests began to be obedient to the faith."—Acts 6:7.

[25] Are Jehovah's love and patience still operative? Have there been any developments since 1935 to prove this? How can we profit from the false step taken by each of the sons, and what can we learn from the attitude of the father, as described so vividly by Jesus? We are naturally keenly interested in the present situation and will discuss these questions in the succeeding article.

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22. How has Jehovah shown recognition of the "younger son" class, and with what result?

23. (a) How is the viewpoint of the "older son" class incorrect? (b) What is the right viewpoint?

24, 25. (a) In what way is the door still open to those of this class? (b) What questions remain to be answered?

TURNING TO Jehovah

"WHEN there is a turning to Jehovah, the veil is taken away." So wrote the apostle Paul when discussing the excelling glory of the new covenant as compared with the law covenant made with Israel through Moses as mediator. When Moses came down from Mount Sinai with the two tablets of the Testimony, his face shone, so that the people were afraid to come near him. Hence he had to veil his face. But, as Paul explained, the difficulty actually lay with the Israelite people themselves. Their hearts and minds were not in the right attitude. "Their mental perceptions were dulled. . . . In fact, down till today whenever Moses is read, a veil lies upon their hearts." Their hearts and minds were not turned in loving devotion to Jehovah. Instead, they hardened their hearts in self-will, as Jehovah said of them: "They always go astray in their hearts, and they themselves have not come to know my ways."—2 Cor. 3:12-16; Ex. 34: 29-35; Heb. 3:10.

[2] Speaking of the world in general, Paul continues in the same strain when he says that the "good news we declare is in fact 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 . . . might not shine through." (2 Cor. 4:3, 4) As Isaiah said: "Like sheep we have all of us wandered about; it was each one to his own way that we have turned." (Isa. 53: 6) That is the trouble. We like our own way. That was the root cause of the false step taken by each of the sons in the illustration of the prodigal son just discussed. The younger son wanted a life of self-indulgence. The older son wanted his own way in pride, to the point of resisting his father's wishes.

[3] The only thing that will save us from these false steps due to wanting our own way is our sincerely turning our hearts to Jehovah. This is not easy. It means going contrary to the spirit and way of the world and our fallen flesh. Has Jehovah done anything in recent years to aid those desirous of returning to him, or others who are groping for him?

[4] Reverting to the prophecy of Malachi, you will recall that in the last two chapters of Malachi we saw the evidence that Jehovah would indeed mercifully provide the necessary incentive to aid those persons in spiritual need. This is seen fulfilled today in the body of dedicated people whom Jehovah has richly blessed and whom he has made stand out distinct, well known in all the earth as his witnesses. In that review of Malachi, chapters three and four, however, we did not stop to note the

1. (a) What caused Moses' face to shine, with what results? (b) How did Paul show the real cause of the difficulty?
2. (a) Can the world boast over Israel in this regard? (b) How is the root cause of the trouble manifested?
3. How can we avoid these false steps, leading to what question?
4. (a) Malachi's prophecy points to what merciful provision? (b) What final expression is made in this regard?

final words of the prophecy, where Jehovah says: "Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. And he must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction." —Mal. 4:5, 6.

MINIATURE FULFILLMENT

5 These words tell of a work of turning the hearts, and are hence right in line with our inquiry. In fulfillment, how are they to be understood, and who is referred to by the expression "Elijah the prophet"? As a guide, we must first see if any fulfillment took place at the first advent of Christ. As already noted, many prophecies then had a miniature fulfillment, giving a small-scale pattern or advance view of the major fulfillment in these days of the second advent. This prophecy of Malachi is no exception. The angel Gabriel, when telling the Jewish priest Zechariah that he would have a son, foretold of him that "many of the sons of Israel will he turn back to Jehovah their God. Also, he will go before him with Elijah's spirit and power, to turn back the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones, to get ready for Jehovah a prepared people." Zechariah's son became John the Baptist. Jesus himself said of John: "This is 'Elijah who is destined to come.'" How did John carry out this work of turning back the hearts?—Luke 1:16, 17; Matt. 11:14; 17:10-13.

6 John the Baptist's message was a direct one: "Repent, for the kingdom of the heavens has drawn near." It was urgent. It was a time of impending judgment for that generation, as John said: "Already the ax is lying at the root of the trees." Also, the representative of the kingdom of the heavens, Jesus Christ, was about to be announced. The people needed to be prepared. They needed to come to their senses. Their religious leaders had "made the word of God invalid" by their tradition, and their hearts had become far removed from him. So their hearts needed to be turned back. John gave "practical wisdom" when giving sound counsel to those who came to him, including tax collectors and soldiers and even the Pharisees and Sadducees. His was an educational work and it succeeded. It provided the necessary incentive. He 'got ready for Jehovah a prepared people,' with their hearts turned back in readiness to become sons of God, as spiritual Israelites. Their hearts were also turned back to their fathers, the patriarchs, in readiness toward exercising faith like that of Abraham. As Paul said: "Those who adhere to faith are the ones who are sons of Abraham." —Matt. 3:2, 7-12; 15:1-9; Luke 3:10-14; John 1:35-40; Gal. 3:7.

MAJOR FULFILLMENT

7 The major fulfillment of this prophecy of Malachi takes place when the Lord Jesus returns in kingdom power and glory. Jesus referred to this advent of the Son of man in kingdom power, linking it with the transfiguration vision, given in the presence of Peter, James and John, when in a high mountain. (Mark 9:1-8; Matt. 17:1-9) Elijah figured in that vision, indicating that there would be a future and larger fulfillment of Malachi 4:5, 6. Since this vision was given after the death of John the Baptist, it is evident that John himself did not completely fulfill the picture.

5. What expressions, and by whom, give the key as to the miniature fulfillment?

6. (a) Why were John the Baptist's message and work necessary? (b) In what ways were hearts turned back?

7. How do we know that John did not completely fulfill the picture?

[8] Who, then, is the modern "Elijah the prophet" entrusted with sounding the warning of the "great and fear-inspiring day of Jehovah," also with the work of turning back the hearts? Jesus indicated the answer in the prophecy already mentioned, when he spoke of the "faithful and discreet slave," who is dispensing the spiritual "food at the proper time," and who is therefore appointed by the Lord "over all his belongings." (Matt. 24:45-47) This faithful slave class, the anointed remnant, is today standing out distinct. Like Elijah and John the Baptist, it fearlessly declared God's judgments against all false worship till the enemies interrupted matters in 1918. However, in 1919 there was a revival of the work of turning people to God and declaring the oncoming destruction, first of "Babylon the Great," then of Satan's visible political system at Armageddon.—Rev. 18:21; 19:11-16.

[9] This modern Elijah class has thus been doing a work of turning back the hearts. We have already traced the preliminary work done on behalf of the "other sheep" down to 1935, including those particular "sheep" pictured by the prodigal son who had wasted earlier opportunities of serving Jehovah. What has been done since then? In order to appreciate this we must be careful to look at the original prophetic pattern of Elijah in its entirety. This brings into the picture another prophet, though this did not indicate any fault or failure on Elijah's part. When commissioning Elijah to anoint certain ones to execute His judgments against Baal worship, God said: "Elisha . . . you should anoint as prophet in place of you." Elijah promptly did so and, as a result, Elisha dropped what he was doing and "went following Elijah and began to minister to him." He thus had the advantage of many years of training under Elijah's direction.—1 Ki. 19:15-18, 21.

[10] Do you recall Elijah's last miracle? It was the dividing of the waters of the river Jordan by striking them with his official garment, enabling him and Elisha to pass over eastward on dry ground. (2 Ki. 2:8) As a result, the waters below the division flowed on down to the lifeless Dead Sea, but the waters above that spot were held back. Similarly with the Elijah class today. "Waters . . . mean peoples and crowds and nations and tongues." (Rev. 17:15) An earthly class of people had been foreseen for many years and members thereof were appearing in growing numbers, but it was not until 1935 that the actual division of symbolic waters and the work of gathering the "other sheep" began to take place, as already mentioned. Those gathered were held back from the downward course leading to destruction. Jehovah used the Elijah class to commence this dividing of the symbolic waters. It got off to a good start, and was carried forward by the Elisha class.

[11] Do you recall Elisha's first miracle? It was the same as Elijah's last one, using the official garment that had fallen from Elijah for the same purpose, enabling Elisha to recross the riverbed dryshod. Only now he was alone, except that Jehovah was backing him up. In between those two miracles another notable one occurred, when Elijah ascended to the heavens in a windstorm after being separated from Elisha by a fiery war chariot and horses. That prophetically pictured the end of the work by the Elijah class and the continuation of the same work, only intensified, by the Elisha class. The historical events occurring early in the war year of 1942

8. Who is identified as the modern "Elijah the prophet"?
9. Why is another prophet brought into the picture, and who is he?
10. What was Elijah's last miracle, resulting in what, and how was it fulfilled?
11. (a) By what miracle were the two prophets separated? (b) How and when was this fulfilled?

marked the fulfillment of this changeover. Just prior to that time, in the midst of World War II, it seemed as if the witness work might be coming to its end. The outlook was very uncertain. On January 8, 1942, the president of the Watch Tower Society, J. F. Rutherford, died. Did the work stop?—2 Ki. 2:11-14.

12 To the contrary, the Elisha class, made up of the remaining members of the anointed remnant, immediately carried on with the same work of dividing the symbolic waters, even as Elisha did in a literal way. The same Watch Tower Society was used as a publishing agency, but with a new elected president. In the same issue of *The Watchtower* that announced President Rutherford's death, there appeared the leading article entitled "Final Gathering," based on Jeremiah 16:16, telling of an intensive fishing and hunting for those who might yet be recovered. In the late summer of 1942 a three-day convention was held by Jehovah's witnesses at Cleveland, Ohio, with repeat programs in many cities of other countries. The main theme was based on Isaiah, chapters 59 and 60, bidding God's people to "Arise . . . shed forth light," resulting in a great flock of peoples coming to the light, "flying just like a cloud." (Isa. 60:1-3, 8; Rev. 7:9) No doubt about it! The Elisha class recognized their commission and were losing no time!

THE "ELISHA CLASS" WORK ONE OF EDUCATION

13 In the twenty or more years since then this same anointed class has pressed on with unabating vigor, aided by ever-growing numbers of "other sheep," including many of the "prodigal son" class. This is due to Jehovah's spirit resting on them, as it did on Elisha, who asked Elijah for the firstborn's portion of "two parts in your spirit." (2 Ki. 2:9) Back there this was manifestly granted to Elisha, for the Bible records sixteen miracles to Elisha's credit, to compare with eight for Elijah. Many of Elisha's miracles were of healing and restoration, benefiting specially the "sons of the prophets," such as healing a bad water supply, also some poisoned pottage, besides a miraculous increase of food supplies. There was the raising of the Shunammite's son, and the healing of Naaman's leprosy. (2 Ki. 2:15–6:23) The group of faithful prophets prospered under Elisha's ministry. Correspondingly, following the 1942 convention at Cleveland, those responsible at the Brooklyn headquarters decided to open a school for training missionaries to serve world wide in the preaching and teaching and the work of gathering "other sheep," including those like the prodigal son. This missionary school was opened on February 1, 1943, and has since been enlarged, enabling those equipped to render fine service in building up the organization of Jehovah's witnesses in many lands, also opening up the work in fresh places. Interest in the "prodigal son" class was then shown by the publication of two articles, "The Prodigal Son in Need," and "The Prodigal Son's Homecoming," in the *Watchtower* issues of November 1 and 15, 1943. The following year a month-long special witnessing campaign was held throughout the earth in October of 1944, entitled " 'Prodigal Son' Testimony Period."

14 Additionally, a program was initiated in 1942 whereby a course of training in our Christian ministry could be operated in every congregation of Jehovah's witnesses earth wide. In 1943 plans were announced at the "Call to Action" assembly for setting up a Theocratic Ministry School

12. What shows that the Elisha class recognized their commission?
13. (a) Elisha's miracles were of what nature, and who benefited? (b) What similar work was launched in 1942, and how has it developed?
14, 15. (a) What further program was started in 1942, and how has it progressed? (b) In 1959 what fresh training course was initiated?

in every congregation. All were invited to attend and become more fully equipped and qualified, though only the male students gave talks from the platform. But in 1958 it was arranged for all students to take an active part, both male and female. The latter, however, do not give discourses, but demonstrate how to convey the Kingdom message effectively under all circumstances.—1 Tim. 2:11, 12.

[15] Another fresh feature of the Elisha work was introduced in 1959. A four-week course was arranged for the training of congregation overseers, to be held in all the countries where the Watch Tower Society has established a branch with its own quarters. The overseers are invited to attend free of charge.

[16] We have only briefly outlined the educational work undertaken, but keep in mind that, while this has been a rich blessing to Jehovah's witnesses themselves, it has not stopped there. Of course not. It is largely a means to an end. It enables a far more effective and extensive ministry to be performed on behalf of all who are in need, including the "prodigal son" class. As for Jehovah's witnesses, they can and surely should show appreciation by availing themselves of these means for improving their ministry. Would it not be a sad thing if, for some unworthy or insufficient reason, any refused to use these means, thereby possibly allowing a resentful spirit to develop similar to that shown by the older brother in Jesus' illustration? (Luke 15:25-30) By sincerely and humbly making the effort to use these means, we can show true neighbor love, not excluding those of the "prodigal son" class. We would not want to show the "lack of zeal" and suffer the consequences, as noted on page 130 of *The Watchtower* of May 1, 1937, under the heading "Company Servant," which reads: "Proclamation of the kingdom message is all-important now. It is the duty of the anointed to vote as to who shall be company servant; but 'hewers of wood and drawers of water' (Josh. 9: 21-27) may serve. (Deut. 16:12-15; 29:11) When there are none in the company capable of filling the places of company servants or service committees and there are Jonadabs who have the ability and zeal, let the Jonadabs be placed on the service committee and give them opportunity to serve. The work should not drag because some of the company have lack of zeal. The gospel must now be proclaimed. —Matt. 24:14."

[17] Many individuals even among the remnant of Christ's joint heirs as well as among the "other sheep" class have at some time in their lives taken a course like that of the prodigal son. After dedicating themselves to Jehovah, they later left their Father's house, and some of them even did things requiring disfellowshiping them from the congregation. These were disfellowshiped, but since then they have shown true repentance and have returned to the congregation of Jehovah God and have acknowledged both to it and to their heavenly Father the error of their way. They have repented and changed their course of action. Some of them may have been living in fornication or adultery, but now they have manifested the spirit that the prodigal son had when he returned to the house of his father; they have shown the right heart condition, prayed to their Father to forgive them and have come back and asked to be allowed to be slaves in Jehovah's organization. Those who have shown true repentance, like the prodigal son, are rejoicing again because of having been reinstated in the congregation. Now

16. (a) How has all this work benefited the "prodigal son" class? (b) How did *The Watchtower* of May 1, 1937, show some may not have worked to improve their ministry?

17. (a) What wrong course may some from among both the remnant and the other sheep have taken? (b) However, how have they shown true repentance?

they are showing a humble disposition and, along with those who remained in the house of their Father, they are again proclaiming the good news of God's kingdom.

[18] Those who have received the forgiveness of their Father and who have humbly proved themselves to be good slaves after returning from their unclean, disfellowshiped condition may in time even prove to be suitable stewards in their Father's household. Over an extensive period of time they live down the blotch of reproach that they have brought on their personal record, with bad impressions also upon people on the outside. If, because of the blameless conduct of one since his reinstatement, the congregation has come to view him as a good example, then if such a person, who was at one time disfellowshiped but has now returned and shown humility, proved his love for Jehovah's Word and work for ten years after reinstatement, it would be in harmony with the parable of the prodigal son if such one were used as a congregation book study conductor and allowed to give public talks. Later, he may even be privileged to serve in a greater capacity in Jehovah's organization. If, since his reinstatement, he has proved himself to be an example to the flock of God during ten years of faithful service, and if the congregation committee sees that such a one can be given a greater privilege of service, why not grant it to him? If he has demonstrated that now he is going to stay in the house of his Father for good, and that he is loyal in his devotion to the interests of that house, it would seem that he could safely be entrusted again with greater responsibility in the congregation of Jehovah's people.

[19] Today, as never before, God's Word itself is the highlight of the educational program embraced by all the features just mentioned. More than anything else, God's Word is the means for turning back the hearts. Paul had that in mind when discussing the superior benefits of the new covenant and its ministry. Announcing the terms of the new covenant, Jehovah said: "I will put my law within them, and in their heart I shall write it." (Jer. 31:33) Similarly, Paul said to those at Corinth: "You are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God, not on stone tablets, but on fleshly tablets, on hearts." Yes, "Jehovah is the Spirit," and when we turn to him and allow his spirit to have free flow in our hearts by sticking close to his Word, then we can "with unveiled faces reflect like mirrors the glory of Jehovah." Thus we can be used by him in the grand privilege of helping others to turn to him, or return to him. And do not forget 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."—2 Cor. 3:3, 17, 18; Jas. 5:20.

[20] In conclusion, let us briefly consider for our encouragement an illustration showing both aspects, that hearts can still be changed and turn to Jehovah, and that he himself has a great heart of love for all who are truly his children and who turn to him.

ILLUSTRATION

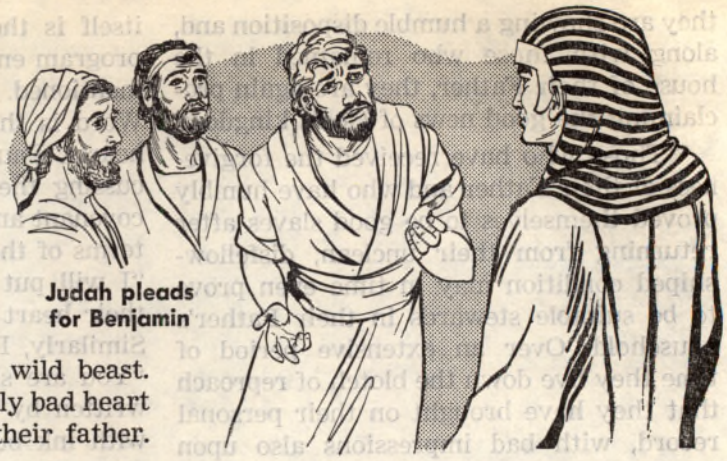
[21] Our illustration is found in the well-known drama of Jacob and his twelve sons, recorded at Genesis, chapters 37 to 45. Two of these sons, Joseph and Benjamin, were specially dear to Jacob, being sons of his beloved wife Rachel. On account of Joseph's being noticeably favored by his

18. After a period of proving oneself blameless following disfellowshipment and reinstatement, what opportunities of service might be open to a person?

19, 20. (a) What part do God's Word and spirit play in our ministry? (b) What two aspects are important to appreciate?

21. How and why did Joseph's ten half brothers manifest a bad attitude?

father, also because of his God-given dreams, his ten half brothers bitterly hated him and were extremely jealous, even to plotting to kill him. Instead, however, they sold him as a slave to be taken down to Egypt. They took his long garment, soaked it in blood and showed it to their father, who concluded that his boy had been devoured by a wild beast. They certainly showed a terribly bad heart attitude both to Joseph and their father. —Gen. 37:2-36.



Judah pleads for Benjamin

[22] Years rolled by. Under God's maneuvering, Joseph was made food administrator in Egypt. After the foretold earth-wide famine had set in, Jacob had to send his sons down to Egypt twice to buy cereals. Joseph recognized his brothers, but they did not recognize him. On the first occasion it so happened that the ten sons revealed a troubled conscience over Joseph. But was it a real change of heart? On the second occasion the situation was so arranged by Joseph that a severe test was put on his brothers. It was made to appear that Benjamin had stolen Joseph's sacred silver cup! Joseph, still unrecognized, sternly demanded that Benjamin be kept as his slave. The others could return home. At this point Judah, with the evident support of his brothers, made one of the most heart-stirring and spontaneous appeals ever spoken and, mark you, to an apparently hard and hostile listener! Judah was at great pains to explain exactly how much Benjamin meant to his father. He concluded by saying that he himself should become Joseph's slave, so that young Benjamin could return home with his brothers. He then uttered that impassioned cry that came from his heart: "How can I go up to my father without the boy along with me, for fear that then I may look upon the calamity that will find out my father?" —Gen. 44:34.

[23] There was not the slightest doubt about their change of heart! Joseph was greatly moved and wept aloud as he made himself known to his brothers. But let us look at the other part of the drama, where Jacob was waiting back home.

[24] We can picture the old father anxiously waiting and wondering as the days and weeks dragged by. Would he ever see his beloved Benjamin again? Was he going to lose him, as well as Joseph? At long last he was told that his sons were in sight and would shortly arrive. He waited in his tent. We can imagine the scene. He would greet his sons, each one in turn, but keeping young Benjamin close by his side. But what was this they were saying? That man in charge down in Egypt was none other than Joseph? Impossible! Why, if that were so, Joseph would at least have got a message through to him long ago. So he likely reasoned. However, his sons urged him to come and see what they had brought back. Well, he could not refuse to do that. With a heavy heart, he went out and surveyed

22, 23. How was their heart attitude put to a searching test, and with what result?

24. How did Jacob react to the news concerning Joseph, and what did this prove on his part?

all the food stocks and other supplies, to say nothing of all the silver and clothing given to Benjamin. But when he saw the wagon sent specially to take him down to Egypt, that did it! It was so luxurious and comfortable. Just the thing! It was not only a visible link, it was the visible means of transport to take him to his long-lost Joseph. Gripping the side of the wagon, and overwhelmed with conviction and deep feeling, he exclaimed: "It is enough! *Joseph my son is still alive!* Ah, let me go and see him before I die!"—Gen. 45:25-28.

[25] Jacob felt just like the father in Jesus' illustration who rejoiced over his son who "was dead but has become alive, and he was lost but has been found." (Luke 15:32) Joseph, of course, had not gone astray like the prodigal son, but the main thing emphasized here is the deep fatherly love shown in each instance. As for the One who caused these things to be enacted and recorded in his Word, surely his own heart of love must be greater and deeper than that of those who serve merely as illustrations! If we are truly his children, we will want to "reflect . . . the glory of Jehovah," and show these same qualities of love and patience and mercy, and use every occasion to imitate our Father in heaven. (2 Cor. 3:18) But if maybe we have strayed, surely we cannot fail to turn to him and respond to the appeal and incentive he has so kindly provided! Do you not agree? Would it not be fine if it could be said of you, as Peter wrote, that "you were like sheep, going astray; but now you have returned to the shepherd and overseer of your souls"?—1 Pet. 2:25.

25. (a) What do these things reveal regarding Jehovah? (b) How can we show that we are truly his children? (c) What course is still open to those who have strayed?

'The Greatest Contentment I Ever Knew'

NOT long ago a mother and her two daughters showed up at a Kingdom Hall in Nashville, Tennessee, for the *Watchtower* study. At one time the mother had been active in Jehovah's service but had drifted away. She asked if someone would again study the Bible with her and her daughters. Arrangements were made, and good progress has been shown.

This dedicated sister also had a brother in Georgia who had fallen away from the truth. Her oldest daughter wrote to him, and he replied: "It is usual when one has his shortcomings called to his attention to feel a flare of resentment, but I can assure you this is not the way I felt in reading your letter. Mostly, I think, I felt very much ashamed that I have allowed myself to stray so far from the truth and from Jehovah's organization and his people. The happiest and greatest contentment I ever knew was in working with Jehovah's people. I sincerely do feel a great loss and know that I must take steps to join myself to them again. This I must do; because there is certainly no happiness or contentment in anything else in this world. I do not say that I do anything really bad perhaps, but I am inactive. In fact, so much so, I just don't feel that Jehovah's spirit is on me anymore. It is almost heartbreaking to realize that I have let this happen to me. But I know that Jehovah knows my heart . . . I know too that it only takes effort on my part to overcome this sluggishness."

A week later he wrote again, saying that he had had a busy week: "I began by going to the *Watchtower* study on Sunday. This started the week off right and pleasant. I think I can give some credit here because your letter set me to thinking . . . Well, anyway, I went to the book study on Tuesday, to the ministry school on Thursday and enrolled again, and then yesterday I had two wonderful hours in service." Yes, he was happy to be back.

Others, too, who may have become inactive can likewise regain that happiness and contentment that were once theirs. There are many thousands of active Witnesses who will be glad to help them.

FIFTY YEARS A Slave to My God

As told by T. J. Sullivan

DURING the winter of 1911, while I was working in the Brooklyn Heights area of Brooklyn, New York, a companion happened to make the statement that Pastor Russell did not believe in hell. This impressed me. I could never reconcile the doctrine of eternal torment with the God of love, compassion and understanding that I conceived him to be. I was impressed with the fact that a preacher of Pastor Russell's stature did not believe in hell. However, it was not until 1913 that I heard more about these beliefs.

In November 1913, in Winnipeg, Canada, I had my next contact with the matter. I was out there helping to install an auditing system for a chain of hotels that the railways were building. Among the staff there was a young lady decidedly different from the usual hotel employees. She always had a Bible with her, and on display in her office were six volumes of *Studies in the Scriptures* by Pastor Russell. She was well versed in the use of her Bible. Even the management referred many Bible questions to her.

Sometimes it was necessary for us to work until midnight or later. Since transportation arteries closed down about midnight and she had a long walk home, I volunteered to escort her. These walks provided opportunity to discuss the Bible further, and the setting for this was indeed inspiring. To appreciate this, one must know the great open prairie lands of the Northwest. The temperature was generally between 20 and 40 degrees below zero at that time of night. Snow was piled up on each side of the walk three to five feet high. A cold, clear, blue sky overhead and the northern lights or aurora borealis sweeping across the heavens emphasized the grandeur and majesty of God's creation. Talking about God's purposes under those conditions was to me very impressive and sacred. It seemed to call on everything within me to reach out for the love and care of such a wonderful Creator.

Indeed, I acquired a good understanding of the Bible from those discussions, more than I ever conceived was possible. On my way home afterward I would meditate upon and reconstruct the various points of truth we had talked about, and it all made sense, tying together so wonderfully.

In addition to these talks I also did considerable reading of the Bible for the first time, as before, being raised in a Catholic atmosphere, I had never read or studied it. I was then introduced to the regular meetings of the Bible Students and found them the finest, friendliest group of people I had ever known.

DECISION TO DEDICATE

All of this activity carried me on to the autumn of 1915. Conditions in the earth were very tense at that time. I realized that I was faced with a vital decision. Now what was I going to do? The clouds of war involved Canada, and I knew that I would be affected, as I was of military age. After weighing the matter carefully and prayerfuly I decided that I belonged on God's side and so made

a dedication to do His will. I was baptized a few weeks later, prior to the celebration of the Lord's Evening Meal in 1916. From then on, things happened fast. I realized that my hotel work did not give me enough time for meetings and study. So I changed to a more suitable position.

Despite the war and the restrictions it brought, the truths about God's kingdom were available to us. The *Watchtower* magazine was coming through regularly, making the truth clear. I knew God was at the helm, directing his people; so nothing else disturbed me, even though the war drums were beating fast now and I was required to register for military service. I applied for exemption, but was turned down. I appealed, but this too was turned down. However, I kept on appealing right up to the end of the war. Other Christians were sent to military barracks for confinement, and still others were sent to the county jail. With Jehovah's help we were able to locate them and give them whatever assistance we could.

There were interesting and stimulating experiences during those days. The brothers held in the barracks gave a splendid witness, and many of the military personnel manifested interest. One of the brothers would be walking along the street and a soldier would walk by and make a statement like, "Jones in guardhouse. Needs Sword," and would pass on. But from that message we would know that Brother Jones had been picked up and was in the guardhouse and wanted his Bible. We managed to get it to him. There was danger involved, true, but there was great love and faith displayed for Jehovah, his cause, and for his people. All seemed glad to assist regardless of the danger involved.

"THE FINISHED MYSTERY" DISTRIBUTION

Running concurrently with these experiences was also the release of the Society's book *The Finished Mystery* and its distribution. We received our supplies in Canada and were starting distribution when it was banned in 1918 by the government at the instigation of the clergy. The censor's order banning the Society's literature is believed to be the direct result of this combined assault of clergy and government upon the publications of the Watch Tower Bible and Tract Society.

This brought the fight for pure worship home to us in Canada. We prepared our supplies of *The Finished Mystery* for a quick and widespread distribution, anticipating opposition. When the ban became law, a petition was next circulated by the brothers in the United States and Canada for the government to remove the restrictions placed on the book, so that people might be permitted to obtain this Bible-study aid without interference and molestation. A brother and I were assigned to circulate the petition in Fort William and Port Arthur, Ontario. We went to Port Arthur and registered at a hotel. Then we mapped out the territory and went to work. We first covered the territory with a statement describing the nature of our work and telling them we would like them to read it carefully and that we would be coming back for their name on a petition in a day or two. We were well received by the people in general.

REPERCUSSIONS

However, the police obtained a search warrant, searched our room, and found our personal copies of *The Finished Mystery*. We found ourselves in jail that night but were released the next day. In all likelihood the arrest and publicity did more to set the facts before the people than the circulation of the petition would have done. The newspaper blazened our arrest on the front page, playing up many of the strong statements in the letter we distributed.

They picked out the ones that were most objectionable to the clergy and the government. The police confiscated the five or six hundred copies of *The Finished Mystery* sent to the territory for distribution. But that night, while the publicity in the newspaper was at its height, the police of Port Arthur carried home copies of *The Finished Mystery* for themselves and their friends, so that the entire stock was distributed for us!

As soon as the news of our arrest reached Winnipeg, the military sent a truckload of soldiers, who raided the homes where we were now staying in search for banned literature. The military could arrest us and could raid our property and confiscate our goods, but they could not try us. We were still civilians and the civilian court insisted that they were the ones to try us. The civilian authorities, in Winnipeg at any rate, were disgusted with the high-handed manner in which the military were raiding the homes and destroying the property of Christians. When the military raided a home they really upset the house. They would take coal, flour, sugar and other things, mix them all up and leave them practically unusable. This disturbed the civil authorities greatly, and some showed their concern by being as kind as they could in dealing with our cases.

Our next opportunity for pushing the battle to the gate was in March 1918, when the publication *Kingdom News,* No. 1, was released by the Society for distribution in the United States, Canada and England. It contained a message exposing religious intolerance and championing Christian liberty. A month later, in April, *Kingdom News,* No. 2, came along, dealing with religious and political conspiracy. In May *Kingdom News,* No. 3, was released, entitled "Fall of Autocracy Certain—Satanic Strategy Doomed to Failure." These publications provided a great deal of activity. We utilized the day and a good portion of the night for their distribution. We felt we had to work fast. The message being distributed was dynamic, and we wanted to get all the copies out before we were stopped. And our conclusions in that respect were correct, for a few days after the release of *Kingdom News,* No. 3, the brothers in charge of the work at headquarters in Brooklyn were railroaded to the penitentiary in Atlanta, Georgia.

PREACHING WORK EXPANDS

It was my privilege to visit Brooklyn Bethel in the late summer of 1918 during the brothers' incarceration. Those left in charge of the work at headquarters were confident that Jehovah would give his people the victory ultimately.

The next spring, in March of 1919, the brothers were released from jail. Then on May 14, 1919, the United States Supreme Court decided that they had been imprisoned illegally. We in Canada rejoiced greatly with our brothers in the United States.

Soon information was forthcoming telling us that in September a convention was going to be held at Cedar Point, Ohio. Everyone who possibly could make it was heading for that convention. At this first postwar assembly the brothers displayed joy, gratitude and an unflinching determination to see the work through. A new publication, the *Golden Age* magazine, was to be released, and the announcement thrilled everyone. It gave us another instrument with which to work. I was privileged to oversee the work of distributing it at Winnipeg, and our efforts were blessed from the beginning. Also, great quantities of the booklet *Millions Now Living Will Never Die* were distributed, and public lec-

tures on the subject were given everywhere. All of this created quite a stir among the public. A companion booklet, *Talking with the Dead,* was also distributed widely. This was necessary because people were induced to believe that it was possible for them to communicate with their dead, particularly the soldiers. The idea swept like wildfire. Writers like Sir Arthur Conan Doyle went overboard on the subject of the living communicating with the dead. However, Jehovah had a very ready instrument to counteract its effect where truth seekers were concerned, in the booklet *Talking with the Dead.*

The truth expanded very greatly in those days. Our meetings jumped in attendance from a few hundred to 1,800, 1,900 and even 2,000 people. Good-sized theaters were easily filled. Many who had ceased to associate with us when we were being persecuted began to appreciate the organization once more. The very fact that it had survived and was still active caused many to start thinking.

I might add that previous to this time Sister Evelyn Finch and I were married, in September of 1918. She was the first one of Jehovah's witnesses I had met on my arrival in Canada and the one who did so much to assist me in those early days in coming to a knowledge of Jehovah's purposes.

BETHEL SERVICE

In 1922 Sister Sullivan and I attended another convention at Cedar Point, Ohio. When we returned from that assembly we were fired up to forge ahead. We could see ourselves in the divine purpose. Jehovah was in his temple and the time was at hand for his slaves to advertise the King and the Kingdom. We returned home determined to burn our bridges behind us. There was only one way to go and that was straight ahead as Jehovah directed. That summer we applied for service in the Canadian Bethel, but it was fully staffed. Then we applied for Brooklyn Bethel. While our applications were pending we tried to put our house in order and managed to spend a month of our annual vacation time in full-time service, while doing as much as we could at other times.

On November 1, 1924, Sister Sullivan and I were invited to become members of the Brooklyn Bethel family. Needless to say, we were very happy. This was the beginning of a new life for us. Shortly after we arrived I was assigned to the Service Desk, in which department I have remained up until the present. I was later assigned as one of the Bethel speaker staff, which privilege I also received with deep gratitude to Jehovah. Then came Sunday house-to-house witnessing in 1927, and as each new forward step of the organization unfolded our joy increased.

During the 1930's a number of important historical events took place from our organization's viewpoint. Much opposition was engineered by Catholic Action in Plainfield, Bergenfield and Asbury Park in New Jersey, and it was intended to destroy Jehovah's people. The clear exposition of the fallacy of the pope's declaration of a holy year in 1933 by Brother Rutherford, the Society's president, did much to infuriate the Roman Catholic Church. Their demon-inspired fury was particularly manifested in the attack upon Jehovah's witnesses at Madison Square Garden in June 1939. The weird evidence of demonic mob control was very pronounced even over the radio. However, despite the opposition Brother Rutherford forcefully presented the entire message, which went out over the air. The people heard and were able to come to their own conclusions regarding the spirit manifested.

After the attack inside Madison Square Garden a number of our brothers were

falsely arrested and taken to the police station as well as some of the attackers. Brother Rutherford insisted on going to the police station immediately to see what he could do and to provide our brothers with legal counsel. I was privileged to drive along with him on that occasion. Driving through from the Madison Square Garden to the police station, we saw demonstrated the mad fury of the mob and the restraining power of our God to preserve his people. At the police station we had to struggle through the mob to get in. Assistance of the police was necessary in order for us to make it. Brother Rutherford went over the details of the charges made against our brothers and arranged for their defense, encouraging them. On our leaving, the same demonic mob was still outside. They tried to force their way into the car and bar its progress. It was necessary for some of us to ride on the running boards to keep the crowds from tearing the doors open.

I was scheduled to give the opening talk at the evening session at Madison Square Garden and I wondered what it was going to be like when we returned. It was marvelous to note the change. All the enemies had cleared out and peace and quiet prevailed. During the concluding session of the evening it seemed as though Jehovah stood up and said, 'Peace, be still,' and drove the riffraff on their way.

After Brother Rutherford's death early in 1942, the full membership of the two boards of directors of the Society's New York and Pennsylvania corporations convened in Brooklyn Bethel and, after prayerful meditation, unanimously elected Brother Nathan H. Knorr as the new president.

Jehovah's work continued to make rapid progress. On February 1, 1943, the Watchtower Bible School of Gilead for missionaries was inaugurated. On April 17 of the same year the *Course in Theocratic Ministry* was released to all congregations for training and equipping all of God's people for the work of the ministry. These initial steps were the very foundation of the great expansion experienced since that time. It is breathtaking to note the rapidity with which Jehovah's spirit moves to accomplish his will. It is Jehovah's doing and marvelous in our eyes.

COMING IN THE NEXT ISSUE
- What Comes First in Your Life?
- Jehovah Blesses the Putting of His Kingdom First.
- True Worship Means Action.
- "Forget Not All His Benefits."
- God's Kingdom and Christ's Transfiguration.

To be in Bethel and see, feel and participate in these grand events is one of the greatest blessings that can come to anyone, and I so appreciate it. I have found after forty years at Bethel that if we come here with that attitude and accept all assignments on that basis, we will be very happy and greatly blessed of Jehovah.

For the many privileges I have had here at Bethel I thank Jehovah daily. One such unique privilege during World War II was when I was assigned to serve our brothers in federal prisons in the eastern part of the United States four out of every five weekends. I still continue serving our brothers now in Danbury Federal Prison once a month and have been doing so for almost twenty years.

All of such privileges represented hard work for me, but oh! what joy in being a slave to Jehovah and comforting my brothers. I can truly say Jehovah has not withheld any good thing from me during the fifty years I have been his slave. (Ps. 84:11) Every need, great or small, has always been supplied through his organization. As a slave in his house I want to dwell forevermore.—Ps. 27:4.

WHAT DOES GOD HAVE IN MIND?

WHEN speaking to people about God's purposes toward mankind, we often hear the question, "Who knows?" This same question was asked by a famous man nineteen hundred years ago. He asked: "Who has come to know the mind of Jehovah?" (1 Cor. 2:16) But this man had the authoritative answer to his question. He was qualified to answer by reason of two important facts: (1) He was a thorough scholar of all the Hebrew Scriptures, an expert in the law of God given to Israel. (2) He held a position of closeness to God that only a few have enjoyed, namely, that of being one of the twelve apostles of the Lord Jesus Christ, the Son of God. While he showed that no one can know everything Jehovah has in mind, he answered the question in the following words: " '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. 2:9, 10.

Jehovah, the God of the Bible, the God of the nation of Israel and the God of Jesus Christ and his followers, is a communicative God. So interested was he in communicating with the human race that he sent his own Son, his most intimate One, from heaven to earth to reveal God's purposes to mankind. That is why the above-mentioned apostle said also to fellow Christians: "We do have the mind of Christ." (1 Cor. 2:16) It is through Jehovah's Word, which is a record of his communication with the nation of Israel and of his communication since then through Jesus Christ, that we can discern what God has in mind. God commands us: "Ask me even about the things that are coming concerning my sons; and concerning the activity of my hands you people should command me." (Isa. 45:11) Jesus counsels: "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) This means to inquire into God's Word and to seek out the whys and wherefores of the things God says and does. He is not a God far off, an absentee God, nor does he expect us to act without knowledge of his mind on matters. And a most encouraging and heart-cheering discovery, in looking into Jehovah's mind as he reveals it in his Word, is that his mental inclination toward us is good and altogether for our welfare.

A fine outline for us to consider in pursuit of the question, "What does God have in mind?" was given in the eighth century B.C.E. by God, speaking through his prophet Isaiah. In examining this prophecy we get the reasons and purposes for the moves Jehovah makes, revealing to us his mind with a clarity that leaves us with no doubt as to the proper course to take.

WHY HE SPEAKS IN ADVANCE

At the time the prophecy is spoken, Israel is living in the Promised Land. Babylon is not yet the Third World Power. It is not yet even a serious threat to Assyria's dominant position. But God had foretold that because of Israel's sins he would permit them to go into captivity to Babylon. Before ever they go into captivity he encourages them, at Isaiah 48, verses 1 to 13, reminding them that he is the Creator of heaven and earth, the same God from first to last, and that he has not forgotten his people. He tells them that for his own sake he will act against Babylon to deliver them. He will not let himself be profaned by failing to perform what he promises, neither will he give his glory to any false god. He states:

"Be collected together, all you people, and hear. Who among them has told these things? Jehovah himself has loved him. He will do what is his delight upon Babylon, and his own arm will be upon the Chaldeans. I—I myself have spoken. Moreover, I have called him. I have brought him in, and there will be a making of his way successful." (Isa. 48:14, 15) What does Jehovah mean by these words? In effect, he says: 'Who among the false gods of the pagan world have foretold these things concerning Babylon's fall and the deliverance of my people by Cyrus the Persian? It is Cyrus that I have loved because of the work against Babylon that I purposed for him to do. He will do that which is my delight against that wicked city. His arm will be upon the Chaldeans with a strength they cannot resist.'

Cyrus would not know until after he captured Babylon and Daniel could show him Isaiah's prophecy that he was used by Jehovah to capture Babylon and subdue the Chaldeans. That God himself is the foreteller of it, he says: "Come near to me, you people. Hear this. From the start I have spoken in no place of concealment at all. From the time of its occurring I have been there." (Isa. 48:16) Jehovah is not afraid to prophesy this in advance. He is not foretelling it secretly so that nobody will later be able to prove that he truly did foretell this. He knows what he will do and foretells it in advance so that his people at that time and also we down in this time may be assured that he is the true God, and we can trust him to carry out his stated purposes. He next says to Israel:

WHAT HE PURPOSES FOR HIS PEOPLE

"This is what Jehovah has said, your Repurchaser, the Holy One of Israel: 'I, Jehovah, am your God, the One teaching you to benefit yourself, the One causing you to tread in the way in which you should walk. O if only you would actually pay attention to my commandments! Then your peace would become just like a river, and your righteousness like the waves of the sea. And your offspring would become just like the sand, and the descendants from your inward parts like the grains of it. One's name would not be cut off or be annihilated from before me.' "—Isa. 48:17-19.

With this the Israelites can see that God is going to deliver them from Babylon. He calls himself their Repurchaser. Knowing this in advance, Jehovah shows that his heart's wish is that the Israelites avoid captivity and deportation from their homeland by paying attention to his commandments. Then, instead of having calamity come upon them from Babylon, they can have peace and prosperity as full, deep and plentiful as a river. Their deeds of righteousness can be as innumerable as the sea's waves. Jehovah had promised their forefather Abraham to make his seed as numberless as the grains of sand on the seashore. How great his love for them and how good his purpose toward them! He appeals to their love as the One really interested in them, teaching them how to benefit themselves, lovingly leading them

in the way to walk. O if only they would listen! He does not desire their cutting off or annihilation from before him. But he foreknows that they are rebellious and will not follow his teaching and leading and will have to be disciplined. Even so, Jehovah is so kindhearted to them that he cannot forsake them utterly. His next words will prove to be a light of hope during their captivity:

> "Go forth, you people, out of Babylon! Run away from the Chaldeans. Tell forth even with the sound of a joyful cry, cause this to be heard. Make it to go forth to the extremity of the earth. Say: 'Jehovah has repurchased his servant Jacob. And they did not get thirsty when he was making them walk even through devastated places. Water out of the rock he caused to flow forth for them, and he proceeded to split a rock that the water might stream forth.'" —Isa. 48:20, 21.

Therefore, these descendants of his beloved servant Jacob he does not leave in complete despair. Of course, Babylon is not going to open her prison voluntarily to let the Israelites run away, and it is not Jehovah's will for them to make a jailbreak to try to get out of Babylon before she falls. Through his prophet Jeremiah (25:11-14) he later will tell them that they cannot go back to their homeland before it has lain desolate seventy years. So they will have to wait upon Jehovah through Cyrus, whom he has loved as their liberator.

The fact that he foretells this will result in exalting his name, for when Babylon actually fell the news of her fall was published throughout all the Medo-Persian Empire, and the Israelites were able to tell others about it and to explain why Babylon fell and thus not let the people give all the credit to a man for her downfall. Thus, besides his Word he had witnesses to his acts and purposes, just as he has in the earth today. His love for those who took advantage of the release was shown by the fact that he took them back through a devastated territory, yet he cared for them, bringing them water out of a rock-mass and seeing that they were able to get back to Jerusalem safely. Jehovah's kindness to his people was indeed unmatchable. But he could not be at peace with those among them who broke his commandments, and particularly not with wicked Babylon.—Isa. 48:22.

When the fall of Babylon did come, some Israelites did not take the trip to Jerusalem; but these were not necessarily counted wicked, for example, the aged Daniel. If it was not agreeable for some to leave Babylon, they could act on the suggestion in Cyrus' decree and contribute gold, silver, goods and domestic animals to those actually returning and could also send along a voluntary offering for the house of the true God, which was in Jerusalem. —Ezra 1:2-4.

WHY HE ALLOWED SUFFERING TO HIS PEOPLE

Jerusalem represented God's name, but in Isaiah's day they were proving themselves rebellious. By the time of Jerusalem's fall to Babylon in 607 B.C.E., their wickedness, God knew, would increase to the point that Jehovah's patience with them would run out and they would have to have discipline administered to them. He warns:

> "Rouse yourself, rouse yourself, rise up, O Jerusalem, you who have drunk at the hand of Jehovah his cup of rage. The goblet, the cup causing reeling, you have drunk, you have drained out. There was none of all the sons that she brought to birth conducting her, and there was none of all the sons that she brought up taking hold of her hand. Those two things were befalling you. Who will sympathize with you? Despoiling and breakdown, and hunger and sword! Who will comfort you? Your own sons have swooned away. They have lain down at the head of all the streets like the wild sheep in the net, as those who are full of the rage of Jehovah, the rebuke of your God."—Isa. 51:17-20.

God used Babylon to administer that discipline. Jerusalem reeled from his cup of anger and none of her inhabitants could help her walk straight. Even the few righteous ones among her, like Ezekiel, Daniel and his three close Hebrew companions, could not keep her from reeling and help her on her feet. The two things that Jerusalem had to drink out of Jehovah's cup of rage were in couplets: (1) Despoiling and breakdown, (2) hunger and sword. During the eighteen-month siege by Nebuchadnezzar she suffered extreme hunger, the sword of Babylonian warfare, a breakdown of her government and her defense and a despoiling by pagan conquerors. Egypt, to whom she appealed, was unable to help her, and those inside her swooned from weakness and exhaustion. But encouragingly, Jehovah foretells the end of her drunken experience:

> "Therefore listen to this, please, O woman afflicted and drunk, but not with wine. This is what your Lord, Jehovah, even your God, with whom his people contend, has said: 'Look! I will take away from your hand the cup causing reeling. The goblet, my cup of rage—you will not repeat the drinking of it any more. And I will put it in the hand of the ones irritating you, who have said to your soul, "Bow down that we may cross over," so that you used to make your back just like the earth, and like the street for those crossing over.' "—Isa. 51:21-23.

This explains why Jehovah permitted her to go into captivity. It was because she, as the capital city of his people, took the lead in contending with him instead of agreeing with him and obeying him lovingly and trustingly. But his discipline would come to an end and his rage would turn away from Jerusalem and be directed against Babylon and her allies, who had irritated and humiliated Jerusalem to the point of making her, as it were, to lie face down and flatten herself to the ground that they might walk heavily over her like over a city street. When this took place in 607 B.C.E. Jerusalem began to be trodden down by the Gentiles. There the seven times of the Gentiles began, to continue on to 1914 C.E.—Luke 21:24; Dan. 4:16, 23, 25, 32.*

The cup of Jehovah's rage was taken out of Jerusalem's hands and put into the hands of Babylon in 539 B.C.E. Two years later, in 537 B.C.E., Cyrus proclaimed his decree releasing the Israelites. At that time the prophecy inspired by Jehovah two hundred years in advance began to apply: "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."—Isa. 52:1, 2.

Zion was to be rebuilt into a beautiful city, no longer a helpless slave for Babylon but beautifully adorned and strengthened for the worship of Jehovah. Being once again "the town of the grand King" or "the city of the great King," as Jesus called her, she was to put on her beautiful garments of her royalty. (Ps. 48:2; Matt. 5:35) She was to be a holy city; therefore it was improper for uncircumcised and unclean persons to come inside her. As long as she would remain faithful to God and keep her holiness, no uncircumcised Gentile conquerors would be overriding her and reducing her to the dust again. While the kings of the line of David were not restored at this time and successive world powers exercised domination over her, yet she remained intact as the holy city, the center of worship for Jehovah's chosen people, until finally, because of rebelliousness, she was destroyed by Rome in the year 70 C.E. Isaiah's prophecy came true,

* See *The Watchtower*, December 15, 1964, and the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, chapter 10, published by the Watchtower Bible and Tract Society, Inc., Brooklyn, New York.

because Isaiah, chapter 52, finds its fulfillment in the real, complete sense in God's *heavenly* organization, the *heavenly* Zion, for she is the free "Jerusalem above" and was foreshadowed by earthly Zion or Jerusalem. For, thirty-seven years before Jerusalem's destruction in 70 C.E., Jehovah made his center of worship the spiritual temple, the Christian congregation.—Gal. 4:26.

While in slavery to Babylon, Jerusalem could be called the "captive daughter of Zion," but now she was no longer to sit on the ground and mourn, but she must take an elevated seat, loosening the bands or chains of captivity from her neck. She was to exercise her freedom to serve Jehovah as his temple city. There Jehovah would reside in her, as Zechariah 2:7, 10 prophesies: " 'Hey there, Zion! Make your escape, you who are dwelling with the daughter of Babylon. Cry out loudly and rejoice, O daughter of Zion; for here I am coming, and I will reside in the midst of you,' is the utterance of Jehovah."

HOW GOD'S PEOPLE WERE SOLD AND REPURCHASED

Jehovah had sold or delivered Zion over to Babylon for nothing because of her rebelliousness. Therefore Babylon should not have felt, as she did, that she had a perpetual claim on Zion. Jehovah explains: "It was for nothing that you people were sold, and it will be without money that you will be repurchased." (Isa. 52:3) So God would not have to pay anything as a ransom price to gain the freedom of Zion. It did not cost Jehovah anything to release her. However, there was a repurchase of Zion, for King Cyrus released Zion voluntarily and acknowledged Jehovah, and Jehovah, in turn, gave Cyrus the Persian the countries that he conquered in his march to triumph over Babylon and afterward gave Persia the land of Egypt in the days of Cyrus' son Cambyses. (Isa. 43:3, 4) These were all pagan countries. Upon letting the Israelites return to rebuild the temple in Jerusalem, King Cyrus restored to them the vessels that King Nebuchadnezzar had stolen from Jehovah's temple, and he did not require any compensation.

Babylon had no rightful claim on God's people and so she was destroyed for having oppressed them. God recalls former instances of oppression to mind at Isaiah 52:4 when he reminds: "It was to Egypt that my people went down in the first instance to reside there as aliens; and without cause Assyria, for its part, oppressed them." Babylon did not learn a lesson from the record of God's action in freeing Israel from the Egyptians. She ignored the historical fact of God's slaughter of 185,000 Assyrian troops who threatened Jerusasalem and his overthrow of Assyria to the Medes and Chaldeans about 633 B.C.E., after Assyria had, without cause, overthrown the ten-tribe kingdom of Israel, uprooted the people and resettled the land with pagans from foreign countries.

JEHOVAH WANTS HIS NAME HELD IN RESPECT

In view of these things, what interest would Jehovah have in Babylon? He answers: " '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) So Jehovah had in mind finding a similar situation existing in Babylon as he had previously found in ancient Egypt and Assyria. The boasting and bragging of Babylon against Jerusalem, especially as it reflected on his name, would not go un-

noticed by him and he was bound to answer, for the Babylonians did not fear that they too might offend against the true God even more seriously than his people had, whom God had sold into their hand for nothing, and add to their already existing sin of idol worship.

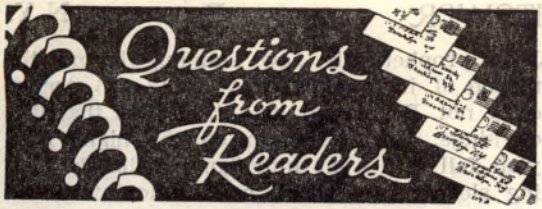
The Israelites should have learned a lesson from this discipline of Jehovah. Many of them did. They had brought great reproach upon Jehovah's name, as the Christian apostle Paul said to the natural Jews of his day about 56 C.E.: "For 'the name of God is being blasphemed on account of you people among the nations'; just as it is written." (Rom. 2:24) For seventy years they had to endure this disrespect, which naturally brought much contempt on them. They heard his name defamed, abused, blasphemed, taken up in a worthless way, but Jehovah would not let this go on forever. He is too respectful of his own name and his position as Universal Sovereign. He guaranteed that he would vindicate his name and put it in its proper sanctified place before all the nations, for, as he says, "I am the One that is speaking. Look! It is I."

THE KIND OF WORSHIP JEHOVAH WANTS

From this experience of Israel it can be seen that Jehovah has great love for all his creatures and treats all with justice and mercy. He particularly has unbreakable love for his people, those who take his name. But he is also careful to have his name held in proper respect among them. He does not want mere lip service. He desires loving obedience, as a faithful son would obey his father. Those, therefore, who take God's name upon themselves cannot make their religion something that is apart from their lives, but they must govern their lives by the worship of Jehovah and obedience to his commandments. He, not the individual, sets the standard as to what is true worship of him. His goodwill is toward all those who follow this course and he has in mind blessings beyond what any human mind can conceive of itself, as the apostle said: "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." (1 Cor. 2:9) That is why we should study his Word. Even his being jealous for his own name is not a selfish interest. Why not? Because the sanctification of his name by the kingdom of the Greater Cyrus, Jesus Christ, will work to the interests of all the universe and bring unending peace to this earth, along with everlasting life and all the attendant blessings, the yet unheard of things that he, the loving Creator, has in mind to bestow upon those who obey him.

WHAT IS LACKING?

● Among the churches of Christendom at least two things are prominently lacking —an interest in the spiritual welfare of the people and a successful effort to impart to their members a knowledge of the Scriptures. Note what clergyman G. Paul Musselman said about this in *The Saturday Evening Post* of November 18, 1961: "Many urban dwellers may feel that they can get along without the Church because they see it preoccupied with its own organizational affairs instead of reaching out to help people. Certainly the churchgoer's ignorance of scriptural teachings must seem less than inspiring to the nonchurchgoer. In a survey of officers in churches, it was found that many of the leaders were not sure, for example, whether the Sermon on the Mount was in the Old or the New Testament."



● Considering what is said at 1 Chronicles 28:9, how can it be said that Solomon will be resurrected?—B.M., U.S.A.

In order to determine what the Bible indicates about the possibility of a resurrection for Solomon, it is helpful to compare what is said about him with what the Scriptures say happened at death to certain other men who lived before Christ.

Abraham, Moses and David pleased Jehovah. Consequently, they were listed as men of faith who believed in and will receive a resurrection. (Heb. 11:17-19, 23-28, 32-35, 39, 40) This means that at death they went to Sheol or Hades, the common earthly grave of mankind, since it is from there that the dead are resurrected. (Rev. 20:13) We have no reason to doubt Jehovah's determination in their regard. Interestingly, the Bible used similar expressions in explaining what happened to all these men when they died. Abraham, upon his death, went "to [his] forefathers in peace." (Gen. 15:15) At death Moses 'lay down with his forefathers.' (Deut. 31:16) And David is spoken of as being "with his forefathers and . . . buried in the city of David."—1 Ki. 2:10; Acts 13:36.

So all three men, Abraham, Moses and David, pleased God, went to Sheol, and are mentioned as being buried with or gathered to their forefathers. The use of the similar expression 'buried with his forefathers' could not mean that they all shared the same grave, since these men were not buried at the same place. In fact, Jehovah buried Moses, and "nobody has come to know his grave down to this day." —Deut. 34:5, 6.

Jehovah also included in the inspired record the statement that at death Solomon "lay down [slept, *AV, AS, RS*] with his forefathers." (1 Ki. 11:43; 2 Chron. 9:31) So, using the Bible's parallelism, we can reasonably conclude that Solomon, along with his forefathers Abraham, Moses and David, is in Sheol or Hades, from which he will be resurrected. Although some may feel that, in view of Solomon's great wisdom, he was fully accountable when he turned to false worship, all the factors are known by Jehovah, a God of perfect justice and mercy, and this seems to be his decision on the matter.

Before David died he had admonished Solomon: "If you search for [Jehovah], he will let himself be found by you; but if you leave him, he will cast you off forever." (1 Chron. 28:9) In view of what has already been established, what can we conclude that David here meant? It appears that David had reference to this present life and did not have in mind the matter of whether Solomon would have a resurrection or not if he fell away from true worship. If Solomon, as king of Israel, left Jehovah, God would reject him or cast him off. That is what happened. (1 Ki. 11:9-13) Nonetheless, the Scriptures indicate that Solomon apparently will receive a resurrection. —John 5:28, 29; Matt. 6:29; 12:42; Acts 7:47.

Of course, the Bible does not make a definite statement on the resurrection possibilities of each and every person it names. But if we individually prove our own integrity to God now, it will be our privilege to be on hand when the resurrection occurs or to be among those raised from the dead. Then we will know definitely which individuals have been favored by God with a resurrection.

● How are we to understand Jeremiah 51: 39, 57, where the Babylonians are said to "sleep an indefinitely lasting sleep, from which they will never wake up"? Does this not mean that they will never be resurrected?—R.A., U.S.A.

Jeremiah chapter 51 contains a prophetic foreview of the fall of Babylon. In it Jehovah makes known that he would rouse up the surrounding nations to break Babylon's power. In the midst of this prophecy, verses 39 and 57 say: " 'When they are heated I shall set their banquets and I will make them drunk, in order that they may exult; and they must sleep an indefinitely lasting sleep, from which they will never wake up,' is the utterance of Jehovah. 'And I will make her princes and her wise ones, her governors and her deputy rulers and her mighty men drunk, and they must sleep an indefinitely lasting sleep, from which they will not wake up,' is the utterance of the King, whose name is Jehovah of armies."

On the very night of Babylon's fall to the Medes and the Persians, Belshazzar the king had a lavish feast for a thousand of his grandees, and a lot of drinking was done. But before the night was over the enemy soldiers *had*

seized control of the city, "Belshazzar the Chaldean king was killed," many of those about the king and others caught in the streets were slain. (Dan. 5:1-4, 30) They did not go to sleep merely as a drunkard who wakes up the next day; theirs was "an indefinitely lasting sleep" because they were dead.

They were suffering the effects, not merely of literal wine, but of the symbolic "cup of the wine of rage" of Jehovah God, whom they had defied. The sword of war among them made them stagger like drunkards, and some of them, slain by the sword, would "sleep an indefinitely lasting sleep," from which no man could awaken them.—Jer. 25:15, 16, 26.

Does this mean that none of them will be resurrected so as to be included with "the dead, the great and the small," whom the apostle John prophetically saw standing before the throne of judgment? (Rev. 20:12, 13) Apparently not. Belshazzar was the last of that line of kings. He was slain on the night Babylon fell and went into "an indefinitely lasting sleep" from which he has not awakened till now because he was not made drunk with wine, the effects of which can be slept off, but was killed, and so he is apparently included among those who are in Sheol. If that is true of him, it seems reasonable that it would be true of other Babylonians who perished at that time. How long their "indefinitely lasting sleep" will yet last before God's power rouses them from death under the Messianic kingdom, we do not know. They cannot wake themselves up.—Compare Job 14:10-12, 19-22.

ANNOUNCEMENTS

FIELD MINISTRY

True followers of Jesus Christ maintain unity of faith and work by cooperating closely with one another and with Jehovah's visible organization, which is directing the worldwide preaching of the good news of God's kingdom. During August this unity will be manifest as they call at the homes of people everywhere to share the faith-inspiring truths contained in God's Word. As an aid to interested persons, they will offer Bible-study publications, on a small contribution.

DANGER AHEAD! SEEK SAFETY

What is your greatest danger? Opinions might vary as to the answer, but certainly no one can safely ignore the danger of following a course contrary to God's will. Do you feel reasonably secure in this regard? Remember, whole nations have suffered because they were misled. So have great religious systems. And the severest time of all is here! Why? How are you directly involved? What protection is available? Read the timely and absorbing 704-page hardbound book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Send only 75c.

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Watch Tower Bible and Tract Society of Pennsylvania is a corporation formed and used by Jehovah's witnesses for the advancement of the Society's work of preaching the "everlasting good news" in conformity with the holy word of Jehovah God, the great Provider of the Kingdom and the Kingdom message. Yearly this corporation has its business meeting, which in 1965 falls on Friday, October 1, 1965, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213.

Letters of notice will be sent to the members of the corporation. The members can ensure their receiving the notice and accompanying proxy by making certain that the secretary's office has the present mailing address of the member to which the notice is to be sent.

While the purpose of here making mention of the annual meeting is to remind those who are members to provide the Society's secretary with their present mailing address, mention is also made of the fact that any reader of *The Watchtower* is welcome to attend the annual meeting.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 12: Jehovah—a God of Love and Patience. Page 485.
September 19: Turning to Jehovah. Page 492.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1965
Semimonthly

WHAT COMES FIRST IN YOUR LIFE?

JEHOVAH BLESSES THE PUTTING OF HIS KINGDOM FIRST

GOD'S KINGDOM AND CHRIST'S TRANSFIGURATION

TRUE WORSHIP MEANS ACTION

©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.

PUBLISHED BY THE
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
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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

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 70 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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			Ibo		Yoruba

Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 — 7/-
New Zealand, 621 New North Rd., Auckland S.W. 1 — 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal — 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

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Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

Vol. LXXXVI September 1, 1965 Number 17

GOD'S KINGDOM and Christ's Transfiguration

Why did the transfiguration miracle take place? What meaning has it for us today?

MANY are the forms of government that man has tried and is trying. Though some of these have represented the good intentions of men, impartial judgment must admit that each form of human government has its serious shortcomings. But let men take hope; the Creator, Jehovah God, has purposed a righteous government for humankind. That government is the kingdom for which Christians have been praying for some nineteen centuries.—Matt. 6:10.

When on earth Jesus Christ, the Son of God, began his ministry by preaching, "The kingdom of the heavens has drawn near." After training his twelve apostles for a time he sent them forth with this identical message and later he sent forth the seventy evangelizers to preach the same thing. In fact, Jesus made that government or kingdom the theme of his ministry.—Matt. 4:17; 10:7; 13:24; Luke 10:9.

Just how far superior to human governments Jesus' government or kingdom would be, he illustrated repeatedly. It would eliminate all physical disease, for Jesus, the one anointed as king, went about "curing every sort of disease and every sort of infirmity among the people." That in his kingdom mankind would never suffer from a shortage of food he indicated by miraculously feeding thousands with a mere handful of loaves and fishes on at least two occasions. And that, among many other blessings, even the dead would be raised so as to be able to benefit from his kingdom Jesus showed by raising persons from the dead.—Matt. 4:23; 14:14-20; John 11:43, 44.

After more than two years of preaching the kingdom of God and of performing miracles illustrating its blessings, "Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up." This was indeed something unexpected. No wonder Peter raised strenuous objections. He and the rest of Jesus' disciples were looking forward to an earthly, visible government

to be established in the immediate future. —Matt. 16:21-23; Acts 1:6.

In this connection Jesus further told his disciples: "Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom." Doubtless here was to be something that would reassure those who saw it as to the reality of the kingdom that Jesus and they had been preaching. How were those words of his fulfilled?—Matt. 16:28.

THE TRANSFIGURATION SCENE

Without doubt Jesus had reference to the transfiguration scene that took place about a week later, for Matthew, Mark and Luke all record it in detail immediately after those words of Jesus. More than that, the apostle Peter indicates the same in his reference to it. (2 Pet. 1:16-19) Matthew's account of it reads:

> "Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. And he was transfigured* before them, and his face shone as the sun, and his outer garments became brilliant as the light. And, look! there appeared to them Moses and Elijah, conversing with him. Responsively Peter said to Jesus: 'Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you and one for Moses and one for Elijah.' While he was yet speaking, look! a bright cloud overshadowed them, and, look! a voice out of the cloud, saying: 'This is my Son, the beloved, whom I have approved; listen to him.' At hearing this the disciples fell upon their faces and became very much afraid. Then Jesus came near and, touching them, said: 'Get up and have no fear.' When they raised their eyes, they saw no one but Jesus himself only."—Matt. 17:1-8.

* The Greek word here translated "transfigured" is *metamorphóo*, and means "to change into another form (*metá*, implying change, and *morphé*, form)." It is the same word used at Romans 12:2 where Christians are counseled to "be *transformed* by making your mind over." The Greek word has been carried over into the English with metamorphosis.—*Expository Dictionary of New Testament Words* (1940) Vine, Vol. 4, pp. 148, 149.

Truly this was an unusual incident; but was not the ministry of Jesus filled with unusual incidents? It was no mere dream, as is shown by the fact that three men witnessed it at the same time. This account fits in perfectly with the context, both as to what is recorded before it and what is recorded after. Its various detailed features also stamp it as truth. And we have the inspired record of it by three Gospel writers, Matthew, Mark and Luke, as well as the apostle Peter's reference to it.—Mark 9:1-8; Luke 9:28-36; 2 Pet. 1:16-19.

Where did the transfiguration take place? While the accounts do not name the place, it most likely was on a ridge of Mount Hermon, it being a lofty mountain and in the vicinity where Jesus and his apostles were at the time. Also, it appears that the transfiguration took place at night—a reasonable deduction in view of what the Gospel writer Luke tells us: "Now Peter and those with him were weighed down with sleep," and that they came down from the mountain on the succeeding day. This would make the transfiguration of Christ so much more striking and memorable, for it was intended to be something truly outstanding.—Luke 9:32, 37.

Were Moses and Elijah actually there in person, as some in Christendom teach?* How could they have been there when the Bible tells us that Jesus Christ is "the first-born from the dead"? And *did not* Peter tell the Jews that even God-fearing David had not been raised from the dead but "his tomb is among us to this day"? If David was still sleeping in death, so were Moses and Elijah.—Rev. 1:5; Acts 2:29.

Then how are we to account for the appearance of Moses and Elijah on that

* See Dr. Adam Clarke's *Commentary* on Matthew 17:3.

mountain? Jesus explains by his words to his three apostles: "Tell the vision to no one until the Son of man is raised up from the dead." There we have it: it was a "vision" as far as the presence of Moses and Elijah was concerned. And what was the purpose of it?—Matt. 17:9.



ITS PURPOSE

Clearly the purpose of the transfiguration scene was to strengthen the faith of those who witnessed it, that Jesus Christ was indeed God's Son and the King of God's kingdom and that that Kingdom would truly be a glorious one. It also served to strengthen their faith in all that the Scriptures had said regarding these men and to make the inspired Word of prophecy more firm. As the apostle Peter well noted:

> "No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence. For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: 'This is my son, my beloved, whom I myself have approved.' Yes, these words we heard borne from heaven while we were with him in the holy mountain. 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, until day dawns and a daystar rises, in your hearts."—2 Pet. 1:16-19.

Jehovah God himself had borne similar testimony when Jesus was baptized, but this time there were three witnesses instead of only one (John the Baptist), and they were given the instruction: "Listen to him." Unquestionably this glorious transfiguration scene, with Jesus' face shining as the very sun and his garments glistening white, "far whiter than any clothes cleaner on earth could whiten them," and with the very sound of Jehovah's voice bearing testimony to his Son —with what power it must have spoken! —greatly strengthened the faith of those three apostles.—Mark 9:3.

WHY MOSES AND ELIJAH?

But why were Moses and Elijah shown with Jesus? Moses was the greatest prophet Israel ever had; he was also their deliverer, their lawgiver, their mediator or go-between in the Law covenant made between Jehovah God and the nation of Israel, their military commander (for the Israelites fought battles under his command) and their leader for forty years, all through the wilderness. Moses was also greatly used by Jehovah to make a name for Him before Israel, before Pharaoh and his Egyptians as well as before others.—Ex. 9:16, 17; 1 Sam. 6:6.

By having Moses appear in a vision with Jesus Christ, Jehovah God was calling attention to the fact that Jesus in his heavenly kingdom would be serving in all these capacities, even as God had foretold by his prophet Moses; but it would be on a far larger and grander scale, as indicated by Jesus' being transfigured. Through Moses, Jehovah had foretold: "A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him." Leaving no doubt that this prophecy referred to Jesus Christ are the words of the apostle Peter to that effect.—Deut. 18:18; Acts 3:20-23.

Among other similarities that might be mentioned between Moses and the Prophet greater than Moses are: The lives of both were put in jeopardy while they were infants, theirs being uniquely or singularly spared; both spent forty days fasting at the beginning of careers as Jehovah's special servants; both were strongly opposed by leaders of false religion; both were used by Jehovah to feed his people miraculously, and both appeared with supernatural glory.

Why did the prophet Elijah appear in the transfiguration vision? For one thing, he did a great work of restoring pure worship and vindicating Jehovah's name among his people Israel, even as Jesus Christ did while on earth and will yet do by means of his kingdom. More than that, Elijah's work foreshadowed work to be done in the future, as indicated by the prophet Malachi: "Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. And he must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction." —Mal. 4:5, 6.

This prophecy had fulfillment in the work that John the Baptist did, even as Jesus showed right after the transfiguration scene; for in answer to his disciples' question as to why the scribes said that Elijah must first come, Jesus answered: " 'Elijah, indeed, is coming and will restore all things. However, I say to you that Elijah has already come and they did not recognize him but did with him the things they wanted. In this way also the Son of man is destined to suffer at their hands.' Then the disciples perceived that he spoke to them about John the Baptist." —Matt. 17:10-13.

Since an Elijah-like work by means of John the Baptist was done to introduce Jesus Christ, it was fitting that in the transfiguration vision Elijah should appear with Jesus. However, what John the Baptist did was merely a small-scale, miniature fulfillment of the prophecy of Malachi. How can that be said? Because that prophecy said that such a work would be done preceding "the great and fear-inspiring day of Jehovah," which day is rapidly approaching and which includes "the war of the great day of God the Almighty," Armageddon. Besides, the fact that Elijah was shown speaking with Jesus after the death of John the Baptist would imply that there would be an Elijah-like work to be done in the future. It meant that the then future establishment of God's kingdom in Christ's hand would be preceded by a forerunner like Elijah and that in connection with the kingdom of the Son of God a work would be carried on that would correspond with the work of Elijah and his successor Elisha. The facts show that for the past eighty years the Christian witnesses of Jehovah have indeed been carrying on a work of restoring pure worship and exalting the name of Jehovah.—Matt. 24:14; Rev. 16: 14, 16.

The transfiguration scene, by showing Jesus in such a dazzling way, represented his presence in Kingdom power and showed that he would do a work like that of both Moses and Elijah. It powerfully reinforced in the minds of those that witnessed it the testimony that Jesus gave as to his kingdom and kingship by means of his preaching and his miracles. It might also be said to have been perfectly timed; so as to strengthen their faith right after Jesus had commenced telling them that he was destined to suffer and die, whereas they were expecting the immediate establishment of God's kingdom upon earth. Cer-

tainly Jesus' being transfigured so that his face shone as the very sun and his garments glistened exceedingly white and the direct testimony of Jehovah himself that Jesus was his beloved Son to whom they should listen most effectively served its purpose.

Since, as the apostle Peter wrote, the transfiguration vision made the prophetic Word of God more sure, it is indeed the course of wisdom to pay attention to that Word as to a lamp shining in the darkness of this world. What it says about Christ's kingdom government and the blessings it will bring is certain to come to pass. It is therefore the course of wisdom for you to learn more about Christ the King and his kingdom and give your allegiance to his kingdom, letting it come first in your life. Heed the admonition of Jesus Christ to 'keep on seeking first the kingdom of God and His righteousness.' Then the shortcomings of human governments will not unduly disturb you, but you will see in the worsening world conditions evidence of the nearness of God's kingdom government.—Matt. 6:33; Luke 21:25-28.

Do You Remember?

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

● Who will be resurrected from the dead?

All persons in Sheol-Hades, the common grave of dead mankind, will receive a resurrection.—P. 74.*

● Of what is Gehenna a symbol?

Jesus used Gehenna, a valley near Jerusalem that served as an incinerator, to symbolize complete, endless destruction with no hope of a resurrection.—Pp. 107-110.

● What steps could one take to find answers to one's Bible questions?

You could refer to the Subject Index or Scripture Index in the *Watch Tower Publications Index* and also consult Bible dictionaries and concordances. If the questions were relative to one particular text, you would do well to read the context.—Pp. 124-127.

● Why is materialism a deadly philosophy?

It causes people to forget God and to concentrate on material things, which cannot give them eternal life.—Pp. 133, 134.

● What steps can a Christian take to settle a personal difficulty with another person?

(1) Go to the other person and discuss the matter. (2) If he does not listen, take along one or two mature Christian brothers as witnesses. (3) Speak to the representatives of the congregation about the matter.—P. 298.

● What is the "new commandment" of love?

It is that Christians love to the extent of being willing to give up their lives for one another, as Jesus did.—Pp. 210, 211.

● How, in the near future, will God provide a banquet for all the peoples, as promised at Isaiah 25:6?

In God's righteous new order there will be provided sufficient rich spiritual and material food to satisfy all persons then alive.—Pp. 244-246.

● What are the four words the Greeks use to express the idea of love?

(1) *Agápe*—principled, godly love is a fruitage of God's spirit. (2) *Philia*—affection felt for friends. (3) *Storgé*—natural affection between family members. (4) *Éros*—romantic love between the sexes.—P. 203.

● Why can it be said that Jehovah's witnesses are unworldly and yet not antisocial?

They refuse to share in the immoral practices, degraded entertainment and false religion of the world. So it can properly be said that they are unworldly. However, they do not take part in social or political revolutions, and thus they are not antisocial, against society.—Pp. 421-423.

● What motivates some persons to return to God's organization after they at one time drifted away from it?

They experience the frustrations and spiritual famine of the world, and they hear of the happiness and spiritual prosperity in Jehovah's organization.—P. 488.

* Page numbers refer to *The Watchtower* for 1965.

What Comes First in YOUR LIFE?

"Keep on, then, seeking first the kingdom and [God's] righteousness." —Matt. 6:33.

WHAT comes first in *your* life? To give a correct answer to that question may be more difficult than you think. Why? Because it is so easy to deceive oneself, even as God's Word tells: "The heart is more treacherous than anything else and is desperate. Who can know it?" Yes, who *can* know it? "I, Jehovah, am searching the heart, . . . even to give to each one according to his ways, according to the fruitage of his dealings."—Jer. 17:9, 10.

[2] Why is this so? Largely because of inherited selfishness. (Gen. 8:21) That is why the Creator provided us with his Word, concerning which it itself tells us: "The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, . . . and is able to discern thoughts and intentions of the heart." A politician may deceive *himself* into thinking that he is putting the interests of his country first when, in fact, what people *think* of him is that a lust for power comes first. The religious leaders in Jesus' day put great stress on God's righteousness, but their response to Jesus' ministry revealed that what came first in their lives was selfish gain.—Heb. 4:12; Luke 16:14; John 5:44.

[3] What comes first in your life you betray in various ways. For example, you betray what comes first in your life by what you keep thinking about. It may even affect your unconscious mind so that you dream about it. A man or woman in love —you know what occupies their thoughts and dreams. The same is true of the man who speculates in stocks; each day he eagerly peruses the newspapers to see whether his stocks are worth more or less. That is why you are counseled: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." —Prov. 4:23.



CHRISTIAN MINISTRY

[4] Your speech also betrays what comes first in your life. Your favorite subject of conversation, be it money, or clothes, food, health, amusements, sex, or the Christian ministry, is therefore very revealing. This is borne out by studies that have shown that among men the most popular subjects of conversation are business and sports, whereas among women they are

1, 2. (a) Why is it not easy to answer the question as to what comes first in our lives? (b) How can this difficulty be illustrated?

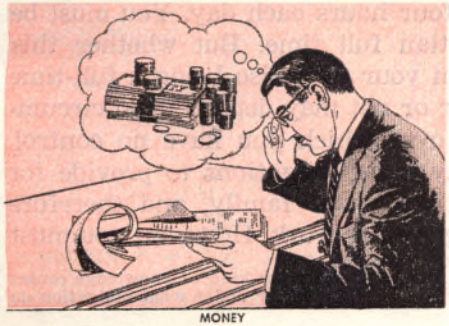
3, 4. What are two ways by which we show what comes first in our lives?

men and clothes. Yes, as Jesus said: "A good man brings forth good out of the good treasure of his heart, . . . for out of the heart's abundance his mouth speaks."—Luke 6:45.

[5] Then again, are you especially sensitive about a certain subject or issue, such as racial equality? If so, thereby you also reveal what comes first in your life, what is O so important to you, although it may be quite unimportant in the eyes of God. Today many lands are filled with strife and friction because people, not appreciating true values, are letting comparatively unimportant things come first in their lives.

[6] And, of course, you betray what comes first in your life by that on which you spend your time, energy and means. Though we take for granted that you may have to spend most of your time and strength in earning a living, in making 'honest provision in the sight of Jehovah as well as in the sight of all men,' as the apostle Paul says at 2 Corinthians 8:21, the question remains, What are you doing with the time, the strength and the means that are at your disposal? By the way you use these you also show what comes first in your life, whether you are obeying Jesus' command to 'keep on seeking first God's kingdom and his righteousness,' or not.—Matt. 6:33.

5, 6. In what other ways do we show what comes first in our lives?



MONEY



RECREATION

THE FOLLY OF PUTTING OTHER THINGS FIRST

[7] Ever so many persons put first in their lives the acquiring of material possessions. They work hard from early to late, overtime, or hold down two jobs so as to achieve financial security or affluence. How foolish to put first in your life such a pursuit! After all, what will it all amount to? As wise King Solomon observes at Ecclesiastes 2:22, 23—and he certainly was in position to know what he was talking about—"For what does a man come to have for all his hard work and for the striving of his heart with which he is working hard under the sun? For all his days his occupation means pains and vexation, also during the night his heart just does not lie down. This too is mere vanity."



NEW CLOTHES

[8] With others fine food and drink come first, such as choice steaks, costly liquor and suchlike. These are the things for which they live. Of them it might well be said, "their god is their belly." With still others, amusements or entertainment comes first. They suffer from an addiction to the theater, or to playing cards, or to following certain sports; obviously, they are "lovers of pleasures rather than lovers of God." And with not a few, sex comes first. Sex interest determines their choice of television programs, moving pictures

7-9. What personal interests do many persons let come first in their lives? with what result?

and the stage plays that they see, of the books and magazines they read. It determines their vacations, their parties, their dancing. Putting such things first in your life not only means incurring God's displeasure but also means running afoul of his immutable laws and reaping frustration, if not also corruption, from the flesh. We cannot escape it: "Whatever a man is sowing, this he will also reap."—Phil. 3:19; 2 Tim. 3:4; Gal. 6:7, 8.

[9] Then again, still others, perhaps a little more enlightened, but basically also selfish, make physical health and strength the first things in their lives. They think, talk and work at it. They are always dieting, or taking treatments, or trying out some new health gadget. They are so concerned with their physical health that they neglect their spiritual health. Such persons overlook that man does not live on food alone but "by every expression of Jehovah's mouth." For a Christian, a healthy body should not be his goal but, at best, merely an aid to realizing his goals.—Deut. 8:3.

WHAT SHOULD COME FIRST? THE KINGDOM

[10] What should come first in your life? That all depends upon what you want. Do you want to reap frustration, anxiety and perhaps corruption from the flesh? Or do you want to gain God's approval and everlasting life in his new order of righteousness? If this is what you want, then you must let God's kingdom come first in your life.

[11] Of course, for you to be able to let God's kingdom come first in your life you must first of all take in knowledge. You must make your mind over so as to prove to yourself what is the good and acceptable and perfect will of God for you, even as noted at Romans 12:2. That knowledge can be gained only by a study of God's Word. It alone can serve as 'a lamp to your feet, a light to your roadway.' It alone is able to "make you wise for salvation." It alone "is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness," that you may be "completely equipped for every good work."—Ps. 119:105; 2 Tim. 3:15-17.

[12] Not, however, that you can gain this help from God's Word unaided. You must avail yourself of the assistance God has providentially arranged for you in this day and age. Even as God used certain ones in the days of the apostles to dispense spiritual food to Christians then, so in our day there is a body of dedicated, consecrated and anointed Christians whom Christ is using to give to his followers their spiritual food at the proper time and whom he has appointed over all the earthly interests of his kingdom.—Matt. 24:45-47.

[13] Taking in the right kind of knowledge will make you mindful of the Kingdom, it will help you to appreciate its importance and how great the privilege is to serve God's kingdom. Then, like Jesus, you will gladly sell all you have, as it were, to inherit that kingdom. In other words, it will cause you to dedicate yourself to serve God, to do his will and to follow in Jesus' footsteps.—Matt. 16:24.

[14] Having thus dedicated yourself to God, you have the obligation to be a Christian twenty-four hours each day. You must be a Christian full time. But whether this means in your case also being a full-time preacher or not may depend upon circumstances over which you have no control. You may have obligations to provide for yourself and your family, and therefore be doing secular work. However, you must

10. What should come first in our lives, and why?
11, 12. (a) What must we first of all take in if we would let God's kingdom come first in our lives? (b) What aids has God provided in this respect?

13, 14. (a) Taking in the right kind of knowledge causes us to do what? (b) Thereafter under what obligation do we come?

be living a Christian life and putting Kingdom interests first in your life.

AIDS TO PUTTING GOD'S KINGDOM FIRST

15 Putting God's kingdom first in your life is not easy in this present system of things, and for this reason you will need to cultivate Christian virtues, among the chief of which is faith. Faith will give you an unshakable conviction that God exists and that he will reward those earnestly seeking him. Faith will enable you to step out on the promise that, if you keep on seeking first God's kingdom, 'all other necessary things will be provided.' Faith will enable you to put first God's kingdom and to be loyal to it even in the face of persecution and death.—Matt. 6:33; 1 Cor. 15:58; Heb. 11:6.

16 Honesty or conscientiousness will also aid you in letting God's kingdom come first in your life. Strictly speaking, you have a moral obligation to serve God. After all, 'he made us and not we ourselves,' and your life depends upon Him. You are therefore in debt to God, and every honest man will want to pay his debts. The dedication of yourself to the doing of God's will makes the paying of this debt even more imperative.—Ps. 100:1-3.

17 Aiding you also in letting God's kingdom come first in your life are the fine qualities of godly devotion and self-sufficiency. Godly devotion will enable you to evaluate properly the material things of this life as compared with spiritual things. Self-sufficiency will enable you to have peace of mind and happiness with a minimum of this world's means of life. How wise is Paul's counsel: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things"!—1 Tim. 6:6-8.

18 Among other Christian qualities that will help you in letting God's kingdom come first in your life is modesty. Modesty means to evaluate, measure, yourself and your abilities correctly. It means 'not to think more highly of yourself than it is necessary to think.' Modesty will keep you from taking yourself too seriously as well as from taking the failings of others too seriously. Modesty will make it easy for you to submit to God's will and to those who are taking the lead and to be obedient to them for the sake of the interests of God's kingdom. Modesty helps you to fit in your place, minimizing friction.—Rom. 12:3; Heb. 13:7, 17.

19 But most important of all Christian qualities is love, for, of 'faith, hope and love,' the greatest is love. Love for Jehovah God will make you want to please him, to have his smile of approval. To the extent that you love God with all your heart, mind, soul and strength, to that extent you will find it easy to let his kingdom come first, come ahead of all else that may seem desirable to you. Love of neighbor will also aid you, for it will make you active in telling him about that kingdom and its blessings.—Prov. 27:11; Mark 12:29-31; 1 Cor. 13:13.

USING YOUR TIME WISELY

20 To have God's kingdom come first in your life you must be a wise steward of your time, for it is indeed limited. People you meet at the doors say that they are too busy to listen to you, and they do have much to take up their time. But if they knew how valuable, how important your

15, 16. (a) What part does faith play in discharging that obligation? (b) How will honesty aid us?
17, 18. (a) How can godly devotion and self-sufficiency aid us in this respect? (b) How can modesty help us?
19. Above all, what quality will aid us in letting God's kingdom come first in our lives?
20-22. Letting God's kingdom come first in our lives requires what of us as regards our time?

message from God's Word was they would take time to listen to you.

[21] Do you appreciate the importance of the words of the apostle Paul at Ephesians 5:15-17 about the use of time? They were never more pertinent than they are right now. If you do appreciate them you will apply them to your daily life: "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."

[22] Buy out the opportune time for what? For personal study, for one thing. It is every bit as important as attendance at congregational meetings, for which you also must buy out time. To make the best use of your time, study and listen, not only with the thought of using it in the ministry to teach others, but also to teach yourself, applying to yourself what you hear and see. And as for your attendance at meetings, are you letting God's kingdom come first in your life when you let a little bad weather keep you from attending?—Rom. 2:21.

[23] For you to let God's kingdom come first in your life you must also buy out time for the Christian ministry. Are you devoting all the time you could for incidental, street, and house-to-house preaching of the everlasting good news, in making return visits and in conducting Bible studies in the homes of interested people? Surely the suggested minimum goal for this, twenty minutes a day, two and a half hours a week or ten hours a month, is a reasonable one for a mature Christian. Jehovah's witnesses try to devote at least ten hours a month to their field ministry. Many of the persons they visit think that this is too much time because, in some countries, the visits seem to them to be too often.

23. In what other way will we be alert to use our time if we let God's kingdom come first in our lives?

USING YOUR PHYSICAL AND FINANCIAL ASSETS WISELY

[24] You also show what comes first in your life by how you expend your physical energies. Your time is valuable only to the extent that you have mental and physical strength to make use of it. Since your strength is limited, you want to be careful not to waste it by overindulgence in food or drink, in keeping late hours or by undue excitement. You can even waste a lot of nervous energy by talking too much, even though the muscles of the tongue may never tire!

[25] In using your physical energies you want to avoid both extremes. On the one hand, do not become a fanatic, for, as God assures us at Psalm 103:14, he is an understanding Father; "he himself well knows the formation of us, remembering that we are dust." You need sufficient rest; go at your work with poise, self-control, with the spirit of a sound mind. On the other hand, avoid the extreme of being overly concerned with your physical well-being, as if it were the chief thing in life. Strive for balance, for reasonableness, just as God's Word counsels at Philippians 4:5: "Let your reasonableness become known to all men."

[26] And, of course, the same applies to your use of your financial means, your money and other material possessions. Today, the love of money is a particularly powerful and subtle snare that can easily interfere with your letting God's kingdom come first in your life. Remember, "those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into

24, 25. Letting God's kingdom come first in our lives dictates what regarding our physical energies?
26-28. How will we use our financial assets if God's kingdom comes first with us?

destruction and ruin. For the love of money," or love of the things you can get for money, "is a root of all sorts of injurious things."—1 Tim. 6:9, 10.

[27] True, you have the obligation to provide honestly for yourself and your own. But if, to be satisfied, you have to have the finest or near-finest in the way of home, clothing and automobile, it may well be asked, Are you letting God's kingdom come first? Those who have such an outlook deserve the rebuke Paul gave the Corinthian Christians, who obviously were fleshly-minded and materialistic: "You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. . . . We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor. . . . I am writing these things, not to shame you, but to admonish you as my beloved children." Those Corinthian Christians were not letting God's kingdom come first in their lives.—1 Cor. 4:8-14.

[28] Yes, to the extent that you let God's kingdom come first in your life, to that extent you will be modest in the material possessions you acquire and enjoy. Then you will have more "Mammon" available for making friends with God and Jesus Christ, by contributing toward the interests of His kingdom on earth and your needy brothers.—Luke 16:9.

KEEPING RELAXATION AND ENTERTAINMENT IN THEIR PLACE

[29] Letting God's kingdom come first in your life does not rule out relaxation and entertainment. It does not mean that you may never see a moving picture, never spend any time on the bathing beach, never attend a party, wedding or baseball game. But you will want to be careful not to let these things interfere unduly with your personal Bible study, with your attendance of congregational meetings, with your Christian ministry. Here again, it is a question of balance. For many, these things may serve a good purpose, if kept in their place, but do not put them in the first place.

[30] Yes, such things are not ruled out for Christians if kept in their place and if they are kept clean. But so much of today's entertainment is unclean, even morally filthy, especially moving pictures and stage plays. The same caution applies to parties. They can either be an excuse for indulging the desires of the flesh or be an occasion for wholesome relaxation, getting to know each other better and for building up one another. Do not be like the clergyman who at a party was asked a Bible question by a person looking for the truth and who replied, "Aw come on now! Let's not mix business with pleasure!" Do not rule out Christian conversation at social gatherings. By what you like to talk about on such occasions you also show what comes first in your life!

[31] There are so many things that make demands on your time, your money and your energies, and yet that make life most interesting. You must provide things honest in the sight of all men for yourself and those that are your own; there is so much personal Bible studying to be done; there are five weekly Christian congregational meetings to prepare for and attend; there is so much to do in the Christian ministry, and then there is also the need for relaxation and diversion. It certainly will take wisdom to give each its due; but if some-

29. Where do relaxation and entertainment fit in?

30. What things should be taken into consideration as regards our entertainment?

31. If we truly let God's kingdom come first, what most likely will not and what most likely will suffer some neglect or lack of time and energy?

thing is going to be neglected, what will it be? Will you let relaxation and diversion repeatedly interfere with your Christian obligations so that your Christianity is often merely a matter of good intentions? Or will your interest in your Christian activities be such that perhaps relaxation and diversion suffer some neglect?

32-34. For what three good reasons should we let God's kingdom come first in our lives?

32 Letting God's kingdom come first in your life is the wise, the just and the loving thing to do. Thereby you bring honor to Jehovah God and share in the vindication of his name, making his heart, the heart of the Universal Sovereign, glad.

33 By letting God's kingdom come first in your life you also bring the greatest possible lasting benefit to others; to those of your family, to those in your congregation with whom you regularly worship and to the interested persons outside to whom you minister.

34 And by letting God's kingdom come first in your life you stand to benefit yourself; not only will you escape frustrations and sorrows that befall those who follow selfish pursuits, but you will gain many blessings, such as a clean conscience, satisfaction as you note your progress to spiritual maturity, and joy at seeing the fruits of your labors, in your fellow Christians and in men whose interest is being aroused in God. Additionally, you can look forward to endless life in happiness in the new system of things, as a part either of the new heavens or of the new earth in which righteousness is to dwell.—2 Pet. 3:13.



THE PUTTING OF HIS KINGDOM FIRST

"No one has left house or brothers or sisters or mother or father . . . for the sake of the good news who will not get a hundredfold now in this period of time, . . . and in the coming system of things everlasting life."
—Mark 10:29, 30.

JESUS CHRIST, in his sermon on the mount, admonished: "Keep on, then, seeking first the kingdom and his righteousness." In thus urging his followers he was encouraging them to take not only the right and loving, unselfish course, but also the wise course.—Matt. 6:33.

1. What may be said about the course that Jesus urged upon his followers at Matthew 6:33?

2 That putting God's cause and kingdom first in our lives is the course of true wisdom is repeatedly brought to our attention in the Scriptures. Thus the apostle Paul admonishes us: "God is not unrighteous so as to forget your work and the love you showed for his name . . . 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.

3 Not that the blessings for putting God's king-

2, 3. What future and present rewards does God's Word promise us if we put God's kingdom first?

dom first are limited to the future. By no means! Jehovah also has present blessings in store for those who put his kingdom first. Yes, "godly devotion is beneficial for all things, as it holds promise," not only for the life "which is to come," but also for "the life now." Even during this present wicked system of things it is true that "the generous soul will itself be made fat, and the one freely watering others will himself also be freely watered." Besides, did not Jesus promise that those who had left all for the sake of the good news would "get a hundredfold now in this period of time"? And did not Paul write that "he that sows bountifully will also reap bountifully"? Surely!—1 Tim. 4:8; Prov. 11:25; Mark 10:29, 30; 2 Cor. 9:6.

SCRIPTURAL EXAMPLES

[4] Bearing out these Scriptural principles and promises are the examples found in the Word of God. To note just one in the Hebrew Scriptures, there was the prophet Moses. "Because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt," what great privileges were his! He was used by Jehovah to bring ten devastating plagues upon the world power of Egypt, to deliver his people from bondage to Egypt and to lead them safely through the Red Sea, which sea closed in on the Egyptians when Moses merely stretched out his hand over it. Twice he spent forty days in the "mount of God," conversing with Jehovah by means of an angel. He might be said to have been the lawgiver *par excellence;* at the same time he was privileged to write down more of God's Word than any other human that ever lived. Space prevents listing still more of his privileges and blessings, not to say anything about those still in store for him: an early resurrection and the privilege of serving as a prince in God's new order of things. All this because Moses put God's cause first!—Heb. 11:26; Ex. 24:18; 34:28.

[5] Then there are the examples in the Christian Greek Scriptures of Jesus and his apostles. What blessings, what joys, came to Jesus because, at the age of thirty years, he chose to do God's will instead of following a self-seeking materialistic course! The Bible record does not give us many details, but we do not need a particularly fertile and vivid imagination to see in its record how full of joy Jesus' life must have been. Today a physician or surgeon is very happy when he has been able to restore to health and vigor one who was seriously ill or incapacitated and seemingly incurable. Yet Jesus was able to do this day after day, doubtless many thousands of times during the three and a half years of his ministry. What a joy it must have brought to his heart to see all sorts of diseases disappear at the touch of his hand! And to raise even dead persons! —Matt. 11:5.

[6] More important still was his spiritual healing program. What a joy it must have brought him to see the poor Lazarus class, the sincere and faithful but despised and lowly Jews, brought into a condition of God's favor pictured by Abraham's bosom! Still more precious was his privilege of dying to ransom humankind, and, above all, what a privilege he had to honor his Father's name and vindicate it by keeping integrity in spite of all that Satan the Devil was able to bring against him! Since, as he himself said, there is more happiness in giving than there is in receiving, how much happiness he must have had, his life being so full of giving! No question about it that Jehovah God was richly blessing his Son Jesus for heeding his own advice to keep on seeking first God kingdom.

4. For having put God's cause first in his life, what rewards did Moses receive and will he yet receive?

5, 6. What blessings did Jesus receive for following his own advice recorded at Matthew 6:33?

7 The apostles followed Jesus' example in this, and did Jehovah also bless them for it? He certainly did. What able, bold and fearless ministers those four lowly fishermen became! On the day of Pentecost in 33 C.E. alone "three thousand souls were added," and shortly thereafter their number "became about five thousand." "More than that, believers in the Lord kept on being added, multitudes both of men and of women." "Consequently the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much," and even "a great crowd of priests began to be obedient to the faith." And what about all the miracles the apostles were able to perform?—Acts 2:41; 4:4; 5:14; 6:7; 3:1-10; 9:32-42.

JEHOVAH BLESSES HIS VISIBLE ORGANIZATION TODAY

8 Jehovah God has ever had his work on earth carried on in an orderly, organized and harmonious manner. Noah's family cooperated with him, even as Abraham's large household cooperated with him; and beginning with Moses, Jehovah God had an entire nation representing him, working together to forward his purpose in the earth. The same was true in the days of Christ and in the days of his apostles, and the same is true today. The facts show that there is an organization of Christian witnesses of Jehovah that is preaching the everlasting good news, and Jehovah is blessing it. These Christians have as their publishing agency the Watch Tower Bible and Tract Society of Pennsylvania, and they themselves are being directed by a group of dedicated and anointed footstep followers of Christ, termed by Jesus "the faithful and discreet slave."—Matt. 24:45-47.

7. How did Jehovah bless the apostles for letting God's kingdom come first in their lives?
8. In what way does Jehovah carry on his work in the earth, as seen by what Scriptural and current examples?

9 In the year 1964 there were upward of a million proclaimers throughout the world preaching "the everlasting good news" for "a witness to all the nations." In 194 lands and islands of the seas they preached and distributed Bibles and Bible literature in 162 different languages, devoting upward of 162 million hours thereto. They made some 55 million return visits on people, and there were conducted upward of 740,000 Bible studies in the homes of the people from one to four times each month. —Rev. 14:6; Matt. 24:14.

10 Because of their zeal they have come to the attention of the public over the radio, on television programs and in the newspapers. More and more the secular authorities recognize their methods of carrying on their work, and more and more people read about them in encyclopedias and dictionaries. Only Jehovah's blessing upon them for putting his kingdom first can account for such results in the face of the strong opposition they encounter. —Isa. 54:17.

11 That Jehovah's blessing is upon the organization that puts his kingdom first is also seen in the many joyous assemblies that these have been able to hold year after year—circuit, district, national and international assemblies. These have served to advertise Jehovah's name and kingdom and to stimulate greatly the Christian ministers attending them. This was especially true of the twenty-four assemblies held around the world during the summer of 1963.

12 Further testifying to Jehovah's blessing upon these Christians are the many legal battles they have fought and won in many lands in their efforts to defend and legally establish the good news. Nor to be

9. To what extent did Jehovah bless the organized effort of his people to let his kingdom come first in their lives in 1964?
10-12. What blessings have come to God's people for following this course?

overlooked is their enduring mob action and other forms of persecution. This was especially true in the United States and Canada during World War II and shortly afterward. In just the past year or two priest-inspired mobs have mistreated the Witnesses in Mexico and Cyprus, and violence against them has erupted recently in various parts of Africa, while they keep on being harassed in such lands as Spain, Portugal and Cuba.—Matt. 24:9; Phil. 1:7.

BEHIND THE IRON CURTAIN

13 A particularly striking example of how Jehovah blesses the putting first of his kingdom is furnished by the witnesses of Jehovah in Russia and in other lands behind the Iron Curtain. Testifying to this fact is Walter Kolarz, an authority on modern Russia, in his book *Religion in the Soviet Union,* in which he devotes eight and a half pages to Jehovah's witnesses and the efforts of the Communist government to suppress them. Among other things, he states:

14 "In deporting them the Soviet Government could have done nothing better for the dissemination of their faith. Out of their village isolation the 'Witnesses' were brought into a wider world, even if this was only the terrible world of the concentration and slave labor camps . . . With the proclamation of the Soviet amnesty in 1955 . . . they reappeared in all Western Soviet Republics. They established new organizations in . . . the Far East and the Komi Republic, . . . in Siberia and Kazakhstan, where they are particularly numerous. . . . In the mining towns of Karaganda and Dzhezgan and in Tekeli in the Taldy-Kurgan Province which borders on China . . . In short, the Russian branch of the Jehovah's Witnesses may be regarded as one of the strongest in the world, and there is certainly no branch anywhere which receives so much adverse publicity from the secular power. . . .

15 "The various branches of the 'Witnesses' in USSR keep in close touch with one another. Contact is maintained with the help of letters in which a simple but highly characteristic code language is used. 'Family' stands for the Jehovist branch organization, 'mother' for the organization as a whole, 'food' for Jehovist literature and 'harvesters' for those who receive this literature. The Soviet authorities are given the Bible name 'Ammonites.' This last code word was hardly chosen fortuitously. It seems that the Jehovists had in mind a passage of Ezekiel (25:2) 'Son of man, turn thy regard toward the Ammonites and prophesy their doom.' . . .

16 "But for the photographs accompanying the press articles against the Jehovists, the public would have found it difficult to believe that anybody in the Soviet Union would dare to produce and distribute anti-regime periodicals. Indeed, no other group in Soviet Russia, whether of religious or political inspiration, has ever thought of embarking on such an extensive and illegal propaganda and publishing work. The fervor and courage of the Jehovah's Witnesses in propagating their faith has likewise its roots in their strange [?] theology . . .

17 "They keep precise statistics of their members, the literature distributed, the hours devoted to Bible study and even the extent to which the traditional Jehovah's Witnesses' door to door propaganda is carried out. It is astonishing that the latter should be possible at all in Soviet conditions, considering the risk it involves for an illegal organization. Nevertheless, in at least one of the trials involving Jehovah's

13, 14. What effect has persecution of the Witnesses in Russia had?

15. How have the Witnesses in Russia proved themselves to be as cautious as serpents?

16-18. What testimony is there as to the organized and courageous zeal of Jehovah's people in Russia?

Witnesses they were alleged to be molesting peaceful citizens in their homes . . . [Jehovah's Witnesses] in Russia take advantage, as they do elsewhere, of every opportunity to advertise the kingdom of Jehovah. They try to proselyte wherever they are, in shops and coal mines, in buses and in streets. . . .

18 "It is these beliefs which give the 'Witnesses' their moral and ideological strength and which have enabled them to form the most efficient and widespread illegal organization that has ever existed under Soviet rule . . . In Kazakhstan even tape recorders were found, used for recording sermons."

19 In the face of such a record, who can deny that Jehovah blesses his people when they put his kingdom first? All of this has been done not in their own strength but by God's holy spirit, even as we read: " 'Not by a military force, nor by power, but by my spirit,' Jehovah of armies has said."—Zech. 4:6.

JEHOVAH'S BLESSING UPON INDIVIDUALS

20 Since Jehovah God so blesses the organization that puts his kingdom first, is it not reasonable to expect that he would also bless individuals who do the same and who comprise such an organization? Most certainly, and that is exactly what the facts show. These individual Christians serve in various capacities, and with each kind of service go blessings peculiar to it, or in keeping with the opportunities available and taken advantage of. This is in line with the principles Jesus stated: "Indeed, everyone to whom much was given, much will be demanded of him; and the one whom people put in charge of much, they will demand more than usual of him," and, "There is more happiness in giving than there is in receiving."—Luke 12:48; Acts 20:35.

21 By far the greater number of those Christians who share in preaching the everlasting good news of God's kingdom can devote only a small part of their waking hours thereto. This may be due to family obligations such as fathers and mothers have, or because of tender years or extreme old age, and then again it may be because of physical infirmity. However, whatever the reason, about 96 percent of the some one million who share in preaching are such part-time ministers or congregational publishers, and have as a suggested preaching goal ten hours a month.

22 But though limited in time, they are not limited in love, devotion and zeal, and so make wise use of each and every opportunity that comes their way. Many are the interesting experiences enjoyed by these as they preach from house to house, to professional or business men that may call on them or with whom they have business, and to associates at their places of employment. By letting God's kingdom come first in their lives these receive many blessings from Jehovah. Thus one Latin-American father of ten children devotes more than fifty hours each month to preaching the everlasting good news, conducting five weekly Bible studies in addition to placing much Bible literature with the people each week. But whether devoting fifty or five hours a month, all such part-time ministers receive comfort from the Scriptural principle that God requires of each one "according to what a person has, not according to what a person does not have." —2 Cor. 8:12.

THE FULL-TIME MINISTRY

23 Much more favored in every way are

19. What does the record Jehovah's witnesses are making in Russia show?
20. What Scriptural principles apply to the responsibility and the reward of Jehovah's servants?
21, 22. (a) What valid reasons are there for not all being full-time preachers? (b) Yet what blessings are theirs if they put God's kingdom first in their lives?
23. What blessings are the lot of the full-time traveling representatives of the Watch Tower Society?

those whose circumstances permit them to manifest their zeal and appreciation by engaging in the full-time ministry, such as the some two thousand ministers that are able to serve as traveling representatives of the Watch Tower Society. Many are their privileges and joys as they visit the various congregations and circuits and minister to the individual ministers, helping them to grow toward maturity as well as ministering to the congregations and at assemblies of Jehovah's people. No question about their being blessed by Jehovah and about their leading rich and full lives for letting God's kingdom come first in their lives.

[24] Some 1,500 Christian ministers are privileged to serve in what are known as Bethel homes, which are attached to branch offices. These devote upward of forty-eight hours weekly doing office or factory work, supplying Christian ministers with Bibles and Bible literature, or rendering other assistance. Others in these homes look after the needs of their brothers so engaged, serving as cooks, nurses and housekeepers. They likewise are greatly blessed, being able to live in a Christian environment as part of a Christian family, which may range in size from a mere handful to more than seven hundred, being able to devote all their energies to God's kingdom work, not needing to be concerned about their material necessities. At the same time these ministers are able to share in the field ministry to an even fuller extent than most of their brothers are.

[25] Then there are those who serve full time in the field ministry, known as pioneers. Among this number are some 7,900 who devote 150 hours or more each month to the field ministry and who are free to serve wherever they are needed and who receive financial assistance so that they can devote so much of their time to their ministry, either as missionaries or as special pioneers. Among the many joys these have is serving in foreign lands or serving where there is no organized congregation, literally pioneering, even as the apostle Paul did, or else aiding weak congregations, in addition to their field ministry. —2 Cor. 10:16.

[26] The great majority of full-time ministers, however, are pioneer ministers, upward of 35,000, who devote each month some one hundred hours or more to the ministry and at the same time usually provide for themselves by part-time work or by taking care of their family duties, as in the case of housewives that serve as pioneers. Many are their blessings as they daily go from house to house, make return visits and conduct home Bible studies, train less experienced ones and discharge their obligations to the local congregation, often as overseers or one of the ministerial assistants.—Phil. 1:1.

THE VACATION PIONEER MINISTRY

[27] Still another blessed privilege that ever more Witnesses are seeing their privilege to take advantage of is the vacation pioneer ministry by means of which part-time ministers can experience the joys and blessings of the full-time ministry for one or for several months. Its minimum requirements are one's having been an active baptized minister for six months and being able to devote fifty hours to preaching in two weeks and twenty-five hours more for

24. In what way are the full-time ministers serving at Bethel homes especially blessed?

25. (a) How many serve as missionaries and special pioneers? (b) What requirements do they have to meet, and what blessings are theirs?

26. How many serve as general pioneers, what is their goal of hours, and what blessings come to them?

27, 28. (a) By what provision have part-time ministers been able to enjoy the full-time ministry temporarily, and what are its requirements? (b) For whom is it especially available?

the remaining two weeks of a month. Most vacation pioneers devote a hundred hours in preaching, much of it from house to house.

[28] Not a few have taken advantage of this provision while engaged in secular work eight hours a day five days a week. However, it is a privilege that is especially recommended for those still going to school when they have their vacations, for housewives, seasonal and retired workers; all who can see their way clear to thus 'buy out the opportune time for themselves.' Some have taken advantage of it during a temporary layoff or when they are rendered idle because of a strike. Many have also seen their privilege to take advantage of this ministry when the traveling representative of the Society, the circuit minister, visited their congregation.

[29] In April 1965, there were 25,448 of such vacation pioneers enrolled in the United States alone. Such added activity, putting God's interests first in their lives, worked to the good of all. Many of those who have served as vacation pioneers have ever after been able to do more in the ministry, as one such minister who previously had averaged 9.6 hours monthly increased his average hours to 21; and, in particular, has the quality of their ministry improved. Then again, others, as a result of serving as vacation pioneers, have seen their privilege to become regular full-time pioneer ministers. It has also been an easy step for youths who served as vacation pioneers during their school years to enter the full-time ministry upon completing their schooling.

[30] That some were able to serve as vacation pioneers has also worked out well for the others in the congregation with which they were associated. Vacation pioneers were able to assist in training others, inspire others to more zeal, to do more and better preaching, with the result that entire congregations greatly improved in all features of the Kingdom ministry. In particular have there been good results where this feature of the ministry was given good support by the congregation overseer.

[31] No question about it, Jehovah is true to his promises. He has said in his Word that those who sow bountifully will reap bountifully, and the experiences of his Kingdom publishers in our day fully bear this out. At the same time he also assures us that he expects of each one only according to what one has and not according to what one does not have. The widow's two coins of very small value dropped into the temple treasury chest in Jerusalem while Jesus was watching are every bit as acceptable to God as the many dollars, marks or pounds of the well-to-do of today, and that principle also applies to our time and energy. (Luke 21:1-4) To the extent that each one gives according to what he is able to give, to that extent he can expect to be richly blessed by Jehovah with 'a blessing that makes rich and to which Jehovah adds no pain.' Many individual Christian ministers so serving together constitute an organization that will be, yes, that is, blessed by Jehovah.—Prov. 10:22.

29, 30. How many vacation pioneers served during April 1965, and in what ways has their activity benefited them and others?

31. How does Jehovah show himself true to his promises and principles?

True Worship Means ACTION



WHAT does your religion mean to you? Do you look upon religion as something good to have but which does not affect to any great extent your other activities, such as business or social affairs? Do you feel it is part of a good community spirit to attend church on Sundays and to contribute toward the church or some welfare activities that it is doing and perhaps engage from time to time in some community effort that the church is sponsoring? If you view your religion this way, there is something wrong with your worship. If your religion does not completely absorb you, mold every phase of your life's activity twenty-four hours a day and energize you into real, live activity, then there is something lacking, for the true worship of the Almighty God is vibrant, vitalizing, a worship of constant action. Do you know that if you are a true worshiper of God you must be a *publisher,* and that publishing must be your chief concern?

Of what is the true worshiper a publisher, and to what extent must the publication be done? It is a proclamation in the widest sense, by the use of every proper means, in a loving manner to all creation. (Col. 1:23) The publication of the name of the Almighty, the Creator of heaven and earth, must be done, and this must be done in a way that makes his name known aright. This God whose name alone is Jehovah was the God of the ancient Hebrews, the God who sent Jesus to earth and the God of Christians in this day. Jehovah's dealings with his people of ancient times were a small-scale pattern of what he requires of his people in this time and were written down for our comfort and instruction. When we learn of the publishing work that he required of his people back there it gives us some idea of the work that is to be done today, only on a far greater scale. —Rom. 15:4; 1 Cor. 10:11.

ALERT TO DISCERN GOOD NEWS

There was a time when God's people forgot his name, that is, they forgot to appreciate what it stood for, and, as a result, lost the privilege of publishing that name and went into captivity to a pagan world power, that of Babylon. Jehovah gave his people advance warning before they went into captivity and, to cheer the hearts of sincere ones among them, he foretold their release and described the action they should take upon being released. He did this through his prophet Isaiah, whom he used to speak like a farsighted watchman standing at the desolated location of the city of Zion, which would lie desolate for seventy years. The watchman would be eagerly waiting for the release and return of the Jews to rebuild the temple of Jehovah and the city of Zion. We can imagine ourselves standing at the desolated place, hearing the watchman exclaim: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing

good news of something better, the one publishing salvation, the one saying to Zion: 'Your God has become king!' "—Isa. 52:7.

From the location of Zion or Jerusalem, about 2,000 feet above the Mediterranean Sea level, the messenger coming with exciting news could be seen in the far distance as he approached. What was the news he published? It was news of Jehovah's peaceful purpose toward Zion, his goodwill, the end of his disfavor upon his people. To the captives in Babylon who loved the worship of God and who loved Zion, it was exciting news, good news. It was something that they needed—a delight, a joy to them.

What was the content of the message? It had to do with Jehovah's rulership and name. During the seventy years of captivity, Jerusalem, the city of "Jehovah's throne" upon which the kings of the line of David had sat, was desolated, devoid of all God's people, who were in captivity. No inhabitants at all were in the land of Judah. Therefore it appeared that, instead of Jehovah's being the real invisible King, Marduk, the chief god of Babylon, was king. However, now the tables were turned and, with the "city of the great King" reestablished with its temple inside it, Jerusalem could be again told: "Your God has become king!" Even though the kings of the line of David were not reestablished upon the throne, yet Jehovah's people were free and able to rebuild the city of Zion. So in a sense the fall of Babylon meant the establishment of the kingdom of God. The feet of the messenger coming with this wonderful news, though dusty and tired, would appear lovely to those who loved Zion and Jehovah God.

MODERN-DAY MESSENGERS

This prophetic messenger of the good news was a figure of something greater, just as Babylon was a picture of a much more extensive Babylon mentioned in Revelation as "Babylon the Great," which is the world empire of false religion. The greater messenger is primarily the promised Messiah, the Anointed One of prophecy, the Christ, as the Greek-speaking Jews called him. His anointed footstep followers must copy him and follow in his footsteps; therefore they too must become messengers of the good news, with him as their leader. That this application is correct is proved by the statement of the apostle Paul at Romans 10:13-15: "For 'everyone who calls on the name of Jehovah will be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth? Just as it is written: 'How comely are the feet of those who declare good news of good things!' "

Isaiah continues the vision as though there were watchmen in Jerusalem awaiting this glorious messenger and says, at Isaiah 52:8: "Listen! 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." So the watchmen of Jerusalem would be those Israelites who got the news regarding Zion's restoration in advance of others and became responsible to pass the news on to the rest of Zion's children. They were the ones to raise their voice together, with a loud cry. They would shout in unison so that others could know of the joyous news that God has become King! When Babylon fell in 539 B.C.E., faithful Jews knew, from Jeremiah's prophecy, that it would soon be time for their liberation. (Jer. 25:11-14) When they actually saw Babylon fall into

the hands of Cyrus, there was no doubt about it that this was Jehovah's doing. It was not Cyrus the Persian who accomplished this by his own power, although he was a capable general. It was only Jehovah God himself who could have opened the gates of Babylon and delivered them from this mighty world power. So it was just as if the watchmen were seeing Jehovah face to face or eye to eye, that is, as if with eyes toward one another, as if their eyes were looking into his eyes, thus establishing a close, personal contact. —Num. 14:14.

A TIME FOR VIGOROUS ACTION

Therefore, it was no time for mourning nor any time for indifference or indolence. It was time for action. Isaiah continues: "Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem. 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." (Isa. 52:9, 10) Yes, it was a time for cheer, a time for joy and therefore a time for publishing this good news for all who would hear. Jehovah had, as it were, rolled up his sleeve and bared his arm in order to work at saving his people from Babylon. He did not do this inconspicuously or in secret but before all, and those living in the extremities of the inhabited earth must hear and see what God did to deliver his people. This meant that God's name would be lifted up and he would be accepted by men as the living and true God and the Universal Sovereign.

At the time this took place there were many of the Jews living in different parts throughout the inhabited earth. These Jews of the *Diaspora,* or dispersion, must hear and they would give testimony to others concerning their salvation and could truly say: "This is our God." Added to the weight of this international witness was the fact itself that Zion was reestablished and rebuilt, proving their words true about the power and might of their God.

Besides talking, there was action to be taken on the part of those exiled in Babylon. Isaiah prophetically shows them their responsibility, saying: "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."—Isa. 52:11, 12.

CLEANSING FROM FALSE RELIGION ESSENTIAL

This required prompt, positive action. When the decree of Cyrus was given in 537 B.C.E., they must act immediately and turn away from Babylon and get out of this unclean place of false worship. They understood that God said, in effect: 'Let go of all of Babylon's religious uncleanness. Do not let any of it cling to you. Return to God's pure worship. Get out of the midst of her and her idolatrous, God-defaming atmosphere. Go to the place where you can serve God and be clean religiously—the place of Jehovah's worship.'

The most important reason for this admonition to be clean religiously and morally was the fact that these Israelites were to carry back the holy utensils that had been stolen by Nebuchadnezzar from Jehovah's temple. Cyrus had permitted these to be released also, and the ones who were carrying them must cleanse themselves from any defilement from Babylon's unclean religion. This must be not only in an outward, ceremonial way, but primarily in heart. Those who got away from Babylon must be going back holy to re-

establish Jehovah's worship; and it had to be so, for Jerusalem was at that time desolate and those returning were only those who were fully devoted and fully absorbed in seeing that Jehovah's name was exalted. They had no political or materialistic motives.

Jehovah's people knew what they were doing. They knew that he had delivered them and was with them. So, while their leaving Babylon was done quickly, there was no panicky flight. There was no attempt on their own part to establish their freedom. They had waited until God had caused the Babylonian Third World Power to fall. Thus neither they nor Cyrus were the ones to be given the credit for their release. We find that it was not like their departure 976 years earlier from the land of Egypt, where Pharaoh had urged them out, thrust them out, as Jehovah had foretold. While there was no disorder in the flight out of Egypt, still the Israelites were in some difficulty because of the haste, as Exodus 12:30-34, 39, states; they were driven out of Egypt and had not been able to linger. They had not had time to prepare provisions for themselves. They even carried their flour dough before it was leavened and their kneading troughs wrapped up in their mantles upon their shoulders. Nevertheless, the departure was orderly, as described at Exodus 13:18: "But it was in battle formation that the sons of Israel went up out of the land of Egypt [that is, like an army in five parts, with a van, a rear, a main body, and two wings]." (*Margin* of 1953 edition) Differently, for the departure from Babylon, they could make fuller advance preparations, and with Jehovah as their rear guard and protector they went out with dignity, orderliness and calm courage.

Those who left Babylon were assured that they would be able to reach Zion safely even though it was over a wilderness route stretching for hundreds of miles. With Jehovah before them as their leader the watchmen would, as it were, see face to face with Jehovah as he gathered them back to Zion. What a joyful occasion it must have been to the repatriates when the hill of Jerusalem or Zion appeared, just as it was a joyful sight to the watchmen when they saw the messenger of deliverance coming.—Isa. 52:8.

ACTION MORE THAN EVER REQUIRED OF CHRISTIANS

That all this was prophetic for Christians is shown by the apostle Paul when he quotes from Isaiah 52:11 and enlarges upon the meaning of these words, saying: "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? For we are a temple of a living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' '"Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing."'"—2 Cor. 6:14-17.

Today there is action for those who are Christians. There is a vast publishing work to do, not only over a small area of the world, but over the entire inhabited earth. (Matt. 24:14) God's people are watchmen. They see that Babylon the Great, the world empire of false religion, has fallen. It is exposed. Its false doctrines and fear of man, which once held them, can no longer hold back them or any other honest person who wishes to get out into the glorious freedom that comes to those who worship the true God Jehovah. Soon Babylon the

Great will be completely destroyed. Therefore it is urgent for everyone who claims to be a worshiper of God to examine his religion and see whether he has this good news to publish. He must also check to see whether his organization is publishing this good news or not, to the greatest possible extent, namely, to the ends of the earth. And he must, as the faithful Jews did in returning to Zion, have his whole heart, mind and soul absorbed in publishing this information to others. If your religion is not a religion of action in publishing the name of Jehovah, it is death-dealing. Flee from it as a part of modern Babylon the Great. It is no place for worshipers of the true God. Come into the joyful position of proclaiming the good news that Jehovah God has become King. Soon his kingdom will bless those who hear and rise to action as publishers of the good news with life on an earth beautified with the peace and prosperity that only its Creator can give.

"Forget Not All His Benefits"

As told by ALBERT WANDRES

WHEN I was seven years old my mother died in Strassburg. My father was completely absorbed in his business life and had little time for us children. Nonetheless, it was our custom to read a chapter in the Bible in the evening. No comments were given, but this book gradually began to influence my way of thinking very strongly. Psalm 103 moved me tremendously and later I often thought about it, particularly verse two: "Bless Jehovah, O my soul, and forget not all his benefits."—*AS.*

When I graduated from school in 1916, war was being glorified and youths were encouraged to register as volunteers for the army. This, however, did not coincide with what I had read in the Bible. Love is the Bible's theme and not hate. On a clear starlit night I prayed: "Make known to me the way in which I should walk, for to you I have lifted up my soul. Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps. 143:8, 10) It seemed like a nightmare to me when I heard reports of thousands of casualties on the battlefields. My attitude was: If one believes in God, then he should listen to him. Why do those professing to believe in God not obey him?

THROUGH DARKNESS AND LIGHT

Suddenly the first world war ended. The following year the Photo-Drama of Creation was shown in Kehl, where we lived. It was a beautiful motion picture that showed God's purpose for mankind. It began with the preparation of the earth for man, and showed the history of the human family from its start until the time, yet in the future, when God's kingdom will

shower eternal blessings on mankind. I enthusiastically responded to this message. It was just what I had been looking for! So immediately I ordered an Elberfelder Bible, and all seven volumes of the Bible-study aids called "Studies in the Scriptures." Repeatedly I read the wonderful chapters in the first volume, *The Divine Plan of the Ages,* which showed how the dark period of sin upon the earth would end in a joyous morning. How happy I was to have the heavenly calling clearly explained! I learned many paragraphs by heart.

After several weeks I was visited by a minister who gave me assistance. Soon I began attending the Bible meetings regularly, but my father did not approve. Once while I was studying until midnight he broke open the door and demanded that I immediately turn out the light. He was a well-known merchant in the community, and did not have any desire to be laughed at because of me. He threatened to drive me out of the house.

I was determined to maintain a tight hold on the truths that I had learned, and therefore dedicated my life to Jehovah. I was baptized one year later. My father continually brought pressure, but Psalm 27:10 was a strength to me: "In case my own father . . . did leave me, even Jehovah himself would take me up."

In 1920 I became acquainted with a full-time preacher of the good news who witnessed through my hometown. He gave me much encouragement. In time, circumstances made it necessary for me to leave home, but in the city of Mannheim I found work immediately. I thanked Jehovah that he provided spiritual strength when I needed it most.

At last I had much time at my disposal, so I studied diligently and soon took up the ministry. The opposition had actually served to strengthen me in my resolve to continue in the things I had learned. I was filled with gratitude and never wanted to forget the benefits Jehovah had shown. In Mannheim I again met the minister that had witnessed in my hometown and who had been such a help to me, and we often worked together in the field ministry. Years later he died in the Mauthausen concentration camp, remaining faithful to God until death.

It was now my desire to become a full-time preacher of the good news. The heart-gripping article in the *Watchtower* issue of January 15, 1923 (German), entitled "The Kingdom of Heaven Is at Hand," gave me the needed encouragement. It stated:

"Since 1914 the King of glory has taken his power and reigns. He has cleansed the lips of the temple class and sends them forth with the message. . . . Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns. You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom." This *Watchtower* was my continual companion for several months until there was only a bundle of loose pages.

HEEDING THE CALL

On January 1, 1924, when twenty-two years of age, I took up the full-time ministry and rejoiced greatly at being able to devote my entire time in bringing Bible truths to others. In this way I wanted to show that I had not forgotten the benefits Jehovah had shown me.

During a baptismal service friends from Mainz and Wiesbaden urged me to come and help them organize a congregation

there. I gladly accepted, and soon afterward was appointed congregation overseer of Mainz and Wiesbaden, where I remained until 1933. I repeatedly covered the territory with the Kingdom message, and gave Bible lectures.

More study groups were formed and some of the persons to whom we witnessed still belong to the congregations in Wiesbaden, Mainz and Bad Kreuznach—others have fallen asleep in death. At that time we did not have any cars. All our travel was done by bicycle, and often we rode from fifty to ninety kilometers in a single day to share in the ministry. But the enthusiasm for doing the preaching was always great.

During this time I also shared in preaching in Rheinhausen, Hessen-Nassau, Taunus, Hunsrück, Nahetal and parts of Saarbrücken. When looking back I can only gratefully say that Jehovah provided wonderfully for all my needs. I never experienced lack of life's necessities and was always richly rewarded for what I had left behind, just as the Lord said in Matthew 19:29: "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." Today I can see the marvelous growth of God's organization. New ministers have come out of every territory to which I was assigned, and some of them are in the full-time preaching work. I rejoice at the part Jehovah has given me in this increase.

PREACHING UNDERGROUND

The year 1933 marked the beginning of the Hitler regime and a complete change in our method of service. In the summer of 1934 we had to go underground, carrying the preaching work on secretly. I could plainly see that it would be a hard fight, but the promise at Revelation 2:11 strengthened me: "He that conquers will by no means be harmed by the second death."

Where the enemy inflicted deep wounds in the congregations, the most pressing work was that of comforting, upbuilding, and supplying the brothers with the essential spiritual food with which Jehovah faithfully kept supplying us. Many brothers risked their lives to see that the Bible literature was distributed. Jehovah was our refuge and our source of strength in all times of distress.—Ps. 46:1.

Bible literature was secretly brought in from Switzerland, Holland and the Saar territory. This was not restricted to *The Watchtower,* but included also bound books such as *Preservation* and *Preparation.* The brothers manifested deep appreciation for this spiritual food, and their joy repaid us for all the discomforts and dangers encountered. Several times I was offered the opportunity of staying in beautiful Switzerland. But I replied that I could not possibly leave my brothers, who had not bowed their knees to Baal.

Since the Gestapo was looking for me and had a warrant for my arrest, I had difficulty in crossing the border. In one instance two of us were walking along playing our harmonicas when a Swiss guard called out to us. We identified ourselves as lost wanderers, and were able to get across the border successfully. Often I did not know where to spend the night, for the brothers with whom I associated were themselves being watched. Many times I slept in traveling trains, but checks were made there too. Jehovah's protecting hand could often be seen at work. My faith brought me ever closer to Him, as he was the only One upon whom I could rely. As the apostle Paul said: "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out."—2 Cor. 4:8.

NARROW ESCAPES

One day in Karlsruhe I visited my sister who was also a Bible student. As I approached the house I saw a man in plain dress waiting in front. I went past him and on through the yard to the house. The door opened and a second man came out. I called to him, asking him to hold the door for me. When my sister saw me she almost fainted. I understood what was happening right away, so turned around and walked right past the two men who were still standing in the yard, and headed to the railway station. My sister told me later that the men were Gestapo officers, and they were looking for me!

At the many court trials of fellow ministers my name was often mentioned, since I was well known because of my many years of preaching. The Gestapo were at my heels all the time, and they only needed to close the net at times. However, Jehovah demonstrated his protecting power.

On one occasion I had two cases loaded with Bible literature that I had brought across the border to deliver in Bonn and Cassel. Late in the evening I arrived in Bonn and had the cases put in the congregation overseer's basement. The next morning at five-thirty the doorbell rang. It was the Gestapo. The congregation overseer knocked on my door to tell me that they were here. Since there was no time to leave, we just had to wait and see what would happen.

When they got to my door they asked what I was doing here. I replied that I was taking a trip down the Rhine River and wanted to visit the botanical gardens in Bonn. My papers were then checked, and skeptically returned. The congregation overseer was told to get ready to go with them. Later he told me that when they arrived at the police station the officer asked: "There was another fellow too. Where do you have him?"

"We didn't bring him along," was the answer. "Should we go and get him?"

"Get him?" asked the officer, surprised at their stupidity. "Do you think he will wait for you to return?"

Of course, I had not waited, but had left immediately with the Bible literature for Cassel.

On another occasion I brought two heavy cases filled with Bible literature to Burgsolms near Wetzlar. It was about eleven o'clock on a pitch-black night. I did not see or hear anyone, but, nevertheless, had the feeling I was being watched. When I arrived at the brother's home, I immediately had him hide the cases in a safe place. At five-thirty the following morning the police came. I was standing directly in the middle of the room, and was just preparing to wash myself.

"Last night a man came here with two large cases. You no doubt received books again. Where are they?"

The woman of the house, who had answered the door, replied: "My husband is already at work and I don't know what happened last night as I wasn't at home."

The policeman was unconvinced. "If you don't give me the cases, then I'll have to search the house." When she made no move, he charged: "Don't you leave. I am going to get the mayor to obtain permission to search."

During the conversation I was standing in the middle of the room, and wondered why he did not see me. I suppose that he must have been blinded to my presence. When he left to get the mayor I went out the back way. The neighbors must have watched, for they were jubilant at my escaping, so I was told later. In the woods I finished dressing, and went to the next railway station, where I continued my trip.

ARREST AND IMPRISONMENT

In the summer of 1937 I had the privilege of attending a Bible assembly in Paris and speaking to the Watch Tower Society's president, J. F. Rutherford, about the preaching work in Germany. In the meantime most of the brothers in Sachsen had been arrested. So when I returned I endeavored to reorganize things there. But on the second day of our activity I and the brother accompanying me were arrested. We were taken to the Gestapo in Berlin, where a forty-day questioning session ensued, the first ten days of which were most gruesome. Then we were transferred to the special court in Frankfurt am Main and I was given a sentence of five years' imprisonment.

During the course of the trial I was asked why I would not serve Adolf Hitler. I answered: "As far as I know Adolf Hitler demands 100-percent participation." The response was, "Yes, indeed!" I replied: "Then, Mr. Judge, could you please tell me what remains for God, when it says: 'Give Caesar's things to Caesar, but God's things to God'?" There was only an embarrassed clearing of his throat in answer. I was very thankful to Jehovah that he gave me the courage to represent him worthily with freeness of speech. My previous study of the Bible was a real source of strength to me.

Thankfully, while I was in solitary confinement for the next two and a half years, I could continue my prayerful reading of the Bible, for I was able to acquire a copy from the prison officials. I read it clear through two times, and read the Christian Greek Scriptures nearly ten times.

Later, with a group of fifteen others, I was put to work in the prison tailor shop. There plenty of opportunities were presented to give a witness. On one occasion I was able to give a talk on the subject "Where Are the Dead?", and a Catholic clergyman, who was also a prisoner, was supposed to express his thoughts about the subject afterward. The eyes of many were opened as they heard the clergyman finally say in desperation: "All heathens believe in life after death; why shouldn't we also believe it?" The answer was: "O do they read the Bible too?"

Shortly before my prison term ended I carefully reviewed appropriate Bible texts because I expected to be brought before the Gestapo again. This happened, and during the course of three days I was able to give a good witness and shatter the arguments of the opposers, just as Jesus had promised: "I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute." —Luke 21:15.

I was then taken to the Mauthausen concentration camp. They said it was for the purpose of "blotting me off the earth." But here again the hand of Jehovah was not short, and I will never forget the benefits he showed me during this time. I was put on the road-building crew, and with a diet of turnips and black coffee my strength was exhausted in three months. I weighed only seventy-five pounds and was prepared to die at any time. But then the order came: "Twenty-one prisoners from Barracks I report to the kitchen." I was among them. Soon I began to regain my strength, and I thanked Jehovah for his merciful direction. After eight and a half years the doors were opened in 1945, and we were again free.

THE WORK OF REORGANIZING

In August I arrived in Wiesbaden, and in September we began with the job of reorganizing. Since many organizational instructions were issued during the years we had been working underground, we first received a refresher course in Magdeburg. Arrangements were made to have circuit

and district ministers regularly visit the congregations. By applying the instructions received, the preaching work in Germany moved ahead marvelously. Here again I could see Jehovah's undeserved kindness in the way he leads his people by means of his organization.

Twenty years have now passed since our release from Hitler's concentration camps. During this time I have had the privilege of serving in district and circuit work. It has been a ministry that Jehovah has richly blessed and has brought me great joy. Brothers often say: "Can you remember when you placed the first Bible-study aid with me?" or, "You were the first one to visit me." From time to time we had additional refresher courses, the most impressive and instructive of which was at the Kingdom Ministry School, which I was privileged to attend in 1960. How much we appreciated the loving explanations of our instructor! We have since endeavored to apply the things learned, to the blessing of our brothers.

It was a special joy and surprise to me when I received the invitation to the Theocracy's Increase Assembly in New York in 1950. The flight across the great ocean, the huge city of New York with its many sights, the immense convention in Yankee Stadium, eight days filled with wonderful instructions—all these impressions are unforgettable. A sister translated the talks into German for us, and we took many notes so that we could help our brothers at home. Since I had done work in connection with assemblies in Germany, I was especially interested in observing the smooth-running organization of this assembly and watched everything closely.

A couple of years later I was overjoyed to hear that there was to be another international assembly of Jehovah's people in New York City during the summer of 1953. By Jehovah's undeserved kindness I was again able to be present. Truly here were a people who were separated from the world to serve Jehovah's interests. Later in the year, at a convention in Nuremburg, I became acquainted with a zealous and diligent sister who was engaged in the full-time ministry. In 1954 we were married, and since then she has accompanied me in the circuit ministry. It was our privilege to attend together the unforgettable Divine Will Assembly in New York City in 1958. Here we also received blessings that encouraged us to remain awake and fulfill our obligation never to forget the benefits Jehovah has shown us.

I experienced the happiest hours of my life at these three international conventions in New York. I never would have tasted all these good things if I had not grasped the opportunity of full-time service when I was a young man. Time and time again I saw that it is not difficult for Jehovah to help us with much or little.

All the past years have proved that I can have peace of heart and satisfaction if I do my best and fulfill my obligations by putting the Kingdom interests first. True, there are hindrances, but when these have been overcome they contribute greatly to our spiritual strength.

It is my sincere prayer and desire that my love and faithfulness may continue to increase in order that, when I grow older and my strength and health dwindle, I may continue to be rich in works of praise to Jehovah, who has shown me so many benefits.

COMING IN THE NEXT ISSUE

- Marriage in the New World Society.
- Weighing Wedlock in These Last Days.
- The Worthy Art of Paying Attention.
- Does God Have a Son?
- Why Continue to Preach?

Boldly Speaking God's Word with His Spirit

SPEAKING boldly means speaking courageously, speaking without fear, speaking with confidence. It means being outspoken, having freeness of speech.

Boldly speaking God's Word certainly is what the early Christians did. Note Peter's outspokenness when asked by the officials by what authority a man lame from birth had been healed: 'If you are asking us about a good deed done to an ailing man, let all of you know that it was done in the name of the man you recently impaled but whom God raised from the dead, yes, Jesus Christ!' And when charged no more to speak in Jesus' name, the apostles replied: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard."—Acts 4:7-20; 5:29.

What accounted for their boldness? For one thing, their having been with Jesus, even as their foes were obliged to acknowledge. (Acts 4:13) Also, their being filled with God's holy spirit: "They were one and all filled with the holy spirit and were speaking the word of God with boldness." (Acts 4:31*) Not one whit behind the other apostles was Paul. No sooner had he been converted than he began "speaking boldly" God's Word to the Jews, and he kept on speaking boldly, even as the inspired record repeatedly states.—Acts 9:28; 13:46; 14:3.

Just as the opposition of rulers, religious and political, did not stop the early Christians, so it is not stopping those who are sincerely and intelligently following in their footsteps today. Eloquent proof of this is being given by Jehovah's witnesses behind the Iron Curtain and in such lands as Spain and Portugal. We have an important message to give, to the honor of Jehovah and the salvation of men, and there is not much time left for giving it. Some of our enemies threaten physical violence, others use ridicule, but, not fearing what men may think or do, we must continue to speak God's Word with boldness.—Jer. 1:17.

If we have this boldness, we will not be waiting for opportunities to come to us to speak God's Word, but we will be making them by sharing in the house-to-house ministry and by incidental witnessing. So let all Christian ministers be boldly speaking God's Word with holy spirit, in particular during the month of September, in keeping with its theme.

* For details see *The Watchtower*, January 1, 1964.



● In view of what is stated at Hebrews 10:26, 27, will dedicated and baptized Christians with hopes of earthly life have a resurrection if they fall away from true worship and die before Armageddon?—P.G., U.S.A.

That scripture reads: "If we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition." An examination of the context shows that the apostle Paul was writing this to Christians who were in the new covenant, had been "sanctified" and so were in line to rule with Christ in heaven. (Heb. 10:15-18, 29; Rom. 8:16, 17; Rev. 5:10) Earlier in the same letter he wrote: "It is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of holy spirit, and who have tasted the fine word of God and powers of the coming system of things, but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame."—Heb. 6:4-6.

While, in Hebrews chapters six and ten, Paul the apostle was discussing anointed Christians with heavenly hopes who "sin willfully" and refuse to repent, it is reasonable to conclude that the same principle would apply to those of the "great crowd" of "other sheep" with earthly hopes. (Rev. 7:9; John 10:16) If any *dedicated*

Christian who had God's spirit and the blessing of serving Jehovah turned his back on God, 'sinned willfully,' and died still refusing to repent, there is nothing in the Scriptures to indicate that that person would receive a resurrection.

Their situation is not like that of persons before Christ's time who for a time served God and then fell away. Since we are all sinners condemned to death, the basis for any hope of a resurrection is the ransom sacrifice of Jesus Christ. (Rom. 3:23, 24) Once a person has availed himself of that provision and then later rejects it, on what basis can he gain a right standing with God? What other sacrifice is there that can work in his behalf? If he commits some sin, he can seek forgiveness through Christ; but if he rejects Christ, there is no other provision that God has made. The apostle Paul wrote about such ones: "There is no longer any sacrifice for sins left." That would appear to be true whether the individual formerly had the hope of life in heaven or hope of eternal life on earth.

Christians, then, 'have need of endurance, in order that, after they have done the will of God, they may receive the fulfillment of the promise.' So let us earnestly endeavor to be faithful in our service to God—"not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul."—Heb. 10:36, 39.

ANNOUNCEMENTS

FIELD MINISTRY

A person who believes God's Word has every reason to speak boldly when he shares its message with others. This does not mean that he lacks kindness and consideration for others, but he is not apologetic about the teachings of the Bible. He knows that they are the truth, and he confidently shares them with others. This Jehovah's witnesses will continue to do during September as they call on people everywhere to share with them the good news that the Bible contains, doing so both by their spoken word and by offering Bible literature to interested persons on a small contribution.

ANNUAL MEETING OF MEMBERS

Watch Tower Bible and Tract Society of Pennsylvania is a corporation formed and used by Jehovah's witnesses for the advancement of the Society's work of preaching the "everlasting good news" in conformity with the holy word of Jehovah God, the great Provider of the Kingdom and the Kingdom message. Yearly this corporation has its business meeting, which in 1965 falls on Friday, October 1, 1965, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213.

Letters of notice will be sent to the members of the corporation. The members can ensure their receiving the notice and accompanying proxy by making certain that the secretary's office has the present mailing address of the member to which the notice is to be sent.

While the purpose of here making mention of the annual meeting is to remind those who are members to provide the Society's secretary with their present mailing address, mention is also made of the fact that any reader of *The Watchtower* is welcome to attend the annual meeting.

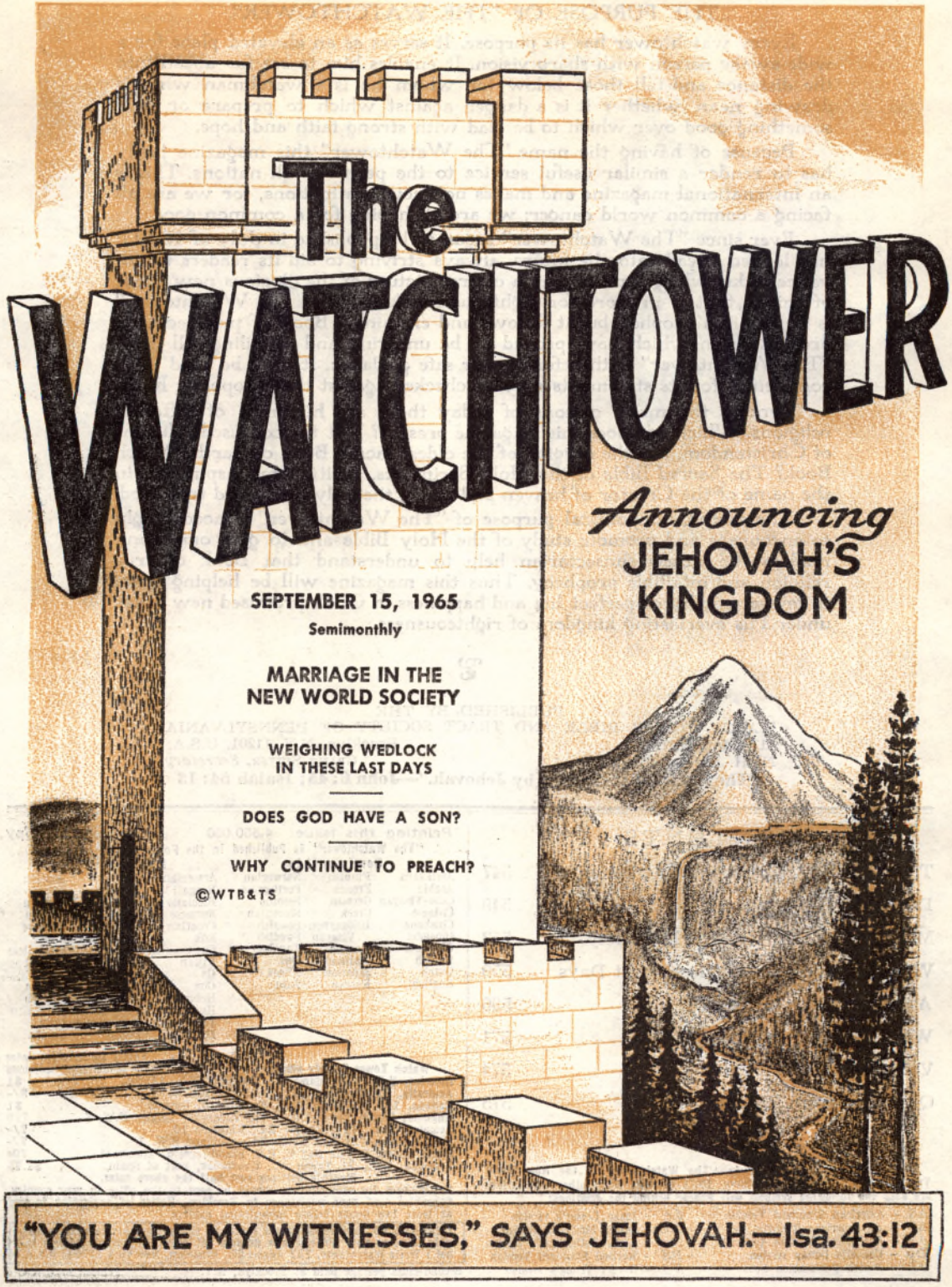
DOES YOUR RELIGION SUSTAIN YOU?

What does your religion mean to you? Is it a serious part of your life? Do you depend upon it to sustain you? Then take this matter to heart: The Bible foretells the complete downfall of the religious systems of both Christendom and the pagan world! In addition, prophecy warns of the desolate condition of those who have relied upon them. Why would God allow this? What must you do to have God's protection? You need the 704-page hardbound book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Send only 75c.

"WATCHTOWER" STUDIES FOR THE WEEKS

September 26: What Comes First in Your Life? Page 520.

October 3: Jehovah Blesses the Putting of His Kingdom First. 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.

PUBLISHED BY THE
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

Printing this issue: 4,550,000 **Five cents a copy**

"The Watchtower" is Published in the Following 70 Languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label.) Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER Announcing JEHOVAH'S KINGDOM

Vol. LXXXVI September 15, 1965 Number 18

The Worthy Art of PAYING ATTENTION

YEARS ago a five-year-old boy fell off a horse. For many years thereafter he suffered from an extremely poor memory. Yet he found a way to improve his memory so well that he eventually became a teacher. How did he do it? One thing that helped him immensely was his paying close attention to everything he wanted to remember. If he listened to a lecture, he attentively followed every word. When he studied, he noted every detail. He overcame his handicap to a great extent by means of the worthy art of paying attention.

We may not have a severe handicap like that boy, but we all can profit from the art of paying attention. So important is this art that some view it as indispensable for success in any endeavor. If, for example, we want to profit from reading something, we need to pay attention. Attention stimulates interest, and interest is the heart of both a good memory and the ability to concentrate.

Yet too often persons find that after they have read a paragraph of material they have almost no notion of what they read. They might read a passage over several times in a state of inattention and still not be able to repeat the sense of it. Does that ever happen to you?

If it does, what can be done? If the inattention is caused by tiredness, you may need sleep; then pick a time to read when you are not so tired. Or if it is fairly late at night, it may be that the material you are reading is too weighty; pick up some lighter material. Then, too, if you read with the desire to remember, it will help you to pay attention, and you will be able to remember much more of what you read. Repeating to yourself the main points of what you read also helps you to remember and keeps you mentally alert. And by thinking to yourself, Where can I use this material? and then reading with the thought of using it, you further develop the art of paying attention.

If one is in a lecture hall to listen to a teacher or speaker, he also needs to pay attention. Then he will get the most out of it. It will help to listen carefully from the very start, keeping one's eyes on the speaker. Taking notes also helps.

Whatever we are doing, we need to learn to dismiss mental and physical distractions. We must not place a welcome mat before our mental door, as it were, offering hospitality to all things that would distract us. When distracting thoughts knock on the door, we ought to remind ourselves that we have no room for them

in our mental home. And we can also learn to dismiss physical distractions, even such noises as the roar of the street, the ring of telephones and the din of typewriters and the whistling and humming of coworkers. These physical distractions need not claim us if we refuse to give them our attention.

Since definite benefits come from paying attention, what is the reason for the widespread problem of inattention? It is often just a case of paying attention too well to the wrong things. Hence, one must know what *not* to pay attention to. Many persons who are unable to remember much or who are said to be absentminded or who get little accomplished are simply suffering from a case of paying attention to the wrong things. Consider a student in school. Johnny may be staring out of the schoolroom window looking at the bright sunshine outside on the grass. The teacher notices his dreamy, faraway look and calls out sharply: "Pay attention, Johnny!" It may be that he *is* paying attention—to thoughts of going fishing or playing or other things he will do after school. He is paying attention, but to the wrong things.

This is the way it is with the person who is easily distracted. If that person is supposed to be listening to a speaker, he cannot really pay attention well to what is said if he is observing a dogfight through a window or is watching the clouds to predict the weather. His mind is wandering; he is paying attention to wrong things.

The world in general is that way. Their attention is occupied, but not with the matters that are of the greatest concern. They are like the people who lived before the flood of Noah's day, "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." After using the inattention of those antediluvians as a warning example, Jesus Christ said: "So the presence of the Son of man will be." (Matt. 24:38, 39) Do we pay attention to that warning prophecy?

It is necessary to pay even more than the usual attention to it, especially in view of its source. The writer of the Bible book of Hebrews pointed this out after showing that, while in times past God had spoken to them by means of the prophets, now he had sent his Son Jesus Christ as his spokesman. "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.

Since Jehovah God exalted the Lord Jesus Christ "to a superior position and kindly gave him the name that is above every other name," the words of the Son of God carry special weight. So we need to pay "more than the usual attention" to this highest God-appointed Authority in the universe rather than to other persons and to what they say or write. And why is this so vital? Because our salvation is involved. "How shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord?" We do not want to be found, then, paying attention to the wrong things, the way the world does, when salvation depends on paying more than the usual attention to what God's Son has spoken.—Phil. 2:9; Heb. 2:3.

Yes, the worthy art of paying attention often means the difference between failure and success. And especially when it comes to the matter of whether we gain God's approval for salvation. It hinges on paying attention to the Son of God, responding to God's commandments spoken "through our Lord." Since this means your very life, pay more than the usual attention.

DOES GOD HAVE A SON?

WHEN Moslems insist, in the words of the Koran (5:76-79), that "there is no God but one God," Christians heartily agree, for the Bible itself declares, at 1 Corinthians 8:6, that "there is actually to us one God the Father, out of whom all things are." In the Koran God is "Allah," for in Arabic the word *Allah* means "the God." The Bible gives us his name, saying "*Jehovah* our God is one Jehovah."—Mark 12:29.

But when Christians use the expression "the Son of God," Moslems vehemently protest, "God has no son." They quote the Koran, which says, at Suras 4:169; 6:101; 19:36: "God is only one God! Far be it from His glory that He should have a son!" "How, when He hath no consort, should He have a son?" "It beseemeth not God to beget a son."

Of course, it would be foolish for anyone to limit the power of God by saying, 'God *cannot* have a son.' Truthfully, the Koran proclaims, "Verily, God is Almighty." (2:19) He is the Creator of the universe, of heaven and earth and of the creatures in them. As God said to Abraham, that man of faith recognized by both Christians and Moslems, "Is anything too extraordinary for Jehovah?" A person who really is in submission to the Omnipotent God must agree with the prophet who said, "With God all things are possible."—Gen. 18:14; Matt. 19:26.

No Moslem denies that it is God who created humans and endowed them with power to have sons. Yes, God created Adam with power to have sons. Now, was it a blind man who invented and made the first camera? Or was it a deaf man who first thought of and fashioned the telephone? No, reasons Sir Isaac Newton, the English mathematician, physicist and astronomer. He said, "Was the eye contrived without skill in optics, or the ear without knowledge of sounds?" In support of the obvious answer the Bible says: "Understand, you who are unreasoning among the people; and as for you stupid ones, when will you have any insight? The One planting the ear, can he not hear? Or the One forming the eye, can he not look?" (Ps. 94:8, 9) The One who gave man power to have sons, can He not have a son? "Verily, God is Almighty." The logical answer is an indisputable Yes, and that is why Abraham believed when God told him that he would have a son. With just elementary insight a reasoning person must agree: God *can* have a son.

ADAM, "THE SON OF GOD"

The word "son" means "a human male considered with reference to his parents or either of them; a male descendant." Every male child or person has to be the son of someone who as father produced or generated his life. Thus, because Abdallah begot or generated the life of the one who be-

came the prophet Mohammed, Mohammed is said to be "the son of Abdallah." Now, what about the first forefather of Mohammed and of us all, the first man Adam —who was his father? Adam had no *human* father, but still he had to be the son of someone. Of whom? God was his father. Hence Adam must have been the son of God. Correctly, the Book containing the most ancient history of the human race says, at Luke 3:38, that Adam was "the son of God."

Long before the creation of his *human* son Adam, God already had countless *spirit* sons, angels, all of whom got their life from the Father without sexual reproduction and birth. Jehovah asked Job: "Who is this that is obscuring counsel by words without knowledge? Gird up your loins, please, like an able-bodied man, and let me question you, and you inform me. Where did you happen to be when I founded the earth? Tell me, if you do know understanding. Who set its measurements, in case you know, or who stretched out upon it the measuring line? Into what have its socket pedestals been sunk down, or who laid its cornerstone, when the morning stars joyfully cried out together, and *all the sons of God* began shouting in applause?" (Job 38:1-7) Thus the Bible says Jehovah God has many sons, both angelic and human. (Gen. 6:4; Job 1:6; Luke 3:38) Would you deny it? "Have you come to know because at that time you were being born, and because in number your days are many?"—Job 38:21.

More than 1,500 years before the son of Abdallah was born at Mecca, about 570 C.E., the Bible recorded that God has a Son who is preeminent among all other sons of God. Now, suppose there is a dispute in your town about a person's line of descent, some persons saying he is the son of So-and-So but others vehemently denying. The matter is referred for settlement. "Yes, he *is* the son of So-and-So," says a very old man who is respected because he kept the village records before any of the disputants were born. "No," asserts a councilor whose grandfather was the old historian's playmate, "So-and-So had no son." Whose testimony would you accept as authoritative? The councilor's, just because he now happens to be a man of influence or perhaps because he is a relative of yours? Certainly not! You would rather believe the word and written evidence of the old historian, wouldn't you? Sensibly! The Bible predates all other books; we should accept its answer to the question, Does God have a Son?

WHAT IS HIS NAME?

God has many sons, you agree. But is there an outstanding one we might properly call *the* Son of God? And why? If you are disturbed or disappointed, do not be prejudiced if the book you consider holy does not specifically give the name of the true *Allah* or the name of his Son. On these vital questions the Holy Bible can challenge all other holy books with the question: "Who has gathered the wind in the hollow of both hands? Who has wrapped up the waters in a mantle? Who has made all the ends of the earth to rise? What is his name and what *the name of his son*, in case you know?"—Prov. 30:4.

This preeminent Son is the one of whom the Koran says God decreed "His name shall be, Messiah Jesus the son of Mary, illustrious in this world, and in the next." (3:40) Yes, as a human he was the son of Mary, but who was the father responsible for Mary's pregnancy, so that the child would be his son? Some stumble here by taking a carnal viewpoint. They imagine there was only one way for Mary to conceive and that was by having sexual relations, and 'God is not a man to have

sexual relations with a woman.' But even the Koran teaches that Jesus was conceived by an act of the divine will.

Whose act resulted in the life of Adam, the son of God? God's. Hence Sura 3:52 says: "Verily, Jesus is as Adam in the sight of God." Neither of them had a human father. Hence, inasmuch as Adam was a son of God, so is Jesus.

But Jesus did not first become a son of God when he was born of the chaste virgin Mary. He was foremost among the spirit sons of God who shouted for joy at the creation of the earth, as we read at Proverbs 8:22-31. (John 1:2, 3) After Adam was created Adam sinned and lost his sonship. "But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman." (Gal. 4:4) Note that the one God sent forth was his Son, whom the Koran says that God "conveyed into Mary." So the one who until then had been a *spirit* Son of God now became his *human* Son. "When he commenced his work, [Jesus] was about thirty years old, being the son, as the *opinion* was, of Joseph," but at his baptism God's voice "came out of heaven: 'You are *my* Son, the beloved.'" (Luke 3:21-23) He proved himself a man of faultless integrity down to the day of his death as a man. The Koran (3:48) says: "God said, 'O Jesus! verily I will cause thee to die, and will take thee up to myself and deliver thee.'" So, three days after his death this "Son, who sprang from the seed of David according to the flesh, . . . with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord." (Rom. 1:3, 4) Yes, a spirit Son again, but now because of his proved, faultless integrity Jesus Christ was appointed by Jehovah as his Vindicator and the Chief Agent of life toward mankind.

JESUS, "THE" SON OF GOD

Does God have a Son? The Book, the oldest history book on earth, the truthful Word of God, the Holy Bible, says Yes! In its authentic record, named witnesses identify this preeminent Son as Jesus Christ. *Solomon* wrote down Jesus' prehuman autobiography as a spirit son. (Prov. 8: 22-31) *Isaiah* prophesied God would use a virgin to produce him as a human son. (Isa. 7:14) *Gabriel* told Mary to call his name Jesus. (Luke 1:26-33) *Simeon* and *Anna* glorified God on account of this miraculous birth. (Luke 2:25-38) Thirty years later *John the Baptist* actually heard God acknowledge Jesus as his Son. (Matt. 3:17; John 1:29-34) *James* and *Peter* testified that with a third companion they heard God repeat, "This is my Son, the beloved, whom I have approved; listen to him." (Matt. 17:5) *Caiaphas* pronounced Jesus guilty because he admitted on oath that he is the Son of God. (Mark 14:61-64) Jesus' bosom friend *John* wrote a whole book to prove that Jesus is the Christ the Son of God, and John was a witness of these things. (John 20:31) In symbolic drama *Abraham* showed how God would let his Son die. (Gal. 3:16) Jesus' mother and two other women named *Mary* saw him die as the innocent Lamb of God. (John 19:25) *Paul* wrote that he knew of five hundred witnesses of Jesus' resurrection. (1 Cor. 15:6) *Stephen* in vision caught sight of God's glory and of the resurrected Jesus at God's right hand (Acts 7:55), where *David* said he would wait until God's time to send him forth as a King ruling in the midst of his enemies. (Ps. 110:1, 2) All of this was written down by ancient historians of truthful events. Five hundred years afterward, if certain writers denied that Jesus is the Son of God, should we set aside the overwhelming testimony of credible witnesses whose names are given by named writers

of the Holy Bible? Never! Why, that Jesus is the Son of God was admitted by the Roman soldiers who impaled him and by the demons themselves! And these were his enemies!

BEFRIEND THE SON OF GOD NOW ENTHRONED

But that was long ago. Concerning the Son of God in our day, David foretold that Jehovah would say: "'I, even I, have installed my king upon [heavenly] Zion, my holy mountain.' Let me refer to the decree of Jehovah; He has said to me [Jesus Christ]: 'You are my son; I, today, I have become your father. Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces.' And now, O kings, exercise insight; let yourselves be corrected, O judges of the earth. Serve Jehovah with fear and be joyful with trembling. Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily. Happy are all those taking refuge in him."—Ps. 2:6-12.

Enemy or friend, which will you be when the Son wields his "iron scepter"? Will you choose to be dashed to pieces just because your forefathers embraced a certain religion, or because you are of a certain tribe or race? Those who accept and follow Jesus become his friends. They kiss the Son by submitting to his kingdom. They are in line for blessings in Paradise. You, yes, *you* can be one!

That Jesus is the Son of God is a truth as unassailable as a rock-mass. Will you build on it wisely? His friends in Africa, in Arabia, in the East and in the West, in 194 lands so far, are thus building and taking refuge in him. The hope of eternal life through the Son makes these friends happy. (John 3:16-18) His enemies stubbornly stumble on God's Son as on a stone of stumbling and a rock-mass of offense. But they are due to be pulverized when the Son obeys his Father's command at Psalm 110. Do not you stumble over this Stone and be crushed by it. (Luke 20:18) Why make God angry with you so that you perish from the way? (Ps. 2:12) Exercise insight and live!

COMING IN THE NEXT ISSUE

- Putting Up a Hard Fight for the Faith.
- Execution of Judgment upon the Ungodly.
- Do Evil Spirits Exercise Power over Man?
- Personal Help to Answer Your Bible Questions.

Make an impartial examination of the Bible. Study it carefully, with the aid of Bible literature and the teaching organization of Jehovah's witnesses. Flee out of Babylon the Great, that worldwide empire that includes the false religions both inside and outside of Christendom.

In the name of God, Jehovah, the Compassionate, the Merciful, the Father of Jesus Christ, turn now 'from the authority of the darkness to the kingdom of the Son of his love.'—Col. 1:13.

"For 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."—Isa. 9:6, 7.

Marriage in the NEW WORLD SOCIETY

"A man will leave his father and his mother and he must stick to his wife and they must become one flesh."
—Gen. 2:24.



SOMEWHERE in the "Cradle of Civilization" and perhaps in what is modern-day Armenia there once existed a magnificent garden. There mankind and marriage had their start. If we could but turn back the pages of time and view that paradise home of the first man and woman, Adam and Eve, what a marvelous sight we would behold! There they were together, man and wife, in a tranquil, pleasant garden, with its streams, its trees, its luxuriant foliage—those things required to make life possible and delightful. In the skies above, graceful birds winged their way. And on land, animals of many kinds were found—none harmful, none a threat to man. In earth's waters, aquatic creatures moved about. But best of all, Adam and Eve were there together and they could bring forth their kind to populate the earth and spread their paradise home in joyful companionship. United, perfect man and woman could "be fruitful and become many and fill the earth and subdue it," in keeping with the blessing of their heavenly Father, Jehovah.—Gen. 1:26-28.

1. Describe the beginning of marriage.

[2] Today men and women are far removed from that perfect state, and paradise has long since vanished. (Rom. 5:12) For millions, though, these words have proved true: "A man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:24) Yes, there have been problems, for these arise among imperfect creatures. Yet Christians, with the Word of God in hand and heart, are able to surmount these, for the psalmist David declared: "Good and upright is Jehovah. That is why he instructs sinners in the way. He will cause the meek ones to walk in his judicial decision, and he will teach the meek ones his way. All the paths of Jehovah are loving-kindness and trueness for those observing his covenant and his reminders."—Ps. 25:8-10.

FILLING YOUR ROLE IN MARRIAGE

[3] Many problems would easily be overcome if the husband and wife both had a keen appreciation of their proper respec-

2. How can married Christians surmount problems?
3. (a) How do many men deal with their wives? What about Christian husbands? (b) With what does the Christian wife comply?

tive positions within the marital union. The reminders of Jehovah, recorded in his Word, make clear their status and responsibilities. To husbands, the apostle Paul wrote: "You husbands, keep on loving your wives and do not be bitterly angry with them." (Col. 3:19) Many men lord it over their wives, subjecting them to unkind words and deeds. Not so the real Christian husband. Neither would a male Christian place the female on a pedestal, according her undue admiration and honor. Nor would the Christian woman expect that. She herself wisely complies with the apostle's inspired words: "You wives, be in subjection to your husbands, as it is becoming in the Lord." (Col. 3:18) When men and women, united in wedlock, show regard for Jehovah's reminders, problems are fewer and happiness is attainable.

[4] In sentencing sinful Eve back in the Garden of Eden, God declared: "Your craving will be for your husband, and he will dominate you." (Gen. 3:16) How true this has been! Imperfect husbands have dominated their wives, often in cruel, harsh ways. Surely, though, these words of Jehovah are no authorization to husbands to tyrannize over their wives. All Christian husbands should know that they "ought to be loving their wives as their own bodies." (Eph. 5:28) In ancient Israel some men dealt treacherously with their wives, divorcing them after they tired of them. But Jehovah stated: "You people must guard yourselves respecting your spirit, and with the wife of your youth may no one deal treacherously. For he has hated a divorcing." Never would a Christian husband act in such a manner. In fact, in no way would he deal treacherously with his wife, for he would heed Jehovah's reminder: "You must guard yourselves respecting your spirit, and you must not deal treacherously."—Mal. 2:13-16.

[5] Are you a Christian husband? Then show your good qualities as the head. Be loving and considerate, never harsh and dictatorial. Do not make demands of your wife just to assert your authority. Think about her problems. As the head of the household, after weighing all the facts, you must make the final decisions in family matters. With Jehovah's aid the husband will always see to it that the spiritual interests of the entire family are met. Remember this: You are responsible for your home's spiritual state, whether it is good or bad. Your lead in love is necessary, because subjection on the part of your wife and children should not have as its basis a morbid fear of you. All should fear Jehovah. No Christian should forget that "the fear of Jehovah is the beginning of wisdom" and that "love builds up."—Ps. 111:10; 1 Cor. 8:1.

[6] Are you a Christian wife? Then just think of the wonderful contribution to wedded happiness you can make. You can be tender, compassionate, loving. Proverbs 12:4 says: "A capable wife is a crown to her owner, but as rottenness in his bones is she that acts shamefully." Never would you wish to act shamefully. For a woman to be a capable, submissive wife who is industrious and who loves Jehovah is fine, and commendation will flow from her husband, indeed, from others too. Many are the submissive, faithful Christian women who have stood loyally at their husbands' sides, cooperating with them in godly deeds, in good times and in bad. If you are among these, then of you it may be said: "There are many daughters that have shown capableness, but you—you have ascended above them all. Charm may be

4. Though some men dealt treacherously with their wives in ancient Israel, how will the Christian husband act?

5. How can the Christian husband measure up as the family head?

6. How can the Christian wife contribute to wedded happiness? What do the Scriptures say of such a woman?

false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself. Give her of the fruitage of her hands, and let her works praise her even in the gates."—Prov. 31:29-31.

[7] For lasting happiness in marriage, regard must be shown for Jehovah's reminders, as set forth in the Bible. Both the husband and the wife must do their part, filling their respective roles. There is a *particular* area of life in which they must show love and understanding. Regarding it the apostle Paul wrote: "Let the husband render to his wife her due; but let the wife also do likewise to her husband. The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not exercise authority over his own body, but his wife does. Do not be depriving each other of it, except by mutual consent for an appointed time, that you may devote time to prayer and may come together again, that Satan may not keep tempting you for your lack of self-regulation."—1 Cor. 7:3-5.

[8] Authority over the body of a marriage mate does not mean that a Christian is justified in throwing off all restraint in intimate matters. The husband should be considerate of his wife, and she should not employ her attractiveness to her husband in some selfish way. In his Word, Jehovah has shown consideration for a woman's limitations, and the Christian husband should do the same. He should not be oblivious to his wife's cycles and vicissitudes. He should deal with her as with a weaker vessel, dwelling with her according to knowledge. (Lev. 18:19; 1 Pet. 3:7) A balanced marital relationship and loving consideration will bring you happiness in wedlock.

7, 8. (a) What advice did the apostle Paul give at 1 Corinthians 7:3-5? (b) How may consideration be shown in the marital relationship?

PRESERVING "WHAT GOD HAS YOKED TOGETHER"

[9] At times, serious marital problems may arise among imperfect humans, so much so that separation is contemplated. But Jesus Christ said: "Did you not read that he who created them from the beginning made them male and female and said, 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." Obviously, then, earnest efforts should be made to preserve "what God has yoked together." So, should matrimonial problems spring up, do not immediately view separation as the only solution. It is better to think of the day of your marriage and the joy it brought both of you. Your problem can be solved if love is allowed to enter again.—Matt. 19:4-6.

[10] In essence, the Scriptures counsel married persons to remain together. Paul put it this way: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. . . . For, wife, how do you know but *that* you will save your husband? Or, husband, how do you know but that you will save your wife?" (1 Cor. 7:12-16) From this it is evident that a Christian should not even consider separating from a marriage partner unless the case is critical. Extreme physical abuse, actual threat to life, or the absolute imperiling of one's spirituality, might give rise to a consideration of separation. But even in these instances the mature Christian would separate from a mate only as a last resort.

9, 10. (a) When matrimonial problems arise, why is separation not the only solution? (b) What circumstances might give rise to a consideration of separation? Even then, what view should be taken?

[11] Intense effort should be put forth to hold a marriage together. Hence, if separation threatens, turn to Jehovah. Prayerfully consider every aspect of the matter. "Persevere in prayer." (Rom. 12:12) Throw your burden upon Jehovah and he will surely uphold and direct you. (Ps. 37:5) In addition to praying, work hard to preserve your union. Do not overlook the fact that separation itself may pose problems you had not anticipated, problems with respect to child care, funds, housing, and so forth. Then, too, your own physical and emotional needs, seemingly insignificant at a time of heated argument leading to a separation, may assert themselves if separation does take place. How terrible it would be if you were to yield to passion and act immorally under the pressure of a separation, perhaps self-imposed!

[12] To avoid separation at a time of strained relations, subject yourself, not just your mate, to personal scrutiny. Ask yourself: What am I doing to make this marriage work? Am I as considerate as I should be? Do I really display the fruits of God's spirit? Think! Among these fruits are love and self-control. (Gal. 5:22, 23) Do you exercise self-control when your mate is irritable? Or do you make issues of matters of little significance? If you do, stop doing so. It may save your marriage. Make sure that you are doing all within your power to cope with your problems and that you are permitting Jehovah's spirit to govern your life.

[13] Sadly, it sometimes occurs that conditions become strained in a union where both mates are dedicated to Jehovah. Here especially is separation hardly wise or necessary. Dedicated Christian couples should be able to resolve their problems in love. And why not? "Love never fails." (1 Cor. 13:8) If there is some domestic disagreement, handling it privately will usually suffice. Jesus said: "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) Surely, you should be able to gain your dedicated Christian husband or wife, if only you will try.

[14] To do this it will be necessary to discuss matters. So consider the problem as it is covered in the Bible and as it has been treated in *The Watchtower* or other Christian publications. Sit down together, take the Bible in hand and talk over the problem dispassionately. Be honest enough to admit a weakness or the wrong you did. As a wife, you may have failed to be submissive in some respect. As a husband, you may not have been considerate on a certain occasion. The *Watch Tower Publications Index* has helped many persons to locate a discussion of their problem in *The Watchtower* or other Christian publications. Perhaps consideration of the relative positions of the husband, wife and children within the family circle would be beneficial. You might consult *The Watchtower* of August 1, 1962, containing articles entitled "Building a Happy Family" and "Role of Wife and Children in a Happy Family." Also, do not bypass the article entitled "When Marriage Ties Are at the Breaking Point," appearing in *The Watchtower* of September 15, 1963. If you do not have these copies, maybe you can get them at the Kingdom Hall of Jehovah's witnesses. Spend an evening or more studying such material together as husband and wife. Pay attention to Jehovah's reminders. Will you feel like separating thereafter? It is not likely that you will.

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11. (a) If separation threatens, then what? (b) In what ways may separation itself pose problems?

12. What questions might a married person ask at a time of strained relations?

13. Why is separation neither wise nor necessary where both mates are dedicated to Jehovah? What course should be followed?

14. In discussing a problem, what procedure is suggested to married persons?

[15] But there is something else of great importance. Prayer together will unify Christian mates. Centuries ago humble David earnestly petitioned Jehovah: "Search through me, O God, and know my heart. Examine me, and know my disquieting thoughts, and see whether there is in me any painful way, and lead me in the way of time indefinite." (Ps. 139:23, 24) Why not make a similar fervent request? After joining in prayer to Jehovah concerning your problem, will you be able to treat each other harshly or coolly? No. Prayer will undoubtedly bring you together. After all, with a lowly mind you will have opened your hearts to Jehovah, kneeling perhaps. And you will have done so together. Can you then act contrary to your supplications? Hardly!

AIDING UNBELIEVING MATES

[16] In a household that is divided religiously hardship may be encountered, even outright opposition. (Matt. 10:32-39) But if you endure this for the sake of God's kingdom, you may win your husband or wife over to true Christianity. The Christian apostle Peter wrote: "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) And this does happen. How do we know?

[17] Well, on the island of Madeira in the Atlantic Ocean west of Morocco there lives a Christian woman who can testify to this. Consider this account of what happened in her case: "When a study [of the Bible] was started in her home, this caused great difficulty, as her husband was violently opposed and did all in his power to stop it. However, the study progressed, and soon the woman was attending meetings and going out in the service. As her interest in the truth increased, so did her husband's opposition, until finally the sister determined to separate from her husband. The advice of the brothers was to continue living with him and be a model wife, as stated in 1 Peter 3:1, 2, so as to win him over to the truth. This she did, continually praying to Jehovah for his help and guidance. The result was that some months later her husband suddenly asked to have one of Jehovah's witnesses come to the house to study with him. Due to this sister's faithfulness and patience both she and her husband were baptized at the last assembly and both are now dedicated witnesses of Jehovah." (1963 *Yearbook of Jehovah's Witnesses*, page 243) What a fine outcome! By heeding Jehovah's reminders in a divided household separation may be avoided and that often with splendid results.

[18] Actually, among unbelieving mates of believers there exists a great potential for building up the Christian congregation. Sometimes women embrace true Christianity first; so an opportunity remains to aid their husbands to become Christians. In time, some of these men may dedicate themselves to God and advance to spiritual maturity. As Jehovah God prospers the work of his people, new congregations are formed and there is a need for additional overseers and ministerial servants for these. Eventually some who were once unbelieving mates of believing women may fill such positions. Also, with the acceptance of true Christianity by a husband who was formerly an unbeliever, religious disunity within a household is overcome. The family bond is strengthened and a woman who may once have been opposed

15. How will prayer unify Christian marriage mates?
16, 17. If a married Christian endures hardship in a divided household, what may be the result? Give an example.

18. (a) What potential for building up the Christian congregation exists among unbelieving mates of believers? (b) How will the former unbeliever's acceptance of Christianity benefit the believing mate?

by her mate then receives his aid. For her this may mean an improved and expanded ministry. There may also be children who will benefit. So there is good reason to aid unbelieving mates of believers. That is true, of course, whether they are men or women.

[19] If your mate is now an unbeliever, remember that as Christians we owe those nearest to us a debt of love. (Rom. 13:8) Recall Rahab? She had to gather those of her household together into her house so that they might all experience preservation when the Israelites marched against Jericho. (Josh. 2:17-21) You may be able to do something similar in these last days. So work to aid your unbelieving mate to become a Christian. Sometimes an unbelieving marriage partner is not really opposed to true Christianity. He may simply misunderstand. Though he is not neglected by his believing wife, he may feel that way. She attends Christian meetings and engages in the ministry, and in this her husband does not join her. Formerly, they did most things together. Now, even though she does well in caring for her household duties and is considerate, the unbeliever finds things changed. Can you do something about this? Yes. Show your mate even more love and consideration than might be considered normal. Naturally, if he begins to take an interest in true Christianity, you have cause for joy. By all means treat him with great kindness and understanding.—Col. 3:12.

[20] An unbelieving marriage mate may be favorably impressed if a Christian married couple visits his home. Possibly the visiting Christian husband can establish a genuinely friendly relationship with the unbeliever. For example, if the believing mate is ill, a dedicated couple could make a call, thus showing Christian concern. Or the unbeliever may be sick. Would it not be a fine thing if these Christians showed interest in him? Certainly. Well, then, why not call at such times and give aid, if possible. Be helpful on other occasions too. You may thus have opportunities to offer Biblical comfort and encouragement. These words may be received with appreciation by one whose ears and heart were once unresponsive.

[21] Should the opportunity to discuss the Bible present itself, what then? Do not wrangle with the unbelieving mate. Let him express himself. This will enable you to determine how you can assist him. Show an understanding of his position. Have empathy, putting yourself in his place. Try to view matters from his standpoint. Commend him where that is possible. For example, he may not see why Jehovah's witnesses will not accept blood transfusions. You might point out that many persons who are now Jehovah's witnesses once felt the same way. If you did personally, tell him so. Perhaps you can then explain that you had his viewpoint until you learned what the Bible says about blood. It may then be beneficial to direct his attention to what is said in God's Word in such texts as Genesis 9:3, 4 and Acts 15:28, 29. By your kindness and patience you may be able to aid this person very much.

[22] At a suitable time you might also show the unbelieving mate that he owes it to himself and to his wife to look into what she believes. It may be desirable to explain what dedication to God means and why his dedicated Christian wife must fulfill the vow she has made to Jehovah to do his will in her life. (Eccl. 5:4, 5) At another time you might explain that Jehovah's wit-

19. Why might an unbelieving marriage partner feel neglected? What can the Christian mate do about that?
20. What opportunities exist to establish a friendly relationship with an unbelieving mate?
21. How should the Christian proceed if the opportunity presents itself to discuss the Bible with an unbelieving mate?
22. What might be explained to the unbeliever regarding dedication to God and the purpose of Jehovah's witnesses? What prospect exists?

nesses teach Bible truths so that persons can act with knowledge. (Rom. 10:13-15) Point out that if he will consider what the Scriptures teach he will be benefited. Then he can intelligently choose the course he will follow. If things progress to the point where a Bible study is started with the unbelieving mate, he may feel more at ease if his wife is not present for the study, for a while, at least. Let the circumstances govern this. But, just think! If you show this keen Christian interest, some day this person may be instructing others from the "word of life," joining you and his mate in proclaiming the everlasting good news. What a grand prospect!—Rev. 14:6; Phil. 2:16.

[23] After considering Jehovah's reminders, then, what may be said of wedlock? Indeed, that marriage in the New World society can bring true happiness. If problems arise, however, be determined to resolve them in love by applying Biblical principles. Work to preserve what God has yoked together. Give sincere aid to unbelieving mates. And grace your marriage with love, for no quality eclipses it. "Many waters themselves are not able to extinguish love, nor can rivers themselves wash it away." (Song of Sol. 8:7) As a man and woman united in matrimony, continue to display your love for each other by words and deeds. Heed Jehovah's reminders. Then you will be happy. And how splendid is Christian wedlock when love prevails and when the Bible is the guide!

23. What quality should be exercised in marriage? Why heed Jehovah's reminders?

WEIGHING WEDLOCK in THESE LAST DAYS

"He also that gives his virginity in marriage does well, but he that does not give it in marriage will do better."
—1 Cor. 7:38.

FOR Adam, the first man, choosing a wife was no problem at all. She was made for him. Man had named the many animals, but for him "there was found no helper as a complement of him." "Hence," we are told in the Biblical account, "Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man." Just imagine Adam's joy at this! He was moved to exclaim: "This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one

1. Why was the choice of a wife no problem for Adam?

was taken." No wonder man would stick to his wife. In her sinless state, this woman was his perfect complement.—Gen. 2:18-25.

[2] Today, among imperfect humans, a problem facing some Christians is that of selecting a marriage mate. In this a devoted servant of Jehovah will wisely heed the apostle Paul's inspired admonition that dedicated Christians should marry believers, thus marrying "only in the Lord." (1 Cor. 7:39) This is Jehovah's will for Christians who choose to wed. Centuries prior to Paul's day, when God's people, the Israelites, were to come in contact with the heathen of Canaanland, they were sternly warned: "You must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son." Dire consequences would follow disobedience, as God so clearly stated: "For he will turn your son from following me, and they will certainly serve other gods." Not only would the son or daughter thus yoked fare badly, but parents arranging such a union would incur Jehovah's wrath, for it was said: "And Jehovah's anger will indeed blaze against you, and he will certainly annihilate you in a hurry"!—Deut. 7:3, 4.

[3] Earlier, in patriarchal times, parents devoted to Jehovah were distressed when a grown son personally made a marriage alliance with pagans. When Esau took Judith and Basemath, Hittite women, as wives, "they were a source of bitterness of spirit to Isaac and Rebekah." On one occasion Rebekah lamented: "I have come to abhor this life of mine because of the daughters of Heth. If Jacob ever takes a wife from the daughters of Heth like these from the daughters of the land, of what good is life to me?" (Gen. 26:34, 35; 27: 46) Happily, Jacob entered into no marital union that would embitter a godly parent and displease Jehovah. Before this, when Abraham arranged for the selecting of Isaac's wife, there was no bad choice of a heathen woman. (Genesis, chapter 24) Should you, as a Christian parent today, arrange the marriage of your son or daughter? Surely not like some parents have done. Remember the warning to Israel and these fine parental examples from patriarchal days.

[4] You may be a Christian parent who will arrange a marriage for your son or daughter. Or you may be an adult dedicated servant of Jehovah God who plans to marry. In either case, let the words of faithful Ezra ring in your ears, his earnest supplication at a time of national wrongdoing. The Jews had been delivered from captivity to Babylon. They had the Scriptures and good examples from the past. These they ignored, and great was their guilt before Jehovah. But how had they sinned? This Ezra revealed as he pleaded: "And after all that has come upon us for our bad deeds and our great guiltiness—for you yourself, O our God, have underestimated our error, and you have given us those who have escaped such as these—shall we go breaking your commandments again and forming marriage alliances with the peoples of these detestable things? Will you not get incensed at us to the limit so that there will be none remaining and none escaping? O Jehovah the God of Israel, you are righteous, because we have been left over as an escaped people as at this day. Here we are before you in our guiltiness, for it is impossible to stand before you on account of this." (Ezra 9: 13-15) The Jews put away their foreign wives in the days of Ezra, in recognition of their great guiltiness before God. Do not forget that they had sinned against

2. Show Scripturally what Jehovah's will is for Christians who choose to marry.
3. What examples from patriarchal times should a Christian parent remember?
4. How did the Jews of Ezra's day sin against Jehovah?

Jehovah by intermarrying with the pagan Canaanites. Never minimize the gravity of disobeying God with respect to wedlock.

[5] As a Christian dedicated to Jehovah God you undoubtedly hold the Bible in high esteem and you wish to abide by its righteous principles. Well, then, take to heart also these words of the prophet Malachi: "Is it not one father that all of us have? Is it not one God that has created us? Why is it that we deal treacherously with one another, in profaning the covenant of our forefathers? Judah has dealt treacherously, and a detestable thing has been committed in Israel and in Jerusalem; for Judah has profaned the holiness of Jehovah, which He has loved, and he has taken possession of the daughter of a foreign god as a bride. Jehovah will cut off each one that does it, one who is awake and one who is answering, from the tents of Jacob, and one who is presenting a gift offering to Jehovah of armies." (Mal. 2: 10-12) Those Jews certainly did not please Jehovah by taking "the daughter of a foreign god as a bride." In doing so, they had profaned His holiness. Earlier, Solomon had married many foreign women. Because of them he sinned. For Jews of Nehemiah's day who had married pagan women, Nehemiah used Solomon as an example of a wrongdoer. (Neh. 13:25-27) Christians today realize, therefore, that they could never please Almighty God by marrying an unbeliever.

[6] Despite the passing of time, Jehovah's view of marriage alliances for his servants has never changed. "Do not become unevenly yoked with unbelievers," wrote the apostle Paul to the Corinthians. "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?" (2 Cor. 6:14, 15) Obey Jehovah, the unchanging God. Do not go against his will in matters relating to wedlock and risk your spirituality and life itself by becoming unevenly yoked with an unbeliever.—Mal. 3:6.

[7] Incidentally, in view of the foregoing, it would be a mistake to assume that the Watch Tower Society or the Christian congregation advocates the marriage of a dedicated Christian to an unbeliever, even if such a marriage has been performed in a Kingdom Hall of Jehovah's witnesses. Naturally, the congregation service committee is responsible for deciding whether the congregation's Kingdom Hall will be used for a particular marriage ceremony or not.

AVOIDING AN UNEVEN YOKE

[8] A person may realize that, as a Christian, he should marry "only in the Lord." Yet school activities, secular employment, and the like, may throw a dedicated single Christian into contact with unbelievers of the opposite sex. What then? Well, while attending school is not something to be avoided, the Christian student assuredly does not have to engage in extracurricular school activities, regularly attending school dances and other functions that will place him in unnecessary contact with unbelievers. Similarly, one may have to work with worldly persons in the same office, but that does not mean that the mature Christian will attend office parties at which he may become emotionally involved with an unbeliever, even running the risk of falling into immorality. To avoid these things, watch your associations. Be firm, resolute.

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5. According to Malachi 2:10-12, in what way had the Jews profaned Jehovah's holiness? What conclusion must a Christian therefore reach?
6. What is Jehovah's unchanging view of marriage for his servants?
7. (a) Does either the Watch Tower Society or the Christian congregation advocate the marriage of a dedicated Christian to an unbeliever? (b) Who decides whether the Kingdom Hall will be used for a particular marriage ceremony or not?
8. How can a Christian avoid becoming emotionally involved with an unbeliever at school? At his place of employment?

In your determination to do what is right, Jehovah will surely uphold you.—1 Cor. 15:33.

[9] Ardent prayer to Jehovah is also in order. Refraining from association and courtship with an unbeliever may not be easy. But Jehovah can help you. The apostle Peter wrote: "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; while you throw all your anxiety upon him, because he cares for you." (1 Pet. 5:6, 7) The psalmist admonished: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." (Ps. 55:22) And again we read: "Blessed be Jehovah, who daily carries the load for us, The true God of our salvation." (Ps. 68:19) Despite the hardship, stick close to Jehovah in prayer and you will be able to shun an uneven marital yoke.

[10] In addition to your prayers, exercise self-control. It is a fruit of God's spirit, for which a Christian should pray. By permitting Jehovah's spirit to operate on you, you can display self-control. Yes, you may already be infatuated with an unbeliever. But you can stop associating with this person. You may have to alter your plans and activities. Doing this will be the course of wisdom. You will be avoiding an uneven yoke, one that merits Jehovah's disapproval. Then, too, consider the moral dearth of modern society. Why, your wise, though difficult, action may even result in the preservation of your virtue! (Prov. 5:3-14) With God's aid, then, wait! Wait till wedlock with a dedicated person is possible. Yes, wait until you can marry a lover of Jehovah. Then wedlock will bring you happiness, not sorrow and spiritual difficulty.

9. To avoid an uneven marital yoke, what is required?
10. Besides praying, what else must you do to avoid an uneven yoke? With what results?

[11] But what if a person is now showing some interest in Bible study? Well, to rush into marriage is never wise. So here again, wait! Stop, look and listen! Stop and think about the seriousness of marriage. Look at the individual, not through the beclouded eyes of infatuation, but objectively. Yes, and listen too. Is this person really seeking righteousness and meekness? (Zeph. 2:2, 3) Does he, or she, speak from the heart with loving expressions of praise to God? Has this person made a dedication to Jehovah, symbolizing it by water baptism? Have you evidence that he is progressing toward Christian maturity? Is he serving Jehovah wholeheartedly? Has he the necessary spiritual qualifications for the ministry and for Christian marriage? Time will tell. It will take time to learn the facts about such a newly interested one. *After* this person makes a dedication, is baptized, is carrying out that dedication to God in faithfulness and has spiritual qualifications, it is soon enough to *begin* considering him, or her, as a possible marriage mate.

MARRY WHEN?

[12] But what about you? Are you really ready for marriage? If you desire to wed, first consider your own qualifications for matrimony. As a woman, be determined to enhance your worth. King Lemuel of old made this appraisal: "A capable wife who can find? Her value is far more than that of corals." (Prov. 31:10) That makes her someone of real value, someone to be cherished by a loving husband. It is that way with the Christian woman who develops her spirituality. But what of a man? He should be mature and considerate, capable of loving his wife as he does himself. (Eph. 5:33) Many will be his responsibili-

11. What course is advisable even if a person is showing some interest in Bible study?
12. (a) As a woman, what should you do if you desire to marry? (b) What will be required of a man who marries?

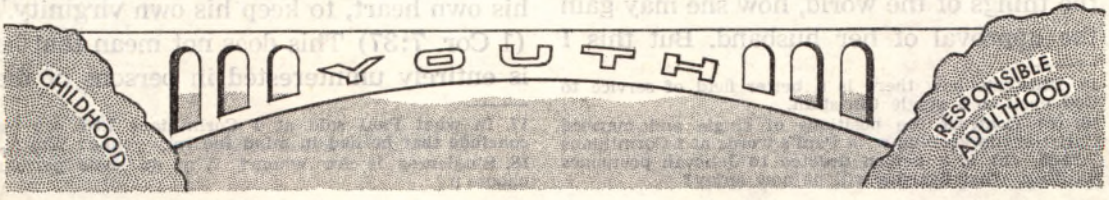
ties. But if he displays Christian maturity and spirituality, think how he may well appear to his beloved. Do you recall the beautiful Shulammite girl of the Song of Solomon? In her eyes her shepherd lover was the very epitome of all that was good and wonderful in a man. "Like an apple tree among the trees of the forest," said she, "so is my dear one among the sons." (Song of Sol. 2:3) As a Christian man, have you such qualities that you could justifiably be viewed in that way?

[13] But when does a person attain the desired qualities for matrimony? Individuals vary, yet surely the time of attainment is not during youthful years prior to adulthood. In Biblical days there were some early marriages, but at that time most persons were adults before they entered wedlock. Consider Isaac. He took Rebekah as his wife when he was a mature individual. He fell in love with her, too, for the Bible tells us so. (Gen. 24:62-67) He did not just become infatuated with Rebekah. Today some young persons become infatuated with ones of the opposite sex, only to find that interest wanes and their feelings change in a short time. So do not mistake sexual attraction for love. As a young person, why not put off marriage until you have your feet firmly set on life's pathway as a Christian minister? Wait until you are sure of yourself and can better analyze your feelings. Isaac was forty years old when he got married. (Gen. 25:20) Remember, too, that Rebekah was no mere girl when she became a wife, for she was called, not a child, but a "young woman," "a virgin." (Gen. 24:16) So by postponing wedlock for a while, you will not lose out. You will profit. In the meantime, you can work to develop emotional and spiritual maturity.

[14] Young Christians, now is the time to "remember . . . your grand Creator." (Eccl. 12:1) Therefore, why emulate the majority of youthful mankind of our day? Caught up, as they are, in worldly pursuits, they desire sleek and powerful automobiles, or wish to be among the financially prosperous, with good-paying jobs. They "date" early in life and marry while still young. Those who are mere boys attempt to assume burdens they are as yet unprepared to shoulder. Girls often become mothers while very young. Many individuals never truly savor youthful freedom from marital responsibility or an adult life of singleness. Actually, several years may be required to change youths into serious-minded adults. As a young person, you now have the opportunity to observe those already married. In this way you can receive valuable schooling that is free. To some extent you can learn what burdens go with adult life and how these may be discharged. Youth is a period in which to enrich life and lay a good foundation for the future by pursuing the interests of God's kingdom, putting them first in life. (Matt. 6:33) In youth and young adulthood you can enjoy what singleness has to

13. (a) What may be learned from the case of Isaac and Rebekah? (b) If one postpones wedlock, what should he do?

14. (a) Why is youthful marriage undesirable? (b) A young, single person has what opportunity?



offer in the way of lighter demands and greater freedom from distractions. These years are like a bridge, one to be crossed naturally. Permit yourself to traverse it gradually and your life will be happier, fuller, more rewarding.

BETTER FIELD OF SERVICE FOR THOSE SINGLE

15 There is also a better field of service to God open to a single Christian. This may not necessarily be so from the standpoint of privileges that can be enjoyed, though it often is. For example, one who is married may not be able to serve at a Bethel home of the Watch Tower Society, whereas a single person may be so blessed. Singleness will also spare you tribulation in the flesh. The apostle Paul wrote: "If a virgin person married, such one would commit no sin. However, those who do will have tribulation in their flesh." (1 Cor. 7:28) Let us illustrate. When illness strikes a family, this means increased concern, responsibility and expense for the married person. If you are single, you are spared such anxieties regarding a mate and children.

16 Fittingly, therefore, Paul said: "Indeed, I want you to be free from anxiety. The unmarried man is anxious for the things of the Lord, how he may gain the Lord's approval. But the married man is anxious for the things of the world, how he may gain the approval of his wife, and he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband. But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction." (1 Cor. 7:32-35) So, as a single young man or young woman devoted to Jehovah, can you postpone wedlock? If you do so, you can now enjoy a life free from the anxieties that go with marriage in these last days. You can serve Jehovah without such distractions. Unhampered, you can come and go as you please. This can be a blessing in the ministry. Take advantage of it!

17 Paul did go on to say, however: "But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry." (1 Cor. 7:36) Obviously, one who is but a youth or even a young adult, is not "past the bloom of youth." So, rather than impetuously move ahead into early marriage, a younger Christian wisely considers these words of the apostle: "Now I say to the unmarried persons and the widows, it is well for them that they remain even as I am"—unmarried. (1 Cor. 7:8) The apostle allows for marriage, if the need exists, but it is apparent that he does not have in mind the very young.—1 Cor. 7:9.

18 Yet singleness is not to be maintained at all costs. Single Christians must lead clean, upright, moral lives to Jehovah's honor. (1 Cor. 10:31) Singleness is for one who "stands settled in his heart, having no necessity," one who has "authority over his own will and has made this decision in his own heart, to keep his own virginity." (1 Cor. 7:37) This does not mean that he is entirely uninterested in persons of the

15. Illustrate how there is a better field of service to God open to a single Christian.
16. (a) Contrast the positions of single and married Christians in keeping with Paul's words at 1 Corinthians 7:32-35. (b) If a person devoted to Jehovah postpones wedlock, what benefits will he now enjoy?
17. In what Paul said at 1 Corinthians 7:36, can we conclude that he had in mind the very young? Why?
18. Singleness is for whom? Why do some persons choose it?

opposite sex. No, but such a person has no necessity and has authority over his own will because of exercising self-control. He "has made this decision in his own heart, to keep his own virginity." His determination is to remain single at the present time. Some are eunuchs, not by reason of physical mutilation, but "on account of the kingdom of the heavens." (Matt. 19:12) Such persons choose singleness, perhaps in early life, so that they may now pursue Kingdom interests with fewer distractions.

[19] Some have the gift of singleness, but they must work for it. To keep it, they must not yield to passionate inclinations of the fallen flesh. Then, too, since marriage is something for which each normal adult has a proper desire, a single life may at times be lonely, even trialsome. Hence, if you are single, fill any void in your life with study of God's Word and Christian publications. Have "plenty to do in the work of the Lord," keeping your mind centered, not upon fleshly desires, but upon spiritual matters and your career as a minister. (1 Cor. 15:58) Be sensible in habits and develop a balanced way of life. Think on things that are upbuilding and "be vigilant with a view to prayers." (Phil. 4:8; 1 Pet. 4:7) Rely heavily on Jehovah. (Isa. 40:28-31; Phil. 4:13) Others can aid you, too—parents, servants in the Christian congregation and fellow praisers of Jehovah in general—as they offer encouragement to all persons who are pursuing a life of singleness for the sake of the Kingdom. Of course, if you wish to remain single, you cannot think only of what others are doing. You must disown yourself and follow Christ's steps closely. (Heb. 12:1-3) Incidentally, Jesus Christ furnished the single Christian minister a striking example. He himself did not marry.

19. How can one work for the gift of singleness? Can others help?

[20] What a time this is for joyful service to Jehovah! God's kingdom rules! The end of this system of things will occur in our very own generation! "The time left is reduced." (1 Cor. 7:29) The field of ministerial activity is large and the harvest is great. (Matt. 9:37, 38) There is so much to be done in the work of preaching the everlasting good news right now by "you young men and also you virgins"—yes, and others too. (Ps. 148:12, 13) For these reasons, many happily pursue singleness today. Some enter the full-time ministry as pioneers, others as missionaries. Still others are privileged to serve in a Bethel home. No, they are obligated to take no vow of celibacy. (1 Tim. 4:1-3) Someday the majority of them will marry. So then, what about you? As a single young man or young woman, can you also postpone marriage and have a greater share now in the preaching work? It is not as though you will never marry. You will just wait until you are older. Of course, whether you are young or old, if you can now remain single, do so. Dedicated Christian ministers who have put off wedlock till later in life have not been losers. They have received richly of Jehovah's bounties. Possibly you can be among them and can thus reap the satisfying reward that goes with greater service in these last days, to the praise of our heavenly Father.—Mal. 3:10; 2 Tim. 3:1-5.

[21] Indeed, many centuries have passed since Jehovah formed the first woman, brought her to the man, Adam, and instituted human wedlock. Since then millions of persons have chosen marriage mates, some with good results, others with bad. If you, as a modern-day Christian, intend to wed, marry "only in the Lord."

20. For what reasons do many pursue singleness today, and what privileges are theirs? Will the majority of them never marry?

21. If you marry, what should be your course? What should be the determination of Christians whether single or married?

(1 Cor. 7:39) This will have God's approval. On the other hand, you may choose singleness at present, perhaps as a youth or a young adult. You have many years ahead of you, an eternity if you remain faithful to God. Without the responsibilities associated with matrimony, you can now devote yourself more fully to the work of preaching the good news of God's established kingdom. (Matt. 24:14) But, whatever your decision, as a faithful Christian, single or married, bend every effort to walk with God and win Jehovah's smile of approval.—Isa. 30:21; Mic. 6:8.



JEHOVAH GOD is an accurate timekeeper. He sets the times for events in the carrying out of his purposes, and sees to it that they take place exactly on time. He gives us an accurate record, timewise, of his dealings with mankind. Not only does this serve for historical purposes, but it also enables us to determine the time for the fulfillment of some of his prophecies. It also helps us to check our understanding of prophecy by adding chronological testimony to the evidence of the physical facts, the things we see taking place before our eyes.

The Bible gives us chronological information on all of its important events. In order to know when these events occurred in relation to our time, we must reliably and unmistakably fix a Bible event with a date in history. In other words, we must find a Bible event that happened on a certain date according to our calendar. Having fixed that point of time, we can then take the Bible chronology from there, figuring forward or backward, and establish the many other dates to which the Bible makes reference.

Considering the events that are recorded in the ancient Hebrew Scriptures, there is one date that fully satisfies these requirements for a pivotal date. About other historical events mentioned in those times there are many disputes, but this date is one that can be well established from historical records. It provides us with a starting point by which we can place in our calendar the events referred to in the Hebrew Scriptures and also have corroboration for the fulfillment of some of the prophecies. That date is 537 B.C.E., *the* date of the decree of Cyrus the Persian giving permission to the Jews to return to their native land. The record of this event is found at Ezra 1:1-4:

"And in the first year of Cyrus the king of Persia, that Jehovah's word from the mouth of Jeremiah might be accomplished, Jehovah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying: 'This is what Cyrus the king of

Persia has said, "All the kingdoms of the earth Jehovah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel—he is the true God—which was in Jerusalem. As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem.'"

WHEN KING CYRUS' REIGN BEGAN

The Bible relates that 42,360 Jews left Babylon, along with 7,337 men slaves and slave girls, and 200 male and female singers. (Ezra 2:1-67) This decree concerning Jerusalem could be made by Cyrus, because, in conquering Babylon in 539 B.C.E., he got possession, not only of Babylonia itself, but also of all its foreign holdings, including Syria, Palestine and the part of Assyria that Cyrus did not already hold. But it did not apply to the fugitive Jews in Egypt, for it was not added to the Persian Empire until after Cyrus' death, in the days of his son and successor Cambyses. Secular historians give us the date 539 B.C.E. as marking the downfall of Babylon, the Third World Power, to the Medes and Persians, the Persian Empire becoming the Fourth World Power. At Daniel 5:30, 31 it is shown that Darius the Mede ruled first at Babylon immediately after its fall. Daniel, at Babylon, speaks of the "first year of Darius the son of Ahasuerus of the seed of the Medes, who had been made king over the kingdom of the Chaldeans." (Dan. 9:1; 11:1; 6:1, 6, 9, 25, 28) The liberation decree was not made in this year, for it was in this year that Daniel studied the release *to come* at the end of the seventy years. (Dan. 9:1-18) So with at least one year and possibly a part of a second year for Darius the Mede, the first year of King Cyrus the Persian may not have begun until the year 538 B.C.E., to extend into the following year, 537 B.C.E.*

The Jews, of course, left Babylon as quickly as possible after Cyrus' decree, for, by reason of their knowledge of Jehovah's prophecies by Jeremiah and Isaiah, they had prepared in advance for departure. But it would take some time to complete all preparations for 49,897 people, and it was a good four months' journey back to the land of Judah. They arrived there just before the seventh month, Tishri. (Ezra 2:70; 3:1) Therefore, the decree of Cyrus must have been made toward the close of winter and the beginning of spring of 537 B.C.E.† This date plays a very important role for all Bible students, for by it we can fix the time of the beginning of the desolation of the land of Judah and the beginning of the "times of the Gentiles," or, "the ap-

* On page 404 of Volume 4, *The Jewish Encyclopedia* says: "Cyrus always conformed to the traditions of the thrones he usurped, and, together with his son Cambyses, rendered homage to the native deities. On the first day of the year, Nisan 1 (March 20), 538, in conformity with Babylonian custom, he grasped the hands of the golden statue of Bel-Marduk, and thus became consecrated as monarch. From this ceremony dates the first year of his reign as 'King of Babylon, King of all the Lands.'" Cyrus thus had himself proclaimed as king of Babylon and as the legitimate successor to the deposed King Nabonidus. By doing this he did not have to reconquer the Babylonian Empire. Babylon's foreign possessions, Syria, Phoenicia, Palestine and the borderlands of the desert, all came to be tributary to Cyrus.—See *The Westminster Historical Atlas to the Bible* (1956), page 75, paragraph 3.

† If we proceed according to the cuneiform inscriptions, rather than the Bible, we have to take the position that Darius the Mede and Cyrus the Persian reigned concurrently for a time. According to this, the accession year (an incomplete lunar year) of Cyrus as king of Babylon began on October 23 of 539 B.C.E., when he entered the city (by day) after its capture by his troops. Hence his first regnal year (a full lunar year) began on Nisan 1 of 538 B.C.E., or on March 17/18 of 538 B.C.E., Gregorian time.

The cuneiform tablet entitled "Strassmaier, Cyrus No. 11" mentions Cyrus' first regnal year. By this tablet it is calculated that this year began March 17/18, 538 B.C.E., and it ended on March 4/5 of 537 B.C.E., Gregorian time. So Cyrus' second regnal year began the next day, on March 5/6, 537 B.C.E. In this case Cyrus' decree must have been made before this latter date, that is, late in the year 538 or early in 537 B.C.E. See pages 14, 29 of *Babylonian Chronology 626 B.C. - A.D. 75*, edition of 1956, by Parker and Dubberstein.

pointed times of the nations."—Luke 21:24, *AV; NW.**

That the seventy years of desolation were to be ended as a result of Cyrus' decree is plainly stated at 2 Chronicles 36:20-23:

> "Furthermore, [Nebuchadnezzar] carried off those remaining from the sword captive to Babylon, . . . 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. And in the first year of Cyrus the king of Persia, that Jehovah's word by the mouth of Jeremiah might be accomplished, Jehovah roused the spirit of Cyrus the king of Persia, so that he caused a cry to pass through all his kingdom, and also in writing, . . . "

Cyrus' decree was recorded in the official records of Persia, as shown in Ezra 6:1-5, where Darius I the Persian, successor to Cambyses the son of Cyrus, had the records searched and found the scroll with the decree written within it, at Ecbatana (Achmetha, *AV*), which was the former capital of Media and the summer residence of King Cyrus, northeast of Babylon.

WHEN THE SEVENTY-YEAR DESOLATION ENDED

Did the decree of Cyrus itself end the seventy-year desolation of Jerusalem and the land of Judah? No. Why not? The exiled Jews had to take advantage of the decree and leave Babylon and go back to their homeland and reoccupy it in order to end this desolation. For various reasons, such as old age, some Jews were not able to go back; but many others had become well established in highly materialistic Babylonia, and they preferred to remain in comfort rather than to exert themselves and suffer the hardships of traveling across a forbidding terrain to a land absolutely desolate. But the remnant of faithful Jews that returned were eager to obey Jehovah's command. They were zealous for true worship at the place where he had put his name. They wanted to get away from unclean Babylon in order to be clean to bear Jehovah's sacred vessels of worship back to the site of his holy temple.—Isa. 52:11; Jer. 50:8; 51:6.

Cyrus appointed Sheshbazzar as governor of the returning Jews and entrusted him with the delivering of the sacred utensils. At Ezra 3:2, 8 Sheshbazzar is identified with Zerubbabel, the son of Shealtiel, a descendant of King David. (Matt. 1:6-13) The Jewish high priest Joshua (or Jeshua) the son of Jehozadak accompanied Governor Zerubbabel back to the site of Jerusalem.

When the Jews returned to Judah there was no one in the land to keep them out, for God had by his power preserved the land unoccupied in order that it might enjoy the sabbath years of complete rest as it deserved, with no one on it to cultivate it. Every year of its lying desolate was the equivalent of a sabbath year according to Jehovah's law through Moses. (Lev. 25:1-12) How was this an exactly accurate fulfillment of the seventy-years time prophecy? Well, it was in the seventh month of the year of Jerusalem's destruction that the land of Judah was left completely desolate by the flight of the poor Jews who had not been deported by Nebuchadnezzar. In the seventh month they fled, taking the prophet Jeremiah with them down to Egypt. (2 Ki. 25:22-26; Jer. 41:1 to 43:8) That was also the very month in which sabbath years and Jubilee years began, namely, "in the seventh month on the tenth of the month; on the day of atonement." (Lev. 25:9, 10) The statement at Ezra 3:1: "When the seventh

* For further details on the authenticity of the date 537 B.C.E. and the desolation of Judah and "times of the Gentiles," see the books *"Babylon the Great Has Fallen!" God's Kingdom Rules!* and *"Your Will Be Done on Earth"* by Watch Tower Bible and Tract Society, Brooklyn, New York.

month [Tishri] arrived the sons of Israel were in their cities," gives official corroboration of the exact fulfillment of this prophecy.

WHEN JERUSALEM'S DESOLATION BEGAN

Bible students are concerned with the time of the desolation of Judah and Jerusalem. With this pivotal date established, it is easy to go back seventy years from the seventh month of the year 537 to the seventh month of 607 B.C.E. as the time of the desolation of Jerusalem and Judah. In 607 B.C.E., the month of Tishri began on September 22/23, the day for the observance of the festival of the new moon. It was in that month of 607 B.C.E. that the "seven times," or, "the times of the Gentiles," "the appointed times of the nations," began. (Dan. 4:16, 23, 25, 32; Luke 21:24, *AV; NW*) This was two months after Jerusalem had been destroyed and its temple plundered, wrecked and burned down, after which its two principal priests were killed.—2 Ki. 25:5-21.

If we follow the accurate timekeeping of Jehovah God as recorded in his Word, we see that the desolation of Judah ran from 607 to 537 B.C.E. and will thereby avoid making the mistake of the chronologers of Christendom who ignore the prophecy of the seventy years' desolation and date Jerusalem's destruction as occurring in 587 B.C.E. They limit the desolation of Jerusalem and the land of Judah to merely fifty years, accepting the unreliable calculations of pagan historians rather than the infallible Word of God.—2 Chron. 36:19-23.

Eleven years before Jerusalem was destroyed and the land of Judah was desolated, Jeremiah saw the returning remnant in a vision as a basket of "good figs." The zealous repatriates were like these figs, because they went back to reestablish the pure worship of Jehovah in the place where he had put his name. At Jeremiah 24:1-7 Jehovah says: "I shall certainly cause them to return to this land. And I will build them up, and I shall not tear down; and I will plant them, and I shall not uproot. And I will give them a heart to know me, that I am Jehovah; and they must become my people, and I myself shall become their God, for they will return to me with all their heart."

TRUE WORSHIP REINSTITUTED

As foretold 200 years beforehand, at Isaiah 44:28, Cyrus had, in effect, shepherded Jehovah's sheep back to their proper fold in the land of Judah. Jehovah here also foretold the laying of the temple foundation. In the seventh month, just after their arrival, it was too early to have the foundation laid, but this did not delay the resumption of Jehovah's worship. They were surrounded by bitter enemy nations, but they went ahead first with building an acceptable altar, as we read:

> "And Jeshua the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the law of Moses the man of the true God. So they established the altar firmly upon its own site, for fright came upon them because of the peoples of the lands, and they began offering up burnt sacrifices to Jehovah upon it, the burnt sacrifices of the morning and of the evening. Then they held the festival of booths according to what is written, with the burnt sacrifices day by day in number according to the rule of what was due each day. And afterward there was the constant burnt offering and that for the new moons and for all the sanctified festival seasons of Jehovah and for everyone that willingly offered a voluntary offering to Jehovah." —Ezra 3:2-5.

At Ezra 3:6 it is stated: "From the first day of the seventh month on they started to offer up burnt sacrifices to Jehovah, when the foundation of Jehovah's temple itself had not yet been laid." This would be, according to the Gregorian Calendar,

on September 28/29, of 537 B.C.E.* So on the first day of the month they celebrated the new moon of the seventh month of that year. (Num. 10:10; 28:11; 1 Sam. 20:5, 18, 24) On the fifteenth day of that month they kept God's law by beginning the seven-day festival of the booths, the festival of the ingathering. (Lev. 23:33-43; Ex. 23:16; 34:22) These "holy conventions" were undoubtedly most joyful celebrations for the faithful remnant of Jews, along with their companions the Nethinim who had returned with them, and who served in connection with the altar by procuring wood and water.—Ezra 2:70.

TEMPLE FOUNDATION LAID

Now Jehovah's prophecy had to come true concerning the temple: "You will have your foundation laid." It did:

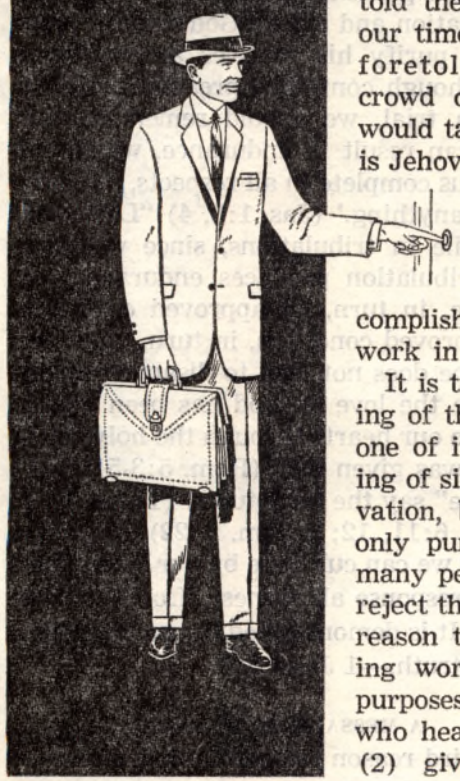
> "And in the second year [536 B.C.E.] of their coming to the house of the true God at Jerusalem, in the second month [Ziv or Iyyar, the month in which King Solomon had begun building the first temple], Zerubbabel the son of Shealtiel and Jeshua the son of Jehozadak and the rest of their brothers, the priests and the Levites, and all those who had come out of the captivity to Jerusalem started; and they now put in positions the Levites from twenty years of age upward to act as supervisors over the work of the house of Jehovah. . . . When the builders laid the foundation of the temple of Jehovah, then the priests in official clothing, with the trumpets, and the Levites the sons of Asaph, with the cymbals, stood up to praise Jehovah according to the direction of David the king of Israel. . . . And many of the priests and the Levites and the heads of the paternal houses, the old men that had seen the former house [built by Solomon], were weeping with a loud voice at the laying of the foundation of this house before their eyes, while many others were raising the voice in shouting for joy." This confusion of sounds was heard far away.—Ezra 3:8-13.

But this work was not done without difficulty. Only clean, dedicated hands could have a share in rebuilding Jehovah's house, so the people of the lands round about were denied a share in the work. They began to interfere with the building. They used every possible means to "frustrate their counsel all the days of Cyrus the king of Persia down till the reign of Darius the king of Persia." (Ezra 4:1-5) Finally they procured an edict from the king of Persia ordering the Jews to stop building. "It was then that the work on the house of God, which was in Jerusalem, stopped; and it continued stopped until the second year of the reign of Darius the king of Persia." (Ezra 4:6-24) This is, of course, not Darius the Mede, but King Darius I the Persian, who began ruling the empire in 522 B.C.E.

In our next two issues we shall see that the enemies of God could not really thwart the rebuilding of the temple and of Jerusalem itself, also accurately timed by Jehovah. But the foregoing is sufficient to prove that the date 537 B.C.E. is a very important one. To Jehovah's mind and likewise to the faithful remnant of Jews who returned from Babylon, it was important at that time. It is important to Bible students, for by means of it they can determine the length of time that man has been on the earth, the time of the flood of Noah's day, of the making of the Abrahamic covenant, of the Exodus from Egypt, of the forty years' wandering of Israel *in* the wilderness and of numerous other vitally important Bible events. It is important *to every one of us,* for by it we can corroborate the evidence of the physical facts taking place showing the end of the "seven times," "the appointed times of the nations" and the establishment of God's kingdom under Christ, in the heavens, in 1914 C.E.

* Or, according to the Julian Calendar, October 4/5, 537 B.C.E. See *Babylonian Chronology 626 B.C. - A.D. 75* (edition of 1956), by Parker and Dubberstein, page 29.

Why Continue to PREACH?



HOW often when going from house to house in their ministry Jehovah's witnesses meet the question, "Why do you continue coming? We are not interested." And in some territories where the majority of persons are definitely not interested, some who have been preaching a few years may themselves begin to ask the same question, "Why do I continue to preach? What is the use? People are not interested."

Finding the right answers to these questions is vital. It means life for yourself and those who listen to you. (1 Tim. 4:16) It is the Creator, Jehovah God, who foretold the preaching work of our time, it is Jehovah who foretold that a growing crowd of men and women would take part in it, and it is Jehovah who has provided the purpose, the means, the incentive and his spirit to facilitate the accomplishing of the preaching work in our time.

It is true that the preaching of the good news has as one of its purposes the aiding of sincere persons to salvation, but that is not the only purpose. Hence, when many persons in a territory reject the message, this is no reason to quit. The preaching work today has many purposes: (1) aiding those who hear to gain salvation, (2) giving Jehovah's servants on earth an opportunity to demonstrate their love and to prove their integrity, (3) preaching a message of warning to all men concerning God's coming execution of judgment against wrongdoers, and (4) publicizing and vindicating the great name and purpose of Jehovah God throughout the world.

AIDING OTHERS TO SALVATION

That the preaching activity is a means of salvation to those who will hear is clear both from Joel 2:28-32 and Romans 10:13-15, where it is foretold that those who call on the name of Jehovah will be saved, and in order for men to do this someone must preach to them. So the burning desire to aid other men to get saved should be an incentive that encourages Jehovah's witnesses to continue preaching. And when sincere persons respond and seek to learn God's will, this is all the encouragement the Witnesses need to continue. But what if one does not get these positive results, is unable to have good discussions with people? First, the Witness should analyze his own teaching methods and endeavor to improve such. He will ask if he is well prepared to give good sermons. Is he friendly, enthusiastic at the door? Does he give the other person a chance to speak and does he respond to what the other person has

said? Are his words always upbuilding? That much depends upon the one preaching as to whether he will get good results is shown in the advice to Timothy to employ the "art of teaching."—2 Tim. 4:2; 2:24, 25.

The Christian witness will remember too that people who are not interested or even opposed to hearing his message today may react otherwise the next time he calls. The repeated visits by Jehovah's witnesses with their faith-inspiring words and works can gradually build up a picture of God's purposes in the mind of the hearer and so arouse interest. Also, world conditions change and the lives of individuals are constantly going through changes that give rise to new attitudes, all of which can result in a favorable reaction to the preaching of the good news. But if Jehovah's witnesses were to stop preaching from house to house merely because a majority are opposed, there would be no opportunity for these persons to benefit from their change of mind. So we must continue to "search out who . . . is deserving." (Matt. 10:11) The number of persons newly associating with Jehovah's witnesses each year at their assemblies, public talks and other special meetings shows that there are thousands upon thousands yet to be gathered. To stop preaching because many now reject the message would in a sense be a passing of judgment upon all these deserving ones as undeserving. May we never do that.

PROOF OF LOVE AND INTEGRITY

Another purpose of witnessing is to give the Christian an opportunity to demonstrate his love for Jehovah and his fellowman, a chance to prove his integrity under testing. To gain God's approval, one must be thankful for life and its blessings. Thankfulness produces love for God, and this motivates the Christian to have freeness of speech in telling of God's goodness. "This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment." (1 John 4:17) Surely it is the quality of love that motivates persons to carry out the command: "Sing to Jehovah, bless his name. From day to day tell the good news of salvation by him. . . . Ascribe to Jehovah the glory belonging to his name."—Ps. 96:2-8; 115:1.

But what about those who may worry because they feel they are lacking in thankfulness and love? These should form the habit of reflecting on the marvelous blessings they have received from God—conscious existence, thinking ability, sight, hearing, and many others. Such meditation causes one to grow in love for God. Also, continued preaching, combined with self-examination and aid by God's spirit, helps one to purify his motives and cultivate love. Though continued preaching can become a trial, we should remember that trials can result in endurance, which can 'make us complete in all respects, not lacking in anything.' (Jas. 1:3, 4) "Let us exult while in tribulations, since we know that tribulation produces endurance; endurance, in turn, an approved condition; the approved condition, in turn, hope, and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit, which was given us." (Rom. 5:3-5) "Pursue love" say the Scriptures. (1 Cor. 14:1; 1 Tim. 6:11, 12; 2 Tim. 2:22) Love is a quality we can cultivate by our "contributing in response all earnest effort." (2 Pet. 1:5-7) It is demonstrated by our obedience to the truth.—1 John 5:3.

A MESSAGE OF WARNING

A third reason for continuing to preach even though opposed is to warn those who

will not change of the coming judgment. Even if they have taken their stand, they must be continually warned. A judgment message should be preached. The majority of persons may not want to hear. They may want to shut out the judgment message and thereby retain their "peace"; yet they must be made aware of their responsibility. They may view this as 'disturbing their privacy,' as did the Israelites who tired of Isaiah's preaching and of whom it is written: "It is a rebellious people, . . . sons who have been unwilling to hear the law of Jehovah; who have said to the ones seeing, 'You must not see,' and to the ones having visions, 'You must not envision for us any straightforward things. Speak to us smooth things; envision deceptive things. Turn aside from the way; deviate from the path. Cause the Holy One of Israel to cease just on account of us.'" (Isa. 30:9-11) But the preaching of God's coming judgment must continue so that their disregard of his purposes and laws comes to full growth.

We are to preach not only "good news to the meek ones" and "the year of good will on the part of Jehovah" but also "the day of vengeance on the part of our God." (Isa. 61:1, 2; Rev. 14:6-12) Like Ezekiel, Jehovah's witnesses must continue to preach to persons "whether they will hear or will refrain," even in the face of opposition. "They will not want to listen to you, for they are not wanting to listen to me . . . You must not be afraid of them, and you must not be struck with terror at their faces." (Ezek. 2:5-7; 3:4, 7-9) The same prospects of indifference and opposition were experienced by Isaiah and Jeremiah. (Isa. 6:9, 10; Jer. 1:17-19) Yet these three prophets mentioned continued preaching in the face of opposition for at least 22, 43 and 67 years respectively.

MAKING KNOWN JEHOVAH'S NAME AND PURPOSE

And finally, in connection with these reasons, our fourth purpose for the preaching work to be considered here is the most important of all, namely, the making known of Jehovah's name and purpose. This is emphasized in the expression, "They will have to know that I am Jehovah," which appears in Ezekiel's prophecy at least sixty times. Jehovah's declaration in Exodus 9:16 must be fulfilled in the time of the end; his name is to be "declared in all the earth." It is necessary to continue preaching so that all persons continue to hear of Jehovah, his name, his loving qualities and merciful provisions for man as well as his requirements of righteousness and justice. Even though the majority want to forget about Jehovah, it is the job of his witnesses to maintain public awareness of the Creator. The good news of the Kingdom is a witness to all men and a basis for their judgment, so this must continue to be preached by the worldwide society of Jehovah's witnesses, who demonstrate their love for Jehovah and their zeal for righteousness by doing this work. The words "You are my witnesses" apply to dedicated Christians, spiritual Israelites, in this time of the end. (Isa. 43:10-12) Never may any of us be like a faithless witness who refuses to testify for truth and righteousness at the crucial point of an important court case because of fear of opposition. This does not mean that at the doors we will insist on talking when persons definitely say they are not interested, but it does mean we will continue to call back to see if we can arouse interest.

Today our preaching is accomplishing its purpose. Thousands of persons each year are being gathered out of this world and taught how to serve Jehovah and gain everlasting life, and there is still a great potential of persons to be gathered. Wheth-

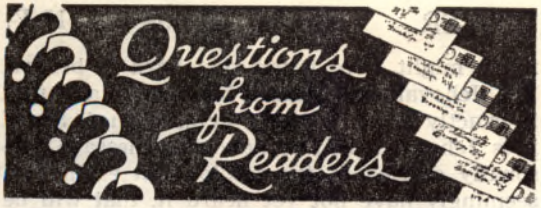
er others wish to listen or not, whenever the name of Jehovah is mentioned, people automatically think of a people who go from house to house preaching of everlasting life on a paradise earth, the last days, Jehovah's destruction of the wicked at Armageddon, the end of the appointed times of the nations and the second presence of Jesus Christ beginning in 1914. They think of a people who hold fast to the Bible's moral standards with regards to marriage and divorce, family life and business; a people who maintain neutrality in the political and military affairs of this world; a people who practice Christian love worldwide; a people who strive to maintain clean, pure worship and hold fast to their religion at the risk of their freedom or their very lives; a people who hold fast to God's requirements as to the use of blood. This proves that the conduct as well as the preaching of Jehovah's witnesses makes men responsible for knowing the will of God. It is just as it was with Noah, whose godly conduct and works of faith and preaching "condemned the world."—Heb. 11:7.

But people today are constantly bombarded with propaganda of all sorts, political, commercial and otherwise. If Jehovah's name were not constantly held before them they would soon forget it in favor of the names of well-known personalities in the political, sports or entertainment fields. If the preaching were to stop, the message of God's kingdom would soon be forgotten by people subjected to wave after wave of propaganda, ranging from empty political generalities to banal drama and toothpaste commercials. But let the preaching continue, and whenever there is an unexpected knock at the door, people will think it may be Jehovah's witnesses. When they think of Jehovah's name they think of his purpose and coming judgments, even if only to ridicule.

A part of Jehovah's merciful provision for salvation is the maintaining of a continued preaching campaign. Even those who do not believe must be told of the impending execution of divine judgment. And it is the privilege of Jehovah's witnesses to do this preaching. Yes, that is why Jehovah's witnesses must continue to preach until Jehovah himself brings about the termination of this work at Armageddon. "How long, O Jehovah?" As stated in Isaiah 6:11, 12: "Until the cities actually crash in ruins, to be without inhabitant, and the houses be without earthling man, and the ground itself is ruined into a desolation."

Value of Funeral Talks

● The value of funeral talks is highlighted by the experience of a Witness in Saskatchewan, Canada: "I was a vacation pioneer last summer and worked in unassigned territory. I called at a house where the lady said they had never talked with Jehovah's witnesses at all. Then she said, 'Will you come in for a drink of water? It is so hot outside.' As I went into the kitchen her husband called from the other room, 'Who is it?' She said, 'One of those Jehovah's witness' girls.' So he said, 'Tell her to come in.' I went into the living room and they told me there had been a funeral of a Witness, who had lived in this isolated territory, a couple of weeks before. A brother from Saskatoon had given the funeral talk. The man said the talk presented real hope. Some of the scriptures he had never heard before. He said, 'You folks call yourselves preachers, don't you? Well, you sit down and give us a sermon.' So I went through the sermon and then the back-call sermon. I took out the book *From Paradise Lost to Paradise Regained* and placed it with them. I explained why these books were printed and then we studied part of the first chapter. Before we left they commented that in all their years of going to church they had never read the scriptures about God's new order of righteousness. This call has been turned over to Witnesses in a nearby congregation."



● At 2 Thessalonians 3:14, 15, was the apostle Paul discussing disfellowshiping?—P.W., U.S.A.

Apparently not. He was telling the congregation how to deal with professed Christians who, although they did not deserve to be completely cut off from the congregation, were not good company. This is borne out by the context.

In verse 6 he says: "Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us." Of what did that disorderliness consist? The apostle Paul said that they were 'not working at all but were meddling with what did not concern them.' He urged them as members of the congregation not to be lazy, expecting other people to supply their physical needs and using their time to meddle in affairs that did not concern them, but to show that they were willing to work and to provide their own necessities.

Then to the faithful ones in Thessalonica he said: "For your part, brothers, do not give up in doing right. 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. And yet do not be considering him as an enemy, but continue admonishing him as a brother." (2 Thess. 3: 13-15) If one who professed to be a Christian was not obedient to the teachings of the Christian congregation, but preferred to hold to his own personal ideas and to conduct himself in a way that promoted his own selfish purposes, the responsible ones in the congregation should take note of that person, they should "keep this one marked." He should not be given assignments that would put him before the congregation as a teacher or as an example for others to follow.

Such a person would not be one that a spiritually-minded Christian would choose as his close companion. Listening to the ideas of one who had such an outlook would not be upbuilding, and spending time with him might lead to picking up his habits. So the apostle urged the brothers to avoid his company, both for their own protection and so that he might come to realize that the faithful ones did not approve of his course.

Yet Paul did not say, as did the apostle John of persons who forsook Christian teachings, that they should not even say a greeting to him. (2 John 9-11) No, he was still their brother, and they were to "continue admonishing him as a brother," urging him to make his mind over in harmony with God's Word.

However, if that person insisted on spreading his ideas in the congregation, so causing disunity, then what? When writing to Titus the apostle Paul gave this counsel: "As for a man that promotes a sect, reject him after a first and a second admonition; knowing that such a man has been turned out of the way and is sinning, he being self-condemned."—Titus 3:10, 11.

So the congregation is not anxious to expel individuals from its midst. It endeavors to help them, if possible; but when they persist in a course specifically condemned by the Scriptures, then, out of respect for Jehovah God and for the protection of His people, the responsible servants must take action to keep the organization clean.

● Since millions of persons in China and other places have never heard the Kingdom message, will these people be preserved through the destruction of Babylon the Great and the war of Armageddon, or perhaps be resurrected later?—H.S., U.S.A.

It is important to understand what the Bible says about the destruction to come at the end of this system of things. In his illustration of the sheep and the goats Jesus indicated that a separating work would be done "when the Son of man arrives in his glory," and that persons would be classed as either "sheep" or "goats." (Matt. 25:31-46) In part, the basis for the separation would be the reaction of people to the preaching of the good news of the established kingdom. That preaching work is now being done by Jehovah's witnesses. Jesus explained that those on earth who favorably responded to that message and treated kindly its bearers would be classed as "sheep" and would enter into "everlasting life." The rest of mankind who did not respond favorably to the preaching work and offered no aid to those who carried the Kingdom message would

be classed as "goats" and would go, not into a temporary death, but into "everlasting cutting-off" at the time when judgment is executed.

But some persons, appreciating that millions of people are to be resurrected and given an opportunity to serve God, wonder if the millions of individuals living today who apparently have never heard the Kingdom message preached will be everlastingly destroyed without ever having had a witness about God's purposes. It is true that at present it appears that there are vast numbers of mankind who have not heard the Kingdom preaching. Also, from what the Bible says and from conditions in the world, we know that we are in the "last days." But we do not know just how much more will be accomplished in preaching the Kingdom message before the end comes. (2 Tim. 3:1-5; Matt. 24:3-13) If at the end of the second world war someone had said that the Kingdom preaching would be carried out, by more than a million publishers, in over 190 lands, including communistic countries, many might have found that hard to believe. Yet, Jehovah has blessed his people, and that is exactly what is being accomplished. So, if it is Jehovah's will to have this message personally carried to the millions on earth who seemingly have not yet heard it, that will be accomplished. If he chooses, he could see to it that this message is spread in ways that we cannot yet imagine. Jesus did foretell that "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) We can rest assured that God will see that the preaching work is done to his satisfaction. After that "the end" comes.

Then those who correspond with "goats," whether in China or elsewhere, will be pronounced "cursed" and will not be permitted to survive that "end" into God's new order of things. Since these go into symbolic "fire" (like the Devil and his angels), their punishment will be everlasting. They will never be resurrected.—Matt. 25:41-46.

"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.

ANNOUNCEMENTS

HOW IS YOUR LIFE AFFECTED?

Today many persons sincerely believe that religion has no part in their lives. Do you? You will be surprised to learn then that, whether you consider yourself religious or not, your own life is affected by false worship that has grown up over the centuries and has fastened itself on every phase of man's activity the world over. How has it come about? What is your protection? Obtain and read the 704-page hardbound book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Send only 75c.

FIELD MINISTRY

A person who believes God's Word has every reason to speak boldly when he shares its message with others. This does not mean that he lacks kindness and consideration for others, but he is not apologetic about the teachings of the Bible. He knows that they are the truth, and he confidently shares them with others. This Jehovah's witnesses will continue to do during September as they call on people everywhere to share with them the good news that the Bible contains, doing so both by their spoken word and by offering Bible literature to interested persons on a small contribution.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 10: Marriage in the New World Society. Page 553.

October 17: Weighing Wedlock in These Last Days. Page 559.



"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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PUBLISHED BY THE
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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Printing this issue: 4,550,000 **Five cents a copy**

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Watch Tower Society offices	**Yearly subscription rates for semimonthly editions**
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
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Second-class postage paid at Brooklyn, N.Y. **Printed in U.S.A.**

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI October 1, 1965 Number 19

DO Evil SPIRITS EXERCISE POWER OVER MAN?

MILLIONS of persons in the Orient greatly fear evil spirits. This fear deeply affects their lives in many ways. For instance, to protect themselves from the power of evil spirits large numbers of Orientals employ various objects in unusual ways.

Consider, for example, the long bamboo pole used during the Vietnamese New Year. This pole is set up in front of each house. Items are hung on top of the pole, including a small basket containing betel nuts. Certain instruments are added that jingle in the breeze. Above the basket, a small square of bamboo represents roughly the barrier that is intended to stop evil spirits, preventing them from entering the home.

In Malaya evil spirits are also feared, especially in the home at the time of pregnancy and childbirth. During pregnancy, for instance, a Malay woman will wear an iron nail in her hair or carry a sharp instrument such as a knife, in the belief that evil spirits will flee at the sight of metal objects.

In Thailand you will see in the front of most homes a small house. This is a house for evil spirits. Since many believe that evil spirits can harm humans, the small spirit houses are put up to protect the occupants of the real house. They expect that the evil spirits will be fooled by the small house and enter it rather than the real house. Further, to appease the spirits, people often put food in the small houses. Since ants eat the food, it may appear that the food has been taken away mysteriously.

Moreover, the fierce-looking statues at the temple entrances in Thailand are for the purpose of frightening away evil spirits; and the sharp points on the roof are said by some to cause them to flee after they sit down.

Not all Thai people, however, take evil spirits seriously; in fact, the more sophisticated ones may deny that they believe in them. No doubt many Thai people have wondered at such things as: How could evil spirits with immaterial bodies have any need for food or ever be harmed or frightened by metal or other objects? How can

invisible creatures with intelligence ever be frightened by lifeless statues? How could they be so easily fooled as to think that some doll-sized house is a real house and go inside it rather than the real one? Yet even those who may feel somewhat ashamed to admit they believe in evil spirits may keep a small house for demons in their front yard.

So the questions arise: Are there evil spirits? Do they exercise an evil, misleading influence over men? Is it necessary to protect oneself by means of objects or spirit houses or by appeasing demons with food and drink?

THE BIBLE'S TEACHING ABOUT SPIRITS

There is a sacred Book that answers these questions. This is the oldest book on earth, an Oriental book, documents of which go back nearly 6,000 years, tens of centuries before Buddhist, Taoist and other such writings were begun. This oldest of all sacred books is the Holy Bible. To find answers to our questions we must go to these Holy Scriptures.

Original religion as taught by the Holy Bible does indeed speak of good and evil spirits, but it definitely does not teach that humans need objects such as nails or spirit houses to protect themselves or that they need to offer food to appease demons. The Bible does not teach the kind of fear of evil spirits that is common throughout the Orient.

The Spirit that is the main subject of the Bible is good, for He is the God of the Bible, whose name is Jehovah. He is the Author of the Holy Bible and also man's Creator. As such, "God is a Spirit," invisible to human eyes.—John 4:24; Ps. 83:18.

How can one believe in Jehovah, man's Creator, without seeing him? We can believe in the Creator's existence because we can see his creation, the flowers, the birds, the animals and earth's other marvels such as oceans and mountains, so that Jehovah's "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." And as we ponder not only on earth's marvels but on the unimaginable immensity of a universe in which the earth is a mere speck, we can better appreciate that there must be a Creator. Most important, we have his own Book, the Holy Bible, that tells us about man's Creator and that convinces one of God's creatorship. As Creator and God, Jehovah is the Great and Good Spirit.—Rom. 1:20.

How, then, could evil spirits come into existence? Did Jehovah, Creator of the heavens and earth, make evil spirits? No, because the Bible assures us of his eternal righteousness by saying: "Perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part." (Deut. 32:4, 5) Just as men have turned bad and acted ruinously on their own part, so can invisible spirit creatures, originally created perfect, go bad. And that is just what happened to some of the holy angels. They turned themselves into demons or devils.

THE FIRST DEMON, SATAN THE DEVIL

When did a holy angelic creature first turn himself into an evil spirit? This was after the creation of the first man, Adam, and his wife, Eve. Jehovah had placed them in "a garden in Eden, toward the east." It was a perfect Paradise, and it was God's purpose to have mankind fill the earth, making Paradise earth-wide. But the Bible shows that one of God's spirit sons, an angel "in Eden, the garden of God," determined to turn the worship of the first man and woman away from their

Creator, Jehovah, to himself. Through a serpent, this angelic spirit lied to Eve, and induced her and her husband to disobey Jehovah God, bringing the penalty of death for them and their future offspring. This spirit creature that brought sin and rebellion into the universe came to be known as the Serpent, the Devil or Satan. The Devil has been placed under sentence of death, but God has permitted him to continue for a time.—Gen. 2:8; compare Ezek. 28:13.

The Holy Bible also shows that other spirit creatures later turned disobedient to Jehovah God, thus becoming demons. When was that? At least in the 120 years before the global flood of Noah's day. The Bible record at Genesis 6:1-5 explains how spirit sons of God materialized as men to enjoy human passions by marrying the daughters of men. This was disobedience to God. It brought bad results, including freakish hybrids called Nephilim who were born as a result of such marriages. By taking this wrong course, those spirit sons of God turned themselves into demons and put themselves on the side of the Devil, who is the "ruler of the demons."—Matt. 9:34; Jude 6; 2 Pet. 2:4.

These self-demonized angels are under sentence of destruction, along with Satan the Devil. (Matt. 25:41) However, the sentence was not executed upon them at the time of the global Flood. For the sons of God dematerialized to escape the Flood and returned to the spirit realm. But they were not allowed to become again part of God's organization of holy angels; instead *they have lived* in a debased condition of spiritual darkness till now.

The Bible further shows that following the birth of God's heavenly kingdom by his Son, Jesus Christ, the Devil and his angels were hurled down to the vicinity of the earth: "So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him." (Rev. 12:9) Down here at the earth, these demonic angels are no more permitted to materialize in the flesh as they did before the global Flood. Yet they can exercise power over men, so much so that the Bible says that Satan, along with the demons, is "misleading the entire inhabited earth."

HOW EVIL SPIRITS EXERCISE POWER OVER MEN

That evil spirits do exercise misleading power over men, the Bible assures us by saying: "The whole world is lying in the power of the wicked one," Satan the Devil. (1 John 5:19) But how do these wicked spirits exercise power over men, to mislead them?

Again it is the Holy Bible that identifies the many ways that evil spirits deceive and mislead men. They do this by means of spiritistic practices condemned by Jehovah God because they are of demonic origin and not from God. Jehovah warns his people against these practices, as the Bible shows: "There should not be found in you . . . anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah."—Deut. 18:10-12.

Among those practices condemned by the God of the Bible is that of consulting persons such as fortune-tellers and spirit mediums who foretell events. For instance, the man in charge of Chinese and Vietnamese temples is often a spirit medium. People request him to get in touch with the god of the temple. A séance is held in the temple, the medium invoking the god

by offering joss sticks. Then he goes into a trance, perhaps jiggling. People ask favors and questions about the future and receive answers through the voice of the spirit medium. When spirit mediums thus inquire of some god or of the dead, they are actually contacting evil spirits, demons. All such activity is condemned by the Bible as something detestable to God, because it is demonism.

Also condemned by the Bible are magical practices, which include the many magical feats performed by yogis and others, such as levitation, being buried alive for many hours, walking on fiery coals, eating glass, nails, and so forth. What is called black magic is also the work of demons. Thus the Bible condemns sorcerers, those who bind others with a spell, such as by using some of the victim's hair or blood as a "contact," in order to cast a spell on one, or by modeling in clay or wax the effigy of a person whom the sorcerer or witch doctor wishes to injure or destroy, then sticking pins into it. Such black magic is the work of evil spirits.

Then there is divination, common throughout the world. Divination is the obtaining of knowledge of the unknown or of the future by means of omens and supernatural, demon power. There are hundreds of methods of divination, such as the use of divining rods, examining the length of a split bamboo pole, the direction in which the blood of a killed animal flows, the bones of fowl, the entrails of animals, the flight of certain birds, by crystal gazing, the use of playing cards, examining the lines of one's hand, called palmistry, going into a self-induced trance and by the common means of using dreams as omens. All such divination and looking for omens is not taught by the Bible but is warned against and is exposed by the Bible as the deceptive teachings and work of evil spirits to mislead men.—1 Tim. 4:1.

DIVINATION BY ASTROLOGY

One of the most common means of trying to foretell the future is divination by astrology. Astrology is divination by stars and planets, a practice that has had tremendous influence on the people of the Orient. Those who practice divination by astrology believe certain days and months are propitious for marriage, business, politics and even burial. For example, the body of the last king of Laos was held for about a year until a favorable time for burial was reached. In 1952, in Burma, the government resigned for five minutes because of an astrological prediction. In 1959, the swearing in of Nepal's first elected government was postponed for two days because some believed the appointed day was astrologically inauspicious. In 1962, Indian astrologers predicted great disasters or the end of the world between the third and fifth of February. It was estimated that the astral crisis caused India to lose, in money alone, 35 crore rupees—about $70,000,000! In Sikkim, on the advice of astrologers the marriage of the maharajah's son to New York post-debutante Hope Cooke was put off until 1963.

The Bible makes clear that all such methods of divination, whether by astrology or other means, are opposed by Jehovah God and shown to be futile and disastrous to those who depend on them. This is illustrated by what happened to those who originated astrology, the ancient Babylonians. Yes, it was in ancient Babylon that astrology began, as well as the practice of magic and sorcery. But did astrology save Babylon? Almost two hundred years before Babylon fell to the Medes and Persians, the Holy Bible gave the answer, showing that the astrologers would be useless, unable to save Babylon: "Stand still, now, with your spells and with the abundance of your sorceries, in which you have toiled from your youth; that perhaps you might

be able to benefit, that perhaps you might strike people with awe. You have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you. Look! They have become like stubble. A fire itself will certainly burn them up. They will not deliver their soul from the power of the flame."—Isa. 47:12-14.

How utterly useless Babylon's own astrologers were when Babylon was threatened by the Medes and Persians! A few hours before Babylon's fall to Cyrus the Persian in 539 B.C.E., Jehovah God caused a mysterious handwriting to appear on the wall of the king's palace. The king called on all his wise men and astrologers to interpret it. But "they were not competent enough to read the writing itself or to make known to the king the interpretation." It was not the worshipers of the heavens but a worshiper of the Creator of the heavens who interpreted the writing to mean "God has numbered the days of your kingdom and has finished it." Babylon fell, its astrologers failing to save the king, the kingdom or even themselves. Here we see astrology convicted of ignorance and impotence in the very place where it originated and where it was practiced the most. Astrology not only fails those who rely on it, but it is one of the ways evil spirits mislead mankind.—Dan. 5:1-31.

SPECIAL NEXT ISSUE

Read: *World Government on the Shoulder of the Prince of Peace*

OPPOSE EVIL SPIRITS THE BIBLE'S WAY

How, then, can one protect himself from the misleading influence of evil spirits? First of all, break free from all those practices condemned by the Bible as detestable to God—divination whether by astrology or any other way, looking for omens such as dreams, and consulting foretellers of events such as spirit mediums. Have nothing to do with sorcerers or those who practice the magical arts and spells. Keep free from all these forms of demonism.

Though evil spirits do exercise misleading power over most of mankind, those who worship Jehovah God are not among those "lying in the power of the wicked one." The Bible counsels: "Oppose the Devil, and he will flee from you." (Jas. 4:7) Oppose the Devil by putting on the spiritual suit of armor that God provides to fight against the demons: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil." This requires faith in Jehovah God, knowledge of him and of his purpose to destroy the Devil and the demons and to make possible everlasting life on a Paradise earth through his heavenly kingdom. God also provides "the sword of the spirit, that is, God's word," the Holy Bible, to help you to fight successfully against wicked spirit forces.—Eph. 6:11-18.

So break free from the misleading power of demons. Use the Bible to help you and to help others to break free of demonistic practices. Do not be among those in bondage to the fear of evil spirits, senselessly trying to protect themselves by using nails, spirit houses, astrology, charms, and so forth. But acquire the spiritual weapons God provides for opposing the Devil and the demons. Come into the glorious freedom of those who know the Bible's truth by means of God's Son, and this "truth will set you free."—John 8:32.

Putting Up a Hard Fight for THE FAITH

FEW popular expressions are more deceptive and dangerous than the one widely heard throughout Christendom: "Once saved, always saved." Believing such a saying can lead to disaster, the loss of the Bible-taught hope of everlasting life in a righteous new order under the kingdom of Almighty God.

[2] To warn us against such dangerous beliefs as "once saved, always saved," and to encourage us to put up a hard fight for the true faith, a disciple of the Lord Jesus Christ wrote a short letter of urgent importance today. It is the sixty-fifth book of the Holy Bible, written about the sixty-fifth year of the first century C.E. It is called The Letter of Jude, and though there are only twenty-five verses in the letter, our heeding its inspired counsel may well make the difference between gaining or losing the salvation held forth to all true followers of the Son of God.

[3] Whom did Jehovah God use to give us this timely warning? The letter answers: "Jude, a slave of Jesus Christ, but a brother of James, to the called ones who are loved in relationship with God the Father and preserved for Jesus Christ: May mercy and peace and love be increased to you." (Jude 1, 2) The inspired writer Jude was, in fact, a half brother of Jesus Christ. (Matt. 13:55) However, Jude does not seek to glorify himself by reason of being related to the Son of God in a fleshly way;

1, 2. (a) Wherein lies the danger in the belief "Once saved, always saved"? (b) Where do we find warning against this belief?

3. Who was Jude, and why does he call himself "a slave of Jesus Christ"?

"I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones."
—Jude 3.

he realized that Jesus' true followers would henceforth not know him according to the flesh. (2 Cor. 5:16, 17) So he humbly calls himself "a slave of Jesus Christ." Thus he put the proper emphasis on his spiritual relationship to Jesus Christ first. Since Jude was not an apostle of the Lord Jesus Christ, he simply calls himself "a slave"; in fact, he did not believe on Jesus Christ as the Son of God until after Jesus' resurrection. (John 7:5; Acts 1:14) Then he put faith in Jesus and, after putting faith in him, Jude realized that, like a slave, he had been bought with a price—the precious blood of the Son of God. From then on Jude, as well as any other person bought with the ransoming blood of Jesus Christ, could not become a slave to men. —1 Cor. 7:22, 23.

[4] As a slave of Christ, Jude wanted to write on what was most advantageous for his fellow slaves to help them to be obedient to their Master. Hence he wrote a general letter, one directed not to any specific Christian congregation. Yet it is emphatically clear as to whom it is directed: "To the called ones," that is, to

4. (a) To whom is The Letter of Jude specifically directed, but why is it timely for all life seekers? (b) What does God require of those who hope in his salvation?

those called to God's heavenly kingdom to rule with Jesus Christ as kings and priests. (1 Thess. 2:12) These spirit-anointed Christians are "loved in relationship with God the Father and preserved for Jesus Christ"; hence it is the Father's good pleasure to give them the kingdom of the heavens if they keep themselves in a saved condition. Though this inspired letter is directed to the "congregation of God" or those whose number is limited according to the Scriptures to 144,000 from among mankind, yet it is timely in its warning for all persons who hope for salvation under God's kingdom, those who hope to live eternally on a paradise earth. They, too, must remain in a saved condition, having the same degree of devotion, the same degree of faithfulness and producing the same Kingdom fruitage as the anointed Christians. Yes, all those who would enjoy God's salvation must put up a hard fight for the true faith.

5 The prayer of Jude is that God's "mercy and peace and love" would be multiplied toward Christ's true followers, of whom a remnant are yet on earth today. Certainly this has been the case with this spiritual remnant of Christ's followers who have been granted God's mercy, by his liberating them from Babylon the Great, the world empire of false religion, in 1919, then filling these liberated Christians with peace so all can work unitedly in advancing the interests of God's kingdom. Out of God's love they have been cleansed from Babylonish paganism and set forth as his clean witnesses. It is because Jehovah God has increased his mercy, peace and love upon his liberated Christian witnesses that a "great crowd" of "other sheep" have flocked to their side. (Rev. 7:9-17; John 10:16) These persons have seen the divine blessings showered upon the remnant of these "called ones," the remnant of spiritual Israel, so they have become part of the "one flock" of Kingdom witnesses. Since the New World society of Jehovah's witnesses is one peaceful flock, guided by the Fine Shepherd, they rejoice in God's love and mercy, as Jude's prayer has been abundantly answered upon them. Jude's prayer is that God's mercy, peace and love would be increased toward us, not be decreased and finally cease. Could such a terrible thing happen? It could happen to individuals; and to put us on guard against that possibility, Jude sounds a warning to show that it could happen if we fail to keep ourselves in God's love:

5. What is Jude's prayer, and how has it been answered upon Jehovah's witnesses today?

SPECIAL REASON FOR PUTTING UP A HARD FIGHT

6 "Beloved ones, though I was making every effort to write you about the salvation we hold in common, I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones. My reason is 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."—Jude 3, 4.

7 Jude obviously had not intended to write about putting up a hard fight for the true faith. He had hoped to write in a general way about "the salvation we hold in common"; however, by means of God's holy spirit, he discerned that there was something of pressing importance, of greater urgency than a doctrinal discussion on the salvation held in common by the 144,000 called to the heavenly kingdom. In Jude's day, nineteen centuries ago, the

6. What exhortation is given individual Christians, and why?
7. From writing on what subject did Jude change, and why?

Fine Shepherd, Jesus Christ, was not gathering the "great crowd" of Revelation 7:9-17, and so Jude was not writing about the salvation shared equally today by all those of the "great crowd." Even though they are not included directly in Jude's intended discussion, they do hold in common the precious hope of salvation under the Kingdom; they hope for life everlasting in the new order as much as the remnant of the "little flock" look forward to heavenly glory. This hope, to live on a paradise earth, will be brought about by the Kingdom of Jesus Christ, who reigns with his "called ones." Hence Jesus Christ died, not only for the "called ones," but for the whole world of mankind, including this "great crowd" of sheeplike persons of today. (1 John 2:1, 2) Those "sheep" with an earthly hope must also "put up a hard fight for the faith" until the prize is won, for Satan the Devil would like to cheat them of such a precious prize.

[8] By writing on the subject of putting up a hard fight for the faith Jude spotlighted the falsehood of the belief "once saved, always saved." Our being now in a saved condition is no reason for any Christian to think that he cannot be moved from or drawn out of God's love and thereby lose out on the salvation God extends to obedient mankind. Jesus Christ had made it clear, and Jude knew it, too, that "he that has endured to the end is the one that will be saved." (Matt. 24:13) Jesus was speaking of personal salvation here, not a class salvation. No uncertainty exists about the salvation of the *class* called to the heavenly kingdom, but the question is: Individually, whether we are of the "little flock" or of the "great crowd," will we endure to the end? The "end" Jesus mentioned is not necessarily a specific year, or even the battle of Armageddon, but the idea is to endure to the finish of one's earthly course or of the long test. Not to endure means to prove disloyal. So either until one dies in faithfulness or to the end of this wicked system of things, one must continue to put up a hard fight for the faith. How?

[9] Putting up a hard fight for the faith means not only to endure to the end in holding fast with our minds the things God teaches us; it also means to resist temptations toward corruption by any who would turn the undeserved kindness of our God into an excuse for loose conduct. We must realize that the Devil's tactic throughout the history of God's people has been to try to introduce among them persons who would serve his cunning design and who would try to corrupt others. Hence a fight is forced upon all who have declared themselves for the true faith. This fight tests our integrity and our love for God.

[10] Explaining why we must put up a hard fight for the faith, Jude said that certain ones have slipped into God's organization, pretending to be Christians. They are actually "ungodly men," who turn God's mercy into an excuse for loose conduct. About ten years before Jude wrote this warning, the apostle Paul had foretold that persons with wicked motives would worm their way in among God's people. (Acts 20:29, 30) Jesus, too, had foretold this enemy movement to try to corrupt Jehovah's name people. (Matt. 13:24-43) The Devil draws his agents from the world of mankind that have "come to be past all moral sense."—Eph. 4:17-19.

[11] Since the Devil would like to introduce morally bankrupt persons with evil designs in among the New World society of Jehovah's witnesses, all need to watch,

8. So what belief does Jude clearly expose, and what had Jesus Christ earlier said about individual salvation?

9. What does it mean to put up a hard fight for the faith?

10. What does Jude say ungodly men would do, and how had this been foretold?

11. In view of Jude's warning, what must be our attitude, and why?

especially the overseers of congregations. "Because the days are wicked" and because many love wickedness, never can we relax our guard. The Christian congregation must be alert to strain out and debar enemy agents from gaining any foothold. Though we know wicked men cannot corrupt the organization as a whole, they may do injury to a congregation, causing God's spirit to be retarded in that congregation, until the wicked ones are rooted out. Not only may the congregation fail to prosper but individuals in it may be drawn aside and corrupted into immoral relations with those of the opposite sex. This must be guarded against so that God's organization may remain clean and pure, undefiled.

"EYES FULL OF ADULTERY"

12 Hence Jude warns those who would try to corrupt God's people that they "have long ago been appointed by the Scriptures to this judgment" of everlasting destruction. What is wrong with these persons? Their motive. They think that, since God is merciful, they can use his mercy as an excuse for immoral conduct to gratify sexual desires. (1 Cor. 6:9, 10) They try to persuade unstable believers to indulge in loose relations, causing others to believe that it will not hurt to indulge one's passions just once in a while, since God readily forgives us if we confess this sin. So these persons have the motive of sexual gratification, and, as in the case of Cain, sin is crouching at their doorstep; they do not have pure eyes. Peter describes them: "They have eyes full of adultery and unable to desist from sin, and they entice unsteady souls. They have a heart trained in covetousness." (2 Pet. 2:14) The Devil uses these persons with "eyes full of adultery" to try to corrupt the pure-eyed, pure-hearted people of God and to try to tempt them into pleasurable sin.

13 Unlike Moses, these persons of evil design think they can go in for "the temporary enjoyment of sin," and still gain salvation. (Heb. 11:25) They think they can indulge their passions and then go through a form of repentance and stay among God's people till the next time they lust for indulgence in sin, until they can again persuade others by impure advances into immorality. Thus they are guilty of turning the undeserved kindness of our God into an excuse for loose conduct. It is against such immoral persons that Christians must put up a hard fight, resisting them, not only for harm done to individuals, but for the harm that comes to any congregation that would allow them a free hand in trying to corrupt and degrade those of the opposite sex.

14 The fact that Christendom has gone the way of loose morals and that its schools and church systems teem with people practicing immoral conduct is no excuse for a true Christian to indulge his passions. Jude makes it clear that, if any yield to sin, they would be "proving false to our only Owner and Lord, Jesus Christ." Since we must be true to the faith once delivered to the holy ones, we should steadfastly refuse to yield to ungodly persons, resisting any form of corruption in these wicked days.

SOMETHING OF WHICH TO BE REMINDED

15 To stress the point that our salvation is not yet sealed up and delivered to us beyond loss or failure after believing, Jude shows that, despite one's being in a saved condition, an individual can lose out. How?

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12. What warning does Jude give regarding ungodly men who would try to sneak into God's organization, and what is the Devil's motive in trying to introduce such men?

13. In what way are these ungodly men unlike Moses, and so what is the Christian's obligation?

14. Why is Christendom's moral condition no excuse for yielding to immoral persons?

15. How does Jude illustrate that one can lose out despite being in a saved condition, and what deliverance had the Israelites shared in common?

By not putting up a hard fight, by giving in to the temptations of ungodly persons. The doom of these persons, he warns, has been foretold. How? By the historical record of the Bible! Many are the examples in God's Holy Word showing how Jehovah dealt with ungodly persons in the past; these examples show what God will do in like cases today. Hence, before they sneak in and try to entice others into immorality, they are warned what their doom will be! Jude writes: "I desire to remind you, despite your knowing all things once for all time, that Jehovah, although he saved a people out of the land of Egypt, afterwards destroyed those not showing faith." (Jude 5) Yes, what a marvelous deliverance the Israelites had in 1513 B.C.E.! With a strong hand Jehovah delivered them, saving their firstborn from death when the tenth plague came upon Egypt. Not only were the Israelites delivered at the time of this blow upon the firstborn, but later also, at the Red Sea. In this deliverance a "mixed company" of non-Israelites also shared. —Ex. 12:38.

[16] What is prefigured here? Since Egypt is a symbol of this system of things (Rev. 11:8; 2 Cor. 4:4), it pictures that today those whom Jehovah saves from this system of things are not to run to Egypt and sinful bondage. Their initial deliverance from this wicked system of things does not mean that they are unalterably saved to everlasting life in God's new order, beyond all possibility of failure. Not if the Israelites with the "mixed company" are a true illustration! Jehovah, who was their Savior, destroyed a million or more Israelites in the wilderness. (Ex. 12:37; Num. 14:26-38) Why? They yielded to the deceptive power of sin. Sin is deceptive; it creeps up and pounces on its victims without mercy, as it did with the Israelites. Warning us that an initial deliverance from antitypical Egypt and its Babylonish paganism is no final proof of salvation, Paul, an apostle of Jesus Christ, declared: "On most of them [Israelites in the wilderness] God did not express his approval, for they were laid low in the wilderness. Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Neither become idolaters, as some of them did; just as it is written: 'The people sat down to eat and drink [sacrifices offered to Baal of Peor], and they got up to have a good time [with the Canaanite women who invited them to such sacrifices].' Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand of them in one day. Neither let us put Jehovah to the test, as some of them put him to the test, only to perish by the serpents. Neither be murmurers, just as some of them murmured, only to perish by the destroyer. 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. 10:5-11.

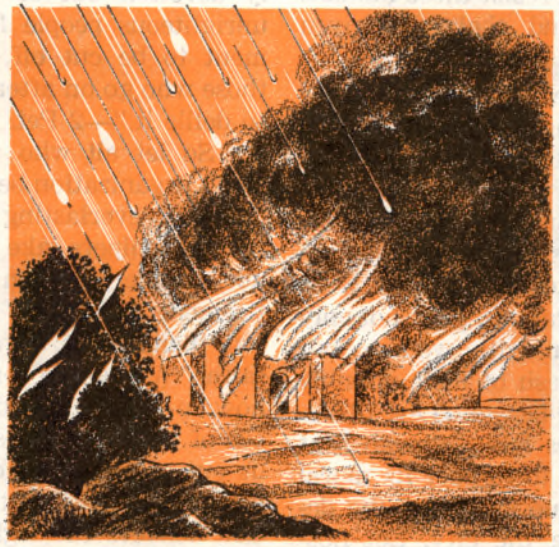
[17] Paul here was writing to Christians, and he draws his illustration from typical natural Israel. With the Israelites was a "mixed company" of people friendly to Israel; so in the antitype today the warning refers to both the remnant of anointed Christians and the "great crowd" of "other sheep." Hence all must be on guard against those who would entice anyone bought with the blood of Jesus Christ into immoral conduct, with resultant bondage to sin. Anyone can be affected no matter how long he has been in the way of salvation. Never become careless, proud, self-reliant, but always examine yourself in the light

16, 17. (a) What lesson do Christians learn from the example of the Israelites and the "mixed company"? (b) How did the apostle Paul sound the same warning, and what should be our response?

of his Word so as not to be overreached by the deceptive power of sin.

ANGELS NOT EXEMPT FROM FALLING TO DESTRUCTION

18 Jude then goes on to another illustration showing the need to put up a hard fight for the Christian faith: "And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire."—Jude 6, 7.



Sodom and Gomorrah, a Warning Example

19 The disciple Jude now compares these ungodly persons who would try to corrupt others in God's organization to the fallen angels in Noah's day. These materialized as perfect-looking humans, no doubt; thus their appearance must have been strikingly attractive. But had they come to earth to bring men back to God? No, their motive was wrong! They had eyes full of passionate desires. They had their eyes on the beautiful-looking daughters of men. Impressive in appearance, these materialized angels made enticing advances to good-looking girls. Regardless of whether they considered that they had a right to these women or not, they apparently took whomever they wished and as many women as they wanted as wives, perhaps more wives than Lamech, who had earlier taken two to himself. (Gen. 4:19) Their beautiful appearance helped them sneak in and infiltrate the human race to corrupt it. So today Jude shows that some whose outward appearance may even be handsome would slip in. They want to get familiar especially with those of the opposite sex, so they can corrupt and degrade them by impure sex relations. At the time of the Flood those angels dematerialized, but they could not return to God's holy organization. God caused them to be "reserved with eternal bonds under dense darkness for the judgment of the great day." They now are in a state of spiritual darkness, having no light from God. By their wrong motive they turned themselves into demons. (Gen. 6:1-5) What a lesson there is here for us!

20 We learn here that even angels that behold God's face can fall into sin and come under judgment to destruction. God never intended angels to be amphibious, that is, to live partly in heaven as spirits and partly on earth as humans, to cohabit with women. But those angels left

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18. In what other way does Jude illustrate the need to put up a hard fight for the Christian faith?
19, 20. (a) What was the sin of the angels to which Jude referred, and in what punishment did this result? (b) What lesson is there for us in the example of the angels who sinned?

their assigned dwelling place. Well, now, if angels are not exempt from falling to destruction, imperfect humans should not think their salvation is yet secured with no possibility of losing it. Only by putting up a hard fight for the faith can we remain in that saved condition. We do not want to be like those angels that fell from such a high estate. So resist those humans who would go beyond their God-given boundary and seek to defile flesh.

[21] In addition to the sinner angels, Jude mentions as a warning a destruction God brought about more than 450 years after the Flood, when God punished the towns of Sodom and Gomorrah with fiery destruction. The town's inhabitants "committed fornication excessively" and went after flesh for unnatural use. They not only committed fornication with women, but they lusted for the flesh of men, possibly also the flesh of brute beasts. (Lev. 18:22-25) The Bible tells us how Jehovah sent two angels to Sodom to inspect its moral condition and to rescue Lot from the destruction overhanging the city. Lot hospitably took the angels into his home, but the ungodly inhabitants of Sodom, a mob made up of youths as well as older men, demanded the two angels for improper sex relations. Even after the angels smote the mob with blindness, the passion-obsessed Sodomites tried to get their hands on the angels. The next morning Jehovah God drenched Sodom and Gomorrah with fire and sulphur. Lot and his daughters escaped the destruction that came upon the Sodomites. That destruction is placed "before us as a warning example." For whom? Peter answers: "By reducing the cities Sodom and Gomorrah to ashes he [God] condemned them, setting a pattern for ungodly persons of things to come; and he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct— . . . Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, especially, however, those who go on after flesh with the desire to defile it."—2 Pet. 2:6-10.

[22] So let all who would defile flesh in God's organization beware! They are under doom of everlasting destruction. Let all true worshipers take to heart the warning, not considering even momentarily the enticement from such doomed persons. Resist them. "Put up a hard fight for the faith." We can be certain that God knows how to deliver persons of godly devotion out of trial. God does not necessarily take us out of trialsome circumstances, for he lets them furnish a test upon us. The way God delivers the righteous out of trial is by cutting off the ungodly persons in his own due time. He takes those who provoke trial off the scene of action.

[23] We do not know how much longer the wicked will keep bringing trials upon us, but we must never grow weary in preaching "this good news of the kingdom," all the while resisting ungodly persons. Then we will attain to blessed deliverance when God cuts off the ungodly, and we will be left in a cleansed new order. Until then we must never relax our guard, always putting up a hard fight for the faith.

21. (a) Especially for what sin were Sodom and Gomorrah destroyed? (b) How does the destruction of those cities stand as a warning and at the same time an encouragement to godly persons?

22. (a) So what warning should we take to heart? (b) How does God deliver the righteous out of trial?

23. In what must we never tire, with the hope of what reward?

EXECUTION OF DIVINE JUDGMENT Upon the Ungodly

"Look! Jehovah came with his holy myriads, to execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke against him." —Jude 14, 15.

MANY men do not like to be reminded that there is a Supreme Court of the universe, a Court of judgment higher than the highest human court. They do not like to face the fact that, regardless of who they are, they must respect the Supreme Judge over all, Jehovah, the Almighty God, "the Judge of all the earth." (Gen. 18:25) Many persons may not like to reflect that, if they do ungodly things, this Judge of the very universe is watching, just as the Bible declares: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them."—Eccl. 5:8.

[2] Yes, men in general are not eager to be reminded that a Judge higher than human high ones is over us all, no matter how high a judicial or political position one may have in this system of things. In this regard it is interesting to note the statement of an American congressman as reported in the New York *Times* of November 13, 1963. In America there is a separation of Church and State, and the chief justice of the United States Supreme Court rejected a proposal to inscribe "In God We Trust" above the bench of that secular court, before which Jehovah's witnesses have won tens of cases. In a reaction to the court's decision, Congressman R. T. Ashmore, sponsor of the bill to provide the religious inscription, commented on the rejection, saying: "The tone of the Chief Justice's letter is most indicative that the Supreme Court would be made painfully aware of the fact that there is an Authority higher than that of the Supreme Court of these United States." But men do not need an inscription above their heads to be reminded that God is the Supreme Judge.

[3] If any men are not eager to be reminded of the respect they owe "the Judge of all the earth," then it is understandable that the ungodly especially do not like to hear of the respect men must render to the Supreme Judge. For selfish reasons such persons ignore, scorn and defy the Judge's righteous judicial decisions. But woe to these! For execution of divine judgment upon all the ungodly is at hand.

[4] This fact is stressed in the inspired letter that Jude, a disciple of Jesus Christ, wrote to warn Christians to put up a hard fight for the true faith, especially by resisting corruption from ungodly men. Jude

1, 2. Upon what thought do many persons not like to reflect, and in this regard what did a congressman say of a human court?

3. What is the attitude of ungodly men, and with what consequences?

4. What warning counsel is stressed in The Letter of Jude?

warned that some of the ungodly would even slip into God's organization, in an endeavor to defile flesh. But in the first seven verses of his letter, Jude set down an inspired warning that the doom of such ungodly persons has long ago been foretold by Jehovah God's adverse sentence upon the unfaithful, rebellious Israelites, upon the angels that forsook their original place in heaven and upon the unspeakably corrupt inhabitants of Sodom and Gomorrah who perished in flaming destruction. The penalty such ones paid for contempt of the highest court in the universe serves as a warning to all who are not now showing respect to the Supreme Judge.

LORDSHIP DISREGARDED, GLORIOUS ONES ABUSED

[5] In the face of this divine warning, Jude states, some would ignore it by living in a dream world of sensuality, thinking they could defile flesh in God's organization with impunity. Jude writes: "These men too, indulging in dreams, are defiling the flesh and disregarding lordship and speaking abusively of glorious ones." (Jude 8) Such ungodly dreamers imagine they can ignore Bible teachings as to how God deals with the wicked. They have no regard for the command of the Supreme Judge stated at 1 Corinthians 6:18 to "flee from fornication." Rather, they seek ways to further opportunities for fornication and think they can get away with it. But such thinking is all a dream! It is fatally unrealistic. Their dreams of sensual enjoyment will be shattered by a sharp awakening, as they come face to face with an adverse sentence from the Supreme Judge. The Judge they have failed to respect will show them they are in no dream world in which they can let passions run riot; they will come out of their stupor to find the Judge executing the foretold judgment upon them.

[6] That these immoral dreamers deserve such judgment is further indicated by the fact that they disregard lordship and speak abusively of glorious ones. They have no regard for the Universal Sovereign, Jehovah God, and for his beloved Son, the "King of kings and Lord of lords." (Rev. 19:16) Because of their disregarding the highest lordship in the universe, it is to be expected that they would also speak abusively of glorious ones.

[7] Who are these "glorious ones"? They must be those who receive glory from Jehovah God and his Lord of lords, Jesus Christ. According to Isaiah 60:1, 2, Jehovah's "own glory" would be conferred upon the remnant of spiritual Israel, the anointed Christians. Because "the very glory of Jehovah" has shone upon them, they have risen to shine with the light of the Kingdom good news in all the inhabited earth. (Matt. 24:14) Because of the effulgent glory God has given them through his Son, they are to be respected. Jesus Christ indicated this when he said concerning his anointed followers: "I have given them the glory that you have given me." (John 17:22) Certainly those of the anointed remnant who serve as overseers have an additional glory or honor conferred upon them, and those ones deserve "double honor." (1 Tim. 5:17) Now that many of the "great crowd" of "other sheep" are serving as overseers, representing the remnant or "faithful and discreet slave" class, such presiding ones receive glory from God by virtue of the office they occupy as representatives of the anointed remnant; they are to be treated with due regard. (Matt. 24:45-47) Properly God's people cooperate

5. (a) What did Jude say in verse eight? (b) In what sense are the persons he speaks of "indulging in dreams," and with what result?

6. What accounts for their ungodly conduct and further shows such persons deserve the foretold judgment?

7. (a) Who are the "glorious ones"? (b) How do the persons Jude warned of show they do not respect glories from Jehovah?

with and respect the anointed remnant and all the overseers appointed by "the faithful and discreet slave" over the congregations of Jehovah's witnesses. But the flesh-defiling dreamers, despising Jehovah's lordship, do not respect glories from Jehovah. They talk abusively of those clothed with such glories, especially those whom the great Judge Jehovah has honored with special positions of responsibility. Like Diotrephes, of whom the apostle John wrote, they chatter about "glorious ones" with wicked words.—3 John 9, 10.

[8] Jude next contrasts the attitude of these disrespectful dreamers with the mental attitude of Jesus Christ, in his prehuman existence as Michael. "But when Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: 'May Jehovah rebuke you.' Yet these men are speaking abusively of all the things they really do not know; but all the things that they do understand naturally like the unreasoning animals, in these things they go on corrupting themselves."—Jude 9, 10.

[9] In speaking abusively of God's servants, such dreamers take liberties that even God's own Son did not take when he disputed with the Devil over the body of Moses. Moses died at Pisgah of Mount Nebo and the Devil wanted Moses' body. The Devil knew the human inclination to worship relics and no doubt wanted to start a new religious cult around the body of Moses, to corrupt God's people. When resisting the Devil, Michael did not resort to abusive speech, even though the Devil certainly had no glory from God. He did not run ahead of God's appointed time. Rather, he showed respect for the Great Judge and accorded Him the right to rebuke Satan. Humbly he said: "May Jehovah rebuke you." Though Michael's statement was mild, he showed power by prevailing over the Devil, keeping control over Moses' body, burying it, as the Bible indicates.—Deut. 34:5, 6.

[10] Yet ungodly men who would defile flesh in God's organization, and who are so inferior to Michael, dare to speak abusively of "glorious ones." Michael and the holy angels do not speak abusively, and so the apostle Peter makes a contrast: "Daring, self-willed, they do not tremble at glorious ones but speak abusively, whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, not doing so out of respect for Jehovah." (2 Pet. 2:10, 11) By acting so disrespectfully such persons show they have lost their power of reasoning and that they have succumbed to animalistic passions. They become like unreasoning animals, made to be caught and destroyed without any resurrection from the dead. That kind of destruction will catch up with all such ungodly men.—2 Pet. 2:12, 13.

LIKE CAIN, BALAAM AND KORAH

[11] Jude then likens such flesh-defiling dreamers to prominent men of the human family who failed to respect the Supreme Judge: "Too bad for them, because they have gone in the path of Cain, and have rushed into the erroneous course of Balaam for reward, and have perished in the rebellious talk of Korah!"—Jude 11.

[12] Cain, an elder brother of the human family, saw God's approval put on the

8, 9. (a) Why does Jude contrast the men of whom he warns with the mental attitude of Michael? (b) What was the Devil's purpose in disputing over the body of Moses, and how did Michael show power as well as mildness?

10. How are the warned-against men so unlike Michael and the holy angels, and so their course of action reveals what?

11. How does Jude next liken the ungodly dreamers to men prominent in ancient times?

12. (a) What path did Cain take, and with what result? (b) Why are the foretold ungodly men like Cain, and how must we treat all such?

right worship of Abel. Instead of imitating Abel in right worship and with pure motive, Cain hated his brother and murdered him. Cain disregarded a divine warning that he was heading for trouble. (Gen. 4:6, 7) This defiant action showed Cain's disrespect for the Supreme Judge. Just as Cain's motive was all wrong, so with those who seek to turn God's undeserved kindness into an excuse for loose conduct. By leading others in a way that can only result in eternal destruction, they are like Cain in being guilty of murder. (1 John 3:12) Jehovah cursed Cain, and at the time of the Flood his offspring were wiped out. Woe to those who go in Cain's path! Do not yield to them. Resist them!

13 Another prominent bad man of ancient times was Balaam, whom the Devil used to corrupt the Israelites when they were in the wilderness. Balaam's home was in Pethor, a town that has been identified by inscriptions as lying in the Upper Euphrates region.* Balaam was a prophet in that land and one who recognized Jehovah, the God of Israel. But what a different prophet he was from Moses! Moses loved God's people; Balaam had no respect for them and for the glory God had conferred upon them. When Balak, king of Moab, sent to Mesopotamia to hire Balaam to come down and curse Jehovah's people by means of Babylonian magic, Balaam did not give a decisive No. He finally yielded to renewed offers of reward. So he went to curse Israel. In doing this he rushed into a course that plunged him into error. Three times he tried to curse Israel, but Jehovah always turned the curse into a blessing, making it clear that "there is no unlucky spell against Jacob, nor any divination against Israel." Balaam's heart was not in that blessing. Having failed to curse Israel, he went about corrupting God's people by suggesting to Balak that, if Israel could be seduced into false religion and into indulgence in animal passions, fornicating with Moabite women, then God would curse even his own people. The evil counsel was followed. Because of the Israelites' loose conduct, 24,000 of them were killed by a plague at Shittim on the plains of Moab. (Num. 25:1-9; Rev. 2:14) Balaam, who was willing to curse or corrupt Israel for personal gain, finally met a violent death at the hands of those he intended to curse. (Num. 31:8) Woe to those like Balaam! Woe to those who would corrupt any of God's people by fornication and indulgence in animalistic passions!—Num. 22:1-24:25; Deut. 23:3-5.

14 Korah is another typical bad man whose catastrophic end stands as a warning example. He was a Levite and had a fine privilege of service; yet he was not satisfied. He wanted more glory. Korah challenged Jehovah's appointments, rebelling against Moses and high priest Aaron and also drawing into the rebellion prominent members of the tribe of Reuben. Though Korah and these Reubenites had been saved out of Egypt, they never entered the Promised Land. They perished violently. The earth opened up and some were buried alive, while others were destroyed by fire. This was an act of Jehovah God's judgment. (Num. 16:1-35; 26:10) Woe to those who rebel at God's theocratic arrangements!

15 So Jude gives Christians a warning that among them there will be men like Cain, Balaam and Korah. The men they foreshadowed will not escape the foretold destruction. "Too bad for them." Here, then, is a warning to us today that like-minded men will try to infiltrate God's or-

* *Biblical Archaeology*, by G. Ernest Wright, p. 73.

13. (a) Whom did the Devil use to corrupt the Israelites in Moses' day, and how? (b) What happened to Balaam, so what about those who would act like him?

14. Who was Korah, and why does he stand as a warning example?

15. What warning does Jude thus give Christians, obliging us to do what?

ganization. They must be resisted by our putting up a hard fight for the faith.

DECEPTIVE-APPEARING FLESH DEFILERS

16 To alert Christians further, Jude says concerning these animalistic men: "These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear; waterless clouds carried this way and that by winds; trees in autumn time, but fruitless, having died twice, having been uprooted; wild waves of the sea that foam up their own causes for shame; stars with no set course, for which the blackness of darkness stands reserved forever."—Jude 12, 13.

17 These agents of the Devil who would sneak into God's pure organization make a showy pretense of love for the brothers; hence they are like jagged rocks hidden beneath the water that cause shipwreck. Unless we "put up a hard fight for the faith" to keep a good conscience, such ones could lead unstable individuals to "shipwreck concerning their faith." (1 Tim. 1: 19) Those would-be flesh defilers attended the love feasts in Jude's day with unclean motives. Those feasts, not described in apostolic accounts, have been discontinued in their ancient form. Today God's people come together for spiritual feasts, such as at circuit, district, national or international assemblies. Yet even at assemblies the Devil tries to infiltrate some of his flesh-defiling agents, to catch unstable souls off guard, and lead them, through immorality, to shipwreck. Hence the need to be watchful.

18 What apt expressions Jude uses to describe these deceptive-appearing ungodly men! They are like shepherds who are interested only in gratifying their own sensual appetites and not in caring for the flock. They are like clouds deceptive in appearance. The farmer believes they will drop down much-needed rain. But these clouds prove to be waterless and are driven away by winds before they can drop down the needed moisture. They are valueless for increasing productivity of the crops. Such men are like fruitless trees, for they are devoid of the fruitage of God's holy spirit. They do not bear fruit to the glory of God and must be dealt with like unproductive trees in Palestine, which were uprooted, destroyed forever, as hopeless cases. Being without God's holy spirit, such men are as wild as sea waves that stir up mire and dirt. Such men do not set a steady course by using the Bible as a compass, and so they are like wandering stars that have no set course. No bright-shining place is reserved for them in God's kingdom, for Jude says their end is "the blackness of darkness" forever.

19 It is concerning such unfaithful men, all who fail to pay respect to the Supreme Judge, that Enoch long ago prophesied: "Yes, the seventh man in line from Adam, Enoch, prophesied also regarding them, when he said: 'Look! Jehovah came with his holy myriads, to execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke against him.' "—Jude 14, 15.

20 That prophecy concerning divine judgment against those who speak disrespectfully of the Supreme Judge was spoken first by Enoch, seventh in line of human progression, counting from Adam. Enoch was privileged to prophesy concerning divine execution of judgment upon all the

16. How does Jude describe the deceptiveness of the would-be flesh defilers?
17. What pretense and motive makes these agents of the Devil like jagged rocks, and so what could result unless guarded against?
18. Why are these men described with reference to (a) shepherds? (b) clouds? (c) trees? (d) waves? (e) stars?
19, 20. (a) How did Enoch foretell the end of ungodly men? (b) What must we inescapably conclude from Enoch's prophecy, and how does God convict the ungodly of ungodly practices?

ungodly. Just how Enoch's prophecy was carried for centuries outside the Hebrew Scriptures the Bible does not say. However, it did not appear in the Bible until Jehovah God inspired Jude to put it in. Enoch's prophecy shows there is just one possible judgment for such ungodly persons at the destruction of Babylon the Great and the war of Armageddon: everlasting destruction, being cut off by God's holy myriads, the Chief Holy One in charge of the executional work being the Lord Jesus Christ. (Rev. 18:1-24; 19:11-16) The day of execution of judgment draws near, and Jehovah permits ungodly persons to manifest themselves. Thus he convicts them of ungodly practices against his name and kingdom.

MURMURERS AND COMPLAINERS

[21] These ungodly men speak "shocking things." And little wonder, as Jude goes on to write: "These men are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are admiring personalities for the sake of their own benefit." (Jude 16) Having no real godly devotion, they murmur against God's whole organization. They are not content with their lot in life; and if they cannot have their own way, they complain, using abusive and disrespectful speech. Like Korah, they pursue prominence. They like to express their own views in arrogant speech, arrogating to themselves a great deal of importance. They single out persons and show admiration for them, trying to cultivate people in the hope of gain from them. Their objective is self-aggrandizement. They really fail to respect the Judge and so come under sentence of destruction.

21. How do these men Jude warns of speak, and so what is their motive?

[22] It should thus come as no surprise to us that ungodly sinners would try to corrupt individuals in Jehovah's organization or try to cool off their love for God and his organization. Jude says: "As for you, beloved ones, call to mind the sayings that have been previously spoken by the apostles of our Lord Jesus Christ, how they used to say to you: 'In the last time there will be ridiculers, proceeding according to their own desires for ungodly things.' These are the ones that make separations, animalistic men, not having spirituality." (Jude 17-19) Jude points out that the apostles foretold the appearance of men motivated by selfish desires, who would try to get us out of God's love. Peter was one of those apostles who sounded such a warning for the "last days." (2 Pet. 3:1-4) While God is carrying on a unifying work over all the earth, these scoffers would carry on a work of separation among God's people. Lacking spirituality, they have no zeal for God's Kingdom ministry. They spend their energy in strife-producing talk.

KEEPING IN GOD'S LOVE

[23] So what is the course for God's faithful witnesses? Jude answers: "But you, beloved ones, by building up yourselves on your most holy faith, and praying with holy spirit, keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view." (Jude 20, 21) Jude had earlier prayed that God's mercy and peace would be increased; now for that prayer to be fulfilled upon Jehovah's people, they must keep themselves in the love of Almighty God. How? By diligent study of God's Holy Word, reading the Bible regularly in conjunction with the congrega-

22. (a) Of what apostolic warning does Jude remind Christians? (b) So what kind of activity do such foretold persons try to carry on among God's people?

23. (a) What counsel does Jude give for Christians? (b) How can we stay in God's love?

tion's Theocratic Ministry School. Attend all the meetings. Deepen the impression the Word of God makes on our lives by helping others to learn of God's clean, righteous new order of things. Never cease cultivating more and more of the fruitage of God's holy spirit. Be "praying with holy spirit" for what is in harmony with God's will, including more of that holy spirit to be upon us. If we thus keep ourselves in God's love, the result will indeed be mercy, peace and love multiplied through Jesus Christ. We need it to get the work of preaching the Kingdom good news done and to liberate still more from Babylon the Great. We also need divine mercy and so must be merciful to others whose life is at stake.

[24] Hence Jude writes: "Also, continue showing mercy to some that have doubts; save them by snatching them out of the fire. But continue showing mercy to others, doing so with fear, while you hate even the inner garment that has been stained by the flesh." (Jude 22, 23) To do this, we must distinguish between those who are worthy of God's mercy and those who are doomed animalistic dreamers whose destruction was pictured by Sodom's fiery end. Such men, by reason of their murmuring, cause unsteady ones to be filled with doubts as to whether this is Jehovah's organization. These doubting ones may be so shaken by the swelling words of those complainers that they may stop attending meetings of Jehovah's people. Hence Jude counsels us to have mercy on those who waver and doubt. We must not ignore them. Patiently seek to build them up in the faith. But we must act quickly, just as firemen snatch endangered persons out of a burning building; so we must 'snatch them out of the fire.'

[25] Some may have yielded to the enticements of those immoral dreamers and have thus stained their identity as true Christians. (2 Pet. 2:18) But while we hate stained inner garments, we have mercy upon the wearer of the garments and try to help such a one back to spiritual health.

[26] While helping others to build up their faith, we must continually "put up a hard fight for the faith," resisting all ungodly complainers, would-be separationists and any who would turn God's undeserved kindness into an excuse for themselves to carry on loose conduct in the congregation. By our unremittingly putting up this kind of fight, we will be trusting in Jehovah to safeguard us from stumbling. To him be the glory: "Now to the one who is able to guard you from stumbling and to set you unblemished in the sight of his glory with great joy, to the only God our Savior through Jesus Christ our Lord, be glory, majesty, might and authority for all past eternity and now and into all eternity. Amen." (Jude 24, 25) Jude's words are almost a prayer to Jehovah for his people that He will uphold us and keep us from stumbling if we "put up a hard fight for the faith" so as to stay in his love. While all the ungodly sinners will meet their doom, as long ago foretold by the Supreme Judge, we will be privileged, with unending lives, to ascribe to Jehovah his due.

24, 25. (a) To whom must we show mercy, and so between whom must we distinguish? (b) How do we show them mercy, and how does Jude indicate there is no time to lose?

26. (a) As we help others, what must we do? (b) How do Jude's words, which are almost a prayer, show the way to avoid stumbling? (c) Contrast the foretold destiny of the ungodly with the privilege of those who stay in God's love.

"Go on walking as children of light, for the fruitage of the light consists of every sort of goodness and righteousness and truth. Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works that belong to the darkness."—Eph. 5: 8-11.

Jerusalem REBUILT FOR MESSIAH'S COMING



WHEN Jerusalem was completely desolated by the armies of her age-long rival, Babylon, and her kings of the line of David were removed from the throne under Jehovah's disfavor, it appeared to the observer that Jerusalem was crushed forever. Babylon thought so and figured that she would keep the Jews permanently captive. Then when Jerusalem lay desolate for many years without man or domestic beast and seemed like a place haunted this supposition was more than ever confirmed in the minds of the nations round about. Satan the Devil, the god of Babylon, thought that he had scored a crushing victory. But it was absolutely impossible that Jerusalem should forever lie waste. It was an absolute certainty that she would be rebuilt. Furthermore, the temple of Jehovah would once again exist within her walls. Why was this so sure? It was because it had to do with the thing of greatest possible importance in Jehovah's eyes. It had to do with the sacred secret of the Seed, the promise made at the very first in the Garden of Eden by Jehovah himself. It had to do with the coming of the Messiah.

WHY JERUSALEM HAD TO BE REBUILT

To Jews who were looking for the coming of the Seed and who had faith in the Word of Jehovah God, it was certain that Jerusalem would not lie forever desolate but would again be rebuilt and would again flourish. They knew from Jeremiah's prophecy that there was a seventy-year limit on Jerusalem's desolation. (Jer. 25:11, 12) They knew of Jerusalem's restoration and coming glory, from the prophecy of Isaiah. (Isaiah, chapter 52) They knew that when the Messiah came Jerusalem would have to be in existence, situated on Mount Zion, and that it must contain Jehovah's temple of true worship. True, things looked bad at the time, for even the line of the royal family had been narrowed down very thin. All the sons of Zedekiah, Judah's last king, were destroyed and only one of the reigning family, Jehoiachin or Jeconiah, Zedekiah's nephew, survived. Similarly with the line of the high priest. Nebuchadnezzar put Seraiah to death but spared his son Jehozadak who, like Jeconiah, became captive in Babylon. But in this dark time the very survival of these two men and the fact that no foreign nation was allowed to settle in the land during Judah's time of desolation served as strong signs to give bright hope to the faithful ones of the Jewish exiles. They could see that God was miraculously carrying out the preservation of the kingly and priestly lines and was also miraculously holding the land open until the time he would send his own people back to rebuild

Jerusalem. That the Messiah would come, not to a desolation, but to a rebuilt Jerusalem, was indicated in a remarkable prophecy at Daniel 9:25: "And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times."

TEMPLE BUILDING COMPLETED

In our previous article we dealt with the return of the Jews under Zerubbabel, a descendant of the royal line, accompanied by Jeshua the high priest, the son of Jehozadak. The return was by the decree of Cyrus the Persian, the conqueror of Babylon, as Jehovah had foretold. In 536 B.C.E. these returning Jews had the foundation of Jehovah's temple laid. But shortly afterward the Devil set a roadblock in their way by causing the Samaritan enemies of the Jews to throw up an interference, eventually getting an official ban placed on the building work by the Persian government. This weakened the Jews so much that they left off this most important work and neglected the temple structure while they built homes for themselves. But even such opposition and the failure on the part of the Jewish remnant due to fear could not stop Jehovah's purpose. He raised up the prophets Haggai and Zechariah who, with great zeal and a powerful message from God, stirred up the Jews to resume the temple building. (Hag. 1:1-3, 9; Zech. 1:1-3, 16; Ezra 4:24–5:2) It was during the second year of the reign of Darius I king of Persia, fifteen years after the foundation of the temple had been laid, that these prophets began to speak. Of course, the rebuilding work was quickly noticed by the enemy and the lawfulness of their activity was brought in question before the Persian-appointed officials governing the provinces between the Euphrates River and the Mediterranean Sea. But now the Jews, inspired by Haggai and Zechariah, were fearless and continued their work. They called attention to the fact that Cyrus had made the decree that the temple should be rebuilt. Thereupon, Tattenai the governor, to whom Zerubbabel was responsible, and other officials wrote to the king of Persia for his decision. Ezra the scribe reports the results:

> "It was then that Darius the king put an order through, and they made an investigation in the house of the records of the treasures deposited there in Babylon. And at Ecbatana, in the fortified place that was in the jurisdictional district of Media, there was found a scroll [not a cuneiform tablet], and the memorandum to this effect was written within it: 'In the first year of Cyrus the king, Cyrus the king put an order through concerning the house of God in Jerusalem: Let the house be rebuilt as the place where they are to offer sacrifices, and its foundations are to be fixed, its height being sixty cubits, its width sixty cubits, with three layers of stones rolled into place and one layer of timbers; and let the expense be given from the king's house. And also let the gold and silver vessels of the house of God that Nebuchadnezzar took out of the temple that was in Jerusalem and brought to Babylon be returned, that they may reach the temple that is in Jerusalem at its place and be deposited in the house of God.' "—Ezra 6:1-5.

Darius recognized the building work as lawful and strictly told the officials: "Keep your distance from there. Let the work on that house of God alone." Furthermore, he warned that, "as for anybody that violates this decree, a timber will be pulled out of his house and he will be impaled upon it, and his house will be turned into a public privy on this account."—Ezra 6:6-12.

Encouraged by so manifest a blessing from God, the Jews hastened the work and in less than four and one half years' time the temple was completed. Ezra 6:15 gives

the date of completion, saying: "And they completed this house by the third day of the lunar month Adar, that is, in the sixth year of the reign of Darius the king." If the first year of Darius I is counted from 522 B.C.E., when his predecessor Cambyses died, then the rebuilding of the temple was completed in March of 516 B.C.E.*

The next month after Adar is Nisan. So by completing the temple on Adar 3 the Jews were able to inaugurate it in time to hold the Passover in Nisan in the beginning of the seventh year of King Darius I: "And the sons of Israel, the priests and the Levites and the rest of the former exiles held the inauguration of this house of God with joy." (Ezra 6:16) Now worship of Jehovah at Jerusalem was fully restored. The joy of the builders must have been great, seeing the temple building fully accomplished.

CITY-BUILDING GETS ATTENTION

But what about the city itself? And what about Isaiah's prophecy that Jerusalem would flourish and Daniel's prophecy about the rebuilding of its public square and moat? While it was some time before this took place, still it was something that had to be done to prepare the way for the coming of Messiah the Prince. It was not until the reign of King Artaxerxes of Persia that Jehovah stirred up the spirit of another faithful servant to see that this was done. This servant was Nehemiah, who at the time had the responsible position of cupbearer to King Artaxerxes of Persia. Though he could not be in Jerusalem, nevertheless his heart was there, for there, he knew, was centered the true worship of Jehovah. Jerusalem was the place on which Jehovah's name rested and it was the temple of Jehovah that was now rebuilt there. He tells us of his concern over the city and the delay in rebuilding revealed by a report of its condition some sixty years after the temple had been rebuilt: "Now it came about in the month Chislev, in the twentieth year, that I myself happened to be in Shushan the castle. Then Hanani, one of my brothers, came in, he and other men from Judah, and I proceeded to ask about the Jews, those who had escaped, who had been left over of the captivity, and also about Jerusalem. Accordingly they said to me: 'Those left over, who have been left over from the captivity, there in the jurisdictional district, are in a very bad plight and in reproach; and the wall of Jerusalem is broken down, and its very gates have been burned with fire.' . . . Now I myself happened to be cupbearer to the king."—Neh. 1:1-3, 11.

Nehemiah was greatly grieved on hearing this report. He took the matter immediately to Jehovah in prayer. The answer to his prayer was not long in coming. He tells us: "And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I as usual took up the wine and gave it to the king. But never had I happened to be gloomy before him. So the king said to me: 'Why is your face gloomy when you yourself are not sick? This is nothing but a gloominess of heart.' At this I became very much afraid."—Neh. 2:1, 2.

Nehemiah explained the reason for his sadness to the king. When Artaxerxes asked: "What is this that you are seeking to secure?" Nehemiah offered a silent prayer to Jehovah and took courage to ask the king to send him to rebuild Jerusalem.

* Since Darius I did not establish himself in Babylon until defeating the rebel Nebuchadnezzar III in December of 522 and shortly afterward capturing and killing him in Babylon, the year 522 B.C.E. may be viewed as the accession year of King Darius I. Since the regnal year of a Persian king began in the spring month of Nisan, the first regnal year of King Darius I would begin in the spring of 521 B.C.E., as presented in *Babylonian Chronology 626 B.C. - A.D. 75* (page 28), by Parker and Dubberstein. In that case the sixth regnal year of King Darius I began April 11-12, 516 B.C.E., and continued to the end of the twelfth lunar month (Adar) of his sixth year, or to the end of March of 515 B.C.E. On this basis, the rebuilding of the temple was completed by Zerubbabel on March 5-6 of 515 B.C.E.

The prayer was answered; King Artaxerxes was agreeable. Nehemiah relates: "So it seemed good before the king that he should send me, when I gave him the appointed time. And I went on to say to the king: 'If to the king it does seem good, let letters be given me to the governors beyond the River [Euphrates], that they may let me pass until I come to Judah; also a letter to Asaph the keeper of the park that belongs to the king, that he may give me trees to build with timber the gates of the Castle that belongs to the house, and for the wall of the city and for the house into which I am to enter.' So the king gave them to me, according to the good hand of my God upon me."—Neh. 2:3-8.

How marvelously Jehovah showed that his hand was not shortened! Just as he had foretold at Daniel 9:25, the rebuilding work was done in straitened, difficult times. Even after the king's decree Nehemiah and his fellow builders experienced many threats and much opposition from the non-Jewish people round about. Efforts were made to draw them away from the work. Nehemiah was placed in danger of his life, but by faith and trust in Almighty God and by arming themselves for defense against attack, and by sticking to the work that God had assigned them, they built the defensive walls around Zion or Jerusalem within two months. "At length the wall came to completion on the twenty-fifth day of Elul, in fifty-two days." (According to Nehemiah's reckoning, the year *began with* Tishri and ended with Elul as the twelfth month.)—Neh. 6:15.

JEHOVAH'S FULFILLED PURPOSE BRINGS HAPPINESS

Nothing could stop Jehovah's purpose. It was a very small matter for him to push aside the bitter foes whom Satan the Devil had aroused. They were completely blind to the glorious purpose that they were fighting against and had no understanding of the tremendous importance of this rebuilding work in connection with the coming of the Promised Seed who was to bless all families of the earth. They were unknowingly fighting against an arrangement that will result finally in blessing to many of their own number.

But Jehovah had people who loved him and his worship and who looked for Messiah's coming. He could inspire them with the zeal and strength to do this important rebuilding work even in the straits of the times. Nehemiah relates: "And it came about that, as soon as the wall had been rebuilt, I at once set up the doors. Then there were appointed the gatekeepers and the singers and the Levites. And I went on to put in command of Jerusalem Hanani my brother and Hananiah the prince of the Castle, for he was such a trustworthy man and feared the true God more than many others."—Neh. 7:1, 2.

This was certainly the time for the greatest joy. Accordingly the next month, the month of Tishri, in the twenty-first year of Artaxerxes, the regular religious festivals for this month were celebrated: the blowing of the trumpet and the festival on the first day, the day of the new moon, the day of atonement on the tenth day and, beginning on the fifteenth day, the feast of the booths or tabernacles. Ezra the noted copyist of God's law was there to read publicly to them the written Word of God. After the reading, Governor Nehemiah strengthened the celebrants with the words: "Do not feel hurt, for the joy of Jehovah is your stronghold." Jehovah desired his faithful people to be happy and indeed they were, as the account reads: "The sons of Israel had not done that way from the days of Joshua the son of Nun until that day, so that there came to be very great rejoicing. And there was a read-

ing aloud of the book of the law of the true God day by day, from the first day until the last day; and they went on holding the festival seven days, and on the eighth day there was a solemn assembly, according to the rule."—Neh. 8:1-18.

Though the account of the inauguration of the walls is not recorded until farther along in the book of Nehemiah, yet it probably took place after the above-mentioned religious ceremony. It enabled the Israelites to extend beyond the festivals the expression of their rejoicing that overflowed. We read: "At the inauguration of the wall of Jerusalem they looked for the Levites, to bring them out of all their places to Jerusalem to carry on an inauguration and a rejoicing even with thanksgivings and with song, cymbals and stringed instruments and with harps." It was a colorful inauguration with two processions formed to march in opposite directions on the finished wall. The wall had not a break in it. "At length the two thanksgiving choirs came to a stand at the house of the true God, also," says Nehemiah, "I and half of the deputy rulers with me, and the priests . . . And the singers with Izrahiah the overseer kept making themselves heard." Following this the celebrators went to the temple on Mount Moriah and great sacrifices were joyfully offered on Jehovah's altar. "For the true God himself caused them to rejoice with great joy. And also the women and the children themselves rejoiced, so that the rejoicing of Jerusalem could be heard far away."—Neh. 12:27-43.

How marvelously Jehovah God showed his power to bring about his purposes! What a victory over Satan the Devil and what a humiliation to the opposers to Jehovah's true worship! What spiritual strengthening for the faithful Jewish remnant there at Jerusalem! They were doubly sure of Jehovah's loving-kindness and the certainty of his purposes. With what confidence and zeal they could sing God's praises and relate to their children and to others God's marvelous works! Even they at that time could not fully understand the marvelous part they played in God's purposes. But how they will rejoice when they come back in a resurrection at the hands of the Messiah for whom they looked and when they find the part that Jehovah allowed them to play in the development of his purposes concerning the great Messiah, the Seed of promise!

By gathering his people back to Jerusalem, God kept a nation intact to whom the Messiah came. Much of the Messiah's preaching was done in the temple area, where many who came up to worship Jehovah could hear and be among his first followers. Outside its gates he gave his life in sacrifice for mankind. Truly, it was an essential part of God's purpose for Jerusalem to be restored after its desolation by Babylon. But there is another very important factor with regard to these events and Daniel's prophecy concerning them. That is the *time* of their occurrence. It provides us with one of the most accurate identifications of the Messiah. It helps all believers in the Hebrew Scriptures, Jew or Gentile, to prove for themselves features of the ministry of God's promised Messiah that can lead to their salvation. This important subject will be discussed in our next issue.

HELP MEN GET SAVED FROM THIS CROOKED GENERATION

AS DEDICATED Christian witnesses of Jehovah we have heard and understood the truth of God's Word and have acted upon it. We can testify to the truth of Jesus' statement: "You will know the truth, and the truth will set you free." Having been set free ourselves, we now have the obligation to serve as messengers of liberation, saying to all who will hear, "Get saved from this crooked generation."—John 8:32; Acts 2:40.*

Yes, like the Jews in Babylon who were set free in 537 B.C.E., by the decree of Cyrus, like the Jews who were released from bondage to false religion in the days of Jesus and his apostles by their bringing the truth to them, so we in modern times have been set free. The first steps along this line were taken as early as the 1870's, but then we suffered a setback during World War I as we went into captivity to modern Babylon, the world empire of false religion, for a prophetic "three and a half days," when we lay dead in the streets of Babylon, as it were.—Rev. 11:2-11.

But then, in 1919, Jehovah's spirit was poured out upon us and we were revived and set free from Babylonian bondage. At that time the prophecy, which had had two previous fulfillments, in 537 B.C.E. and 33 C.E. onward, applied: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing good news of something better, the one publishing salvation, the one saying to Zion, 'Your God has become king!' "—Isa. 52:7.

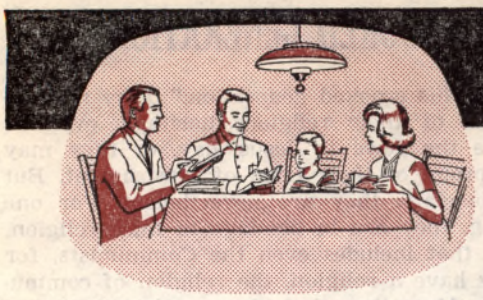
What evidence is there that we were indeed set free at that time? The fact that we are rejoicing in Jehovah, as recorded at Isaiah 52:8-12, is one proof. Another proof is seen in our worldwide activity; in 194 lands and islands of the sea we are preaching the good news of God's established kingdom, and that by more than a million publishers. And the very fact that Satan is making war upon us as foretold at Revelation 12:17 is proof that we have been set free, for would he war against us if we were still in helpless bondage?—Matt. 24:14.

Ever so many persons will resent our coming to them with the call, "Get saved from this crooked generation." They may be proud of their religious heritage, even as were the Jews in Jesus' day, or they may be proud of their form of government. But in bondage they are nevertheless. For one thing, they are in bondage to false religion, and that includes even the Communists, for they have a religion, the religion of communism. More than that, they are in bondage to sin, even as Jesus said: "Every doer of sin is a slave of sin." And all such are also in bondage to "the god of this system of things," by whom they have been blinded, even as we read, "the whole world is lying in the power of the wicked one."—John 8:34; 2 Cor. 4:4; 1 John 5:19.

There is an urgency about our sounding this warning as God's messengers of liberation. Do we appreciate it and are we acting in harmony with such an appreciation? Babylon the Great's fall presages her destruction, even as ancient Babylon was destroyed after she had fallen; only in our day the destruction of Babylon the Great will not be delayed for centuries but only for a few short years, as Jesus intimated when he said regarding our day: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near. Truly I say to you, This generation will by no means pass away until all things occur."—Luke 21:28, 32.

The many "Word of Truth" District Assemblies held so far this year have given a great witness to Jehovah's name and kingdom and have greatly refreshed each one of Jehovah's people that was able to attend them. What we have learned at these assemblies we do not want to keep selfishly to ourselves but should want to share with others, thus showing appreciation for this grand spiritual feast and demonstrating that we have profited from it, being doers and not forgetful hearers of God's Word. So let us go from house to house bearing the good news of liberation, warning all lovers of righteousness to flee from this crooked generation by severing their ties with Babylon the Great, lest they share in her sins and receive of her plagues. "If you know these things, happy you are if you do them."—John 13:17.

* For details see *The Watchtower*, February 1, 1964.



Personal Help

TO ANSWER YOUR BIBLE QUESTIONS

"O HOW I wish I could understand the Bible better!" Have you ever said that? Many thousands of sincere Bible readers have, and in this they are much like a prominent man who lived in the first century of our Common Era.

He was a eunuch, a court official, under Candace queen of the Ethiopians. But his busy life did not keep him from reading the Bible. And so, as he traveled along in his chariot after a trip up to Jerusalem to worship as a circumcised Jewish proselyte, he made good use of the time by reading aloud from the Bible prophecy of Isaiah. That was not the most ideal circumstance for undistracted reading, but it certainly reflected earnestness on his part.

The Christian disciple Philip, directed by God's spirit, ran alongside the moving chariot and endeavored to engage the man in conversation, asking: "Do you actually know what you are reading?" That struck a responsive chord; he wanted to understand. Readily he acknowledged his need for assistance, and he urged Philip to get into the chariot with him and answer some questions he had on what is now known as the fifty-third chapter of Isaiah. At that, Philip proceeded to declare to him "the good news about Jesus," in whom that prophecy was fulfilled. The Ethiopian official recognized the truthfulness of what he was hearing; he could see clearly his responsibility before God, and, without hesitation, he got baptized.—Acts 8:27-38.

There are hundreds of thousands of persons today who are of a disposition similar to that shown by the Ethiopian eunuch. They too believe that the Bible is God's inspired Word. From time to time they read portions of it, but they freely admit that they need some aid to understand it fully. Some of them have approached their minister for help, but frequently he is too busy or tells them that they should not be concerned about these things. Yet the inquirer is concerned, and when one of Jehovah's witnesses approaches him at his home to discuss the Bible, as the disciple Philip approached that Ethiopian official, such a sincere seeker for the truth urges the visiting Witness to come into his home and answer his questions. Jehovah's witnesses are glad to provide this personal help.

Around the world last year they devoted over 162,000,000 hours to service such as this. Gladly they made nearly 56,000,000 return visits to be of personal help to individuals who had Bible questions. And there were over 741,000 homes to which they made regular visits, in most cases for an hour each week, to help families to gain an accurate knowledge of the Word of God. All this was done free of charge, out of love for God and for their fellowman.

WHAT THERE IS TO LEARN

Just what could a person expect to learn in the course of perhaps a year of such weekly home Bible discussions? An examination of one of the Bible-study aids that is used, along with the Bible, as the basis for such discussions would give you

a good idea of the subjects that would be covered. This past summer at their "Word of Truth" District Assemblies Jehovah's witnesses received a new publication for use in this work. It is the beautifully illustrated 416-page book *"Things in Which It Is Impossible for God to Lie."* Already it is being used in many parts of the English-speaking world, and as soon as it can be translated into other languages, it will be put to good use by ministers speaking those languages too.

Using this book and the Bible, Jehovah's witnesses will consider with interested persons topics such as these: "God Lives! How We Know It," and "Which Sacred Book of Religion Is the Truth?" Then they will take up a condensed coverage of the entire Bible, from cover to cover, highlighting the principal ideas and showing how it all ties together and how it makes clear the purpose of God.

Having laid this fine foundation, they will focus attention on specific Bible topics and questions that have perplexed people everywhere; for example, How did the universe and living creatures, both human and spirit, come into existence? What does the Bible show the soul to be? What happens to that soul at death? Why must man die? Will it always be this way? Does the Bible's promise of a resurrection mean that you will actually be able to enjoy the companionship of your deceased loved ones again? Where will they be raised—in heaven or on earth? What conditions will prevail then? How do the prophecies of the Hebrew Scriptures or "Old Testament" and accounts concerning such men as Abraham, Moses and David affect us today? Is God a person or three persons in one God? Are you obligated to keep the Law given through Moses? What about the Ten Commandments? the sabbath day? Why has God permitted wickedness to continue for so long? Will unrighteousness come to an end? When? How can we be sure? This is only a sampling of the stimulating questions that are given satisfying answers.

A REGULAR HOME BIBLE STUDY

The manner in which Jehovah's witnesses conduct home Bible discussions is in harmony with the principles set out in God's Word. For example, at Galatians 6:6 it is recommended: "Let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." So the minister conducting the discussion does not do all the talking; rather, he guides the members of the household to the information that will help them and encourages them to express themselves on it.

It is suggested that each one who shares in such a home Bible study have his own copy of the Bible and a copy of the publication being used as a Bible-study aid. All are encouraged to read ahead of time the information that is going to be discussed, perhaps even underlining principal ideas in their book. Those who do so usually make the most rapid progress, because, if they have read the lesson and have the basic ideas in mind, the visiting minister can direct attention to more than just these fundamental points.

You see, a home Bible study of this sort is more than just a quick review of what the householder already knows from his reading. In the first place, much of the information is new to the student; so discussing it together helps him to make sure that he has not missed any of the principal ideas. It also aids him to fix these important points firmly in mind so that they will not be lost in a few days, as happens to so many things that people read.

But, more than this, is the information understood? It is one thing to be able to repeat an answer from a book; it is something quite different to have a clear under-

standing of it. In Proverbs 4:7 the Bible counsels us: "Acquire wisdom; and with all that you acquire, acquire understanding." If you have done that, you will know, not only the basic ideas, but the reason why they are right. You will be aided to see how they fit in with other truths that you have learned and how they affect your outlook on life. You will be helped to appreciate how to use what you have learned with benefit to yourself and others.

Time is taken during the study to look up the many scriptures cited in the book and to discuss their relation to the topics under consideration. In this way you will soon become well acquainted with your own copy of the Bible, knowing what it says on many subjects and the context in which these statements are made. You will come to know the location of the scriptures so that you can find them again. Having received personal help in formulating comments on the scriptures, you will find it easy to explain them to others.

As your understanding grows, you will also grow in appreciation. Head knowledge is not enough. Heart appreciation is also vital. "More than all else that is to be guarded, safeguard your heart," says the inspired proverb, "for out of it are the sources of life." (Prov. 4:23) This is true not only in a physical way, but, more importantly, from a spiritual standpoint. We need strong love for Jehovah God and deep appreciation for his provisions. We must come to love what is good and hate what is bad. This takes time. It is not achieved by hurried reading. But as the truths from God's Word are discussed together week after week, and as you take time to reflect on them, they will come to be a motivating force in your life. These are some of the benefits that can be derived from a regular home Bible study conducted by one of Jehovah's witnesses.

Where possible, Jehovah's witnesses encourage entire families to share in these home Bible studies together. This has a unifying effect, which is greatly needed by families everywhere in these critical times. While it is true that men often do not take interest in religion that puts the emphasis on human traditions, showy rituals and unceasing donations to the church, many of them do find real satisfaction in a reasonable discussion of the Bible. They readily appreciate that what it has to say is consistent with their own experience in life. They respond when they are given sensible Scriptural answers to their questions. When they see that application of Bible principles puts family relations on a more solid foundation, they are oftentimes willing to take the lead in seeing that their household receives such instruction.

Of course, in some cases only one member of a household may be interested in the purposes of God. Even so, there is no reason why such a person cannot enjoy a personal home Bible study at a time that does not interfere with other family activities. Jehovah's witnesses are glad to assist such persons, and in time it may be that other members of the family will have their interest aroused when they see how beneficial the arrangement has proved to be for the one who first showed interest.

BUT WHY?

What is the purpose of all this? Why do Jehovah's witnesses offer to provide this free home Bible study service?

Well, why did the first-century disciples of Jesus Christ respond to his encouragement to "go, preach"? (Matt. 10:7) Because they believed what Jesus taught. They knew that he was the Son of God and that gaining salvation depended on taking in knowledge of him and of his heavenly Father and then acting on it. Out of gratitude to God, they felt moved to share the good news with others. O it

is true, many of those to whom they preached had their own religion; some even had a large part of what is today known as the Bible. But the people in general did not really understand the Scriptures; they failed to realize that the prophecies of the Bible were being fulfilled before their very eyes. The same is true today.

Jehovah's witnesses believe the Bible and recognize its message to be urgent. They know that it means everlasting life to learn it and act in harmony with it. Appreciation for the love that God has shown to all mankind in making this provision available stimulates them to aid others to lay hold of it. This is why they can be found today in over 190 lands offering personal help to all kinds of persons to answer their Bible questions.

If you are one who wants to understand God's Word, as did that Ethiopian eunuch spoken of in the Bible, show a spirit like his. Welcome Jehovah's witnesses when they come to your door. Ask them your Bible questions. Request that one of them come for an hour each week, free of charge, to aid you to understand God's Word.



● Since those destroyed in the Flood and those who perished at Sodom and Gomorrah are mentioned together at 2 Peter 2:4-6 and Luke 17:26-30, might this indicate that those who perished in the Flood will be resurrected? —J.B., England.

In determining if this is what is meant at 2 Peter 2:4-6 and Luke 17:26-30, it would be good to read these texts carefully and consider the context.

When we examine Second Peter chapter two we find that the apostle Peter was warning that false Christians would appear in the congregations. (2 Pet. 2:1-3) These "false teachers" would lead some away from the true faith, but their own destruction was sure to come. To establish the point that God would punish them, the apostle referred to several examples. He showed that "God did not hold back from punishing the angels that sinned" and that he "did not hold back from punishing an ancient world" in Noah's day. Also, by punishing Sodom and Gomorrah with destruction, God set "a pattern for ungodly persons of things to come." (2 Pet. 2:4-6) So the apostle was giving examples to show that God punishes ungodly ones for wrongdoing. Resurrection prospects were not being discussed.

Similarly, Jesus, as shown at Luke 17:26-30, used the people who perished in the Flood and those who died when Sodom was destroyed as examples. Examples of what? Examples to show that the people in general would not be aware of his second presence because they would be completely immersed in the daily affairs of life: eating, drinking, marrying, buying, selling, planting and building. This would be "just as it occurred in the days of Noah" and "just as it occurred in the days of Lot." Jesus concluded: "The same way it will be on that day when the Son of man is to be revealed." Jesus used a similar illustration in Matthew 24:37-39, though there he mentioned only Noah's day. In neither of these passages was he discussing whether the people mentioned would be resurrected.

However, in Second Peter chapter three the apostle focused attention on the destruction that will come during Christ's second presence. He reasoned: "The world [human society outside Noah's ark] of that time suffered destruction when it was deluged with water. But 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." (2 Pet. 3:6, 7) Notice that he says that the preflood world

"suffered destruction." What does that mean? Well, does the Bible say anywhere else that those who perished in the Flood will receive a resurrection? Does it say that they will be present on Judgment Day? No! But here in Second Peter the destruction they suffered in the Flood is compared to that of "ungodly men" who are destroyed at the end of this present system of things, concerning whom Jesus said that they will be symbolic "goats" and "will depart into everlasting cutting-off." So apparently those people who were destroyed in Noah's day were everlastingly cut off.—Matt. 25:31-46.

● How could the apostle Paul truthfully say that he was a Pharisee, as he did at Acts 23:6? —R.M., U.S.A.

Paul the apostle was standing accused at an assembly of the Jewish court of the Sanhedrin when he said, "I am a Pharisee, a son of Pharisees. Over the hope of resurrection of the dead I am being judged."

The day before he said this the apostle Paul had openly preached the resurrected Jesus Christ and caused an uproar among the Jews. (Acts 22:6-24) So the Pharisees and Sadducees assembled on this occasion definitely knew that Paul was no Pharisee but was a Christian. It is to be remembered, though, that he had been raised a Pharisee and was fully aware that Pharisees believed in the resurrection, angels and spirit, while the Sadducees rejected such doctrines. (Acts 23:8; 26:5; Phil. 3:5) As far as these doctrines were concerned, Paul the apostle held a belief similar to the Pharisees, in contrast to the position of the Sadducees.

The actions of the high priest Ananias, recorded in Acts 23:2, made it plain that those assembled would not be impartial or reasonable when hearing Paul's case. It is possible that when the apostle saw this he attempted to divide the assembled group by driving between them the controversial wedge of the resurrection doctrine. While he was obviously not a Pharisee in the strictest sense of the word, he was still a "son of Pharisees" and indicated that he espoused the position of the Pharisees on the matter of resurrection. He believed in the resurrection of Jesus as a spirit, and this added to the disagreement between the groups present.—Acts 23:9, 10.

The apostle Paul did not here claim to accept some false beliefs in order to "become all things to people of all sorts." (1 Cor. 9:22) He told the truth, not compromising his position, and used the occasion to give an effective witness.

ANNOUNCEMENTS

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In the first century of our Common Era the apostles of Jesus Christ urged the people: "Get saved from this crooked generation." (Acts 2:40) If the need to do so was great then, how much more so is it urgent today! For that reason, Jehovah's witnesses regularly call at the homes of people everywhere, talking to others about the purposes of Jehovah God and leaving with interested persons literature that will build up their appreciation for the Bible. As they engage in this work during October they will be offering a year's subscription for the magazine *Awake!*, along with three Bible-study booklets, for $1.

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October 24: Putting Up a Hard Fight for the Faith, ¶1-17. Page 584.

October 31: Putting Up a Hard Fight for the Faith, ¶18-23, and Execution of Divine Judgment upon the Ungodly, ¶1-10. Page 589.

November 7: Execution of Divine Judgment upon the Ungodly, ¶11-26. Page 593.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 15, 1965
Semimonthly

WORLD GOVERNMENT on the SHOULDER of the PRINCE of PEACE



"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.

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PUBLISHED BY THE
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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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
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Printing this issue: 4,600,000 **Five cents a copy**

"The Watchtower" Is Published in the Following 70 Languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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Watch Tower Society offices — **Yearly subscription rates for semimonthly editions**

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/6
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Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

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Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI October 15, 1965 Number 20

Why not DESIRE to do what MUST be done?

THERE are ever so many things in life that we must do. Whether we are old or young, man or woman, professional person or laborer, housewife or schoolteacher, by our very presence in this world there are certain obligations that fall upon us. It begins early in life and continues as long as we live.

These things may be getting up in the morning with the alarm clock, making "honest provision" in the sight of all men, paying taxes, obeying traffic regulations, doing as we should at home, in school or at our place of employment. Regardless of who we are and regardless of our environment we simply cannot escape certain obligations, whether we want to discharge them or not.—2 Cor. 8:21.

Because there are so many things that we must do, our imperfect human natures may rebel, no doubt due to the spirit of independence or rebellion we inherited from our first parents and which we see manifested all about us, today more than ever before. It often seems easier to do things we do not have to do than to do those things we should or must.

Yet, since life is so much a matter of doing things we must do, what can we do about it? We can make it a great deal easier for ourselves if we cultivate a desire to do that which we must. We can tell ourselves all the reasons why we should do a certain thing, such as paying taxes or obeying traffic regulations, and that, under the circumstances, it is both the wise and the right thing to do. Yes, when performing an obligation consider the benefits as well as the duty. This in itself will help you to do what you should.

On the other hand, is it not true that if we desire to do a thing we are likely to do it much better and are likely to get it done with less effort, with more enjoyment out of doing it? Wisely the ancient Israelites were commanded to "rejoice before Jehovah your God in every undertaking of yours." Nothing was to be done in a spirit of complaining or with reluctance. Rejoicing in it implied desiring to do it.—Deut. 12:18.

Today many housewives complain of boredom—always doing the same thing, making beds, cleaning house, washing clothes, preparing meals, and so forth. But as one housewife author recently observed: 'Boredom is what you make of it, and at least the housewife can tell herself she's working for people she loves, which is more than many a man can say about his job. Advertising gives a romantic glamor

to marriage, but the whole system actually is based on the idea that Father goes out and earns the bread, and Mother spreads the peanut butter on it.'* So the wise housewife enjoys doing things for her family, takes pride in doing them well, and glows with satisfaction when she succeeds in keeping her family healthy and happy.

Thus also the wise father is one who desires to do justice to his family obligations, who *wants* to make his wife happy and to rear his children to be God-fearing and law-abiding. Such a father is more likely to succeed and enjoy being a father than is the one who begrudges the time his family takes and the burden of obligation wife and children represent. Such begrudging fathers must share the responsibility with negligent mothers for what much of present-day youth is like.—Deut. 6:6, 7; Eph. 6:4.

The same is true of the schoolteacher. She who puts her heart into her work, who truly desires to teach the young, knows that this contributes much both to her happiness and to her success. Likewise with her students: Learning is a must for them, but how much they learn and retain will depend in no small measure on their attitude toward learning. Taking in knowledge can be delightful, yes, exciting, and can fill them with hope as to the future. A wise teacher will therefore seek to stimulate in her pupils the desire to learn, to take in knowledge.

And when it comes to the more intimate relationships of life, we simply cannot do them justice without wanting to do what we should do. Generally marriage mates start out wanting or desiring to do things for each other, to make each other happy. But unless they are careful to keep feeding this desire, their relationship may become routine and mechanical; and they will find themselves slighting each other and proving unfaithful in little things, if not also in big ones. They must work at *wanting* or desiring to do right by each other and to make each other happy even though it is at the same time a duty.—Eph. 5:22-33; Titus 2:4.

Yes, you can train yourself to desire or want to do what you must do, even as you can train yourself along other lines. Our inclinations, our emotions, are susceptible to discipline, even as our minds and bodies are. You can dwell on the positive side of things and so counteract any tendency toward complaining, frustration and boredom.

Especially when it comes to our relationship with God, desiring or wanting to do his will is important. Some may try to shove aside all feeling of responsibility toward God, saying that they are not religious; but that does not relieve them of the obligation that falls upon them as creatures who enjoy life and who daily avail themselves of the provisions that the Creator has made to sustain life. Others perform their service to God, making known his name and purposes to their fellowmen, because they feel the responsibility that rests upon them as Christians; and it is true that they do have an obligation in this regard. (1 Cor. 9:16, 17) But how much happier is the one who earnestly desires to do God's will, seeing it as the grand privilege that it is to serve the Creator and to aid others to gain the prize of everlasting life!

We cannot escape it. Life is largely a matter of discharging our obligations, and it may involve much repetition and hard work. Since this is so, let us cultivate the desire to do what must be done, keeping in focus the benefits that come from doing it, for only then can we do it well and with enjoyment.

* *This Half of the Apple Is Mine* by Joyce Lubold.

WORLD GOVERNMENT

on the SHOULDER of the Prince of Peace

WORLD government for all mankind will mean only one supreme government over all the earth. It will be a symbol of the oneness of all the people, in peaceful human brotherhood. It is staggering to think of what such a government could do for the good of all the people under it, without favoritism toward anybody and with prejudice toward nobody.

[2] Will such a world government ever come into existence over our one human family? Today the matter is at least being talked about very seriously, in view of threatening world conditions. One well-known encyclopedia* says on the subject: "The tremendous problem of world government challenges citizens of the 20th century even more than it did the people of previous centuries."

[3] Till now such a political rulership has never been undertaken with the support of all the people who would come under its sway. Humanly speaking, world government needs quite a widespread desire of the people for it. The encyclopedia just quoted from says that a certain study of the subject "suggests that world government will not be established unless, first, there is present in the minds and hearts of many millions of the people in various countries of the world a consensus, common desire or group consciousness to form a base for world control; and, second, there is put into operation some type of

Beginning at the same time in Dublin, Eire, and Edinburgh, Scotland, on Sunday, June 13, 1965, the delivery of this message "World Government on the Shoulder of the Prince of Peace" progressed around the globe during the succeeding weeks and months. Thereby hundreds of thousands of many lands and languages had their appreciation awakened and deepened of what is one of the grandest prophecies on record, now due to reach the climax of its fulfillment. Too good to be lost, the message is printed here for you and millions of others to read and to prove from the Holy Scriptures of prophecy.

* *The Encyclopedia Americana*, edition of 1956, Volume 13, page 96.

1. What will world government mean and symbolize?
2. What is being done today by citizens of this twentieth century regarding world government?
3. The result of a certain study of the subject suggests that world government will not be established till what conditions are met?

governmental machinery which provides for making laws to control directly some but not all of the conduct of individuals in any nation or state of the world, for enforcing such laws by direct action on individuals, and for protecting groups of people against aggressive or oppressive conduct on the part of other groups."

4 Somebody may well ask, Do we not already have world government in the form of the United Nations organization, which has its headquarters in New York City? No, replies the same encyclopedia: "Neither the League of Nations nor the United Nations was built on the broad group consciousness essential for world government; nor was either [organization] given law-making power, law-enforcing power, or effective power to restrain aggressive or oppressive national or group conduct."

5 The late Pontifex Maximus of Vatican City, Pope John XXIII, did not consider the United Nations to be a world government. On Thursday, April 11, during the Holy Week of the year 1963, he signed his famous encyclical entitled "Pacem in Terris" ("Peace on Earth"), which he addressed not only to the "clergy and faithful of the whole world" but also "to all men of goodwill." In Part IV of this encyclical he spoke of a "public authority of the world community," and went on to say:

6 "It is our earnest wish that the United Nations organization—in its structure and in its means—may become ever more equal to the magnitude and nobility of its tasks, and that the day may come when every human being will find therein an effective safeguard for the rights which derive directly from his dignity as a person, and which are therefore universal, inviolable and inalienable rights. This is all the more to be hoped for since all human beings . . . are becoming more consciously aware that they are living members of a world community."

7 Apparently this encyclical sparked the holding of a four-day gathering in New York City, on February 17-20, 1965, of the International Convention of Peace under the sponsorship of the Center for the Study of Democratic Institutions. It is reported that this convocation "had as its purpose a study of the practical applications of Pope John's encyclical Pacem in Terris (Peace on Earth), published in April, 1963." More than 2,000 invited guests attended the sessions in the New York Hilton Hotel, these being from fourteen nations and including religious clergymen, scholars, scientists and statesmen. The secretary-general of the United Nations attended and spoke. The various speakers emphasized that a "strong international organizational body was essential in view of the alternative of nuclear war." (New York *Times*, February 21, 1965) An Associated Press dispatch datelined New York, February 20, said:

8 "Famous British historian Arnold J. Toynbee declared today that civilization had reached a point where the very continuity of the human race depends on formation of World Government. 'It is the mutual interest of the nations to subordinate their national sovereignty to world authorities,' he said. 'This is the only condition in which the nations can survive in an atomic age.' "

9 How should such an institution be produced? Right-minded workers for it agree

4. Why have the League of Nations and the United Nations not been real world governments?

5, 6. (a) Of what "authority" did Pope John XXIII speak in his encyclical "Peace on Earth" of 1963? (b) What "earnest wish" did the encyclical express regarding the United Nations?

7, 8. (a) What gathering did that encyclical apparently spark, and what "body" did the speakers emphasize as being necessary? (b) What did historian Toynbee say regarding the need for world government?

9, 10. (a) What should world government not mean? (b) What is the United World Federalists, Incorporated, working for, and how do its leaders disagree with Communist Russians?

that world government should not mean the domination of the world by one powerful nation that seizes control and maintains itself in control by brutal force. The democratic nations of the West claim that international communism purposes to dominate the world; and at such a thing those nations shudder. Says the above-quoted encyclopedia on this feature of the subject:

[10] "One of the largest groups working for the 'support and development of the United Nations into a world government with limited powers adequate to assure peace' is organized into United World Federalists, Inc. Leaders of world federalists are not likely to agree easily with those Russians who would develop world government by transforming the Union of Soviet Socialist Republics into a World Socialist Soviet Republic."

[11] When we look at the stark realities of the day, is it not vain for us to hope for men to establish a satisfying world government? Today the cold war rages between Eastern and Western blocs of nations dominated by opposite political ideologies, with great rifts dividing even each of these blocs of nations, with internal political disagreements splitting up each individual nation. This gives us no basis for hoping that the needed world government will come even though we are all under the threat of nuclear war with all humanity as its victim. Love of national sovereignties is too strong in the hearts of men who have the spirit of this world. Fanatical devotion to political ideologies is *too* powerful among men who think they have the only workable system of government. A change of heart is not to be expected in men who cannot be convinced against their will. If we have to judge by the experiments that men have made with all sorts of political government and by the practical results of their experiments, what kind of world government would men give us anyway?

[12] World government is necessary to the preservation and happiness of the human family. This fact is being admitted more and more as time goes on. But can it come only by human means? Is man of this so-called Brain Age the final one for us to look to for bringing in the all-necessary world government? Is there nothing beyond man and his boasted science to which to look and to appeal? Happily there is! There is the great Governor of the universe, of which our earth is a tiny part. For Him it should not be hard to govern our earth. As earth's Creator, he should be expected to govern it. He will do so. Who can prevent him from doing so?

[13] Today, after coming to see the need for it, men do not need to go on endlessly arguing as to what kind of world government it should be, how it shall be put in operation, and who shall hold the post of governor, and how such world governor shall be named and chosen. Long before this system of things got started, world government for all mankind had already been decided upon by the highest authority alive. Men in general have ignored this authority and his decision and purpose. For the leading men of this nuclear age to continue ignoring him means nothing but putting themselves to needless trouble and at last getting nowhere but into the very disaster that they hope to avoid by man-made world government.

[14] The supreme authority is the one source of all rightful government. To him world government over mankind is nothing

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11. What stark realities of the day dim the hope for men to set up a satisfactory world government?

12. For what is world government necessary, and to whom can we look to bring it in?

13. Why is it now unnecessary for men to go on arguing about things having to do with world government, and to what will such continued arguing lead?

14, 15. (a) Why is the subject of world government nothing new to the supreme authority? (b) What governmental decree did this Authority cause to be published in Jerusalem in the eighth century B.C.E.?

new, modern or recent. More than two thousand six hundred years before this nuclear age was born he caused a governmental decree to be published, that promises to be fulfilled in our own time. The decree was published in the eighth century before our Common Era. At that time Assyria, with its capital at Nineveh, was the leading world power, but, despite its great aggressions, it did not become a world government. There was a city that Assyria threatened but never did subdue. This was Jerusalem. In this city the following governmental decree was pronounced and published; and here we give the translation of the decree into English, approved of by the late Pope John XXIII:

15 "A child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom, to establish it and strengthen it with judgment and with justice, from henceforth and forever: the zeal of the Lord of hosts will perform this." —Isa. 9:6, 7, *Dy.*

THE PROMISED PRINCE

16 In those words God foretold the setting up of a world government of endless peace, for the rulership would rest upon the shoulder of one who was to be called the Prince of Peace. This title was to be borne by no one else but the one who would rule over mankind. Not many years ago the title was wrongly applied to a mighty general and political ruler. While still holding the presidency of the mightiest military republic of the Western bloc of nations, he was paying a courtesy visit to India. December 9, 1959, was the date of his arrival in India's capital city, New Delhi, and one of many magazines reporting on this event said:

17 "India had not experienced such a mob scene since the death of [Mahatma] Gandhi. More than a million villagers and city folk thronged New Delhi's streets waving and shouting . . . ("Long live Eisenhower!") . . . ("Hail Eisenhower!") Above the hue and cry stretched red and white banners proclaiming: 'EISENHOWER—PRINCE OF PEACE.' "—*The Watchtower,* as of September 15, 1960, page 549.

18 However, sad to relate, since that event, his own nation took part in warfare in southeast Asia, which threatened to grow into a conflict that would take peace from the whole earth. All this proves how vain it is to tack the title "Prince of Peace" onto a mere man, even though some Hindus thought that he was Vishnu Ka Avatár, a reincarnation of the god Vishnu. True, the governmental decree of the Lord of hosts said that the promised Prince of Peace would also be called God the Mighty, but he could never be president of the United States of America nor of any other republic on earth today. The Lord of hosts says that the Prince of Peace had to "sit upon the throne of David, and upon his kingdom."

19 This called for the Prince of Peace to be a descendant of David of Bethlehem, who was king of Jerusalem in the eleventh century before our Common Era and whose kingdom extended finally from the Euphrates River southward to the River of Egypt. (Gen. 15:18) To this faithful David, the Lord of hosts made a solemn promise that kingdom power would remain in his family for all time and that his king-

16, 17. (a) What did that governmental decree foretell? (b) How was that title "Prince of Peace" misapplied in India not long ago?

18. Why could not the promised Prince of Peace, also called God the Mighty, be president of any republic on earth today?

19, 20. (a) What did that call for the Prince of Peace to be as to his descent? (b) What covenant requiring this did the Lord of hosts make with faithful David?

dom would therefore be forever. (2 Sam. 7:1-17) In the language of the Douay Version of the Holy Bible, one ancient inspired psalmist worded God's promise in this way:

[20] "Then thou spokest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people. I have found David my servant: with my holy oil I have anointed him. . . . my mercy I will not take away from him: nor will I suffer my truth to fail. Neither will I profane my covenant: and the words that proceed from my mouth I will not make void. Once have I sworn by my holiness: I will not lie unto David: his seed shall endure for ever. And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven."—Ps. 88:20-38, *Dy;* 89:19-37, *AV.*

[21] Since the Lord of hosts decreed concerning the Prince of Peace that "his empire shall be multiplied, and there shall be no end of peace," this Prince upon whose shoulder the government is laid must be the Permanent Heir of King David. For this to become true, the Heir of David's everlasting kingdom must be born on earth in David's line. His birth was foretold, and it was to mark a turning point in history. Another prophecy of the birth of this Prince was made by the prophet Isaiah at a time when the kingdom of the royal house of David at Jerusalem was threatened by an alliance of enemy nations. To the king then ruling, Isaiah said:

[22] "Hear ye, therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel."—Isa. 7:13, 14, *Dy.*

21, 22. (a) What, therefore, must this Prince of Peace be as to heirship? (b) What other prophecy did Isaiah give regarding the birth of this Prince?

[23] The birth of this son has long been a historical fact. It is noted in the records of history that are beyond denial and that cannot be wiped out, to prove that the Lord of hosts has performed this miraculous birth, as he promised that he would do. A tax collector of the Roman Empire, named Matthew Levi, explains how the birth occurred by divine power. He names the virgin mother as Mary. To call attention to the fact that this was a fulfillment of the prophecy of the Lord of hosts by means of Isaiah, Matthew Levi says: "Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel,* which being interpreted is, *God with us.*" (Matt. 1:22, 23, *Dy*) According to God's command, the child was named Jesus.

[24] A medical doctor of the first century of our Common Era made an investigation to establish the truthfulness of the then current report about this miraculously born Jesus. Then this Doctor Luke wrote the facts to his friend Theophilus to strengthen the faith of this believer. Doctor Luke reports that at the time that Mary was told that she was God's choice for becoming the virgin mother of the Son of God, the angel Gabriel said to her:

[25] "Behold thou shalt conceive in thy womb, and shalt bring forth a son and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. . . . The Holy Ghost shall come upon thee,

23. What does Matthew Levi write regarding the birth of this son as being a historical fact and as a fulfillment of divine prophecy?

24, 25. (a) What investigation about birth did Doctor Luke of our first century make? (b) What did he report the angel Gabriel as saying to Mary regarding the son to be born?

and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. . . . no word shall be impossible with God."—Luke 1:28-37, *Dy.*

26 Doctor Luke supplied historical facts and figures by means of which we can calculate the year of Jesus' birth. He shows how the birth of Jesus came to take place at the city of Bethlehem, as foretold by the prophet Micah seven centuries earlier. (Luke 2:1-7; Matt. 2:1-16; Mic. 5:2) The birth took place in a stable in an overcrowded city, where a person could be overlooked for the crowd. But the birth was not allowed to go without witnesses besides the child's mother Mary and foster father Joseph. God raised up witnesses to this birth of his Son. He sent an angel to give to the shepherds out in the fields at Bethlehem the needed directions on how to find this newborn babe in a stable manger.

27 The angel identified who the child really was and told what his future was to be by saying: "For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David." Besides those shepherd witnesses, there were also heavenly witnesses, for, after the announcement of the child's birth, "suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will." Right after that the shepherds found the newborn babe just as described and became eyewitnesses of the birth of the Son of God. Then they returned to their flocks, "glorifying and praising God, for all the things they had heard and seen, as it was told unto them." —Luke 2:1-20, *Dy.*

26, 27. (a) Information by Luke helps us to determine what regarding the birth and its location? (b) According to Luke, how did God raise up witnesses of the child's birth that night?

28 This child was to become God's Christ or Anointed One, and he was to become also King David's Lord. King David, to whom God's promise of an everlasting kingdom was made, ruled over only a small land area in the Middle East. Also, according to what the angel Gabriel said to Mary, her Son Jesus was to be given "the throne of David his father" and was to "reign in the house of Jacob," that is to say, in the nation that descended from the patriarch Jacob the grandson of Abraham. How, then, could the government that was to be laid upon the shoulder of Jesus Christ be a world government, a government over all mankind?

29 That his government would be greater than that of King David was indicated in the angel's announcement that the newborn Jesus would become, not only the foretold Christ, but also Lord, that is to say, Lord over even King David the king of Israel or Jacob. David himself indicated that he would have a Lord over him, when he wrote down what the Lord God said to him. David wrote: "The Lord said to my Lord: Sit thou at my right hand: until I make thy enemies thy footstool. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies."—Ps. 109:1, 2, *Dy;* 110: 1, 2, *AV.*

THE WRONG WORLD GOVERNMENT REFUSED

30 In the first century of our Common Era, with the events of which we now deal, the Roman Empire was the dominant world power. But it was not a world government. Many governments outside the boundaries of the empire did not acknowl-

28. (a) The child was to hold what position toward King David? (b) What question arises as to the child's government, and why?

29. (a) What did his lordship over King David indicate? (b) How did David indicate that he would have a Lord over him?

30. (a) Why has no successor of the Caesars of Rome been a world governor? (b) In what year did John the Baptist appear preaching?

edge Rome as the central government of the earth. They clung to their national sovereignties. Hence no successor to the Caesars of Rome has become a world governor with world government resting upon his shoulder. According to mundane history, the fifteenth year of the Roman emperor, Tiberius Caesar, ended on August 13 of the year 29. It was before that date during the fifteenth year of Tiberius that John the Baptist appeared in the Middle East, proclaiming the nearness of the kingdom of the heavens, or the kingdom of God. This was a government higher than that of imperial Rome.

31 About six months after John the Baptist began his work and announced the coming of someone greater than he, Jesus the Son of Mary came to him to be baptized. He had no sins to confess, but he insisted that John baptize him. After he did so, John got the sign that he had been told to watch for. Matthew 3:16, 17 reports:

32 "And Jesus being baptized, forthwith came out of the water, and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased."—*Dy*. See also John 1:29-34.

33 There Jesus became the Christ, for there God his Father anointed him with the holy spirit. From then on he could be called Jesus Christ. His forefather, the shepherd David, had been anointed with oil to become king of his nation. Likewise, Jesus was anointed, not with oil, but with holy spirit from heaven. This designated him to be king, yes, even Lord over King David because of coming into a higher kingdom. By being born from Mary in the line of David, Jesus had a natural right to David's throne and kingdom, which were earthly. However, by being anointed with holy spirit from God in heaven, Jesus became heir to a heavenly kingdom. When anointing him, God made a covenant with Jesus his Son for a heavenly kingdom; just as Jesus later said to his faithful apostles: "I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table in my kingdom; and may sit upon thrones." (Luke 22:29, 30, *Dy*) This kingdom surpassed David's.

34 Forty days after Jesus was baptized and anointed with holy spirit, he was offered world government. By whom? Not by God who had made with him the covenant for the heavenly kingdom. No, but by Satan the Devil. Jesus was then completing a fast of forty days. It was then that the Adversary, the Devil, made an offer that ran counter to God's covenant for the everlasting heavenly kingdom. The Devil tried to tempt Jesus Christ with an offer of earthly world government. Regarding this one of three great temptations that were placed before Jesus, Doctor Luke says:

35 "And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time. And he said to him: To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will, I give them. If thou therefore wilt adore before me, all shall be thine. And Jesus answering said to him: 'It is written: *Thou shalt adore the Lord thy God, and him only shalt thou serve.*' "—Luke 4:5-8, *Dy*.

36 You can imagine what might have happened to the pagan Roman Empire of that day, if Jesus had accepted the Devil's

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31, 32. (a) When did Jesus come first to John the Baptist, and why? (b) What sign did John get for which he was waiting?

33. (a) At that event, into what position did the baptized Jesus come? (b) What covenant did God make with Jesus when anointing him with spirit?

34, 35. (a) What was offered to Jesus forty days after his baptism, and how? (b) What did Jesus say in answer to the offer?

36. What would such a world government have meant for mankind, and why was Jesus' refusal of it no disservice to mankind?

offer. Would the Holy Roman Empire have been set up in the year 800 C.E., to last for over a thousand years? Would ancient Jerusalem have become the world capital? But such a world government as the Devil proposed for Jesus Christ would have meant a world government under the invisible control of the Devil, whom Jesus called "the prince of this world" and whom the Christian apostle Paul called "the god of this world." (John 16:11; 2 Cor. 4:4, *Dy*) It would have meant a world government no better than the one that is advocated today by the United World Federalists, Incorporated, or by historian Arnold J. Toynbee. It would have meant no kingdom of God, no kingdom of the heavens, with the anointed Prince of Peace in the throne. Well, then, did Jesus Christ do a disservice to mankind by refusing world government from Satan? Not at all!

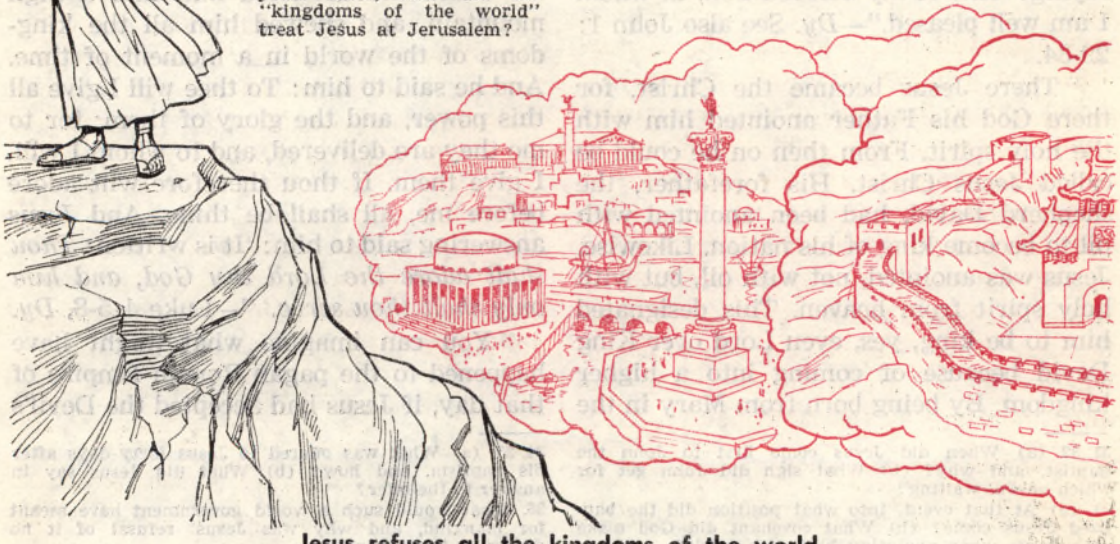


[37] How thankful we can be that Jesus stuck to the covenant that the Lord God had made with him for the everlasting heavenly kingdom! He refused to worship anybody but the Lord his God. About three and a half years later the "kingdoms of the world" that the Devil had offered to Jesus as a reward for Devil worship turned upon Jesus and brought about his death. The fanatical mob in Jerusalem rejected him as their king and shouted: "We have no king but Caesar." King Herod Antipas of Galilee made no effort to save Jesus from execution; and Pontius Pilate the Governor representing Imperial Rome turned the innocent Jesus over to be executed, to please the howling mob. —John 19:14-22; Luke 23:1-12; Acts 4: 25-29.

37. About three and a half years later, how did the "kingdoms of the world" treat Jesus at Jerusalem?

[38] That was disgraceful conduct indeed! But can Christendom today find any ground for complaining at such conduct on the part of peoples and kingdoms nineteen hundred years ago? Are not the "kingdoms of the world" of today doing the same things, in effect or in principle? They fought World War I and World War II, but not for the kingdom of God. In the year 1919 they chose the League of Na-

38. Why cannot Christendom complain at such disgraceful conduct of nineteen centuries ago?



Jesus refuses all the kingdoms of the world

tions, and in 1945 the United Nations, and thus refused the kingdom of the heavens by Jesus Christ. In their extreme nationalism and their jealous holding onto their national sovereignties they keep saying before the Lord God: "We have no king but Caesar." Besides that, what have they done to those true Christians who have loyally chosen Jesus Christ as king instead of Caesar? The historical records concerning this speak for themselves.

LAYING THE BASIS FOR RIGHT WORLD GOVERNMENT

39 What, however, did those ancient "kingdoms of the world" really accomplish by opposing the One whom God anointed to be ruler in the promised kingdom of God? Certainly they did not block God's purpose for a righteous world government over all mankind living and dead. How God defeated the malicious intentions of the "kingdoms of the world" was explained by the Christian apostle Peter fifty-one days after Jesus Christ was put to death.

40 Speaking to thousands of Jewish celebrators of the festival of Pentecost in Jerusalem, Peter said: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as you also know: this same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it. . . . This Jesus has God raised again, whereof all we are witnesses. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear. For David ascended not into heaven: but he himself said: *The Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool.* Therefore let all the house of Israel know most certainly, that God hath made both Lord and Christ, this same Jesus whom you have crucified." —Acts 2:22-36, *Dy.*

41 In this most startling way Jesus, the one-time carpenter of Nazareth, was made "Christ the prince," foretold by the angel Gabriel to the prophet Daniel. (Dan. 9: 21-26, *Dy*) By his exaltation to heaven, to God's own right hand, this "Christ the prince" was made the "Lord" over his forefather, King David. This exaltation fulfilled God's promise as contained in the covenant that he made with David for an everlasting kingdom; just as this covenant is phrased for us in the inspired psalm: "He shall cry out to me: Thou art my father: my God, and the support of my salvation. And I will make him my firstborn, high above the kings of the earth." —Ps. 88:27, 28, *Dy;* 89:26, 27, *AV.*

42 This exaltation of Jesus Christ to God's right hand in heaven to be the "Lord" of King David and to be "high above the [other] kings of the earth" provided the necessary condition for world government to be laid upon the shoulder of the Prince of Peace.

MORE THAN SUPRANATIONAL

43 Men on earth who advocate man-made world government argue that it must be supranational, that is to say (according to

39, 40. (a) What did those ancient "kingdoms of the world" accomplish by opposing God's Anointed One? (b) How, on Pentecost, did the apostle Peter explain how God defeated the intentions of the "kingdoms of the world"?

41, 42. (a) By thus exalting Jesus to heaven, how did God fulfill his covenant regarding the Prince's position, as set out in Psalm 88:27, 28, *Dy;* 89:26, 27, *AV?* (b) Thus this exaltation provided the necessary condition for what regarding the Prince?

43. (a) What do men argue that the world government should be politically, and why would it not prove successful? (b) Why is the heavenly Prince of Peace needed for the job?

the dictionary), "extending beyond the political limitations inhering in the nation-state or being free of such limitations." Even of themselves, men might set up such a supranational government to rule the world of mankind. But it would never fully meet the needs and thus never prove successful. The successful world government needs to be more than supranational. It needs to be supranatural, that is to say, above the natural or transcending the natural, or supernatural. It needs to be superhuman, beyond anything that we human creatures can produce. Only God, who is not earthly or natural, can provide such a supranatural government for all the human family. Only a person who is supranatural and superhuman could serve with success in the post of world governor. That is why the heavenly "Christ the prince" is needed for the job.

44 That supranatural world government will not come from the "kingdoms of the world," which Jesus Christ refused to accept at the hands of the Devil. It will not be a transformation, enlargement and refinement of the United Nations organization of today. It will be no part of the "kingdoms of the world." Jesus Christ said so, when he stood before the Roman governor Pontius Pilate to disprove the false charge that he was a seditionist against Rome. After the governor asked: "Art thou the king of the Jews? . . . What hast thou done?" Jesus answered: "My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence."—John 18:33-36, *Dy.*

45 Thus the kingdom of Jesus Christ was not to be either of human source or of devilish source. It was to be from God. It was to operate from heaven. It was to be inclusive of the kingdom of David but far greater than David's Middle Eastern kingdom. When on earth Jesus spoke of himself as the Son of man. More than five hundred years before Christ, God revealed that the government of this Son of man would be, not a national one, but a world-wide one. To his prophet Daniel God sent a dream vision during the first year of King Baltasar (Belshazzar) of Babylon. In the dream vision Daniel saw four ferocious beasts, one after another, and God's angel explained the symbolic meaning of these wild beasts, saying:

46 "These four great beasts are four kingdoms, which shall arise out of the earth. But the saints of the Most High God shall take the kingdom: and they shall possess the kingdom for ever and ever."—Dan. 7:1-18, *Dy;* also *AV.*

47 After Daniel tells of the opening of the divine court in heaven and the execution of God's judgment upon the four symbolic beasts, he says: "I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom; and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed."—Dan. 7:13, 14, *Dy.*

48 Daniel (7:27) plainly repeats that the saintly footstep followers of Jesus Christ, the Son of man, would share with him in this heavenly kingdom. However, to have the government of all the world of man-

44. Will the supranatural world government be part of the "kingdoms of the world," and when did Jesus speak definitely about that?

45, 46. (a) From what source would Christ's kingdom be, and how would it compare with that of King David? (b) In the dream vision sent to Daniel, what did the four beasts symbolize, but who took possession of the kingdom?

47. After the execution of the four beasts, what did Daniel see in the vision of the night?

48. (a) Who will share with him in his heavenly kingdom? (b) Why do we not need to fear regarding his ability to shoulder the responsibility of world government?

kind rest upon his shoulder will be a tremendous responsibility for the Prince of Peace, the Son of man. Yes, but never fear, he can well take care of the job. Before he ascended from the earth and returned to heaven, he said to his disciples: "All power is given to me in heaven and in earth." (Matt. 28:18, *Dy*) Even when he was on earth as a man, he showed his willingness and his ability to undertake world jobs and problems.

A BIG WORLD PROBLEM

49 One of the biggest world problems is the removal of the "sin of the world." This problem is being pointed up in these days by the steady increase of crime throughout the earth. The Son of God purposely came to earth to face up to this world problem, though it called for the greatest unselfishness and self-sacrifice, the laying down of his human life innocently. After forty days of fasting and then being tempted by the Devil, the baptized and anointed Jesus returned to John the Baptist. When seeing him again, John the Baptist pointed to him and said to his disciples: "Behold the Lamb of God, behold him who taketh away the sin of the world." (John 1:29, *Dy*) John the Baptist was the son of a Jewish priest and knew that lambs were sacrificed at the temple in Jerusalem for the spiritual benefit of his nation in its relationship with God. So when John called Jesus "the Lamb of God," it indicated that God had provided his Son Jesus for sacrifice, that his blood might be shed for cleansing away the sinfulness of the whole world.

50 An inspired letter to the Christian Hebrews tells of how God established his covenant with the nation of Israel and gave the Law through his mediator Moses for Israel to obey. Then Hebrews 9:22 remarks: "And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission." Jesus knew that, in order to provide the human blood to cleanse away the sins of fallen mankind, he had to lay down his human life in innocence. He knew that the prophecy of Isaiah, chapter fifty-three, must be fulfilled toward him. As it is written:

51 "But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us

49. (a) What big world problem did Jesus come to earth to face and dispose of? (b) What did John the Baptist indicate by referring to Jesus as the "Lamb of God" that takes away the world's sin?

50, 51. (a) As pictured in the law given through Moses, what was necessary for cleansing away the sins of fallen mankind? (b) What prophecy of Isaiah did Jesus know had to be fulfilled toward him?



"See, the Lamb of God that takes away the sin of the world!"

all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors."—Isa. 53:5-7, 12, *Dy*.

52 Near the end of his earthly life Jesus said to his disciples: "The Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many."—Matt. 20:28, *Dy*.

53 Also, shortly after he miraculously fed an audience of five thousand men, with women and children, from five bread loaves and two fishes, he said: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, for the life of the world." (John 6:51, 52, *Dy*) Hence, when the apostle John wrote to fellow believers, he was obliged to say: "But if any man sin, we have an advocate with the Father, Jesus Christ the just. And he is the propitiation for our sins: and not for ours only, but also for those of the whole world."—1 John 2:1, 2, *Dy*.

54 All the blood of animal victims shed in religious ceremonies, yes, more than that, all the human blood of warriors shed on the battlefields all through the past centuries, could not take away sin and its penalty, death, from condemned mankind. But the blood of the perfect, unblemished, sinless Lamb of God, Jesus Christ, provided the means acceptable to God for cleansing away the "sin of the world," and for giving mankind a clean record with God. This provision opened up the way for mankind to gain everlasting life on a Paradise earth in God's righteous new order of things under the heavenly kingdom of his Christ. To have this sacrificial service carried out, God made his Son his High Priest, to serve in behalf of all the sinful world of mankind. This is the teaching of Hebrews 5:5, 6 (*Dy*), which says:

55 "So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: *Thou art my Son, this day have I begotten thee.* As he saith also in another place: *Thou art a priest for ever, according to the order of Melchisedech.*"

56 He is now no earthly priest, but, as Hebrews 8:1 reminds us: "We have such an high priest, who is set on the right hand of the throne of majesty in the heavens." (*Dy*) By presenting to God the value of his perfect human sacrifice, this High Priest paved the way for mankind to be reconciled to God, to bring them into a sweet peace with God. This is one of the reasons why this One, on whose shoulder is laid the world government for God's new order of things, is called "Prince of Peace." At the sacrifice of his own perfect human life, he made provision for the everlasting life of all those of mankind who obey him. This includes also the resurrection of the dead, for Jesus Christ said: "I am the resurrection and the life"; and, "The hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life." —John 11:25; 5:28, 29, *Dy*.

52, 53. (a) What did Jesus say about giving a redemption for many? (b) For whose life did Jesus give his flesh, and for whose sins did he become the propitiatory sacrifice?

54, 55. (a) How does the blood of the Lamb of God compare with that of animal sacrifices in religious ceremonies or of warriors dying on the battlefields? (b) According to Hebrews 5:5, 6, what did God make his Son to be for this sacrificial service?

56. (a) Because of his sacrificial work, why is he rightly called the Prince of Peace? (b) What did Jesus say to show whether his providing for mankind's everlasting life was for only the living?

57 By giving everlasting life to his earthly subjects, the heavenly Prince of Peace will act like a father to them. For this reason another of his fitting titles is "Father of the world to come," or "everlasting Father." (Isa. 9:6, *Dy; AV*) In fulfillment of this fatherly office he will perform cures such as he did when he was the Son of man on earth and he will impart perfect bodily and mental health to obedient mankind, lifting them up finally to vibrant human perfection on an earth transformed everywhere into a Paradise like the garden of Eden, the "paradise of pleasure." (Gen. 2:8, *Dy*) What world government, set up by the politicians of this world of today, could give such benefits to even those *living* under such a government, not to speak of the countless billions of those who died before it was established?

COMING IN THE NEXT ISSUE

- Answering the Roman Governor's Question, "What Is Truth?"
- It Makes a Difference What God You Worship.
- Faith, Hope, Love—Not Apathy.
- In the Spirit of Love.

REMOVING A SUPERHUMAN OBSTACLE

58 For ages of time there has been for mankind a superhuman obstacle to universal peace or to freedom from war. That obstacle has been Satan the Devil and his demons. Worldly-wise men may laugh at his existence and may deny that he has any part in human affairs, but Jesus Christ did not do so. He resisted actual temptation at the instance of Satan the Devil and called him "the prince of this world." (John 16:11, *Dy*) That Satan the Devil is really worshiped by men, unknown to themselves, the apostle Paul indicated when calling him "the god of this world." In keeping with this fact, Satan the Devil offered to give Jesus a world government if Jesus would adore and worship him. (2 Cor. 4:4; Matt. 4:8-10, *Dy*) Satan the Devil is not alone but has demon angels, whose number we do not know. The last book of the Holy Scriptures says that Satan the Devil "seduceth the whole world." (Apoc. 12:7-9, *Dy*) No world government set up by men could ever throw off the backs of mankind this invisible, spiritual, superhuman god and prince of this world, and his demons.

59 That is why the situation calls for a world governor who also himself is invisible, spiritual, superhuman and more mighty than the "god," Satan the Devil, and his demon angels. It calls for a world governor who can seize this false god of the world and bind him and put him and his demons out of action. Such a needed world governor the Lord God furnishes us in his heavenly Son, the "Prince of Peace." In the last book of the Holy Bible, the Apocalypse, which is "the Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass," it foretells that the Prince of Peace will restrain Satan and his demons. (Apoc. 1:1, *Dy*) In symbolic language it gives us a picture of the birth of God's kingdom in the heavens.

60 Immediately following this marvelous event a great battle takes place in heaven, and Satan the Devil and his demon angels are cast down to the earth, where he "hath but a short time" for further wicked activities among mankind. This casting of Satan and his demons to the earth produces a time of "woe to the earth, and to

57. (a) Why will the title "Father of the world to come" also prove fitting to the Prince of Peace? (b) This raises what question regarding human world government?

58. (a) For ages what has been for mankind an obstacle to universal peace? (b) What could no human world government ever do regarding this obstacle?

59, 60. (a) What kind of world governor does the situation therefore call for, and how does the Prince of Peace meet the need? (b) In what "short time" are we doubtless living, and for what do men clamor?

the sea." (Apoc. 12:1-12, *Dy*) Why should any observing man or woman doubt that we are in that "short time" of unparalleled woe for people on the earth and on the sea, right now? World distress due to such woe makes men clamor for world government.

61 Nineteen centuries ago Jesus was asked by his apostles what would be the sign of his coming into God's promised world government. The lengthy answer of Jesus to this question you may read in Matthew, chapters twenty-four and twenty-five; Mark, chapter thirteen, and Luke, chapter twenty-one. Jesus foretold that the "beginnings of sorrows" would be international war, with "kingdom against kingdom," and pestilences, famines and earthquakes. (Matt. 24:7, 8, *Dy*) Did such "beginnings of sorrows" strike us in the year 1914 when the first world war broke out, to be accompanied by these other horrors and disasters? If they did not do so then, when in mankind's history should we place them? What must we yet expect that could be called "the beginnings of sorrows"?

62 Now is the time to act wisely and to read the unmistakable sign that shows the meaning of things according to God's prophetic Word. We do not want to be like the people in the days of Noah before the great flood. Concerning them Jesus said in this same prophecy about the "beginnings of sorrows" and the things to follow them: "They knew not till the flood came, and took them all away; so also shall the coming of the Son of man be." (Matt. 24:37-39, *Dy*) If the "beginnings of sorrows" just a half century ago were so terrible, what will the grand climax of sorrows, the closing features of those sorrows, be like? So now is the time to turn to the world government resting on the shoulder of the Prince of Peace. It alone can protect and preserve us through the end of this system of things now so near. It alone can resurrect our dead loved ones from the grave to live under a perfect rulership.

63 The "kingdoms of the world" must make way before the world government of the Prince of Peace. So must Satan the Devil and his demon angels. These seducers of the whole world, these breeders of war, turmoil, crime, moral decay and false worship must be bound and imprisoned within an abyss, far away from any and all contact with men on earth. With this superhuman accomplishment the "short time" of terrible "woe to the earth, and to the sea," will cease.

64 Then the world government on the shoulder of the Prince of Peace will hold uncontested sway over all the earth. Its program of work for all mankind, living and dead, will be no so-called Five-Year Plan or plan that is limited to the brief span of life of a human ruler. According to God's Word it will be a thousand-year program of work, without interference of the Devil and his demons. (Apoc. 20:1-6, *Dy*) The Prince of Peace now has immortal heavenly life and, as world governor, he will need no successor and there will be no successor.—Heb. 7:15-25, *Dy*.

65 Clothed with all power in heaven and on earth as he now is, what good he will be able to accomplish for all mankind during the thousand years of his reign with

61. (a) Where did Jesus answer the question regarding the sign of his coming into world government? (b) Where should we reasonably locate the "beginnings of sorrows" that Jesus foretold?

62. (a) According to Jesus' prophecy, how can we be different from the people who perished in the flood of Noah's day? (b) To what should we turn now, and why?

63. Who must make way before the world government of the Prince of Peace, and when will the "short time" of present woe cease?

64. For how long will the program of work of that world gove[illegible] will this require no successor in

65. (a) To [illegible] the carrying [illegible]? (b) Why [illegible] they did in

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says: "His empire shall be multiplied, and there shall be no end of peace." (Isa. 9: 6, 7, *Dy*) Consequently the future for all mankind is sure. The zeal of the Lord of hosts will perform the prophecy.

[66] All you for whom the Lamb of God died and was raised to life again and exalted to heaven, do you want to enjoy that endless peace? Since you do, then from henceforth seek that everlasting life as offered by the Lord God through his Prince of Peace and through the world government resting on his shoulder.

66. To enjoy the endless peace promised to men of goodwill, what should we henceforth seek?

A POWERFUL IDENTIFICATION OF THE *Messiah*

FROM the very beginning, immediately after the fall of man in Eden, God spoke a prophecy of hope. He promised that there would be a seed that would crush the head of God's enemy. (Gen. 3: 15) He expanded on that promise and strengthened the faith of men of old by giving information concerning that Seed, eventually showing that the Seed would be this One who would be called in the Hebrew language the Messiah. It was in this Messiah that the nations would hope. Hoping and trusting in the right one, the true Messiah, was a matter of life or death. It would follow that we must be provided with unmistakable identification of the Messiah, so that our hope will not be misplaced, to our disillusionment and loss of salvation. For there would be false messiahs.

God through his Word the Bible provided this unmistakable identification. In the pre-Christian Hebrew Scriptures God had set down hundreds of details, qualifications the Messiah would have to meet and things he would be required to fulfill. All these things would be so dovetailed and interwoven that the probability of any impostor fulfilling all of them would be in the order of one out of billions, virtually an impossibility, in fact, truly an impossibility, since the Great Almighty God was directing matters so that there would be an unmistakable identification of his promised Messiah. There were many means of identification, including genealogy, place, event, manner of events, and time. There is one of these, time, which also ties in other factors such as place and event, to which we wish to call your attention in this article.

Those who do not believe the Bible to be inspired, if they sincerely consider this matter, cannot be but convinced at least to look further into God's Word with greater respect. Persons of the Jewish faith who believe in God's Word and who believe that God's prophets could not and did not lie will be constrained to reexam-

ine the position of their religion on the matter of Messiah's coming.

The prophecy in question is one given by the prophet Daniel, who had a very favorable standing before God and who is mentioned in God's Word as a man of highest integrity. In the ninth chapter of Daniel's prophecy, verses 24 to 27, he was inspired to say:

"There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. And after the sixty-two weeks Messiah will be cut off, with nothing for himself. And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by the flood. And until the end there will be war; what is decided upon is desolations. And he must keep the covenant in force for the many for one week; and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation; and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate."



From the reading of this prophecy it is evident that here is a real jewel in the matter of identifying the Messiah and that it is of utmost importance to determine the time of the beginning of the seventy weeks and also the length of these prophetic weeks. We might say at the outset that if these were literal weeks of seven days each, then Messiah came more than twenty-four centuries ago in the days of the Persian Empire and was not identified. Also, the other hundreds of qualifications in the Bible were therefore not fulfilled. So it follows that the seventy weeks were symbolic of a much longer time. When did this time begin and end?

In Daniel's prophecy above quoted, verse 25 shows us that, from the time that the commandment would take effect, a marked period of time would follow that would indicate the exact year in which the Promised Seed of God's woman or the Messiah would make his appearance on earth. To determine when this commandment took place and when it went into effect it is necessary to determine who was the king who gave the commandment and to establish the year when this king began his reign, for it was in the twentieth year of this king that the command went forth. Nehemiah tells us: "And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I as usual took up the wine and gave it to the king." (Neh. 2:1) At this time Nehemiah brought to the king's attention the sad state of Jerusalem and asked to be commissioned to go back to rebuild the city. The date of this conversation was 455 B.C.E. and the king was Artaxerxes of Persia, as shown by the following historical facts.

FOUR KINGS WHO PRECEDED ARTAXERXES

At Daniel 11:1 he mentions Darius the Mede and in verse 2 he prophesies that there will yet be three kings standing up for Persia and a fourth one who will amass greater riches than all the others and who "will rouse up everything against the king-

dom of Greece." The third king was Darius I, who began ruling the Persian Empire in 522 B.C.E. He had been preceded since Darius the Mede by two kings, Cyrus the Persian and Cambyses, Cyrus' son. In 490 B.C.E. King Darius ordered a second Persian invasion of Greece. The Persian forces far outnumbered the Athenians, but at Marathon, Greece, the Persians were defeated. King Darius intended to invade Greece a third time but died in 486 B.C.E. before he could finish preparations.

Then the fourth king mentioned by Daniel rose up to make further attempts to conquer Greece. In some modern Bible translations his name is mentioned as Xerxes. (Esther 1:1-3, *AT, Mo*) In other Bible translations he is called Ahasuerus, as rendered according to the Hebrew. If Ahasuerus is Xerxes, he began to reign in December, 486 B.C.E. The reason that King Xerxes I figures in a discussion of the seventy weeks of Daniel's prophecy is that he was the father of King Artaxerxes, who issued the decree to rebuild Jerusalem. (Neh. 1:1; 2:1, 7, 8) King Xerxes I was the ruler who gave legal sanction to the Jews to defend themselves against being massacred by their enemies. Mordecai, the cousin of Xerxes' Jewish wife Esther, was then acting as prime minister for Xerxes and he established for the Jews the memorial festival of Purim or Lots on the fourteenth and fifteenth days of the twelfth lunar month, Adar (February/March). (Esther 9:20, 21) Xerxes was then ruling in his twelfth year (Esther 3:7) and his rule must have extended over into his thirteenth year, to some time in 474 B.C.E., for after the decree of Xerxes other things took place, as stated at Esther 9:32 to 10:3:

> "The command of Esther also confirmed these matters of Purim; and it was written in a book. Now King Xerxes laid a tribute on the land and the coast-lands of the sea. All the acts of his power and of his might, and the full account of the greatness of Mordecai to which the king advanced him, are they not written in the Book of the Chronicles of the Kings of Media and Persia? For Mordecai, the Jew, was next in rank to King Xerxes, and great among the Jews, and a favorite with the mass of his fellow-countrymen; for he sought the good of his people and voiced the welfare of his entire race."—*AT*.

The third invasion of Greece had taken place before Xerxes' twelfth year. Crossing the Hellespont in 480 B.C.E., Xerxes' invasion forces, greatly outnumbering the Greeks, were defeated through the tactics of the Athenian general Themistocles. There was a Greek delaying action at Thermopylae that inflicted great losses on the Persians and that was followed by the destruction of more than half of Xerxes' fleet. The following year the Greeks defeated the Persian army that had been left behind under the command of one of its ablest generals. On the same day the remains of the Persian fleet were destroyed near the promontory of Mycale in Asia Minor. The Persians never invaded Greece again. Thus the efforts of the Fourth World Power to invade deeply into Europe were checked in 479 B.C.E., the eighth year of Xerxes' reign. Nevertheless, the Persian Empire continued to hold world domination for a century and a half.

BEGINNING OF ARTAXERXES' REIGN

Here we present historical evidence that the reign of Artaxerxes began in 474 B.C.E.: Even though Themistocles had accomplished these victories and had greatly strengthened the Grecian defenses, he later on began to lose the confidence of the people. He was finally accused of treasonable negotiations with the Persians. He fled to Asia Minor and was proclaimed a traitor and his property confiscated. We read, however, that he was well received by the Persians:

> He . . . ultimately sought protection at the Persian court, where he gained high favor with the reigning monarch, Artaxerxes Longimanus. He was deeply engaged in plans for the subjugation of Greece by the Persians, which he had promised Artaxerxes to compass, when, . . . according to some accounts, he took poison; . . .—*The Encyclopedia Americana*, edition of 1929, Volume 26, page 507.

It was during Artaxerxes' reign that the exiled Themistocles died in Asia Minor. According to the annals or chronology of Diodorus the Sicilian, a Greek historian of the first century B.C.E., the date of Themistocles' death was 471 B.C.E. He must have arrived in Asia Minor in 473 B.C.E., according to the following information: Upon arriving in Asia Minor he sent a letter to King Artaxerxes and asked him for an audience, but he begged first for one year's time in which to learn to speak Persian, after which he would come and lay before Artaxerxes some plans for subduing Greece. This request was granted by Artaxerxes, and Themistocles appeared at his court at the end of the year.

The Greek historian Thucydides of Athens lived during the reign of Artaxerxes the Persian, and tells us that General Themistocles fled from his home country to Asia (Persia) when Artaxerxes had but "lately come to the throne."—See Thucydides in Book I, chapter 137.

> Nepos, a Roman historian of the first century B.C.E., backs up Thucydides by saying: "I know that most historians have related that Themistocles went over into Asia in the reign of Xerxes, but I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city. Thucydides says that he went to Artaxerxes."—Nepos, *Themistocles*, chapter 9.*

* Under "Themistocles," the Greek biographer Plutarch, of the first century C.E., says: "Thucydides, and Charon of Lampsacus, say that Xerxes was dead, and that Themistocles had an interview with his son, Artaxerxes; but Ephorus, Dinon, Clitarchus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides."—c. 27.

Jerome's *Eusebius* places Themistocles' arrival in Asia in the fourth year of the 76th Olympiad (four-year periods beginning in 776 B.C.E.), that is, in 473 B.C.E. The German scholar Ernst Hengstenberg says that Artaxerxes' reign commenced in 474 B.C.E.

On the basis of these historical records we can establish the very important date: the first year of Artaxerxes' reign. For since he had "lately come to the throne" when Themistocles arrived in Asia in 473 B.C.E., this would support other sources that point to 474 B.C.E. as the beginning of Artaxerxes' reign.

WHEN THE SEVENTY WEEKS BEGAN

Now, as to the start of Daniel's time prophecy in Daniel 9:24-27, Nehemiah leaves no doubt. His calendar year began with the month Tishri (September/October, just as the Jews' civil calendar today) and ended with the month Elul (August/September) as the twelfth month. The month Chislev, in which Nehemiah got reports of the plight of the Jews and the bad physical state of Jerusalem, was the third month from Tishri and fell partly in November and partly in December. Nehemiah tells us (Neh. 1:1, 2):

> "Now it came about in the month Chislev, in the twentieth year, that I myself happened to be in Shushan the castle. Then Hanani, one of my brothers, came in, he and other men from Judah, and I proceeded to ask about the Jews, those who had escaped, who had been left over of the captivity, and also about Jerusalem."

What year in the currently used Gregorian calendar would be the twentieth year of Artaxerxes? We set forth here the chronological evidence: Xerxes began to reign in December, 486 B.C.E. Since the record in the book of Esther counts the year as beginning in the spring (Nisan, or March/April), Xerxes' first year on that calendar would end February/March, 485

B.C.E. (Esther 9:1) Xerxes' twelfth year ran from March/April of 475 through February/March of 474. It is possible that Xerxes lived beyond his twelfth year (that is, beyond Adar [February/March of 474] into his thirteenth year, as mentioned above). Artaxerxes succeeded him in the same year, 474. But Nehemiah's calendar counted the year as beginning in the fall (Tishri, or September/October), so the calendar year running from Tishri 475 to Tishri 474 would be the year in which Artaxerxes' rule began.* (Neh. 1:1; 2:1) Artaxerxes' twentieth year ran, therefore, from September/October of 456 B.C.E. through August/September of 455 B.C.E.

Nehemiah, a zealous servant of Jehovah God, was vitally interested in true worship at the place where Jehovah had put his name, the city of Jerusalem. On hearing the bad news about Jerusalem, he prayed to Jehovah, desiring to be used to bring Jerusalem relief. In the seventh month of the lunar calendar year in this same twentieth year of Artaxerxes, which would be Nisan (March/April) according to Nehemiah's reckoning, in the year 455 B.C.E., Nehemiah as cupbearer had opportunity to present the matter, to obtain the king's approval, as he relates: "And it came about in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I as usual took up the wine and gave it to the king." "So it seemed good before the king that he should send me, when I gave him the appointed time." (Neh. 2:1, 6) Nehemiah acted promptly.

Just as the ending of the seventy years of desolation of Jerusalem took place when the decree of Cyrus *went into effect* at the arrival of the Jews in Jerusalem to lay the foundation of the temple, so there would be seventy weeks of years from the time the commandment of Artaxerxes *took effect*, that is, after the Jews with Nehemiah reached Jerusalem and when he gave the orders to build the city walls. Let us see next just when the command to build the city actually took effect.

It would take about four months to make the trip from Shushan, the king's winter capital, to Jerusalem, placing Nehemiah's arrival at about the beginning of the eleventh month Ab. Nehemiah rested and held conferences for three days, inspected the city walls by night, then gave orders for the building to begin. This would be about the third or fourth day of Ab, 455 B.C.E., or about July 26-27 or 27-28, 455 B.C.E., still in the twentieth year of Artaxerxes.* (Neh. 2:11-18) It marks our starting point for the count of time given by this important prophecy of Daniel. This is when the

* For illustration: With our present (Gregorian) calendar (January through December), if a ruler died in December of 1964 and his successor began to rule in the same month, we would say the first year of the successor and the last year of his predecessor was 1964, the year that began eleven months before, in January, although both events took place near the end of the calendar year.

* With historical facts behind him the noted German scholar Ernst Wm. Hengstenberg (1802-1869) proves Dr. Henry Dodwell's date of 445 B.C.E. to be wrong. In his work entitled "Christology of the Old Testament," in volume 2 thereof, on page 394 (¶2), Hengstenberg says: "The difference [of opinion] concerns only the year of the commencement of the reign of Artaxerxes. Our problem is completely solved, when we have shown that this year falls in the year 474 before Christ. For then the twentieth year of Artaxerxes is the year 455 before Christ, according to the usual reckoning, . . ."

When proving that Artaxerxes' reign began in 474 B.C.E., Hengstenberg says, on page 395: "Krueger . . . places the death of Xerxes in the year 474 or 473, and the flight of Themistocles a year later." On page 399 Hengstenberg speaks of "a fifty-one years' reign of Artaxerxes," whereas the Greek historian Ctesias, of the fifth century B.C.E., calculates that Artaxerxes reigned only 42 years.—See the English translation from the German by Reuel Keith, first edition, New York (1836-1839), in three volumes.

Hengstenberg gives as a possible reason for the evident mistake in Ptolemy's Canon when assigning to Xerxes a reign of 21 years, that, when Ptolemy compiled his list of kings from the record of ancient chronologers, he mistook the Greek *ia* for *ka*, which for the Greeks stand for the numerals 11 and 21 respectively.

Archbishop James Ussher, of Ireland, (1581-1656) as a chronologist, held (on page 131 of *Annales Veteris et Novi Testamentorum*, under "The Persian Empire," as published in 1650,) that Artaxerxes Longimanus ascended the Persian throne in 474 B.C.E., but his date for this was not put in reference Bibles. The celebrated writers Vitringa (1659-1722) and Krueger (1838) agreed with Ussher in dating the accession of Artaxerxes to the Persian throne in 474 B.C.E.

commandment to restore and rebuild Jerusalem *took effect*.*

LENGTH AND END OF THE SEVENTY WEEKS

As to the length of the prophetic weeks, *An American Translation* and Dr. James Moffatt's translation render the expression at Daniel 9:24-27 "seventy weeks of years." These, then, were seventy "weeks" of seven years each, or 490 (70 x 7) years. It would be after 69 (7 + 62) weeks of years that the Messiah would appear. Starting with 455 B.C.E., to what date does the prophecy bring us for the coming of Messiah the Leader?



455 B.C.E.	to	1 B.C.E.	=	454 years
1 B.C.E.	to	1 C.E.	=	1 year
1 C.E.	to	29 C.E.	=	28 years
69 weeks of years			=	483 years

So 29 C.E. is the date the Messiah could be expected to appear. History proves that it was in that year that Jesus appeared, to be baptized by John in the Jordan, and the holy spirit descended from heaven to anoint him and make him the Messiah or the Christ, which means "Anointed" or "Anointed One." Prior to this time he had been the man Jesus, but could not be called the Anointed One until the time of his anointing with holy spirit. John bore witness to his anointing, and Jehovah bore witness by the symbol of a dove and his own voice speaking from heaven. (Luke 3:1, 2, 21-23) An interesting fact in connection with the accuracy of this time count is that the year in which the 69 weeks had their start began, not in the month Nisan, but in the month Tishri, which is the month in which Jesus was baptized and anointed. The date of the beginning of the wall building is derived from the statement at Nehemiah 6:15, which reports: "At length the wall came to completion on the twenty-fifth day of Elul [the twelfth month], in fifty-two days." The month Ab, which preceded Elul, had thirty days, so the building work must have begun on the fourth of Ab, 455 B.C.E., or July 27-28, and ended on September 16-17, 455 B.C.E., still within the twentieth year of Artaxerxes.

Certainly Daniel's prophecy was true, that the year 455 B.C.E., which was the twentieth year of the Persian emperor, Artaxerxes Longimanus, was a marked year beginning a time of divine favor to Zion. It was one of the most prominent dates in history, for it was the start of the sixty-nine weeks of years leading up to the arrival of the long-promised Seed of God's woman, the Messiah.—Dan. 9:25.

This remarkable prophecy of Daniel served for more than 400 years as a light. Not only that: it was one of the most powerful provisions for identifying the Messiah to the Jewish nation and to us today. Before the 483 years were up, the prophecy about the Messiah's forerunner was fulfilled and the Jews heard John the Baptist announcing the Messiah's appearance. As a matter of fact, the Jews were looking for the appearance of Messiah the Leader as they considered the prophecies, including Daniel's time prophecy, and the work of John the Baptist. Luke 3:15 says: "Now as the people were in expectation and all were reasoning in their hearts about John: 'May he perhaps be the Christ?' " As Daniel had foretold, in the middle of this final week of years, or after

* Volume 9 of M'Clintock and Strong's *Cyclopædia of Biblical, Theological and Ecclesiastical Literature* deals with the "Seventy Weeks of Daniel's Prophecy," and on page 602, under the heading "1. The Date of the Edict," it says: "We have supposed this to be from the time of its taking effect at Jerusalem rather than from that of its nominal issue at Babylon. The difference, however (being only four months), will not seriously affect the argument."

three and one half years of Jesus' ministry, he was cut off. He died on the torture stake on Nisan 14, the middle of the lunar year that began in the fall with the month of Tishri. Three and a half years later the seventieth week of years came to an end with the anointing of Cornelius, the first Gentile to be brought into the body of Christ, to be among the body of anointed ones.—Isa. 40:3; Matt. 3:3; Dan. 9:24.

When a reasoning person thinks of the foresight and tremendous power involved to bring about the fulfillment of such a prophecy, which dealt not only with individuals but with whole nations, he cannot help but see or at least give the strongest consideration to the identity of Jesus Christ as the Messiah. Those who really desire life will do so, for the Messiah is the Seed of God's woman and the Seed of Abraham by whom God's enemies will be destroyed. Also, through him all the families of the earth will bless themselves by exercising faith in and following the commands of this Anointed King and Leader, the Son of the Almighty God Jehovah. —Gen. 22:17, 18.

"WORD OF TRUTH" Assemblies of Jehovah's Witnesses

DURING this past summer more than half a million persons gathered at the "Word of Truth" assemblies of Jehovah's witnesses in Europe and North America. There they heard convincing evidence that God's Word of Truth, the Holy Bible, contains the answers to the problems facing mankind. The smooth operation of these assemblies, accompanied by a prevailing spirit of love and peace, was powerful testimony that the application of Bible principles can indeed produce marvelous results.

In Edinburgh, Scotland, and Dublin, Eire, where the series of assemblies opened simultaneously June 9 to 13, public officials and visitors were simply amazed at what they observed: "If only people on the outside could see you in action," noted one Edinburgh reporter, "a lot of prejudice they have against you would disappear." And over in Dublin the director of the soccer grounds where the assembly was held said: "I have never seen anything so well organized. . . . You have everything under control."

The love and peace among the delegates made a real impression on visitors. One of them attending the Edinburgh assembly confessed: "I have been a minister since the 1920's and have been to many religious conventions in all parts of the British Isles, but never before have I found a spirit of joy and brotherhood such as can be noted here." A family from Finnish Lapland who were told about this spirit of brotherly love made a 530-mile trip to the Helsinki,

Finland, assembly to see for themselves. One of them explained: "We decided to find out whether true love really exists among Jehovah's witnesses, since this was so important to us as it is the distinguishing mark mentioned by Jesus. Now we really know it does exist and we will continue with the study in order to be able to defend the word of truth with you people."

During the "Word of Truth" Assembly in Sacramento, California, the Sacramento *Union* admitted, in effect, that the Bible does contain the answer to present-day difficulties. In a July 9 editorial entitled "Witnesses of Godliness," the paper said of Jehovah's witnesses: "In all their beliefs they are down-to-earth, completely sincere, fully wedded to belief in the Old Testament as well as the New, . . . Suffice it to say that if all the world lived by the [Bible] creed of the Jehovah Witnesses there would be an end of bloodshed and hatred, and love would reign as king." Could there be any greater recommendation for the Bible?

The keynote address delivered on the first day of each assembly struck right at the assembly's theme. The subject, "Answering the Question, 'What Is Truth?'" dealt with this very question asked by the Roman governor Pontius Pilate of Jesus Christ.—John 18:38.

The assembly speaker, who at many of the assemblies was either the Watch Tower Society's president or vice-president, established that "under the circumstances under which the question was raised, the Bible's answer must be: The 'truth' is God's kingdom with Jesus Christ the 'Son of David' serving as King-Priest in the throne." And then, tying in to the assembly's theme, he continued: "Since the Holy Bible supplies us fully the details about this kingdom, the Holy Bible is rightly spoken of as 'the word of truth.'"—2 Tim. 2:15; John 17:17.

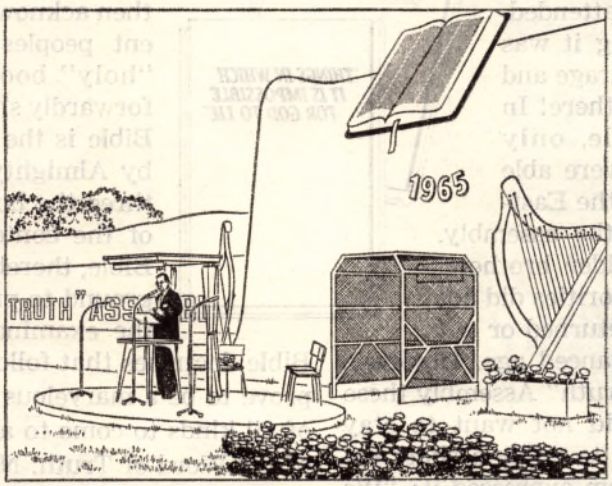
Another principal address of each assembly that highlighted the truthfulness of the Bible was entitled "Let God Be Found True." In it the speaker emphasized that, despite the waywardness of men, "God will always carry out what he says in his Word." "Therefore," the assembly speaker concluded emphatically, "we declare unequivocally that our position is the same as that taken by the Christian apostle Paul when he wrote: 'Let God be found true, though every man be found a liar.'" (Rom. 3:4) At the conclusion of this address the beautifully illustrated new book *"Things in Which It Is Impossible for God to Lie"* was released.

For added proof of the Bible's truthfulness, evidence from secular sources was presented on the assembly program. Speaking to an attentive audience of 35,210 persons assembled in New York's famed Yankee Stadium, one of the Society's directors, Grant Suiter, furnished abundant archaeological testimony in support of the authenticity of various Bible accounts. Another assembly address, "The Book of Truthful Historical Dates," demonstrated the accuracy of Bible chronology.

So with good reason assembly speakers pointed to God's Word as the only reliable guide by which to live. In the speech, "The Bible's Place in the Modern Home," the sixty-year-old German-born speaker at the Vienna, Austria, assembly urged: "Let the Bible hold an honored position in our home, . . . Let us not only have family Bibles but let us be Bible families! Let us make Bible talk a habit, a relaxing joy, a pleasure." And on the Saturday afternoon program a symposium of three talks emphasized the absolute necessity in this age of gross immorality for Christians to live closely by the righteous principles found in God's Word. In Edinburgh, a good portion of this sound Bible counsel was reported on the front page of the following morning's *Scottish Sunday Express*.

Another part of the program that caused considerable comment was the practical instruction received in the Sunday morning discussion, "Applying the Word of Truth to the Problems of Life." An evidence of the fine effect it had was exemplified by what happened in Basel, Switzerland. After the talk one of the delegates came over to the speaker and explained that he had been quite disturbed when a wrongdoer had not been disfellowshiped from the local congregation. But now he could see the Biblical basis for extending mercy to wrongdoers who sincerely repented. He thanked the speaker for helping him to appreciate Jehovah's loving, merciful way.

Those privileged to attend the New York City assembly were treated to something special. Two full days there were devoted to a demonstration of what goes on in the classes of the Watchtower Society's Gilead School. Usually the school class periods are an hour and fifty minutes long, but they were condensed to thirty minutes so that the audience could look in on seven *different ones*. How much everyone learned from just those three and a half hours of "visiting" the Gilead classrooms!



N. H. Knorr delivers keynote talk in Dublin.

But that was not all. The assembly audience were also privileged to sit in on two of the lectures that are regularly given in conjunction with the school courses. On one day they heard the Society's vice-president, F. W. Franz, speak on the subject "The Book of Ruth," and the second day they heard N. H. Knorr, the Society's president, discuss "Making the Most of Your Opportunities," after which he released a revised edition of the booklet *"This Good News of the Kingdom."* It was also thrilling to listen in on the different language classes, and to see the amazing progress the students have made in learning the languages taught—French, Portuguese, Spanish, Chinese and Japanese.

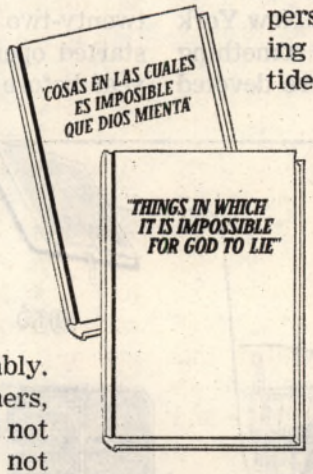
Brother Knorr concluded the special two-day program by drawing attention to the marvelous increase realized in the twenty-two years since the Gilead School started operations in February 1943. The year before the school's opening, he pointed out, there were only 106,000 Kingdom preachers throughout the world, but now there are well over one million proclaiming the good news in 194 countries! Missionaries have had a major part in this increase, and Brother Knorr emphasized the need for more of them.

Of course, the highlight of each of the assemblies was the address that the public was especially invited to hear, "World Government on the Shoulder of the Prince of Peace." This speech, which quoted exclusively from Catholic editions of the Bible, was prepared especially with the Catholic population of Dublin in mind. It was,

therefore, gratifying to see that for the first major assembly of Jehovah's witnesses in that country 3,948 persons were present to listen.

For the series of forty-one assemblies in Europe, North America and the islands of Hawaii and Bermuda announced in the *Watchtower* magazine earlier this year, the combined public talk attendance totaled 506,950, and 8,595 new ministers were baptized. But already many additional "Word of Truth" assemblies have been held, and many are yet to take place in other parts of the world.

For most of Jehovah's witnesses, the closing remarks of an assembly are most memorable. In New York City Brother Knorr gave a report on the ten European assemblies that he and Brother Franz had attended. How faith-stimulating it was to hear about the courage and love of the brothers there! In Berlin, for example, only about two hundred were able to get through from the Eastern zone to attend the assembly. All of these were older brothers, and the Eastern authorities did not care whether they returned or not because of their advanced age. However, after the "Word of Truth" Assembly these faithful Witnesses did not want to stay in West Berlin, even to enjoy a short vacation. As one of them expressed it: "We are anxious to get back as quickly as possible and take the things we have learned to our brothers." What a spirit to have! What love and faith!



NEW BOOK THRILLS DELEGATES

In his concluding remarks Brother Knorr also drew attention again to the new book *"Things in Which It Is Impossible for God to Lie,"* released at all the "Word of Truth" assemblies. He urged: "Spread it throughout your territories so that people can read it and know that Jehovah's witnesses stand for the Word of Truth." This beautiful new book, he said, not only has already been published in English and Spanish, but is now in the process of being translated in over sixty languages, with the goal of having it published in fifteen of the major languages of the world by the end of the year.

This book is just what people need to learn God's Word of Truth. It has universal appeal; reaching not only the minds of people in Christendom, but also persons of other lands. In its opening chapter it copes with the rising tide of unbelief by giving powerful proofs of God's existence. It then acknowledges that different peoples have their own "holy" books, but straightforwardly shows that the Holy Bible is the only one inspired by Almighty God. In chapter three the book has a synopsis of the contents of the entire Bible, thereby providing background to prepare persons for the examination of the basic Bible doctrines that follow. It should truly prove to be a marvelous aid to help people of all kinds to come to a better knowledge of the Word of Truth. No wonder the new book thrilled the many thousands of assembly delegates!

Another Bible-study aid released in English at these assemblies was *"Make Sure of All Things; Hold Fast to What Is Fine,"* a 512-page book that gathers scriptures together in a logical arrangement on 123 principal subjects. Other Bible-study aids were also released in Danish, German, Fin-

nish, French, Italian, Portuguese, Norwegian and Swedish.

UNIQUE FEATURES OF VARIOUS ASSEMBLIES

Although the program was essentially the same at each assembly, there were certain features that distinguished one assembly from the others. For example, in Dublin there was the visit to the Chester Beatty Library to see some of the oldest Bible manuscripts in existence. The delegates' intense interest in God's Word was evidenced by the fact that more people visited the library during the assembly than normally do in an entire year. After watching hundreds pass through one day, an official of the library exclaimed: "I have never seen such an orderly group of people. One of the [Witness] guides I listened to knew more about the library than I did myself. We would be glad to open the library any time to any of Jehovah's witnesses who would like to come."

Over in Oslo the following week people were simply amazed by the sudden transformation of one of the city's soccer fields. On Wednesday night Norway played a soccer game with Yugoslavia, but by 1:40 p.m. the next afternoon the field was changed into the picturesque scene of an old Norwegian village. Scattered here and there on the field were little old houses with grass growing on their roofs. There were also wooden fences, a big pond and plenty of flowers and big rocks made out of painted canvas. It was a very lovely, realistic setting for the assembly, and it drew a great deal of comment from visitors.

Under the headline "Miracle During the Night—Unbelievable Effort by Jehovah's Witnesses," one of the major Oslo papers wrote: "Ecstasy and shouting yesterday, but today: the playing field transformed to the cleanest Sunday idyl . . . ! That's what it is like when Jehovah's witnesses take over the premises. It is impossible to understand how something like this could be done in just a few hours, rather than the two to three weeks one would consider reasonable."

During the next week Helsinki, Finland, experienced what the travel bureaus called the greatest peacetime "invasion" of foreigners the country has ever experienced. Over 6,000 Swedish delegates made the long trip to Helsinki to help swell the attendance to well over twice that ever realized at an assembly of Jehovah's witnesses in Finland before; 17,088 persons attended the public talk. The assembly's rooming department did a marvelous job of accommodating everyone, finding lodging for more than 11,000 delegates.

Another unique feature of this assembly was the thirteen-car special train that transported over 560 convention delegates from above the Arctic Circle down to Helsinki. Among those aboard were Witnesses from the Soviet Union who had met the train in Finnish Lapland. Most of these northern delegates slept right in the sleeping cars during the assembly; the state railway having provided washing facilities nearby to make this convenient.

A heartwarming feature of the Vienna, Austria, assembly was the welcoming of more than 1,200 Greek-speaking delegates who arrived on a special train from Athens. In Greece, Jehovah's witnesses are not permitted to hold assemblies as they are able to in countries that permit religious freedom. So a real effort was made by these Greek delegates to make the forty-hour train trip to be present for this spiritual feast in Vienna. For most of them it was the first time to meet freely with their brothers in a large assembly. What a joyous occasion!

The Austrian brothers, too, were delighted. They were glad for the opportunity to be hosts to these faithful Christians,

and showed this by arranging for twelve rented buses and over a hundred privately owned automobiles to take them from the station to their accommodations. As the train pulled in, the delegates were given a warm welcome over the train station's public-address system. What a happy meeting! And what a grand time was enjoyed associating together for the next several days! Many close friendships were cultivated.

It was, therefore, a touching scene when, at five o'clock one morning the following week, the Greek brothers departed for home again. It was moving to see them there at the station exchanging parting embraces with their brothers of like precious faith. Over the public-address system the Greek brothers, now on the train, were assured that they would always hold a dear place in the hearts of their friends in Vienna. When hearing the words *"Auf Wiedersehen!"*, they leaned out of the coaches and clapped their hands. As long as the train was visible, the brothers at the train station stood there waving their handkerchiefs in a last parting greeting.

At the same time, similar touching scenes were being enacted over in Basel, Switzerland, where delegates from thirty-one nations had congregated, including over 2,000 from Spain and Portugal. However, some Witnesses from these countries on the Iberian Peninsula were not able to come, for officials learned they planned to attend a Christian assembly and denied them passports. But how happy were those who made it! What a joy it was for them to meet openly without the fear of being dragged off to jail for worshiping God! Even here, however, these Christians were careful to use only first names to protect themselves from reprisals from Iberian authorities who might learn they had attended a Christian assembly.

The Basel assembly was also unique in that the sessions were conducted in five different languages: Spanish, Portuguese, Italian, German and French. It was truly an international audience of 36,785 that listened to the public talk! Another high point of the assembly was when a resolution drawn up by the Spanish brothers was read to the entire audience. "We appreciate not only what you have done," it said, "but also have in mind what it has cost you in effort, in time spent, and in love shown."

So, among other things, it was resolved: "To carry back to the brothers in Spain all the marvelous things learned at this assembly. . . . To also transmit to our brothers there all the love that you have shown. . . . And finally, we resolve to continue putting in first place, together with you, the worship of our God Jehovah, and the vindication of his name and sovereignty." How moving was this expression from those who were returning to carry on the preaching work underground! What a stimulant to God's service the "Word of Truth" assemblies were!

EVIDENCE OF JEHOVAH'S SPIRIT

The operation of God's spirit was apparent at these Christian assemblies in so many ways. For example, when efforts were made to obtain baptismal facilities for the Seattle, Washington, assembly there were absolutely none available. A certain swimming pool was the last known possibility, but the manager said that his swimming pool, too, was booked up for the summer. After the dire need for a baptismal pool was explained to him, he said: "Well, I know we are booked up completely; however, I will make another check to see." On doing so he found that he had only two hours all summer that were still open. These were from 10 a.m. to 12 noon, July 25, the exact time that had been scheduled for the baptism!

In Dublin, Eire, the guiding hand of Jehovah, too, was clearly seen. In that Catholic stronghold there was a great deal of opposition to Jehovah's witnesses' holding an assembly. Efforts to obtain one place after another failed. But finally the way opened and Tolka Park, a local soccer grounds, was obtained despite vehement protests. In time, many fair-minded Catholic people voiced themselves publicly in favor of freedom of worship, and a fine assembly with much good newspaper coverage was held. Certainly an evidence of Jehovah's direction!

The smooth functioning of these assemblies, made possible by the loving labors of many willing volunteer workers, was also an evidence of the operation of Jehovah's spirit. Observed the Edinburgh *Evening News:* "If it is a problem of organization, just take note of how Jehovah's witnesses go about it. Even the Army would have trouble rivaling their precision." And in Brandon, Manitoba, Canada, the arena manager commented: "The way you are organized you could run the whole city, more than that, you could run the country or even the whole world, and it would be much better for it."

Divine guidance was also evident from the quietness, orderliness and considerateness of the crowds. How unlike worldly gatherings! In Rotterdam one of the police officers approached the head of the assembly's attendant department and asked him how they managed to keep the area in front of the stage cleared with just a little rope. He said they always needed a force of twenty policemen to hold back the people. In Luxembourg the manager of the convention hall was dumbfounded. "I don't know what to say," he exclaimed. "The children are so quiet. How do you do it?"

The answer, of course, is by applying the principles of God's Word of Truth. Jehovah's witnesses believe the Bible, they regularly study it, and they live by it. The "Word of Truth" assemblies furnished another powerful testimony to persons in many lands of the wonderful atmosphere of peace that prevails when it is applied by Christian people.

ASSEMBLY CITY	— PUBLIC MEETING	— IMMERSION			
Dublin, Eire	3,948	65	Lubbock, Texas	5,011	88
Edinburgh, Scotland	31,501	576	Peterborough, Ontario	6,740	83
Oslo, Norway	12,332	199	Wailuku, Maui	350	8
Helsinki, Finland	17,088	426	Brandon, Manitoba	3,737	46
Seattle, Washington	15,575	196	Chattanooga, Tennessee	10,238	107
Rotterdam, The Netherlands	21,816	406	Corpus Christi, Texas	4,608	126
Hamilton, Bermuda	286	9	Fairbanks, Alaska	593	11
Monterey, California	12,059	103	Honolulu, Oahu	2,380	47
Victoria, British Columbia	5,654	105	Memphis, Tennessee	15,706	280
Charleroi, Belgium	11,710	310	Odessa, Texas	6,187	70
Luxembourg, Luxembourg	3,835	80	Kitchener, Ontario	9,348	91
Sacramento, California	15,802	182	Buffalo, New York	24,044	255
San Diego, California	31,537	356	Minneapolis, Minnesota	20,893	268
Vernon, British Columbia	4,865	46	Nashville, Tennessee	11,547	153
Basel, Switzerland	36,785	1,086	Quebec, Quebec	2,028	60
Vienna, Austria	12,266	409	St. Petersburg, Florida	18,036	270
Albuquerque, New Mexico	10,186	165	Calgary, Alberta	7,040	105
Regina, Saskatchewan	4,266	40	Saint John, New Brunswick	3,160	57
Sudbury, Ontario	3,788	41	New York, New York	74,649	1,361
Berlin, Germany	8,916	137	London, Ontario	14,430	140
			Sydney, Nova Scotia	2,010	32
				506,950	8,595



● What is "the River" spoken of in Psalm 72:8?—V.B., U.S.A.

In this psalm regarding the extensive, peaceful rule of King Solomon we find the promise, "He will have subjects from sea to sea and from the River to the ends of the earth."—Ps. 72:8.

We can appreciate what boundary is meant by the term "the River" when we recall Jehovah's promise to Abraham. That man had once lived "on the other side" of the Euphrates River, and there his father had served other gods. (Josh. 24:2, 15) However, after he came to Canaan, God promised that his descendants would receive the land "from the river of Egypt," south of Canaan, "to the great river, the river Euphrates." (Gen. 15:18) Thus the Euphrates was understood to be one of the boundaries of the Promised Land. (Compare Exodus 23:31 and Deuteronomy 11:24.) During the reign of King Solomon the territory Israel controlled did extend to the Euphrates. —2 Chron. 9:26.

Interestingly, the Jewish Targums, paraphrases or interpretive translations of parts of the Hebrew Scriptures into Aramaic, read "Euphrates" in place of "River" at Psalm 72:8.

Having subjects from sea to sea and from the river Euphrates to the ends of the earth indicated an extensive rule in the case of Israel's kings. The Greater Solomon, Jesus Christ, will enjoy an all-embracing or earth-wide rule, in grand fulfillment of this prophetic psalm.

ANNOUNCEMENTS

FIELD MINISTRY

In the first century of our Common Era the apostles of Jesus Christ urged the people: "Get saved from this crooked generation." (Acts 2:40) If the need to do so was great then, how much more so is it urgent today! For that reason, Jehovah's witnesses regularly call at the homes of people everywhere, talking to others about the purposes of Jehovah God and leaving with interested persons literature that will build up their appreciation for the Bible. As they engage in this work during October they will be offering a year's subscription for the magazine *Awake!*, along with three Bible-study booklets, for $1.

PEACE SOON? YES! LEARN HOW!

Thousands of lives have been sacrificed in man's effort to rule the world. Yet, to many persons, a unified rule of all people seems to be farther away than ever. Without it, lasting peace is impossible. Does that make the prospects seem hopeless? It would if it were not for the special sacrifice of one particular life that has opened the way. Men of all nations *will* be united and our generation will see it accomplished! The main article in this magazine has shown you how and what your part in such a future can be. Now this thrilling news, delivered as a talk to hundreds of thousands this summer at the "Word of Truth" assemblies of Jehovah's witnesses, is available in the 32-page booklet *World Government on the Shoulder of the Prince of Peace.* Share this good news with others. Each booklet, 5c; seven for 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 14: World Government on the Shoulder of the Prince of Peace, ¶1-33. Page 613.

November 21: World Government on the Shoulder of the Prince of Peace, ¶34-66. Page 619.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 1, 1965
Semimonthly

ANSWERING THE ROMAN GOVERNOR'S QUESTION, "WHAT IS TRUTH?"

IT MAKES A DIFFERENCE WHAT GOD YOU WORSHIP

FAITH, HOPE, LOVE—NOT APATHY

IN THE SPIRIT OF LOVE

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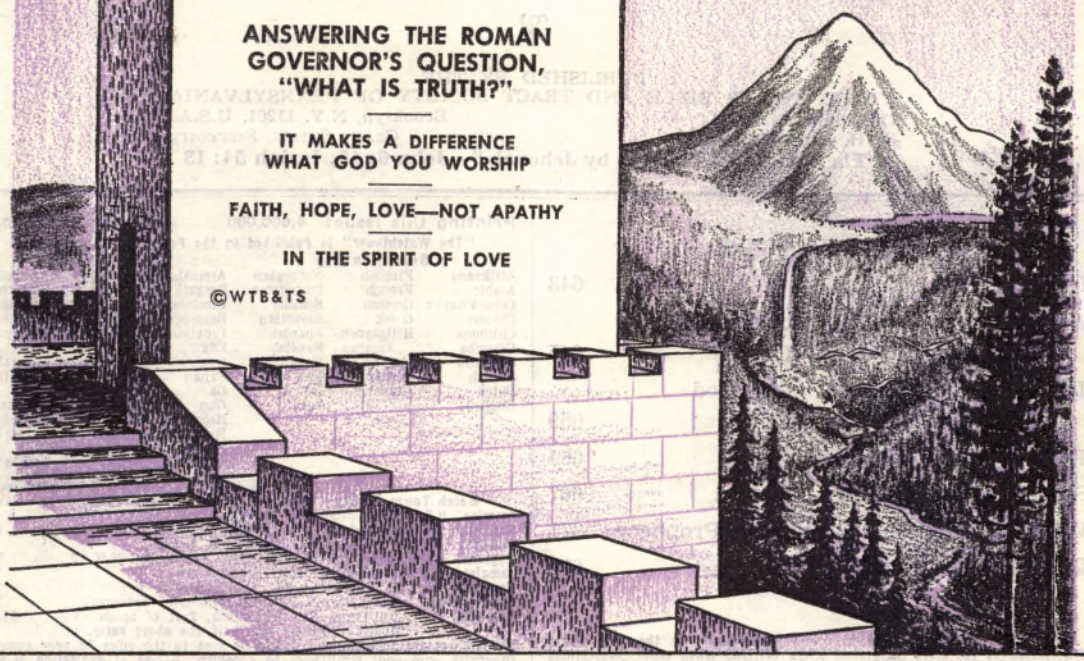

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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)
Du – 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

Printing this issue: 4,600,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 70 languages

Semimonthly			Monthly	
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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			Hebrew	Pangasinan	Turkish
			Hungarian	Papiamento	Ukrainian
			Ibanag	Polish	Urdu
			Ibo		Yoruba

Watch Tower Society offices — Yearly subscription rates for semimonthly editions

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER Announcing JEHOVAH'S KINGDOM

Vol. LXXXVI November 1, 1965 Number 21

IN THE SPIRIT OF LOVE

DO YOU have a suggestion to offer? counsel to give? reproof, correction or discipline to administer? Then why not do it in the spirit of love? That is the best way to do it; it makes for good relations with your neighbor and is most likely to get results. By "love" here is meant, not the romantic *eros* based on sex attraction, but the love based on principle, the love that is unselfish and that is commanded in God's Word the Bible.—Mark 12:30, 31.

One reason why love is so effective is that "love is . . . kind." (1 Cor. 13:4) Kindness goes a long way, for it is an obvious expression of love; and we all have a basic hunger for love, even as we have for food. Since by inheritance mankind is prone to be selfish, many persons are inclined to be suspicious and on the defensive. Your speaking and acting in a kind manner will disarm them and help them to be friendlier. The simple word "please" has a kind connotation, and it is worthy of note how often this word is used by Bible characters, as shown in the *New World Translation*.—Gen. 13:8; Ex. 5:3; Num. 10:31; Deut. 3:25.

Another reason why the best way of doing things is in the spirit of love is that "love is long-suffering," patient, willing to put up with things; it is not quick to give up. In the spirit of love try various ways to get your point across, especially when dealing with the failings of others. The situation may try you, cause you annoyance, but by patiently bearing it or putting up with it you will more likely succeed, in the meantime making it so much easier for the other person.—1 Cor. 13:4.

Then again, you may want to help someone who appears to be struggling with some difficulty or you may wish to make a suggestion at your place of employment or worship but fear you may meet with rebuff. True, you may, but you can lessen that risk if you proceed in the spirit of love. Why? Because, as the Bible further tells us, "love . . . does not brag," it "does not get puffed up." It does not offer help with the attitude of, "Let *me* show you!" but does so with due modesty, with humility. That makes it easier for the other person to accept your offer of help or your suggestion.

Using the spirit of love is also the best way to proceed because love "does not become provoked." Do you have a correction to make, a reproof to give? Then do

not administer it in a provoked manner, as did the mother in the United States supermarket who was heard to screech at the top of her voice: "You shut up or I'll break your head!" That was done in anything but the spirit of love!—1 Cor. 13:5.

In striking contrast to that mother was the father (in another true-life incident) who had kindly but firmly told his daughter not to be running around in the Christian meeting place after the program for worship had ended and who warned her she would get a spanking if she did. Before long, though, she was running around again and so her father required her to sit still on a chair until the time came for them to go home. Upon arriving at home the father took her upon his lap and kindly asked her if she remembered what he had told her would happen if she kept acting disorderly. Yes, she did, but begged off being punished, promising she would not do it again. But her father asked her, "What would you think of a person who made promises but did not keep them, and would you want your daddy to be like that?" She saw he had no alternative but to give her the spanking, which he did. But right after her tears had dried she came over to where her daddy was sitting and, putting her arms around him, said, "Daddy, I love you!" No question about it, administering punishment in the spirit of love, without anger or getting provoked, is the best way.

In particular is it important for marriage mates in dealing with each other to recognize the need of saying and doing things in love, being kind and patient, exercising self-control. People are prone to overlook the importance of *how* things are said, but that means so much to others, and rightly so. The Bible counsels husbands, for instance, to show consideration and to give wives added honor as to a weaker vessel, a more delicate, more fragile vessel, as it were. You appreciate your wife's being kind and showing love to you and the children, so show love to her by being kind and gentle.—1 Pet. 3:7.

Many more examples could be given, showing the wisdom of doing things in the spirit of love, but perhaps in no sphere of activity is it more important than in the Christian ministry. Without doubt the apostle Paul was one of the most effective of all followers of Jesus Christ in making disciples of people, and he did so in the spirit of love. As he himself tells it, he 'became gentle to those to whom he ministered, giving of his own self to them, as when a nursing mother cherishes her own children.' He had tender affection for those to whom he ministered. No wonder he was able to start one Christian congregation after another.—1 Thess. 2:7, 8.

Quite likely here is one explanation for the fact that at times the most fruitful minister is not the one intellectually superior to the rest but the one displaying most unselfishness and, like the apostle Paul, having tender affection toward those to whom he ministers and gives of himself.

Helping you in this regard is empathy, that is, putting yourself in the shoes of the other person. How would you want another to come to you with a suggestion? How would you want another to point out a mistake you had made? Harshly, bluntly, intemperately, proudly? Of course not! Here again the Bible gives good advice: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a *spirit of mildness*, as you each keep an eye on yourself, for fear you also may be tempted." We cannot improve on Bible principles. The best way to proceed in such matters is in the spirit of love.—Gal. 6:1.

Answering the ROMAN GOVERNOR'S QUESTION, "WHAT IS TRUTH?"



"Pilate said to him: 'What is truth?'"—John 18:38.

THE ASKER of the question was the governor or procurator of the Roman provinces of Judea, Samaria and Idumea in the Middle East during the years of 20 to 36 of our Common Era. His capital was in the city of Caesarea on the Mediterranean Sea; but he put his question to a man on trial before him in the governor's palace in Jerusalem on the Jewish Passover day, Nisan 14, of the year 33 C.E. As governor, he was in the Jewish Holy City with his troops to keep order during the celebration of the Passover festival. Seemingly, in order to forestall any trouble in Jerusalem that day, the city's religious leaders handed over to the Roman governor a man whom they called a wrongdoer, to be tried and punished according to secular Roman law. During the private examination that followed, the governor as judge put the question to the man accused of wrongdoing: "What is truth?" That is as far as the governor went in his interest in the truth. Three years later he was summoned to Rome to answer for misconduct in office. According to the historian Eusebius, he was banished to Vienna (Vienne) in the Roman province of Gaul and later he committed suicide. He died without getting the answer to his question.

THE Roman governor was Pontius Pilate. The man to whom he put his famous question was Jesus Christ. The historicalness of the meeting of these two men on this momentous occasion is supported, not only by Jewish witnesses, but also by the noted Roman historian of our first century, Publius Cornelius Tacitus. When writing about the name "Christian," this non-Jewish historian says:* "The author of that name, Christ, was afflicted

* The statement in Latin reads: "Auctor nominis eius Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus est."

See Works of Tacitus, Volume 1, page 423, edition of 1858, by Harper and Brothers, New York, N. Y. Also, M'Clintock and Strong's *Cyclopœdia*, Volume 8, page 199, column 2. Also, *The Encyclopedia Americana*, Volume 22 of 1929 edition, page 83, under "Pilate."

1. How is the historicalness of the encounter of Pilate and Christ supported by writers, but who wrote in most detail about it?

with punishment [was put to death] by the procurator Pontius Pilate, Tiberius acting as emperor." But the man who reported on the details of this encounter between Jesus Christ and Pontius Pilate was the most loved earthly friend of Jesus Christ, namely, John the son of Zebedee. (John 18:28-38) John's report had a strong background of truthfulness, for more than any other Bible writer he wrote about truth and truthfulness, in a field of interest that is of the greatest importance to all of us.

[2] Apparently the Roman governor Pontius Pilate let the question, "What is truth?" die with him, unanswered. Really, though, did the question die with him? Has the question remained unanswered down to this day? Though Jesus Christ did not verbally answer Pilate's question to him himself, did he really leave the question unanswered to others, yes, to us? We are obliged to reply *No!* Pilate's question has been answered, and the answer can be given to the honest seekers and lovers of "the truth."

[3] Truth means "conformity to fact." There are all kinds of things about which we have to establish the actual facts in order to know the truth about them. When we know a thing just as it actually is, our knowledge of the thing is formally true or is true in form. To be true, our knowledge of a thing must conform to what that thing is in reality. Now, when Jesus Christ was on trial before Pontius Pilate, the governor's interest was in learning certain facts about this accused man. His interest was not in truth in general; his assigned duties and his responsibilities did not allow for such a broad investigation. The man before him under accusation was the one that brought up the subject of the truth. So it was the truth in this regard concerning which Pilate asked: "What is truth?" What, then, was the truth that here came under focus? Let us see.

2. What questions arise about Pilate's own question, and what can we say in reply?
3. What is "truth," and about what truth did Pilate inquire?

PROBING FOR THE ANSWER

[4] The report made by John the son of Zebedee reads: "So Pilate entered into the governor's palace again and called Jesus and said to him: 'Are you the king of the Jews?' Jesus answered: 'Is it of your own originality that you say this, or did others tell you about me?' Pilate answered: 'I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do?' Jesus answered: '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.' Therefore Pilate said to him: 'Well, then, are you a king?' Jesus answered: 'You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice.' Pilate said to him: 'What is truth?' " —John 18:33-38; Matt. 27:11-14.

[5] On this decisive occasion Jesus was true to the mission on which he came into the world. Fear of death did not influence him to deny the facts of the case. When his captors handed him over to Pilate, they accused him, saying: "This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king." (Luke 23:1-3) So when he was asked point blank whether he was a king, he did not deny. In answer

4. According to John's report, how did Pilate's question come about?
5. When on trial before Pilate, how did Jesus show himself to be true to his mission in coming into the world?

to Pilate, he spoke of "my kingdom," but he explained that it was no part of this world. From this explanation Pilate concluded that Jesus was a king. This induced him to ask a second time concerning Jesus' kingship, saying: "Well, then, are you a king?" That is, even if your kingdom is no part of this world. Jesus answered that Pilate had drawn the right conclusion, by saying: "You yourself are saying that I am a king." Otherwise, Pilate would not have asked a second time whether he was a king.

6 Jesus let Pilate's judicial conclusion stand as the true one. Jesus was on the witness stand and he could not now deny the truth. As he then told Pilate, he had been born for this very purpose and had come into the world for this very purpose, to bear witness to the truth of his kingship. And everyone that is on the side of the truth would accept Jesus' testimony as the truth. He had been born to bear witness to the truth. At thirty years of age he had been baptized and had come into the world to bear witness to the truth. So now at the climax of his earthly life he would not miss the purpose of his human birth and of his public entry upon the world stage. He would be faithful to the truth, even if it cost his life. If the point at issue were not the truth, he certainly would not be willing to die for it; he would not die for a lie.

7 Jesus was willing to die for the truth. Are we convinced by the courage and faithfulness of his course that his testimony, not only before the Roman governor, but before all the nation, was the truth? If we are convinced, what does it mean? If we listen to his voice by accepting what he says, then we accept him as king. By doing so, we prove we are "on the side of the truth." That means we are also on Jesus' side, which is where we want to be.

8 It must be very important truth, if a person is born for the very purpose of bearing witness to it. It must be truth worthy of devoting one's whole life to it, if a person comes into this world for the very purpose of bearing witness to it. Actually it was just that important. So, if there is any truth on which to inform ourselves, it should be this truth. Yet, in Jesus' case, truth was not just a matter of what he said; it was also a matter of what he did, how he lived and how he died. It was a case of living to make the truth realize itself or come to reality. There were many things wrapped up in Jesus as a man that were of universal importance, yes, of importance to heaven and earth; and he had to live and act in fulfillment of those things. He himself must be the truth.

9 It was not just an extravagance of words or exaggerated language when Jesus' beloved disciple John wrote of his coming from heaven to earth to be born as a perfect man and said: "So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and truth. For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ."—John 1:14, 16, 17.

HOW "THE TRUTH CAME TO BE"

10 Well, then, how was Jesus "full of . . .

6. In view of what purpose was Jesus determined to be faithful on this occasion, cost what it might?
7. Of what must we be convinced concerning Jesus' testimony, and to what does our being convinced lead?
8. (a) Why was that the truth on which we should inform ourselves? (b) Why did Jesus himself have to be the truth?
9. In harmony with that, what did John say about Jesus Christ in John 1: 14, 16, 17, and was it with extravagance of language?
10, 11. (a) Does such a contrast made between Jesus and Moses mean that the Law given through Moses was not the truth? (b) In Romans 7: 10-12, what does Paul say in defense of the goodness of God's law?

truth"? How was he the one through whom "the truth came to be"? Why does the apostle John contrast Jesus with Moses? Did not the prophet Moses bring the truth in his days, more than fourteen centuries before Christ? Was not the Law that God gave to Moses for the Jewish nation the truth? Yes. Centuries after the giving of the Law through Moses, the inspired psalmist said to God the Lawgiver: "Those in pursuit of loose conduct have come near; they have got far away from your own law. You are near, O Jehovah, and all your commandments are truth." (Ps. 119:150, 151) The very fact that the Law as given through Moses condemned his own people as sinners proves that this Law was true to righteousness and holiness. Because of its perfection, that Law condemned the Jews to death. So, in defense of the goodness of God's law, the apostle Paul writes:

11 "And the commandment which was to life, this I found to be to death. For sin, receiving an inducement through the commandment, seduced me and killed me through it [that is, through the commandment that condemned sinners to death]. Wherefore, on its part, the law is holy, and the commandment is holy and righteous and good."—Rom. 7:10-12.

12 So the Law given through Moses was not erroneous. Rather, it pointed out what error was. The Law given through Moses was not a mistake. The Ten Commandments that were a part of that Law were no mistake. The Law required perfect obedience on the part of the Jews in order for them to gain everlasting life by keeping it. But none of the Jews of ordinary birth could keep the Law perfectly and gain everlasting life by the works of the Law. Yet that Law served its purpose, for it identified or pointed out the Perfect One who did keep the Law flawlessly, the One who thus escaped condemnation by the Law and who was therefore pronounced completely righteous and deserving of everlasting life because of his unblemished righteousness. That the Law given through Moses did not miss its purpose and that it was no erroneous attempt or failure, the Jewish Christian apostle Paul made clear with these words:

13 "Before the [Christian] faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that the faith has arrived, we are no longer under a tutor [the Law]."—Gal. 3:23-25.

14 The Law given through Moses was more than just a legal code, more than a systematized set of laws for human conduct. In many ways it was prophetic. It commanded many things that were prophetic of good things to come. For instance, the Law set up a priesthood for the Jewish nation in the family of Aaron, the older brother of Moses. This was prophetic of how Jehovah God would set up a High Priest who would offer sacrifice for the lasting benefit of all mankind. This spiritual, heavenly High Priest would also have underpriests, these being taken from among men and being able to sympathize with men in their sinful estate and imperfection.

15 The Law ordered that every year a national atonement day should be held on the tenth day of the seventh lunar month of the Jews. On that day atonement was

12, 13. (a) What did the law of Moses require for the Jews to gain life by it, and why did that Law not miss its purpose? (b) How did the apostle Paul make that point clear, in Galatians 3: 23-25?

14. (a) How was the law of Moses more than just a legal code? (b) How was this true respecting the priesthood for which the Law provided?

15. Of what were the features of the annual Jewish atonement day prophetic?

to be made for both the priesthood and all the rest of the Jewish nation by means of the sacrifice of an unblemished bull and goat, the blood of which was sprinkled in the Most Holy of the sanctuary. Also, their sins were to be carried away into oblivion by a scapegoat. All that was prophetic of how God's great High Priest would offer up a sacrifice to atone for mankind's sin and would serve as a real Sin Bearer to carry away mankind's sin into oblivion. All this provision would be an expression of loving-kindness on God's part.

16 Thus there was much more to the Law given through Moses than merely commandments to point out what sin was and to tell the Jews what was the pure, right, holy and unselfish thing to do, to keep them walking in harmony with God. Besides that, the Law commanded certain meaningful ceremonies to be carried out regularly in order to draw prophetic outlines that give a true picture of grand things to come according to God's purpose. The inspired writer calls these prophetic outlines 'shadows,' saying: "There being men who offer the gifts according to the Law, but which men are rendering sacred service in a typical representation and a shadow of the heavenly things; just as Moses, when about to make the tent in completion, was given the divine command: For says he: 'See that you make all things after their pattern that was shown to you in the mountain [of Sinai].' "—Heb. 8:4, 5.

17 Again the same writer mentions 'shadows' when reasoning on the need for a perfect human body to be presented in sacrifice to God, saying: "Since the Law has a shadow of the good things to come, and not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. Otherwise, would the sacrifices not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins any more? To the contrary, by these sacrifices there is a reminding of sins from year to year, for it is not possible for the blood of bulls and of goats to take sins away. Hence when he comes into the world he says: 'Sacrifice and offering you did not want, but you prepared a body for me.' "—Heb. 10:1-5.

18 Many other things that were commanded in the Law, such as the passover supper, the festival of weeks or Pentecost, the weekly sabbath day, the Jubilee year, the festival first day of each month or new moon, particularly the seventh new moon of each year, all these were 'shadows.' They were true in themselves, giving a true outline or small picture of greater things to come. However, they were only 'shadows.' A shadow is a dark image or design that is cast upon some surface by some solid, untransparent substance that gets in the way of the light. The shadow is not substantial; it is not the real thing. The substance or body that the shadow outlines or images is the real thing. If the substance or body is *in front of* the light, then its shadow extends ahead of the substance or body. For that reason it is a common saying: "Coming events cast their shadows before them." In God's purpose, the shadow came first, to give a small-scale idea of the grand things that he had in mind for the future of mankind. Those shadows aroused true expectations in people who obediently kept God's law. Because the 'shadows' were true, these people would not be disappointed in their expectations.

16. So, besides commandments, what did the law of Moses furnish, according to the writer of Hebrews 8: 4, 5?

17. In what way did the Law provide 'shadows' of the perfect human body that had to be presented for sins?

18. What were some of the 'shadows' in the Mosaic law, and why could they properly be called 'shadows'?

19 The shadow is truthful but is not the full truth on the matter. Only when the substance that was foreshadowed arrives does the truth arrive. Then the truth is realized. The substance or body is the truth. As the Mosaic law contained only the shadows, it had to give way to the coming of the real thing, the substance or body that the Law foreshadowed. Hence the rules laid down in the Mosaic law concerning eating, drinking, observing of ceremonies and keeping of holy days had to pass away like pictures or shadows. They did so, for the apostle Paul writes to the Christian congregation in Colossae, Asia Minor: "Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:16, 17) It was therefore in full harmony with the historical facts that the apostle John should say: "The Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ." —John 1:17.

20 To make this statement true in its fullest sense, it required more on the part of Jesus Christ than mere talking, preaching, teaching. It required this Son of God to shed his spiritual glory in heaven and to be born as a perfect human child in order to be able to fulfill the truth of the Atonement Day sacrifices that figuratively took away the sins of all the Jewish nation. It required him to present himself at the age of thirty years as a suitable human victim for an acceptable sacrifice to God in order for him to be appointed as God's High Priest, to atone for the sins of all mankind. (Heb. 5:1-5; 7:27; 8:1-4) This he did when he presented himself for immersion in the Jordan River by John the Baptist, his body being buried out of sight momentarily in the water. Thus he did 'come into the world' with the sacrificial human body that God had prepared for him.—Heb. 10:5-10; Ps. 40:6-8; John 18:37.

21 At his death three and a half years later he, as Jehovah's High Priest, did make an offering of his human sacrifice "once for all time." That he might present the value of his perfect human sacrifice to God in heaven, he had to be resurrected from the dead. This occurred on the third day from his death. Then, like the Jewish high priest passing beyond the inner veil of the temple into the Most Holy or innermost room, Jesus Christ rose from the dead into the spirit realm and in due time appeared in the literal presence of God to present the life value of his sacrifice.

22 All this proved the truthfulness of the shadows that had been contained in the Law given through Moses. It established the high priesthood of Jesus Christ as a real truth, as being successfully executed. From this fact the most precious blessings are to flow to mankind. All these things were part of Jesus' bearing witness to the truth, his putting the things that were foretold and foreshadowed by the law of Moses into the realm of actual truth.

KINGDOM TRUTH

23 However, is truth with regard to priestly service and the making of propitiatory sacrifice for the sins of the world all the truth that is of importance and concern to us? No! For when Jesus was under questioning by Governor Pontius Pilate,

19. Why, then, could John correctly say: "The law was given through Moses, . . . the truth came to be through Jesus Christ"?

20, 21. To make John's statement fully true, what did it require on Jesus' part as far as making atonement for sin is concerned?

22. How was all this a part of Jesus' bearing witness to the truth?

23. (a) Were things having to do with priestly sacrifice for sin all the truth of concern to us, and how did this become clear at the trial of Jesus? (b) So what other things of Moses' law needed to be proved to be correct 'shadows'?

the matter of royal government came foremost to view. The enemies who had handed him over for Roman trial charged him with claiming to be "Christ a king." (Luke 23:1, 2) In reality, at that very time there was much truth to be established with regard to the matter of government, not just the local government of the Jews but the government of all the world of mankind. O ever so much depended upon Jesus Christ at that time, and he appreciated this fact and was wholly determined to be faithful. Not unexpectedly, things in the Law of Moses that had to do with the coming government of God's people needed to be proved to be correct prophecies, correct 'shadows' that would conform to future facts. How were they proved so?

[24] At the time that the Law was given through Moses at Mount Sinai there was no visible human king over Israel. Moses was not Israel's king but was serving as mediator between Jehovah God and the nation of Israel. Moses' older brother was Aaron, the firstborn son of Amram the Levite. In Aaron's family Jehovah God set up the priesthood over Israel. Why did God not also set up a human king over Israel? Or why did he not make Aaron a king-priest? It was because Jehovah God, though invisible, was the law-giving King over Israel. He could not also be the Priest of Israel. Matters in Israel were just as Moses sang of them alongside the Red Sea, about three months before the Law was given through Moses: "Jehovah will rule as king to time indefinite, even forever. When Pharaoh's horses with his war chariots and his cavalrymen went into the sea, then Jehovah brought back the waters of the sea upon them, while the sons of Israel walked on dry land through the midst of the sea." (Ex. 15:18, 19) So Jehovah did not put himself out of office as King.

24. (a) What office in Israel did God set up in Aaron and his family? (b) Why did God not also set up a human king over Israel?

[25] In the Mosaic law Jehovah God did suggest that the time might come when the Israelites would want to be like the untheocratic pagan nations and have a visible king over them. Then, said Jehovah, "you should without fail set over yourself a king whom Jehovah your God will choose. From among your brothers you should set a king over yourself. You will not be allowed to put over yourself a foreigner who is not your brother . . . when he takes his seat on the throne of his kingdom, he must write in a book for himself a copy of this law from that which is in the charge of the priests, the Levites." (Deut. 17:14-18) Later Moses warned that if the Israelites did not carry out their solemn contract or covenant with God, then "Jehovah will march you and your king whom you will set up over you to a nation whom you have not known, neither you nor your forefathers; and there you will have to serve other gods, of wood and of stone." (Deut. 28:35, 36) Over three hundred and fifty years later the whole nation of Israel did ask for such a king, and God gave them Saul the son of Kish.—1 Sam. 8:4 to 12:5.

[26] King Saul was of the tribe of Benjamin. But long before the Law was given through Moses, Jehovah God inspired the patriarch Jacob or Israel to prophesy that the royal power in Israel would come into the hand of the tribe of Judah and that the scepter and the commander's staff would never depart from that tribe. Someone called Shiloh (meaning "The One Whose It Is") would come in that tribe, "and to him the obedience of the peoples will belong."

[27] This prophecy concerning kingship was written in the Bible's first book, in

25. What references to a human king over Israel did God make in the Law given through Moses?
26. (a) To what Israelite tribe did Saul son of Kish belong? (b) But to whom did the patriarch Jacob prophesy that the royal power in Israel would come, and so who was to come in that tribe?
27. How could that prophecy of Jacob be said to be in the Law given through Moses?

Genesis 49:8-10. However, the book of Genesis was written by Moses. What are now the first five books of the Bible were at first just one book written by Moses. In the days of Jesus Christ, when Jews spoke of the big divisions of the books of the Hebrew Scriptures, the first five Bible books written by Moses were called the Law or "Torah," so that the book of Genesis came under the heading of "the Law," the Torah. After being resurrected from the dead Jesus said to his disciples: "These are my words which I spoke to you while I was yet with you [in the flesh], that all the things written in [1] the law of Moses and in [2] the Prophets and [3] Psalms about me must be fulfilled." (Luke 24:44) For that reason the expression "the Law" could include the things written in the book of Genesis, including this prophecy by the patriarch Jacob concerning the kingship in the tribe of Judah.

28 In order to "bear witness to the truth" concerning God's kingdom Jesus was born in the tribe of Judah. (Heb. 7:14) But in order for him fully to "bear witness to the truth," Jesus' birth could not be in any unparticular family in the tribe of Judah. His birth had to be in the family line of David of Bethlehem; and it was. (Rom. 1:1-4) Why was this? It was because David of the tribe of Judah was made king of Israel, to succeed King Saul and his son Ish-bosheth, and then Jehovah God made a solemn contract or covenant with King David for the kingship of God's people to stay in David's royal family line forever. That meant that at last David would have a permanent heir to the kingdom. (2 Sam. 7:11-16; 1 Chron. 17:11-15) Jehovah God not only made this promise to faithful King David but bound himself more strongly to this promise by swearing to it. In thus swearing, God was really swearing in behalf of his own kingdom, for King David himself acknowledged that the kingdom over Israel really belonged to Jehovah and that the throne on which he sat in Jerusalem was really "Jehovah's throne." (1 Chron. 29:10, 11, 23) Concerning this sworn oath which was to confirm the covenant with David for an everlasting kingdom, we read:

29 "I have concluded a covenant toward my chosen one; I have sworn to David my servant, 'Even to time indefinite I shall firmly establish your seed, and I will build your throne to generation after generation. . . . I shall not profane my covenant, and the expression out of my lips I shall not change. Once I have sworn in my holiness, to David I will not tell lies. His seed itself will prove to be even to time indefinite, and his throne as the sun in front of me. As the moon it will be firmly established for time indefinite, and be a faithful witness in the skies."—Ps. 89:3, 4, 34-37; Acts 2:30.

30 This kingdom covenant and all its features were what God's Word calls the "loving-kindnesses to David," and God's swearing to it added to the faithfulness and trustworthiness of it. Hence in a time of persecution God's people who depend upon him to carry out this kingdom covenant can well take up the words of the psalmist, not in any doubt about the covenant, but in an appeal to God concerning it, and say: "Where are your former acts of *loving*-kindness, O Jehovah, about which you swore to David in your faithfulness?" (Ps. 89:49) Considerately God assures his people of his faithfulness to the covenant, saying: "I shall readily conclude with you people an indefinitely lasting covenant re-

28. (a) For Jesus fully to "bear witness to the truth," why did he have to be born in a particular family besides in a particular tribe? (b) How did God make the kingdom promise still stronger, and to whom did the kingdom really belong?

29. What did Psalm 89 have to say regarding this covenant and God's oath concerning David's kingdom?
30. So what were the "loving-kindnesses to David" mentioned in Isaiah 55: 3, and why were they bound to be faithful?

specting the loving-kindnesses to David that are faithful." (Isa. 55:3) Jesus Christ in particular could take consolation from this divine promise.

31 So, to the end of making the kingdom covenant an everlasting truth, Jesus was born in the royal family line of David, to become David's Permanent Heir. Thus Jehovah did not prove untrue to King David and did not draw back from giving to that anointed king a permanent heir. Jehovah answered the prayer made to him in Psalm 132:1-18: "On account of David your servant, do not turn back the face of your anointed one. Jehovah has sworn to David, truly he will not draw back from it: 'Of the fruitage of your belly I shall set on your throne. . . . There I shall cause the horn of David to grow, I have set in order a lamp for my anointed one. His enemies I shall clothe with shame; but upon him his diadem will flourish.' "

32 The apostle Peter was one who bore witness to the truth of all that. On the day of the festival of Pentecost, fifty days after Jesus Christ was resurrected from the dead, Peter explained the outpouring of God's holy spirit upon Christ's disciples there in Jerusalem and said:

33 "Brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. Therefore, because he was a prophet and knew that God had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, 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. Therefore because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear. 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 and Christ, this Jesus whom you impaled."—Acts 2:29-36.

"LORD" OF KING DAVID

34 Here the apostle Peter, under inspiration of the outpoured holy spirit, declared the exalted Jesus Christ to be the Lord of King David, that is, higher than King David. The throne of King David had been merely an earthly one called "Jehovah's throne"; but the position of Jesus Christ in a throne was a heavenly one, at God's own right hand. He was to be a deathless, everlasting heavenly king. In the approaching future, when David is resurrected from the dead, he will learn of his descendant, Jesus Christ, and will acknowledge this exalted one as his Lord, the true Christ or Anointed One. In Psalm 110 King David foretold the lordship of Jesus Christ. The apostle Peter quoted the first verse of this psalm and applied it to Jesus Christ, as being fulfilled in him. Thus, in effect, the inspired Peter applied the entire psalm to Jesus Christ. The apostle Paul also applies it to him.

35 This psalm of David reports Jehovah as swearing again, but this time not to King David, but to David's Lord at God's right hand in the heavens. Addressing itself to him, verse four of Psalm 110 announces: "Jehovah has sworn (and he will

31. (a) So why was Jesus born in the royal family line of David? (b) How did Jehovah thus answer the prayer of Psalm 132: 1-18?

32, 33. How did Peter on the day of Pentecost bear witness to God's kingdom oath to David and to its fulfillment?

34. (a) How did Jesus Christ become David's Lord, and where did David foretell this turn of events? (b) When will David personally acknowledge the lordship of Jesus?

35. To whom did Jehovah swear in Psalm 110: 4, and about what?

feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!' " Hence Jehovah thus swore to his Son, Jesus Christ.

[36] Who was this Melchizedek whose "manner" was to be imitated in David's Lord, Jesus Christ? The Law given through Moses, as including the book of Genesis, informs us. Melchizedek was not only a priest but also a king. According to Genesis 14:17-20, he went out from his royal city to meet the patriarch Abraham when returning victorious from battle. We read: "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." Melchizedek was thus higher than Abram.

[37] In Hebrews 6:20 to 7:17 the sworn statement of Psalm 110:4 is applied to Jesus Christ. The "manner" in which he is like King-Priest Melchizedek is explained point by point. Melchizedek as a king-priest had no successor on earth. Jesus Christ did not inherit either priesthood or kingdom from Melchizedek. He became the Permanent Heir of King David according to the kingdom covenant, but he did not inherit his priesthood from High Priest Aaron of the tribe of Levi. Jesus was not born in the tribe of Levi, for he had to be David's descendant. How did Jesus get his priesthood forever? It was by means of Jehovah's sworn oath as given in Psalm 110:4.

[38] Since ancient Melchizedek was to show the "manner" of a future King-Priest, Melchizedek was a prophetic historical figure and prefigured the greater King-Priest, Jesus Christ. What Melchizedek prefigured came true in Jesus Christ. Melchizedek's name means "King of Righteousness"; and as king of Salem, which name means "Peace," he was also "king of peace." However, Jesus Christ was the real Melchizedek whom God had in mind long previously; he was the true "King of righteousness," the true "King of peace." He is the true King-Priest who makes everlasting atonement for all mankind and who will reign peacefully over all the earth. Jehovah God will never feel regret over having sworn to make him King-Priest.

36. What was there special about the "manner" of Melchizedek, and how was he shown to be higher than Abraham?
37. (a) From whom did Jesus inherit kingdom? (b) Did Jesus get his priesthood forever from High Priest Aaron, or how?
38. How did what Melchizedek prefigured come true in Jesus Christ, and so over what will Jehovah feel no regret?

THE PERSONIFIED TRUTH

[39] From all this it is manifest that Jesus Christ is the Truth. He is the realization of the truth to which the shadows of the Mosaic law as well as the prophecies of the Hebrew Scriptures were pointing forward. All those things of a prophetic kind were focused on him. For this he was born and for this he came into the world that he might bear witness to the truth of those things by *fulfilling* them. He was the living Truth of those revelations of God's purpose, the things to which God had sworn.

[40] When on earth as a man, Jesus was determined to bear witness to the truth of God's recorded word in the Hebrew Scriptures. On the night of falling into the hands of his enemies he said to his faithful apostles: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) Was he not correct in saying this? Yes, for he was indeed the Truth. He was no *shadow* Messiah or Christ. He was the *real* one prom-

39. How was Jesus Christ the truth, and how did he really bear witness to the truth?
40, 41. (a) In these respects, why was Jesus correct in saying that he was the truth? (b) As such, he benefits what persons, and how does Paul show this in Romans 15: 8-12?

ised. He was no *shadow* king-priest. He was substantially the *true* one that had been prefigured. As such, he benefits not only the circumcised Jews but also all the non-Jewish nations. Hence the apostle Paul says:

41 "I say that Christ actually became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers, and that the nations might glorify God for his mercy. Just as it is written: 'That is why I will openly acknowledge you among the nations and to your name I will make melody.' And again he says: 'Be glad, you nations, with his people.' And again: 'Praise Jehovah, all you nations, and let all the peoples praise him.' And again Isaiah says: 'There will be the root of Jesse [father of King David], and there will be one arising to rule nations; on him nations will rest their hope.' "—Rom. 15:8-12; Ps. 18:49; 117:1; Deut. 32:43; Isa. 11:10.

42 Once when he encountered a Phoenician woman, Jesus Christ said: "I was not sent forth to any but to the lost sheep of the house of Israel." When sending out his twelve apostles to preach the kingdom of the heavens, Jesus said to them: "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." (Matt. 15:24; 10:5, 6) Thus, because he was born and circumcised as a Jew under the Mosaic law, Jesus "actually became a minister of those who are circumcised." This ministry of Jesus Christ to the circumcised Jews was rendered "in behalf of God's truthfulness," because Jehovah God had said to the patriarchs Abraham, Isaac and Jacob that all the nations of the earth would bless themselves by means of their seed. Naturally, by human birth, their "seed" would be Israelites or Jews, Hebrews. (Gen. 22:18; 26:4; 28:14) Hence according to the natural order of things it was necessary for Jesus Christ to establish "God's truthfulness" as regards those promises made to the three Hebrew patriarchs; how? By offering first to Jews the opportunity to receive the Abrahamic blessing and become the spiritual seed of Abraham. It was absolutely obligatory upon Jesus to respect the sworn oath of Jehovah God, because God had sworn with an oath that his promises to the patriarchs were truthful, and Jesus had to "verify" those promises.

43 To the circumcised descendants of the patriarchs, Moses said: "It was because of Jehovah's loving you, and because of his keeping the sworn statement that he had sworn to your forefathers, that Jehovah brought you out . . . from the hand of Pharaoh the king of Egypt." (Deut. 7:8) God's swearing to the patriarchs is further mentioned in Psalm 105:7-11,* which says: "He is Jehovah our God. His judicial decisions are in all the earth. He has remembered his covenant even to time indefinite, the word that he commanded, to a thousand generations, which covenant he concluded with Abraham, and his sworn statement to Isaac, and which statement he kept standing as a regulation even to Jacob, as an indefinitely lasting covenant even to Israel, saying: 'To you I shall give

42. (a) How did Jesus actually become "a minister of those who are circumcised"? (b) How did Jesus "verify" God's promises made to the forefathers?

* Other cases of God's swearing with an oath or with upraised hand are: To the forefathers: Numbers 11: 12; 32: 11; Deuteronomy 1: 8, 35; Micah 7: 20. To Israel: Numbers 14: 16, 28, 30; Nehemiah 9: 15; Psalm 95: 10, 11; Hebrews 3: 17, 18; 4: 3; Ezekiel 20: 5, 6. To Moses: Deuteronomy 4: 21.

It is interesting to note that Jehovah God swears by his own name (Jer. 44: 26, 27); by his own soul (Jer. 51: 14; Amos 6: 8); by his holiness (Amos 4: 2); by the "Superiority of Jacob" (Amos 8: 7); by his own self (Isa. 45: 23; Jer. 49: 13; 22: 5); just as he lives forever (Deut. 32: 40, 41); and regarding his purpose (Isa. 14: 24); regarding another flood (Isa. 54: 9); and regarding the eating and drinking of his servants. —Isa. 62: 8, 9.

43. (a) In order to keep what thing did Jehovah bring the descendants of the forefathers out of Egypt? (b) How did He strengthen his promises to the forefathers?

the land of Canaan as the allotment of your inheritance.' "—See also Genesis 24:6, 7; 50:24; Exodus 6:8; Jeremiah 11:4, 5.

44 Jehovah God respects his own oath and never proves false to it. Likewise Jesus Christ, when on earth, respected Jehovah's oath and sought to prove its truthfulness.

45 So it is that in Jesus Christ we find fulfilled God's oath in affirmation of the covenant that he made with David for an everlasting kingdom, and God's oath supporting his appointment of a priest forever after the manner of Melchizedek. With Jesus' being born on earth, his coming into the world at the time of his baptism in water, his three and a half years of public service in behalf of God's kingdom, his death in faithfulness to God, his resurrection from the dead and his exaltation to heaven, with all these historical events the truth arrived, *God's* truth arrived. The whole career of Jesus Christ was thus a bearing witness to the truth.

AT LAST THE ANSWER!

46 How, then, shall we answer the question that the Roman Governor Pontius Pilate put to Jesus, namely, "What is truth?" Under the circumstances under which the question was raised, the Bible's answer must be: The "truth" is God's kingdom with Jesus Christ the "Son of David" serving as King-Priest in the throne.

47 Is it any wonder, then, that God's kingdom by Christ is the leading doctrine or teaching of the Holy Bible? From its first book, Genesis, which tells of the prophetic figure, Melchizedek, down to its last book, Revelation, which describes the birth of the Kingdom and its rule for a thousand years, the Bible holds to the theme of God's Messianic kingdom. Harmoniously with that, in the last written book of the ancient Hebrew Scriptures God calls attention to his own kingship, saying: " 'I am a great King,' Jehovah of armies has said, 'and my name will be fear-inspiring among the nations.' " (Mal. 1:14) And, according to the first book of the Christian Greek Scriptures, when Jesus the Son of God came into the world to begin his Messianic service to God, he was preceded by a forerunner, John the Baptist, proclaiming to the circumcised Jews: "Repent, for the kingdom of the heavens has drawn near."—Matt. 3:1, 2.

48 When Jesus Christ followed up John the Baptist, he also said: "The appointed time has been fulfilled, and the kingdom of God has drawn near. Be repentant, you people, and have faith in the good news." (Mark 1:14, 15) Finally, when Jesus Christ foretold the preaching that would mark his return and second presence and the conclusion of the system of things, which Bible doctrine in particular did he say would be preached by his disciples? His words recorded in Matthew 24:14 give the answer: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:3, 14.

49 Today there is good reason for that Bible doctrine to be preached foremost. Why? Because this "conclusion of the system of things" was to be the time for God's Messianic kingdom to be born in the heavens, as prophetically pictured in the last book of the Bible, Revelation. At this event many voices in heaven would join

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44. What persons, foremost, respect God's oath?
45. (a) In whom are fulfilled God's oaths regarding kingdom and priesthood? (b) With what historical events did God's truth arrive?
46. What, then, is the Bible's answer to the Roman governor's question, "What is truth?"
47. (a) What is, therefore, not strange regarding Bible doctrine? (b) How is God's kingship emphasized in the last book of the Hebrew Scriptures and in the first book of the Christian Greek Scriptures?
48. How did Jesus emphasize the Kingdom doctrine when following up John the Baptist and when foretelling the conclusion of this system of things?
49, 50. (a) According to Revelation 11: 15-18, why is there good reason today for preaching that Bible doctrine foremost? (b) The hurling of Satan out of heaven was to be followed by what pertinent announcement throughout heaven?

in announcing: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." Also, to the Lord God, who is the real Power behind the Messianic kingdom, thanksgiving was to be offered in these words: "We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came." (Rev. 11:15-18) Moreover, after Satan the chief resister of the heavenly kingdom is hurled out of heaven and down to the earth, the announcement was to be made loudly throughout heaven:

50 "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. 12:5-10.

THE "WORD OF TRUTH"

51 God's Messianic kingdom is the "truth," to bear witness to which Jesus was born and came into the world. Since the Holy Bible supplies us fully the details about this kingdom, the Holy Bible is rightly spoken of as "the word of truth." The men who took part in writing the Bible under inspiration were seekers of the truth. For example, King Solomon referred to himself as the congregator of God's people and wrote: "The congregator sought to find the delightful words and the writing of correct words of truth." (Eccl. 12:10) The angel that was sent to tell the prophet Daniel much vital information concerning the "time of the end," in which we are living today, said: "I shall tell you the things noted down in the writing of truth . . . And now what is truth I shall tell to you." (Dan. 10:21; 11:2; 12:4) The apostle Paul, an outstanding contributor to the Bible, wrote to fellow Christians: "We should serve for the praise of his glory, we who have been first to hope in the Christ. But you also hoped in him after you heard the word of truth, the good news about your salvation."—Eph. 1:12, 13.

52 In order that the Bible may serve as the instrument for our preaching and teaching the truth, it must be handled in the right way. So, when the apostle Paul told an overseer of a Christian congregation to pay constant attention to himself and to his teaching, he said: "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; 1 Tim. 4:16) Today Christendom boasts of over 900,000,000 members and has had the Bible in writing or in print for many centuries. Has she handled this "word of the truth" aright? No; for she teaches religion in a thousand different ways, as represented in her hundreds of religious sects. Christendom, as a representation of Christianity, is a lie. To the contrary, Christianity, which is based on the Holy Bible and which handles the Bible aright, is the truth. The true Christians must follow the Bible if they are to walk in the truth.

53 That is what Christians did in the first century, in the purity of their faith. Testifying to this fact, the apostle John wrote to a fellow believer named Gaius and said: "I rejoiced very much when brothers came and bore witness to the truth you hold, just as you go on walking in the truth. No greater cause for thankfulness do I have than these things, that I should be hearing that my children go on walking in the truth."—3 John 3, 4.

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51. Because of the details that it gives us and because of its writers, what is the Bible rightly called?

52, 53. (a) To serve as an instrument for the truth, how must the Bible be handled, and what shows whether Christendom has handled it this way? (b) In what must Christians walk, today even as in the first century, and how can this be done?

54 Back there a person could not become a true Christian, begotten as a spiritual son of God, unless he heard and studied and believed the truth. The disciple James calls attention to this need of the truth when he writes: "Do not be misled, my beloved brothers. Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow. Because he willed it, he brought us forth by the word of truth, for us to be a certain first fruits of his creatures." (Jas. 1:16-18) A real Christian can spring only from the truth. The apostle John, who loved to write about the truth, wrote to Christians who were dear to him: "Little children, let us love, neither in word nor with the tongue, but in deed and truth. By this we shall know that we originate with the truth, and we shall assure our hearts before him." (1 John 3:18, 19) So if we desire to assure our hearts before God that we are genuine Christians, we must originate with the truth that is brought to us and we must have brotherly love. If we originate with the world, we shall be in error.—1 John 4:4-7.

55 In view of the fact that Jesus Christ is "the truth," as he himself said in John 14:6, we must have the correct belief about him if we are to originate with the truth and be in the truth, and not be an antichrist. If we do not believe that he was born in the flesh and came into the world to be God's chief witness bearer to "the truth," then we are in error and we originate with the world and we are not true Christians.—1 John 4:1-6.

56 By means of the Holy Bible, God's "word of truth," we know the answer to the question, "What is truth?" We desire also to associate with God's visible organization of the truth. He used Jesus Christ his glorified Son to found this organization on the day of Pentecost fifty days after his resurrection. According to the inspired words of 1 Timothy 3:14, 15, this organization is "God's household, which is the congregation of the living God, a pillar and support of the truth." Yes, indeed, this is what we want to associate with, the "pillar and support of the truth."

57 So, instead of trying to tear down the truth—an impossible thing—we will do our part to uphold the Kingdom truth, raising it on high for all to see. To all the nations we will deliver the Bible answer to the question, "What is truth?" We will share with the "congregation of the living God" in preaching the truth, "this good news of the kingdom," doing so in all the inhabited earth for a witness to all the nations before the end comes. (Matt. 24:14) Everyone that is of the truth will listen to our voice as we serve as substitutes for Christ. —John 18:37; 2 Cor. 5:20.

COMING IN THE NEXT ISSUE

- "Let God Be Found True."
- The Truthteller Steps In with an Oath.
- Do Bible Principles Govern Your Choice of Entertainment?
- The Story of the German Bible.

54. (a) Back there what "word" was necessary for one to be begotten as a spiritual son of God? (b) In order to be true Christians, with what do we have to originate, and how must we love?

55. How can we avoid being in error and being an antichrist?

56. Because of knowing the truth, we want to associate with what organization, according to 1 Timothy 3: 14, 15?

57. What are we, therefore, determined to do with regard to the truth?

It Makes a DIFFERENCE WHAT GOD YOU WORSHIP

SENTIMENTS we often hear expressed from the pulpit, in the newspapers, on billboards and from individuals are, "It does not matter which God you worship, just so long as you worship." "Go to the church of your choice," or, "Each one has to find God and worship him in his own way." Most of the people making these statements have accepted the religion they practice because they believe it will bring them life. This means that much hinges on religion, for, if one does not have life, what can he have? So be careful what viewpoint you adopt about religion.

Let us compare the above words with what the Son of God said. When talking to a woman of the Samaritan religion he told her: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:21, 24) As to what is truth, Jesus said when speaking to his *heavenly* Father: "Your word is truth." (John 17:17) The truth is, therefore, that which is in harmony with the actual state of things and with the Word of God, the true guide. Jesus as the Son of God was the One most intimate with his Father and said that he himself was devoted to doing his Father's will. (John 4:34) From this we would be compelled to conclude that the wrong god or the wrong way of worship would not meet with success.

IGNORANCE NO EXCUSE

Moreover, that even ignorance would not excuse one was clearly shown by Jesus' statement to his disciples about the Pharisees: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) That ignorance can cause one to fall into a terrible snare of his own undoing, Paul made plain: "We speak God's wisdom . . . 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." (1 Cor. 2:7, 8) So the greatest crime in history was committed by men misled because of ignorance.

Those who look at the religions of the world today and say that all religions are good are trying to hold to and save that which God has doomed to absolute desolation. For they are trying to hold on to Babylon the Great, the world empire of false religion, concerning which God warns: "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." God decrees: "Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again." (Rev. 18:4, 21) Do these statements sound too strong? If you think so you should be very, very careful, for you may run afoul of the commands and decrees of God to your own ruin. Take for incontrovertible proof of this the history of the decline and desolation of the ancient city of Babylon.

WRONG WORSHIP RUINS BABYLON

Never was there a more religious city than Babylon. She was very devoted to the worship of her gods, but did they save her? No; rather, her worship of gods other than Jehovah led to her ruin, and what absolute ruin! When Babylon fell in 539 B.C.E. she did not immediately go into ruin for some centuries, even into the era of the early Christian congregation. But God's decree would nevertheless be carried out against her. After her fall to the Persians in 539 B.C.E. she lost her hold over God's people and began to decline.

Thereafter the Bible does not have overly much to say about this ancient city. The inspired Hebrew Scriptures do not bring us so very far beyond the fall of Babylon, for they deal with the history of the Jewish nation only as far as Governor Nehemiah, who wrote the book bearing his name about 443 B.C.E. The last book in the canon of the Hebrew Scriptures was written by a Jew named Malachi. The book of Malachi was probably written about the year 442 B.C.E., during the reign of King Artaxerxes Longimanus. The Hebrew Scriptures close during the rule of the Persian Empire, the Fourth World Power, and the reason is very likely because the Persian Empire began with the reign of Cyrus the Great, who brought about the fall of Babylon as a world power and who liberated Jehovah's people. He, therefore, was a type or prophetic picture of the promised Messiah or Christ. His empire stood undefeated as the inspired Hebrew Scriptures closed about 442 B.C.E.



In the days of Darius I (in 522 B.C.E.) Babylon tried to stage a comeback when her local ruler (Nidintu-Bel), who had taken the name of Nebuchadnezzar III, revolted. Darius I defeated him and afterward killed him at Babylon. Babylon again revolted in 521 B.C.E. under the Armenian Araka, who took the name of Nebuchadnezzar IV. Darius defeated him, taking the city by storm and entering the city as conqueror. Darius thereby broke the old tradition, namely, that Bel was the one to confer on a man the right to rule that part of the earth. Darius ceased to acknowledge such a false claim. What a blow to Bel or Marduk! This time, after the Persians took the city, they did not deal with it leniently, as Cyrus had done. Says *The History of Herodotus,* Book 3, chapter 159:

> Thus was Babylon taken for the second time. Darius, having become master of the place, destroyed the wall, and tore down the gates; for Cyrus had done neither the one nor the other when he took Babylon.

So, while Jerusalem was being built up, Babylon steadily declined, as described by *The Encyclopædia Britannica* (1910), Volume 3, page 106b:

> On this occasion, after its capture by the Persians, the walls were partly destroyed. E-Sagila, the great temple of Bel, however, still continued to be kept in repair and to be a centre of Babylonian patriotism, until at last the foundation of Seleucia [after 311 B.C.E.] diverted the population to the new capital of Babylonia and the ruins of the old city became a quarry for the builders of the new seat of government.

As to how Babylon was left like a mere quarry, we read from M'Clintock and Strong's *Cyclopædia,* Volume I, page 597:

> From the fallen towers of Babylon have arisen not only all the present cities in its vicinity but others which, like itself, have long since gone down into the dust. Since the days of Alexander, four capitals, at least, have been rebuilt out of its remains: Seleucia, by the Greeks; Ctesiphon, by the Parthians; Al-Maidan, by the Per-

sians; and Kufa, by the caliphs, with towns, villages, and caravansaries without number. The necessary fragments and materials were transported along the rivers and the canals.

BABYLON SUCCESSIVELY TRAMPLED DOWN

Just as Babylon had trampled Jerusalem underfoot and desolated her, she herself progressively became desolated as she was trampled underfoot by succeeding world powers. Daniel had foretold the fall of Persia to the Macedonian world power, at Daniel 11:3: "And a mighty king will certainly stand up and rule with extensive dominion and do according to his will." Babylon came under the domination of Alexander the Great in 331 B.C.E. after Alexander had established himself as the ruler of the Fifth World Power by his defeat of the last king of Persia, Darius III, at Gaugamela, not far from the former capital Nineveh. Flushed with his victory at Gaugamela, he rested his troops at Babylon and went on to subdue the rest of the Persian domain to the east as far as India, establishing an empire greater than any that preceded his own. From here he returned to Babylon seven years after he had left it.

An interesting sidelight proving that not even the most powerful ruler can ignore God and that ignorance of the true God leads to frustration of plans is the experience of Alexander the Great. At the peak of his power and success, and in spite of the fact that he had some contact with God's people and could have known about the true God and his decree,* Alexander became Babylonish in his thinking. He decided to make Babylon the capital of his empire. But he unwittingly ran afoul of Jehovah's prophecy: "She will not be inhabited, and she must become a desolate waste in her entirety." (Jer. 50:13) Before he could carry out his plans, he fell victim to malarial fever and died at Babylon in 323 B.C.E.

Alexander's death also brought true the prophecy given through Daniel. Alexander's empire got to be divided. The division was made among his generals who had fought with him, this division being called the "Partition of Babylon." Two years later, in 321 B.C.E, there was a second partition made at Triparadisus, and by this the government of the satrapy of Babylonia was given to General Seleucus Nicator. —Dan. 8:22; 11:4.

Seleucus felt himself threatened and fled to Egypt, but after the defeat of his enemy in 316 B.C.E. he returned to Babylon and extended his authority over the whole eastern part of Alexander's empire as far as the Jaxartes and Indus Rivers. Different from Alexander's planning, Seleucus set up a new capital city, not of Babylonish style, but of Greek, in 312 B.C.E. This city, Seleucia, was situated on the Tigris River about fifty miles north of Babylon and fifteen miles south of present-day Baghdad. How did Seleucus have a share in trampling Babylon down? He founded this new city of Seleucia, with the "object of exhausting Babylon."

Especially from the time that the new capital was founded at Seleucia, Babylon and the other Babylonian cities began to decay to mere villages. In the second century B.C.E. conquests by the Parthian king, Mithradates I, began, and about 140 B.C.E. Babylonia became subject to the Parthians. In 129 B.C.E. the rule exercised by the successors of Seleucus Nicator in the East came to an end, giving way to the Parthian Empire.

In overpowering and replacing the Grecian or Fifth World Power, the Romans

* Josephus recounts that Alexander entered Jerusalem and was shown the prophecy of Daniel: "And when the book of Daniel was shown to him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended."—*Antiquities of the Jews*, Book XI, page 418, Whiston's translation. The passages shown may have been Daniel 7: 6; 8: 3-8, 20, 21; 11: 3. Alexander was greatly pleased, but did not see the necessity of learning the truth and worshiping the true God.

unavoidably came into conflict with the Parthians. It was not until 226 C.E. that the Parthian Empire was overthrown, and this was done, not by the Romans, but by the revolting Persians; and the Persian dynasty of the Sassanidae replaced it.

CHRISTIANITY PREACHED IN BABYLON

The Parthians had important relations with the Jews due to the large colonies of Jews in Mesopotamia. During the reign of the Parthian king, Artabanus III, from 16 to 42 C.E., there occurred a terrible massacre of more than fifty thousand Jewish colonists in Mesopotamia, as reported by the Jewish historian Josephus in his *Antiquities of the Jews,* Book 18, chapter 9, paragraphs 7-9. According to Acts 2:5-11, there were present at the celebration of the festival of Pentecost in the year 33 C.E. Jews and proselytes from the "Parthians and Medes and Elamites, and the inhabitants of Mesopotamia." These worshipers from the Parthian Empire heard Peter and the other Christian apostles preach, and some of them were baptized as converts to Christianity. They were responsible for carrying the Christian message back with them when they returned to Mesopotamia and other parts of the Parthian Empire.

Babylon kept up some sort of existence down into the era of Christianity. Josephus describes some of the actions of Herod the Great, who reigned in Jerusalem from 37 B.C.E. till shortly after Jesus Christ was born at Bethlehem. Says Josephus in his *Antiquities of the Jews,* Book 15, chapter 2, paragraph 2:

> But when Hyrcanus [a Jewish priest captured by the Parthians] was brought into Parthia, the king Phraates treated him after a very gentle manner; as having already learned of what an illustrious family he was. On which account he set him free from his bonds; and gave him a habitation at Babylon, where there were Jews in great numbers. The Jews honoured Hyrcanus as their high-priest, and king; as did all the Jewish nation that dwelt as far as Euphrates.

King Herod successfully arranged for the king of Parthia to restore Hyrcanus to Judea, Herod's dominion. However, he did not bestow the Jewish high-priesthood upon Hyrcanus. "For," as paragraph 4 tells us, "being cautious how he made any illustrious person the high-priest of God, he sent for an obscure priest out of Babylon, whose name was Ananelus, and bestowed the high-priesthood upon him."* Later King Herod took this office from Ananelus of Babylon and gave it to Aristobulus, a young priest.

After the Romans destroyed Jerusalem in 70 C.E. the Babylonian settlements became influential among the *Diaspora,* the dispersed Jews outside of Palestine. The Jewish rabbis in Babylonia had become more celebrated than those of the Holy Land, than even those of Jerusalem. Babylonian Jews considered themselves to be of purer racial extraction than the Jews of Palestine, especially after Jerusalem fell. Schools that gained renown were established in Babylonia and there was a great output of rabbinical literature from there. As a consequence two Jewish Talmuds were developed, the Babylonian and the Jerusalem or Palestinian.

BABYLON FINALLY A COMPLETE RUIN

In spite of these continued activities in and about Babylon, God's Word had to be fulfilled that she would become a ruin, uninhabited and shunned by the superstitious. Eusebius Jerome, famous translator of the

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* Quoted from the translation from the Greek by William Whiston, M.A., as revised by Samuel Burder, A.M., Boston edition of 1849 (Volume I).

As to the existence of Babylon in the Christian era, it is interesting to note the map (Plate XIII) on page 89 of *The Westminster Historical Atlas of the Bible,* edition of 1956, the map being entitled "The Roman World at the Birth of Jesus." It shows the city of Babylon on the Euphrates River and outside the Roman Empire. According to cuneiform texts, the temple of Bel in Babylon continued existing at least till 75 C.E., or until after the Christian apostle Peter had been there.—1 Pet. 5: 13.

Bible into Latin, went to Palestine in the year 386 C.E., to labor and to die there. He gives testimony to the sureness of God's prophecy against Babylon, reporting in his time that Babylon was quite in ruins and her walls served only to enclose a park or forest in which the Persian monarch could hunt. But these walls eventually fell into decay, and in 1811 Claudius J. Rich, the English traveler, found no traces of Babylon's vast walls.* Says the *Cyclopœdia* by M'Clintock and Strong, Volume I (published in the year 1891), page 596a:

> More thorough destruction than that which has overtaken Babylon cannot well be conceived. Rich was unable to discover any traces of its vast walls, and even its site has been a subject of dispute. "On its ruins," says he, "there is not a single tree growing, except an old one," which only serves to make the desolation more apparent. Ruins like those of Babylon, composed of rubbish impregnated with nitre, cannot be cultivated.

Only ruins are left of Babylon today and these are ruins that have been dug up by archaeologists from 1899 on. At the present time the railway from Baghdad to Basra lies only a few feet away from the hill called Babil. A wooden signboard displays the words in English and Arabic



"Babylon Halt. Trains stop here to pick up passengers." No one resides there; it is not even a place for the Arab to pitch his tent, as the Bible foretold.—Isa. 13:20.

Babylon is incontrovertible proof of the fact that it does make a difference what God you worship. No matter how great or powerful one is, he cannot successfully go against the principles and decrees of the Sovereign of the universe, Jehovah God. Just as Babylon sank down into oblivion as a millstone that is hurled into the sea, so modern-day Babylon the Great, the world empire of false religion, is scheduled for the same fate. Babylon has, by her false religious doctrines and her opposition to God and his Word, kept many people in ignorance and she still holds many captive. In 1914 C.E. God's kingdom was established in the heavens in the hands of his Son Jesus Christ. In 1919 Babylon the Great fell and her hold on those who wish to be released is now broken. Many have left her false religious systems since that date. Since she is accursed of God and devoted to destruction, anyone who tries to hold onto her or save her or reclaim anything from her will suffer a like fate with her. Babylon the Great is on the decline and will soon suffer her complete destruction. Flee to the worship of the true God Jehovah and come under the rule of the established kingdom of Jesus Christ for the blessings of everlasting life.

* See *Narrative of a Journey to the Site of Babylon in 1811*, by C. J. Rich, published in England in 1815. After the publication of this, Rich made a second excursion to Babylon and did other extensive traveling. He died in 1821.

In his sermon on the mount, Jesus Christ pointedly 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. Many will say to me in that day, 'Lord, Lord, did we not prophesy 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.

FAITH, HOPE, LOVE —NOT Apathy

EARLY Christians did not simply think of theirs as just another religion, one they personally happened to prefer. Not at all! They firmly believed that they possessed the truth about Almighty God and his purposes, and that others needed this knowledge for salvation. Their firm faith and hope, coupled with love for their fellowman, moved them to vigorous activity. How filled with fervor and enthusiasm they were! The historian Edward Gibbon, no friend of Christianity, admitted: The "zeal of Christians . . . diffused them through every province in almost every city of the [Roman] empire."*

But what about today? Do you, too, profess to be a Christian? If so, do you exhibit this same zeal and enthusiasm for the service of God? Or have you come to regard yours as just another religion? Has your service become more a matter of form, a ritual to carry out, rather than an eager sharing of news that means life to others? Do you abound with zeal for the service of God, or have you become apathetic?

ANTIDOTE TO APATHY

Repeatedly the Scriptures emphasize the importance of faith, hope and love as an antidote to apathy. Writing to Hebrew Christians that had apparently slowed down somewhat in their service of God, the Christian apostle Paul encouraged: "Let us approach with true hearts in the full assurance of *faith* . . . Let us hold fast the public declaration of our *hope* without wavering . . . And let us consider one another to incite to *love* and fine works." Firm faith in God, unwavering hope in his promises of everlasting life, and a genuine love and concern for the interests of others will stir us to life in God's service.—Heb. 10:22-24.

Do you remember the Bible passage, "Now, however, there remain faith, hope, love, these three; but the greatest of these is love"? Undoubtedly you do. Notice how the apostle Paul links these qualities with the activity of the first-century Thessalonian Christians: "We bear incessantly in mind your *faithful work* and your *loving labor* and your *endurance due to your hope* in our Lord Jesus Christ before our God and Father." Did you observe what it was that stimulated them to work, labor and endure in God's service? Yes, it was faith, hope and love! It is obvious that there was no apathy among those Thessalonians. —1 Cor. 13:13; 1 Thess. 1:3.

These same three qualities were also responsible for the zealous ministerial activity of the Colossian Christians. (Col. 1:4, 5) And it is just as important today that we abound in faith, hope and love. Our very life is at stake! To emphasize this, the apostle Paul likened the activity of a Christian to that of a warrior whose life is constantly endangered on the battlefield. He wrote: "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) The body's vital parts are

* *The Decline and Fall of the Roman Empire*, Edward Gibbon, Modern Library Edition, Vol. 1, c. 16, p. 451.

guarded by the breastplate and helmet, which underscores the value of possessing strong faith, hope and love. It is a safeguard to our life.

If you keep busy in God's service, doing his will with a proper motive, you can be confident that God observes and will reward you. "For God is not unrighteous so as to forget your work and the *love* you showed for his name." Therefore, "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.

BUILD A STRONG FAITH

Notice that we are encouraged to imitate "those who through faith" inherit God's promises. Among such men of faith in the first century were the apostles of Jesus Christ; they constantly preached the Kingdom message despite physical hardships. What if you were in their position, and Jesus Christ appeared and invited you to do the same work? Would you tell him that you were too busy? Would you reply that your secular employment left you no time to share in the work he was doing? Would you excuse yourself because of feeling unqualified, preferring to do something easier? Such an attitude would betray a weakness of faith, which, in time of stress, could lead to spiritual shipwreck. Therefore, before it is too late, take steps to strengthen your faith. How?

First, regular study of God's Word is required. Are you keeping up with the Bible reading program in the Theocratic Ministry School of your congregation? If not, you are missing out on a fine provision to strengthen your faith. Remember, the Scriptural rule is true: "Faith follows the thing heard." (Rom. 10:17) So read the Bible; listen to its counsel. Make God's thoughts your own. Do not let your mind wander, but meditate on what you read, considering its application to your own life. Make Bible reading a regular habit.

Prayer, too, is vital for building a strong faith. Your talking with God about problems, feelings and desires will bring you closer to Him. Your relationship with God will become more real, and your faith in his existence and care will be strengthened. Do you pray regularly? When you pray, do you do so earnestly, from the heart, or is it done in a somewhat perfunctory way? For prayer to strengthen faith it must be entered into with sincerity; your heart must go out to God in an earnest expression of thanks or petition. And it must be done frequently. "Pray incessantly," the Bible encourages.—1 Thess. 5:17.

And thirdly, regular attendance at meetings of the Christian congregation is necessary to build a strong faith. But it is not merely a matter of being present bodily; in order to benefit fully, your mind must be concentrating on the expressions of faith that are spoken and demonstrated. However, faith is built up, not only by listening, but also by entering into the discussion and offering expressions that will stimulate others to works of faith. Those who comment regularly at meetings are generally not apathetic, but are ones whose faith is strong enough to move them to be zealous preachers of the Kingdom good news in obedience to Jesus' command. —Heb. 10:25.

MAINTAIN A BRIGHT HOPE

Your keeping foremost in mind the hope of everlasting life in God's righteous new order will also be a strong stimulant to serving God. Do you maintain this bright hope? Where are your mind and thoughts centered? Have you been heeding the principle in the apostolic command to "keep

your minds fixed on the things above, and not on the things upon the earth"?—Col. 3:2.

Where your mind and thoughts are focused is usually revealed by your conversation and actions. Is your conversation more often about TV programs, moving pictures and such things rather than about the truths in God's Word? Are you finding your greatest pleasure in a new car or is your keenest joy in new Bible studies that can aid others to gain life? Do you spend more time playing golf, going swimming and enjoying other recreation than in visiting neighbors with the Word of life? Have you allowed materialistic concerns to eat into your time and thoughts, so that thoughts of God and his new system of things have been pushed into the background?

If such an examination reveals that hope of life in God's righteous new order does not really have *first* place in your life, do not delay. Quickly put on as a helmet "the hope of salvation." How can you do this? In exactly the same way you can build up your faith—by meditating on God's Word, talking to Him in prayer, and by regularly seeking the association of those who have their minds on "things above."

CULTIVATE LOVE

Faith and hope are important, but love is even more vital; nothing stimulates one to activity as much as love does. Of course, most persons say that they love God, and many no doubt do have a warm religious feeling toward him. But is this sufficient? Does it prove that one really loves Jehovah God and his Son Jesus Christ? Note what Jesus commented on this matter. "If you love me," he said, "you will observe my commandments." (John 14:15) So more than verbal expressions of love or a warm religious feeling are needed to show true love. You must also obey his commands, including the one to his followers: 'Go, make disciples of people of all nations, teaching them.'—Matt. 28:19, 20; 24:14.

To emphasize that love for him and his Father is shown by activity, Jesus on another occasion asked his apostle Peter three times: 'Do you love me?' And after each affirmative answer he told Peter in the hearing of other disciples: "Feed my lambs. . . . Shepherd my little sheep. . . . Feed my little sheep." Yes, helping sheeplike persons to grow in faith and knowledge of God and his Son is how a true Christian proves his love for Jesus.—John 21:15-17.

What if Jesus said to you personally: 'Feed my sheep. Shepherd my little lambs.' Would you tell him that you had other obligations and could not afford to tie yourself down in this way? Would this be showing love? It would be well for each one to examine himself, asking: 'Am I the one continually being assisted and encouraged spiritually, rather than being the one who helps others? Are my brothers always going out of the way to aid me to get to meetings, or am I the one helping weaker ones to attend? Do I regularly have to be urged to share in the ministry, or do I lovingly assist others?' How does your love for Christ and his Father measure up?

If your love has cooled off somewhat or has not yet grown to maturity, take steps now to cultivate it. How so? In the same way that you strengthen faith and hope—by regular private study of God's Word, by earnest prayer and by association with your Christian brothers at congregation meetings. Faced as we are with the destruction of this wicked system of things and with God's righteous new order at hand, it is urgent for any who have slowed down to snap out of their state of spiritual apathy while there is yet time.

Searching For and FINDING GOD

As told by Peter Photinos

WHEN I first left my home fifty-five years ago, I was searching for something satisfying in life. Though I did not fully appreciate it at the time, I was searching for God, this reminding me now of the Bible's words that men should "seek God . . . and really find him."—Acts 17:27.

But when I left home, I was young, inexperienced and adventurous. I came from a small island west of the Greek mainland that belongs to the Ionian group, perhaps familiar to some because of earthquakes there in recent years. The island is called Ithaca. The inhabitants of this small island are known as seafaring people, going to sea not only to make a livelihood but also for adventure.

That was my course in life at the age of sixteen, but it proved to be neither practical nor fruitful. It provided no hope for the future. I was looking for something beyond just a few years of sailing around in boats. Six years of my life I spent at sea, working hard for my daily bread. But that was the only fruitage it yielded me. My efforts to find some anchor on which to rest my future were fruitless. So I decided to set my feet on land and become a "landlubber" rather than a seafarer. At the age of twenty-two years, I chose America as the place of my residence.

IN SEARCH OF SPIRITUAL NOURISHMENT

But at times I felt disheartened and discouraged, like an outcast. I just did not belong. The church of which I was a member had nothing to offer to relieve my distressed state. I began to wonder what there was in life for me. I received no spiritual nourishment from this church, and I began to compare the Greek Orthodox Church with a sandy, dry land—lifeless and dead.

For example, the trinity doctrine was a stumbling block. I had never seen a three-headed man and just could not bring myself to believe that the God I was to worship as my Creator was a God with three heads, which was my impression of the doctrine. Being taught the trinity nearly caused me to lose faith in a Supreme Being.

So I cannot give any credit to the Greek Orthodox Church for helping me to appreciate God and his true worship. I do thank the God I now know as Jehovah, the only true God, that I was able to glean from my mother's teaching the faith that there is a Creator who is a wonderful, kind, loving and just God and who blesses all who put faith in him. These were thoughts in my mind as I searched for this God, longing to know about him and his purposes. But I did not know where to turn.

RESURRECTION MESSAGE GIVES DIRECTION TO SEARCH

Then one night as I was sitting in what was called a "coffee shop," in New York City, a man came in and began to con-

verse with people about a lecture that he had heard in Philadelphia, Pennsylvania. He said that the subject of this lecture dealt with the resurrection of the dead, and I heard him quote 1 Thessalonians 4: 13-18 from the Bible:

> "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him. For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. . . . Consequently keep comforting one another with these words."

Although I had heard these words before in funeral sermons, this time they were like mollifying ointment to me, a healing of my mental wounds. I recall that I inquired if he had anything written so that I could read about this, but he had nothing.

One week later, in this same coffee shop, I was invited to go see what was called the "Photo-Drama of Creation." The place was just two blocks away; but I did not go, for I failed to connect this with what I had heard the week previously. However, the next week, back in the same coffee shop, a man entered with a bag in his hand and in it were books. He explained about the interesting contents of the books, and I desired to have them but I had no money, since I had lost it gambling there at the coffee shop. The things he talked about registered with me as the same message I had heard about the resurrection two weeks before. Well, having no money, I asked him if he would come back the following Saturday. Alas, he never showed up! So I continued wondering how to find the people that had the truth and understanding of God's Word.

Shortly thereafter I was again given an invitation to attend a Bible lecture. I intended to go, but I put it off, thinking that they would be there the next Sunday; I planned to go then. I did go but was disappointed when I went to the hall at the address given and was told that this hall had been rented just for the previous Sunday's lecture. Now I was more determined than ever to find these people, for I felt that this was what I was looking for.

I was again invited to a Bible lecture, and this time I made certain to be there at the right time and place. But I was very disappointed in what the speaker had to say. I just could not tie it in with what I originally heard; and, much to my delight, I learned why this was so when, at a later time, I found that this speaker had been associated with the Bible Students, as Jehovah's witnesses were then called, but had broken away and was now preaching his own ideas. I was still determined to find these people who had the message I initially heard and which was so refreshing to me.

MY SEARCH REWARDED

Finally, I was directed to a small hall on Twenty-third Street, near the East River in Manhattan. I went to this place and when I heard what was being discussed I felt confident that these people were the true followers of Jesus Christ.

Little did I know what this would lead to, but, looking back, I can see that it was the steppingstone to what I had been seeking. Here I heard people talking about the wonderful hope of everlasting life. When I began to hear the message of Bible truth it was not difficult to distinguish this from other things I had heard. It had a clear, true sound and was invigorating. When

I found that these people had the waters of truth, it was like finding an oasis in a lifeless, waterless desert. From that day, when I went to that small meeting place on Twenty-third Street in New York City, I have never stayed away from congregational meetings of Jehovah's witnesses, unless for sickness or some other valid reason. Continual attendance at meetings helped me to advance in accurate knowledge, and thus my faith became more firm in Jehovah God and in his Son, Jesus Christ.

The first week that I attended this meeting, I was given a package of invitations with which I could invite people to the Bible lecture the next Sunday. So I put them to use, going to the coffee house I frequented and then from coffee house to coffee house, offering invitations to the Bible lecture.

BAPTISM AND SERVICE AT BETHEL

In 1920 when I first began to learn of Jehovah's purposes and how it was incumbent upon me to dedicate my life to him and serve him in the preaching work, I realized, too, that I must also be baptized, as Jesus was, in symbol of my dedication. I learned that there was to be a baptism in Brooklyn, and, having made a dedication in my heart to do Jehovah's will, I determined to symbolize my dedication. It was my privilege to be baptized at 124 Columbia Heights, Brooklyn, New York, in the Bethel home, the Watch Tower Society's headquarters. I am very happy for this, although I know that baptism at any other place would have been just as acceptable; but here is where, eight years later, I started my full-time service to Jehovah; and, if it be his will, I hope that it is here that I will finish my earthly course.

It was in 1928, after making application, that I was called to serve as a member of the Bethel family, and what a joy it has been to be used at the headquarters of Jehovah's visible organization! Having found the true worship of Jehovah God, I was happy that there was something worthwhile for which my life could be used. Not only did I have the satisfaction of knowing that I was serving Jehovah full time, but I had the inward feeling of contentment, that peace of God that passes all understanding. Oh, it wasn't always easy. We had to work hard, and still do. But now the work has a real purpose.

Also, there are other joys and times of happiness that have come to me while serving as a member of the Bethel family. One of the very finest was that while here I met a fellow servant, Sister Ivy Brown. It was in 1933 that Ivy and I were married, and thereafter we spent thirty years together serving Jehovah, receiving his blessings by engaging in the field ministry, attending congregation meetings and assemblies together. What a help she was to me! And she was an example to other sisters in the congregation by assisting others to learn the truth of God's Word.

My wife has passed away, her hope being the heavenly reward. A few days before she passed away, though suffering physically but still mentally rejoicing in the knowledge of Jehovah, she was comforted by things I shall never forget. Just to mention one of them that was so strengthening; this was a letter she received from a Chinese girl with whom she had conducted a Bible study. Let the letter speak for itself:

> "Dear Sister Ivy: I was sorry to hear that you weren't feeling well, and I hope to see you soon. I also hope that you are recovering from your illness. . . . Oh, Ivy, I was never and am not sorry that I have dedicated my life to do Jehovah's will. I know that in these last days life is not and will not be easy; but with his help and blessings we will survive Armageddon. I have always been thankful to Jehovah for

receiving the message of life through you. Because of this message I am able to look to the future with hope and joy. . . . With love, Mary."

Shortly after this my wife died, but she was faithful to the very end and gave testimony of her faith to the doctors and nurses in the hospital. She took her stand for God's law on blood. (Acts 15:28, 29) We could not agree to use of blood transfusions. Even the doctors who strenuously endeavored to make her take transfusions had to admire her faith. In trying to reason with the doctor, I explained that, even though this might extend my wife's life for a short period of time, eventually, because of violating Jehovah's law concerning the sanctity of blood, she would die and be dead forever, whereas if she died now, refusing to violate her Christian conscience trained by a study of God's Word, she would be assured of a resurrection to everlasting life. Though the doctors could not understand, we made our decision, and Jehovah has given me the strength to bear up under the loss of my wife, in the faith.

RICH BLESSINGS FROM FINDING GOD

So now I near the end of my story, without a wife, but not by any means alone. I have Jehovah God to worship, his Son Jesus Christ as my Leader, the rich association of my fellow dedicated servants and Bethel as my home. I am among those who serve the same God that I do. I have many young friends as well as old and they have the same faith and, above all, the same God. Yes, rich blessings come to those who search for and find the true God.

What a full life I have had since learning about Jehovah! I have been privileged to live nearby and within the Bethel home ever since I learned the truth of God's Word and have been able to see firsthand the astonishing expansion of Jehovah's visible organization. What an evidence this has been to me of God's blessing! I have seen the expansion of the printing facilities of the Watch Tower Society, and I have seen the Bethel family grow from 150 members to nearly 700. And little was it known to me back in 1910 that one day I would be associated with an organization that had a training school for Christian overseers in New York State near a town with the same name as my home island —Ithaca.

Many other blessings were mine as I attended national and international assemblies of Jehovah's witnesses, all of which strengthened my faith in Jehovah even more. What a joy for this old man, once a youth searching for something, to see so many people from all over the world who were also searching and to meet with them, knowing they have the same faith and hope!

Through theocratic training in the ministry school and attendance at the congregation meetings, I have been able to advance from a timid little soul to one who is not afraid to preach from house to house and tell people about the good news of the Kingdom. I am still enrolled in the theocratic ministry school and am privileged to deliver public Bible lectures. My time is still spent in the service of Jehovah, and I pray that I may continue to serve faithfully, knowing that I will continue to receive rich blessings from Jehovah, the God I searched for and found.

Look! A nation that you do not know you will call, and those of a nation who have not known you will run even to you, for the sake of Jehovah your God . . . Search for Jehovah, you people, while he may be found. Call to him while he proves to be near.—Isa. 55:5, 6.

WITNESSING FOR THE GOD OF TRUE PROPHECY

THIS world is filled with false gods, gods worshiped by misguided and deceived men. Although some of these gods are eventually seen to be no gods at all, such as Emperor Hirohito of Japan and Stalin of Russia, the great majority of these false gods, including the 330,000,000 gods of India, continue to be worshiped by men.

No lasting benefit can result from worshiping a false god. Those who do so are only deceiving themselves and in the end will come to disappointment. When it comes to worship we do not want to be governed by sentiment but by reason, even as we are governed by reason in handling our secular concerns.

But how can men distinguish the true God from all the false gods? The prophet Isaiah tells us that the true God can be distinguished by his being able to foretell events accurately: "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. 43:9.

The fact is that all these hundreds of millions of false gods cannot produce a single witness to testify to their being truly gods with the ability to prophesy accurately. How favored our lot, then, that we know and worship the one true God, who cannot lie or deny himself, and that he should say to us: "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."—Isa. 44:8.*

Among the many prophecies by which Jehovah God has proved himself to be the God of true prophecy is that which foretold the Babylonian captivity of his people, ancient and modern. Long before his ancient people went into exile in Babylon, Jehovah foretold, not only that they would return from that exile, but also that one named Cyrus would be His servant for bringing about this restoration. And some 2,500 years later that prophecy had another fulfillment as Jehovah's modern witnesses, the remnant of spiritual Israel, went into exile spiritually during World War I, to emerge in 1919, ready to continue the witness work.—Isa. 44:26-28; Rev. 11:2-12.

Our witnessing for the God of true prophecy makes us Jehovah's witnesses, and that is what all true Christians must be. Did not Jesus become known as "the Faithful Witness," and "the faithful and true witness"? And did he not declare that he came to the earth for the express purpose of witnessing to the truth and that he made his Father's name known to his disciples? Surely!—Rev. 1:5; 3:14; John 17:6, 26; 18:37.

As Jehovah's witnesses we have the responsibility to make known to others our God, the God of true prophecy. Many are our opportunities for witnessing. Are we making good use of them all? By our very actions we can witness, as when a servant of Jehovah refuses unscriptural kinds of secular employment, or a youthful minister shuns extracurricular activities at school because he puts spiritual interests first, having fixed his hope on the prophetic promises of Jehovah God. —1 Cor. 15:33; Jas. 1:27; Rev. 18:4.

Then, of course, there is the witnessing by word of mouth to Jehovah's name and kingdom, doing so from house to house and making return calls on interested ones.

And what about our opportunities to do incidental witnessing, explaining to others the prophecies in the Bible? Are we always as alert to make or seize opportunities to engage in this as we might be? For example, this past summer a publisher from East Germany attending the assembly in West Berlin told of hearing a woman at a moving-picture house complain about the behavior of children today, attributing it to the lack of belief in God. This publisher approached that woman and asked her if she believed in God. The woman replied that she did, and in the conversation that followed arrangements were made to call on her. As a result, the publisher is conducting a very promising Bible study in the home of this woman.

So let us not neglect any of our opportunities to be witnesses for the God of true prophecy, especially during the month of November, when we will be offering the new Bible-study aid *"Things in Which It Is Impossible for God to Lie,"* right in line with our theme for the month!

* For details see *The Watchtower*, February 15, 1964.



● Who were the certified men of Acts 6:3, and do they have modern counterparts?—C.P.

Shortly after Pentecost an unusual situation existed among the Christians in Jerusalem. Many of the Jews and proselytes who had come to Jerusalem planning to stay only for the period of the festival, upon becoming Christians, desired to remain longer and learn more about their new faith. Since some did not have sufficient funds with them and others had a surplus, there was a temporary pooling of material things and a distribution to those in need. —Acts 2:44-46; 4:34-37.

It appears that in time the extent of these relief measures diminished, but food was still distributed to needy widows in the congregation. However, "a murmuring arose on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution." (Acts 6:1) To ease this friction, the apostles gave the directions at Acts 6:3.

The congregation selected seven men, a number sufficient to handle the work to be done. The persons suggested by the congregation were certified; that is, they had a good reputation and were qualified, being "full of spirit and wisdom." It is interesting to observe that all seven had Grecian names, allowing for the possibility that, from among those qualified in the congregation, Greek-speaking Jews and a proselyte were selected. Such men would be more readily acceptable to the offended group. The recommendations were considered by the apostles, who, after prayer, appointed the seven.—Acts 6:5, 6.

Those appointed to carry on the organizational work did not cease to be active preachers of God's Word. Special mention is made in the Bible of two of them. We read of Stephen who "was performing great portents and signs among the people," and "Philip the evangelizer," whom Jehovah's angel sent to preach to an Ethiopian.—Acts 6:8; 21:8; 8:26, 27.

Similarly, in the congregations of Jehovah's witnesses today, various qualified brothers are chosen to discharge organizational duties, such as the distribution of Bible literature, the handling of the accounts and the assigning of territory for the house-to-house ministry. As in the case of the early Christians, recommendations are made by the congregations. The decisions as to which persons are appointed are properly left with the governing body. Also, following the early example, those appointed to handle certain duties in the congregations take the lead in the public ministry.

ANNOUNCEMENTS

FIELD MINISTRY

Long in advance, Jehovah God, in his Word the Bible, described the present world situation, pointing out its cause and the cure. It is concerning this God of true prophecy and his purposes that Jehovah's witnesses speak. During November they will continue to do so, offering to all persons the faith-inspiring new book *"Things in Which It Is Impossible for God to Lie,"* with a booklet, for 50c.

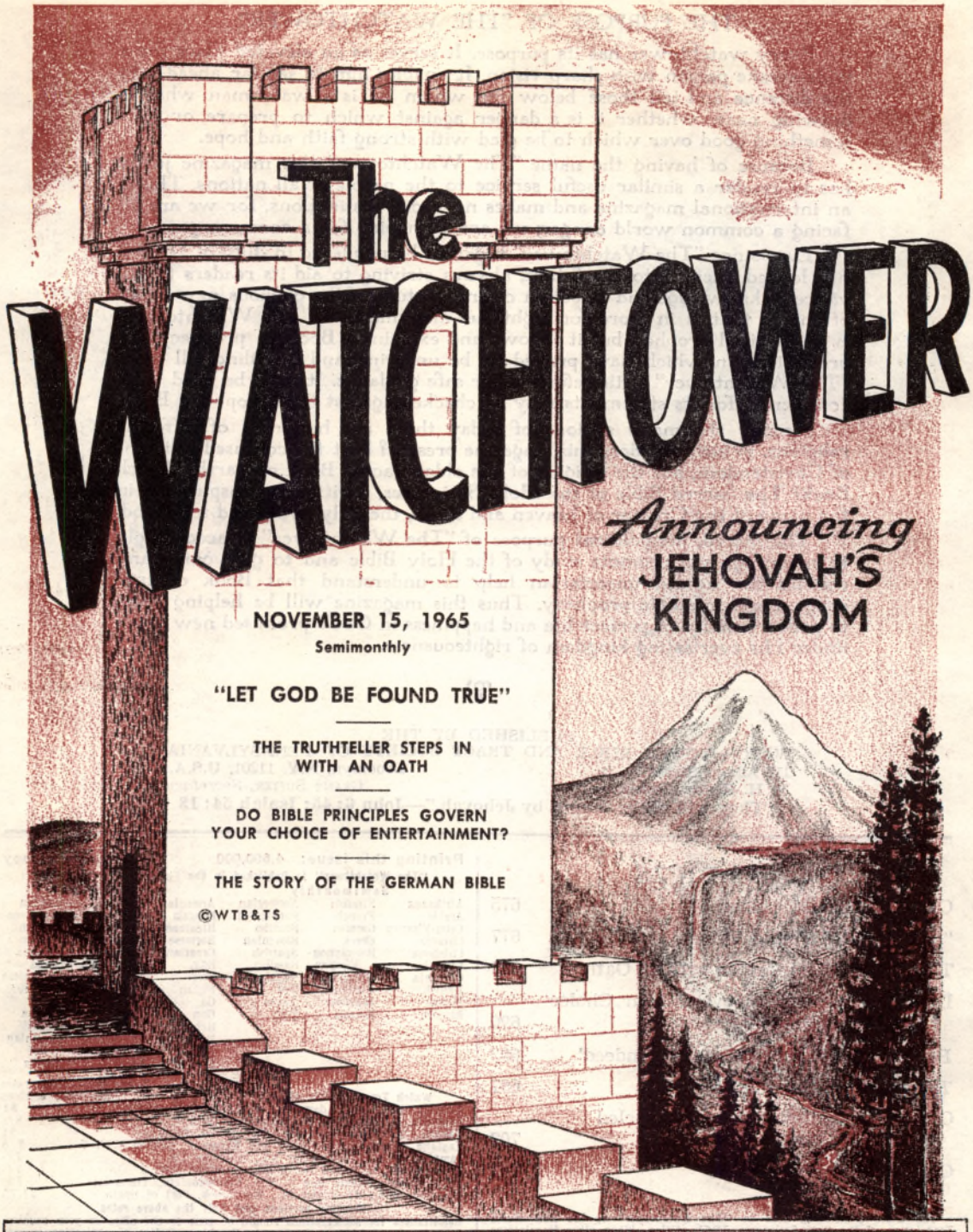
NOW AVAILABLE

How can you know that God exists? How can you be sure that the Bible is the only truly inspired Sacred Book? What is the true-life story of mankind as revealed by the Bible? The new book *"Things in Which It Is Impossible for God to Lie,"* released this summer at the "Word of Truth" district assemblies of Jehovah's witnesses, supplies reliable answers to these and many other important questions. This valuable 416-page book of Bible information is now available to you for only 50c. Send for your copy today and receive free the timely booklet *World Government on the Shoulder of the Prince of Peace.*

"WATCHTOWER" STUDIES FOR THE WEEKS

November 28: Answering the Roman Governor's Question, "What Is Truth?" ¶1-27. Page 645.

December 5: Answering the Roman Governor's Question, "What Is Truth?" ¶28-57. Page 652.



"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
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
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Printing this issue: 4,600,000 — **Five cents a copy**

"The Watchtower" Is Published in the Following 70 languages

Semimonthly

Afrikaans, Arabic, Cebu-Visayan, Chinese, Chishona, Cibemba, Cinyanja, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon-Visayan, Ilocano, Italian, Japanese, Korean, Norwegian, Portuguese, Sesotho, Slovenian, Spanish, Swedish, Tagalog, Twi, Xhosa, Zulu

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Watch Tower Society offices — Yearly subscription rates for semimonthly editions

America, U.S., 117 Adams St., Brooklyn, N.Y. 11201 — $1
Australia, 11 Beresford Rd., Strathfield, N.S.W. — 8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario — $1
England, Watch Tower House, The Ridgeway, London N.W. 7 — 7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10 — 7/-
New Zealand, 621 New North Rd., Auckland S.W. 1 — 7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal — 70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain — $1.75

Monthly editions cost half the above rates.

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Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI November 15, 1965 Number 22

CAN YOU SHOULDER Blame?

FAILURE to shoulder blame is a weakness that is as old as the human race. But prone as men are to shift the blame, one's trying to get out from under just blame has nothing to recommend it. It is neither honest nor loving; and neither is it wise, for, as with all courses based on shortsighted self-interest, its advantages are short-lived and outweighed by its disadvantages.

Take, as an example, the first man, Adam. When called to account by his Maker and Benefactor, the Supreme Judge of the universe, he bluntly blamed Eve: "She gave me fruit from the tree and so I ate it." (Gen. 3:12) How unloving to shift the blame on to his wife instead of simply admitting that he had eaten!

He even tried to shift the blame to God, saying: "The woman whom *you* gave to be with me, she gave me fruit." In other words, 'What can you expect? You gave me this woman; you are to blame, not I.' Forgotten now was the long time he had looked in vain among the lower animals for a mate; forgotten now also was the great joy when he was first introduced to Eve and he had exclaimed: "This is at last bone of my bones and flesh of my flesh"! —Gen. 2:18–3:12.

Since Adam set such a poor example, it is not surprising that Eve failed to shoulder her blame but tried to shift it to the serpent that spoke to her. But did her failure and that of Adam to shoulder the blame absolve them from the consequences of their disobedience? Did it gain for them mercy? How could God show them mercy when they showed no sign of repentance, no sign of grief or sorrow for having violated God's law?—Gen. 3:13-19.

In view of the bad start made by our first parents in not being willing to shoulder blame, it is not at all surprising that their offspring have been prone to follow a like course. In fact, it is one of the characteristics of our time. Among the striking examples in our day of failure to shoulder blame is that in relation to juvenile delinquency. Parents are prone to blame the schools, the police, the times in which we are living; and true, all deserve a measure of the blame. But the lion's share of it rests upon the parents of the delinquent youths, for does not God's Word tell us: "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.

Lending their voices in support of this Scriptural position were three Scandinavian police authorities: J. Westlin, assistant police commissioner in Sweden, Alsnaes

Anderson, assistant police commissioner in Denmark, and John Gjerde, chief of police in Norway. When these were asked who they thought were to blame for the criminal behavior of youth, they all answered without hesitation: *"The parents!"* According to them: "As the schools no longer have the legal right to maintain order [administer corporal punishment], the responsibility rests with the parents."

Obviously, since this is so, how can parents expect an improvement if they refuse to shoulder the blame and do something about it? If their children are prone to delinquency, they should do some soul-searching, and see where they have come short in giving the children of their time, of their love and of the needed discipline.

Not that delinquent youths themselves are without blame. By no means! Many of them know what is right and what is wrong. At least they know how they would like to be treated themselves, and simple logic indicates that they should treat others the same way. No, delinquent youths may not shift the whole blame onto their parents. They can set worthwhile goals for themselves, they can refuse to go along with a gang bent on mischief, they can keep from abusing the love of their parents by disciplining themselves and thus show they appreciate the debt of gratitude they owe their parents for bringing them into the world and providing them with things needful.

Another case in point is the race issue. There is much violent agitation today in many lands because of the injustices of discrimination. But does the blame rest wholly with the other fellow? Not according to Mr. F——, who, though reared in poverty, is said to have "reached a level of business success attained by very few men—white or Negro." He points out that those discriminated against also have responsibilities to do what they can to better their lot and may not follow the lines of least resistance.

The same principle applies to our everyday affairs. Have we acted unwisely, carelessly, selfishly, and so are called to account? Then let us shoulder the blame. We are far more likely to receive just and merciful treatment when we openly admit our fault and shoulder the blame than if we try to get out from under it. In fact, our frankness in admitting a fault creates respect for us. It testifies to our honesty and to our loving our neighbor as ourselves.

By being willing to shoulder the blame we show another fine quality, that of modesty. Who does not make mistakes? Who does not sin? The Bible answers, "No man." (1 Ki. 8:46) The truth is that shouldering blame is more likely to reveal the modesty of a person than does the way he receives praise. It is easy to appear modest when we are being praised, but when being censured we are most likely to betray whether we are truly modest. If we are modest we will not be anxious to justify ourselves but will be ready to admit wherein we have come short. More than that, for the sake of peace it may sometimes even be advisable for us to shoulder blame for something we did not do, so long as no great issue or principle is involved.

When we shoulder the blame for our mistakes, it has a wholesome effect upon us. It strengthens us for right and gives us self-respect. More than that, we may keep an innocent person from being blamed; we are given a lesson that may help us to avoid making the same mistake again, and, above all, we show that we are more concerned with what God thinks of us than what man thinks. Truly, willingness to shoulder blame has everything to recommend it!

"Let God Be Found TRUE"

"But let God be found true, though every man be found a liar."—Rom. 3:4.

THE greatest possessor of God's written Word, the Holy Bible, is Christendom. Does she accept it as "the word of truth"? That is, Does she believe it? By her works, which speak louder than words, she betrays unbelief in the Holy Bible, a nonadherence to the Bible, and a rejecting of it in favor of worldly science, philosophy and politics. What are the more than two thousand millions of persons who do not belong to Christendom to think of this or to conclude from this? Logically they would be inclined to ask this question: Since Christendom does not believe and obey its most sacred Book of religion, does this not prove that the Holy Bible does not contain the truth? Does this not prove that the God of the Bible does not exist, that he is not the true God, and that he is not true but is, in fact, a liar? Informed Bible students who are not part of Christendom will answer *No!*

[2] Let us call on a renowned Bible writer to argue the case. This is the apostle Paul of nineteen hundred years ago. A similar situation faced Bible readers in his day. This Paul was a circumcised Jew, who had to take issue with his own nation because it had caused a great misunderstanding to grow about the Hebrew Bible of that day. To those circumcised Jews there had been committed the exclusive care of the collection of sacred scriptures, holy writings from the days of the prophet Moses of the fifteenth century before our Common Era to the prophet Malachi of the fifth century before our Common Era. There were twenty-four books, as the Jews count them, or thirty-nine books, as Christendom counts them. Those holy writings, filled with prophecies in God's name, should have led those Jews to become followers of Jesus Christ, who came and spoke, lived, worked and died and was resurrected from the dead right in the Jews' own country.

[3] It did not matter that the Bible prophecies of God were fulfilled right among them in proof that Jesus the descendant of King David was the Christ. The vast majority of the Jews refused to accept him as such. They disbelieved and thus were disobedient to their God Jehovah. Now what should we conclude from all this?

[4] We do not overlook the fact that the far greater number of circumcised Jews of that day did not accept the testimony of their own holy writings of prophecy. But did this prove that those sacred pronouncements of God were false? Did it prove that God, the Inspirer of the Holy Bible, was

1. Who is the greatest possessor of the Bible, but what questions arise because of her attitude toward the Bible?

2, 3. How did the apostle Paul face a situation similar to that of ours today regarding God's written Word?
4. The course of action on the part of the Jews raises what questions regarding God and his written Word, but how did Paul answer those questions?

not true to his part of the covenant that he had made with the Jews through Moses? Was God found to be unreliable, unworthy of faith on our part? Should we therefore throw the Bible away as being found untrue or as being the work of just ordinary human writers who made mistakes and who lie? Should we follow the Jewish course of sticking to the traditions of men rather than to the Holy Scriptures? If we were to let the example of faithless, disobedient, self-righteous men influence us, we would answer Yes to each one of those questions. That is the way many of the 13,016,000 circumcised Jews answer today. But the Christian apostle Paul, who also was a Jew by birth and who was "circumcised the eighth day," says No! He was not influenced by those who claim to be Jews but who are not true Jews in fact.

5 Paul comes to the defense of God. He argues against our misjudging God from looking at his professed people and says: "He is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God. What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God. What, then, is the case? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? Never may that happen! But let God be found true, though every man be found a liar, even as it is written [in Psalm 51:4]: 'That you [O God] might be proved righteous in your words and might win when you are being judged.' "—Rom. 2:28 to 3:4.

6 The same rule of judgment holds true with regard to Christendom of today, which has proved unfaithful to God's holy Word, the Bible, for the apostle Paul says: "If we are unfaithful, he remains faithful, for he cannot deny himself." (2 Tim. 2:13) In other words, God will carry out what he says in his written Word regardless of the fact that the hundreds of millions who claim to be Christian neither live up to the Bible nor uphold the God of the Bible. What men do can never make God false or prove God false.

7 In proving the faithfulness and truthfulness of God, the apostle Paul quoted the words of King David in Psalm 51:4. Why? Because David did not try to defend himself, excuse himself or declare himself righteous and thus discredit God. David admits his wrong and error and he acknowledges that God is true and righteous.

8 David says: "Show me favor, O God, according to your loving-kindness. According to the abundance of your mercies wipe out my transgressions. Thoroughly wash me from my error, and cleanse me even from my sin. For my transgressions I myself know, and my sin is in front of me constantly. Against you, you alone, I have sinned, and what is bad in your eyes I have done, *in order that you may prove to be righteous when you speak, that you may be in the clear when you judge.* Look! With error I was brought forth with birth pains, and in sin my mother conceived me. Look! You have taken delight in truthfulness itself in the inward parts; and in the secret self may you cause me to know sheer wisdom. May you purify me from sin with hyssop, that I may be clean. May

5. How does Paul, in Romans 2:28 to 3:4, argue against our misjudging God from looking at his professed people, the Jews?

6. By applying this same rule of judgment with regard to unfaithful Christendom of today, what decision do we make, like Paul's?

7, 8. In his argument in favor of letting God be found true, why did the apostle Paul quote David's words in Psalm 51:4?

you wash me, that I may become whiter even than snow."—Ps. 51:1-7; Rom. 3:4.

9 If people, especially those of Christendom and of Jewry, were like repentant King David of Jerusalem, they would confess that they are sinful from birth and were inclined to error from the very time of their conception in their mother's womb. Then they would take a humble attitude before God and not argue against God in favor of human science and man-made moral standards. They would argue that they are sinners, righteously condemned by God's law. They would admit that God is true in his speaking and judging, even though this was an admission that they themselves were liars. By doing this they would show true wisdom, and they would take the right viewpoint toward God's written Word and would accept it, believe it, understand it and live in harmony with it. This would then recommend the Bible to people to whom they offer it.

10 Men's going into error and unrighteousness does not hurt God himself. Rather, it causes God's truthfulness, holiness and righteousness to stand out in sharp contrast, all to God's glory. Well, then, it may be argued that, when men do wrong, they really do God a benefit, at least indirectly. If, then, God gets an indirect benefit from their course of unrighteousness, does God justly have a reason for adversely judging sinful men, condemning them? Does not God act unjustly in executing a condemnatory judgment upon them in the coming "war of the great day of God the Almighty"? (Rev. 16:14, 16) Are wickedness and improper ways to be condemned and punished if good results therefrom? Men, who are born in error and in sin, argue that way. They argue that God is acting unjustly, unrighteously, if he is faithful to his Word of truth and executes destructive judgment upon them for their unrighteousness.

11 By arguing in such a worldly-wise way men, who have proved to be liars, go only deeper into error. They say that sinners should never fear that God's condemnatory judgment will be executed upon them. They ignore the fact that sin, error, lawbreaking are wrong in themselves. A religious philosophy is wrong when it argues that, if a wrong or bad thing that we do hurts only ourselves, it is no sin. Or, if from the wrong that we do somebody else gets an unintended benefit or advantage, it is not sin and it does not deserve to be punished. Regardless of how a religious philosophy argues, a wrong is a wrong, and no one has a right to do wrong or harm even to himself. Why not? Because each one of us is a creation of God and we have no right to harm God's creation. Any wrong course of action is a sin, because it is a violation of God's law regarding the way that we creatures should live. God does not want us to sin just because it makes his righteousness show forth.

12 That is how the inspired apostle Paul reasons. After advising us to let God be found true though every man should thereby be found a liar, Paul goes on to say: "However, if our unrighteousness brings God's righteousness to the fore, what shall we say? God is not unjust when he vents his wrath, is he? (I am speaking as a man does.) Never may that happen! How, otherwise, will God judge the world? Yet if by reason of my lie the truth of God has been made more prominent to his

9. If people of Christendom and Jewry were like repentant David, what confession would they make and what attitude would they take toward God's written Word?

10. How, according to men's argument, does God get a benefit from their unrighteousness, and why, therefore, do they impute injustice to him in his treatment of them?

11. (a) According to what reasoning about sin do men argue that God's condemnatory judgment will not be executed toward them? (b) Why are they wrong in such reasoning?

12, 13. (a) Will God's judgment be just against those who argue that good comes from their doing bad things? (b) Why should we not fool ourselves in this matter?

glory, why am I also yet being judged as a sinner? And why not say, just as it is falsely charged to us and just as some men state that we say: 'Let us do the bad things that the good things may come'? The judgment against those men is in harmony with justice."—Rom. 3:5-8.

13 So let us today not fool ourselves. The end does not justify the means. If we do bad things just because we like bad things, and then if we try to excuse ourselves by saying that in the long run good will come from such bad things, we shall not escape. God's righteous judgment will be executed against us just the same.



HOW TO "LET GOD BE FOUND TRUE"

14 If we want to love, honor and respect God our Creator, what will we do? We will then desire to "let God be found true" in all cases where there is a dispute or controversy between God and men. We will do so by going to God's written Word the Bible. We will allow what it says to stand as the truth in regard to human history, in regard to true religious teachings and in regard to the decisions that we should make when worldly men and political institutions make extreme demands upon us. We will wholeheartedly take God's written Word, the Holy Scriptures, as being the criterion, the standard for determining truth and righteousness.

15 What if we claim to be Christians? Then our being true to our claim requires us to say the same thing that Jesus said in prayer to God: "Your word is truth." (John 17:17) In Jesus' day all thirty-nine books of the Hebrew Scriptures had been written up and were on hand to be read. But those inspired Hebrew Scriptures were not the only things true. What Jesus taught during his ministry on earth was additional truth. This fact must be so from what he said in that same prayer to God: "I am speaking these things in the world in order that they may have my joy in themselves to the full. I have given your word to them." (John 17:13, 14) So what Jesus Christ had given to his disciples was really the word of God his Father, and not words of his own origination. It also was truth.

16 Jesus told his disciples that they would receive help to remember the truths that he had revealed to them. Before offering the aforementioned prayer to God, he said to his disciples: "I will request the Father and he will give you another helper to be with you forever, 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. . . . the helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." (John 14:16, 17, 26) As a result, after the festival day of Pentecost when the holy spirit was poured out upon them, the things that Jesus' faithful disciples wrote under inspiration of God's spirit were likewise part of God's Word and became part of the Holy Scriptures. These inspired writings in the form of the twenty-seven books written in common Greek were finished by the end of the first century of our Common Era. They were added to the in-

14. If we love God the Creator, whom will we let be found true, and how will we do this?

15. (a) If we claim to be Christians, what must we acknowledge God's Word to be? (b) In Jesus' day, what truth was there in addition to the Hebrew Scriptures?

16. Why could writings in Greek by Jesus' disciples be added to the Hebrew Scriptures, and how many books does God's written Word now contain?

spired Hebrew Scriptures, to form a Bible made up of sixty-six books. All this written word is God's truth.

17 Jehovah God is wholly committed to the truth and nothing but the truth. So is his faithful Son, Jesus Christ. It is a fact that when Jesus stood before the Roman governor Pontius Pilate he was not made to swear with a solemn oath that he would tell the truth and nothing but the truth, so help him God! Yet, although he was on trial for his life, Jesus did not deny who and what he was. (John 18:37) His willingness to die for the truth produces in us more confidence that what he taught, preached and commanded was the pure truth. Hence we should accept it as such.

18 When, shortly after being sentenced to death, Jesus was hanging on the execution stake, with the inscription posted above his head, "This is the king of the Jews," he quoted words from Psalm 31:5 as he was about to die and said: "Father, into your hands I entrust my spirit." (Luke 23:38, 46) That psalm was written by King David, who foreshadowed Jesus Christ. So it assured Jesus that he could safely entrust his spirit to Jehovah God in full hope of being delivered from Sheol, the common grave of dead mankind. Jesus knew that the psalmist David appealed to God's truthfulness, saying: "You will bring me out of the net that they have hidden for me, for you are my fortress. Into your hand I entrust my spirit. You have redeemed me, O Jehovah the God of truth. I do hate those paying regard to worthless, vain idols; but as for me, in Jehovah I do trust. O Jehovah, may I not be ashamed, for I have called on you. May the wicked ones be ashamed; may they keep silent in Sheol." (Ps. 31:4-6, 17) When Jesus thus entrusted his spirit of life to Jehovah at his death, his spirit returned to the God of truth, who had given it to him.—Eccl. 12:7.

19 On the third day after that, Jehovah restored the spirit of life to his Son and thus resurrected him from the dead. He had safely kept in trust what his Son had committed to him. He did not let his Son "keep silent in Sheol," for his Son was not wicked. It had been just to fulfill the prophecy of Isaiah 53:9 that Jesus made "his burial place even with the wicked ones, and with the rich class in his death, despite the fact that he had done no violence and there was no deception in his mouth." Because Jehovah raised his Son to spiritual life in heaven on the third day, it proved that Jehovah was not one of those hated "worthless, vain idols" but was actually "the God of truth." As such, he was able to make good his word, make good his prophecies that were given over his own name.—1 Pet. 3:18, 19; Ps. 16:10; Acts 2:22-36.

20 The resurrecting of his Son Jesus Christ to renewed life in heaven, in immortality, was conceivably the hardest test of the trueness of Jehovah God. (Eph. 1:18-22) Since he met such an extraordinary test of his trueness, what else is there that he has promised that he cannot fulfill? Nothing!—1 Cor. 6:14; 2 Cor. 4:13, 14.

21 Such a God as this has inspired the writing of the Holy Scriptures. What confidence we should therefore have that these Scriptures are exclusively the truth, as distinct from all the other religious books that have been written, belonging to the religious systems of this world, ancient and modern! The very essence or substance of the written Word of God is

17. Why did Jesus, when before Pilate, not have to swear to tell the truth, and why should we accept his teachings?
18. Why did Jesus appropriately quote David's words in Psalm 31:5 when dying on the stake, and so to whom did Jesus' spirit return?
19. (a) Why was the Son of God not allowed to "keep silent in Sheol"? (b) How did Jehovah then prove to be not one of those "worthless, vain idols"?
20. What does God's resurrection of Jesus prove as to His ability to do things?
21. (a) Hence what confidence should the inspiration of the Holy Scriptures by such a God excite in us? (b) From what point forward is God's written Word the truth?

truth, his Word being in full harmony with the facts and never once departing from actualities or from the successful carrying out of God's glorious purpose. From its very beginning God's written Word is the truth, and such truth moves on through the sixty-six Bible books to a grand climax of truth concerning God's established kingdom for the eternal blessing of mankind.

22 Added together, the sixty-six books of the Bible sum up to be a full, complete statement and expression of truth. That is why truth seekers love the Bible. The psalmist nicely expressed the matter when, under inspiration, he wrote in appreciation of God: "O see that I have loved your own orders. O Jehovah, according to your loving-kindness preserve me alive. The substance [or, sum] of your word is truth, and every righteous judicial decision of yours is to time indefinite."—Ps. 119:159, 160; marginal reading, 1957 edition.

23 All of God's commandments, as recorded in his written Word, are for the carrying out of the truth. They are given for the purpose of keeping the obedient ones in accord with the truth. His commandments are issued in order to move persons and things on to the realization of God's prophecies, that thus these may come true. Sometimes persons who have got far away from God's law in loose conduct come near to us to do us harm; but God is also near us if we lovingly and loyally keep his commandments. As the psalmist gratefully expressed the matter: "You are near, O Jehovah, and all your commandments are truth. Long ago I have known some of your reminders, for to time indefinite you have founded them." (Ps. 119:150-152) Marvelously, those reminders and testimonies that God founded so long ago have continued till today, despite all efforts of the enemies of truth to overthrow and destroy them by destroying copies of the Bible and destroying believers in the Bible. But, says Psalm 117:2, "the trueness of Jehovah is to time indefinite."

24 To fight against the truth of the Bible means to fight against the "God of truth." We can never win out in such a fight, but are sure to go down in defeat and death as liars. God's truth has always prevailed and will always prevail. It is a wise reminder that the apostle Paul gives us, when he writes: "We can do nothing against the truth, but only for the truth." (2 Cor. 13:8) For that reason we should not, by a course contrary to God's Word, cause the truth of God to show forth in triumph over us. To receive His blessing we should take a positive course in favor and support of God's truth and publish it abroad to His glory and praise.

22. How is it true that the substance or sum of God's Word is truth?

23. Why could the psalmist say that God's commandments are truth?

24. How is fighting against Bible truth sure to result, and what course toward it is the better one to take?

The Truthteller Steps In with an Oath

THE ninth commandment of the Ten Commandments that Jehovah God issued through his prophet Moses reads: "You must not testify falsely as a witness against your fellow man." (Ex. 20:16) By this law against lying, the great Lawmaker lines himself up against liars. Hence he

1, 2. (a) Why could the Giver of the Ten Commandments not lie? (b) By making what additions have men proved themselves liars, as, for instance, with regard to the use of images?

could not himself tell a lie and at the same time be in harmony with his own law. (Rom. 1:21-25) He hates lying, and has never been the Father of a lie. His word is like pure gold, refined and thus cleansed of all dross. As the wisest man of ancient times before our Common Era said: "Every saying of God is refined. He is a shield to those taking refuge in him. Add nothing to his words, that he may not reprove you, and that you may not have to be proved a liar."—Prov. 30:5, 6.

[2] By adding man-made traditions and commandments to God's pure Word, many religious leaders contradicted the teachings and commandments of God's written Word and have proved to be liars. (Matt. 15:1-9) By adding to God's written Word the religious teaching that God may be worshiped in a relative way through images, the compromising religious leaders have paved the way for their religious flocks to become idolaters. All persons who thus use man-made images as aids to worship put themselves in the class described in Romans 1:25: "Even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever." Such creations or man-made religious images are lies. They testify falsely as witnesses against God the Creator. So he could never approve of them.

[3] God's pure Word is truth in itself. It could not be a lie, because, as 1 John 2:21 says, "no lie originates with the truth." God's Word is not a lie either in what it says or in any failure of it to come true. God's promises and prophecies are fulfilled without fail. Hence God's Word, just by itself, can be relied upon as being the truth and it never loses any of its value as truth. However, at times Jehovah God has seen good to add something to his own bare word of promise or of prophecy. It is not a contradictory addition, but is a strengthening addition. What is that? It is God's oath, his sworn statement. He swears to his word.

[4] In the Holy Bible the first person who is reported as swearing is God's own friend, Abraham. (Jas. 2:23; Isa. 41:8; 2 Chron. 20:7) This was in the twentieth century before our Common Era. The patriarch Abraham had put to rout the four marauder kings and had recovered his nephew Lot and his family and also the goods that had been taken from the city of Sodom near which Lot had been living. When Abraham offered to restore all the king's goods to him, the king of Sodom said: "Give me the souls, but take the goods for yourself." But Abraham answered: "I do lift up my hand in an oath to Jehovah the Most High God, Producer of heaven and earth, that, from a thread to a sandal lace, no, I shall take nothing from anything that is yours, in order that you may not say, 'It was I who made Abram rich.' Nothing for me!" (Gen. 14:11-24) Abraham thus swore by the highest Personage alive. He could swear by no higher.

[5] Abraham's swearing or taking an oath was indicated by his raising his hand when he made the statement in reply to the offer of the king of Sodom, lifting it toward "Jehovah the Most High God, Producer of heaven and earth." This illustrates what an oath is. Says one exhaustive Bible Cyclopædia concerning *Oath:*

> (Jewish), an appeal to God, or to authorities recognized by the respective adjurers, or to anything esteemed sacred, in attestation of an assertion or in confirmation of a given promise or a duty undertaken. . . . "Oath" is the rendering of the Authorized

3. (a) How is God's Word truth in itself and no lie? (b) Despite this, what has God at times seen good to add to his word?

4. In Scripture, who is the first person reported as swearing, and what were the circumstances?

5. (a) By what gesture was Abraham's swearing to the king of Sodom indicated? (b) What two kinds of oaths were there, as indicated by the two different Hebrew words used?

Version of two Hebrew words, *alah'*, אלה and *shabuah'*, שבועה, each of which is used in three significations: . . .

1. *An oath* as in appeal to God in attestation of the truth of a statement (Nehemiah 10:30; Exodus 22:10);

2. *A sworn statement* (Genesis 26:28; 2 Samuel 21:7);

3. *A curse or imprecation* (Numbers 5:21; Daniel 9:11). . . .

The two words *alah'* and *shabuah'*, however, are by no means synonymous. They denote two different modes of swearing, or rather two classes of oaths. Thus *alah'* (from *alal', to lament, to wail, to express woe, . . .*) properly means *the invocation of woe upon oneself,* and shows that the mode of swearing which it describes was connected with an invocation of divine vengeance on the party, if the asseveration made was not true; whereas *shabuah'* (from *she'ba', seven*) literally signifies *to seven one's self, to produce seven,* that is, to make a declaration confirmed by seven victims, or before seven witnesses, because . . . seven animals were used in ancient times when mutual promises were given and when alliances were effected (Genesis 21:28-30). . . . The primary distinction, therefore, between the two oaths is, that in the case of the former [*alah'*] an imprecation was used, while in the latter [*shabuah'*] no imprecation was employed.*

6 Do you know that, in the Holy Bible, God is reported as swearing more than anyone else? Do you know that in the inspired Hebrew Scriptures there are seventy or more references to where Jehovah God swears? And yet *never* in connection with Him is the Hebrew word *alah'* used, namely, the word that indicates that the swearer calls down evil upon himself to give assurance against lying or failure to perform. When Jehovah God swears, he never needs to call for some evil to come upon himself in case the statement that he makes is not true or in case he fails to carry out his promise or his prophecy or fails to fulfill the duty that he undertakes.

7 There is never any possibility of such a thing. So there is no need for Jehovah God to ask for something terrible to happen to him if his word should prove to be a lie or should he not carry out his word or live up to it. Such a thing he could not even suggest with regard to himself. Hence in all cases in the Hebrew text where God is reported swearing, the Hebrew word *shaba'* is used in the reflexive form, for it means "to seven one's self." That means for one to go to the point of perfection, for in the Bible the number seven is used to stand for perfection of degree.

8 In that first oath reported in the Bible, God's friend Abraham swore by His name. In turn, in the first case reported of where the Most High God swears, he swears in connection with his friend, Abraham. Since the Most High God, who is "the God of truth," felt moved to swear, the circumstances must have been unusual, extraordinary. They really were. Moreover, the statement to Abraham to which God swore was of importance to all mankind from the founding of the world down till now, yes, down till the last human baby is born. God's statement was of particular importance to 144,000 members of the human family who were to begin appearing on earth nineteen centuries afterward. What, then, was the statement? How did it come about?

9 The sworn statement was made in the nineteenth century before our Common Era and at Mount Moriah. Away back in that time the walls of the city of Salem (later Jerusalem) did not enclose the top of Mount Moriah. An altar was there, but it was not the altar of the temple of King Solomon of Jerusalem, as that temple was built on Mount Moriah first in the eleventh century before our Common Era. It

* M'Clintock and Strong's *Cyclopœdia,* edition of 1891, Volume 7, page 256, under "Oath."

6, 7. (a) Whom does the Bible report as swearing more than anybody else? (b) Why, when swearing, does Jehovah not need to call down evil upon himself?

8. (a) When, in Scripture, did God first swear? (b) Of what importance was the statement sworn to?

9. When and where was the sworn statement made, and what was Abraham stopped from doing?

was an altar of unhewn stones that Abraham had built on which to offer up his son Isaac as a human sacrifice to Jehovah God. In obedience to God's command Abraham had proceeded to sacrifice Isaac, his only son by his wife Sarah. But just as Abraham was about to kill Isaac, who was lying bound on the wood on top of the altar, God's angel called out Abraham's name and said: "Do not put out your hand against the boy and do not do anything at all to him, for now I do know that you are God-fearing in that you have not withheld your son, your only one, from me."

[10] Abraham's notice was called now to a ram entangled nearby in a thicket. Accepting this animal as God's provision, Abraham offered it up as a sacrifice instead of Isaac. "And Jehovah's angel proceeded to call to Abraham the second time out of the heavens and to say: ' "By myself I do swear [*shaba"*]," 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 like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." ' " —Gen. 22:1-18.

[11] What do you think? Was the "utterance of Jehovah" on that occasion one of world importance? Yes, because it takes in "all nations of the earth," including those of today. Fulfillment of it means blessing for us no matter of what nation we are part. Without exception we ought all to be interested in it to the point of doing what we can to bless ourselves by means of Abraham's promised seed. Ah!

10. What was the statement to which Jehovah swore?
11. Why was that sworn statement of world importance, but what may some objector say as to its fulfillment?


God makes an oath to Abraham

but someone may say that Jehovah's utterance was made almost thirty-nine centuries ago, and all the families of the earth have not yet blessed themselves by means of Abraham's seed through Isaac, for look, please, at the terrible international conditions today. Look, too, at the condition of the natural circumcised Jews who claim to be the seed of Abraham by birth.

[12] However, the objector is overlooking something, is he not? He overlooks the fact that all the nations of the earth began blessing themselves in the promised seed of Abraham nineteen centuries ago, and this even though the nation of natural circumcised Israelites were cast off by Jehovah God. And *today* more than a million persons of about two hundred known nations are blessing themselves by means of Abraham's true seed. How could that be possible? It is possible according to the explanation of one of the inspired Bible writers, the apostle Paul. He wrote at about the middle of the first century of our Common Era.

12. What does the objector overlook as regards the nations blessing themselves?

[13] At that time the apostle Paul was writing to congregations of fellow Christians in the Roman province of Galatia, in Asia Minor. A number of these believers who were not Israelites had been wrongly persuaded to think that they had to make Jews of themselves and get circumcised and subject themselves to the ancient law that God gave through his prophet Moses. The apostle Paul wrote his letter in order to straighten them out. He reminded them that primarily Jesus Christ was the promised Seed of Abraham. This Jesus was actually the only-begotten Son of God and, like the patriarch Abraham, Jehovah God had offered his only-begotten Son as a human sacrifice outside the northern wall of Jerusalem, or near Mount Moriah where Abraham had presented Isaac for sacrifice. However, Jehovah God had said that Abraham's true seed would be, not one person, but many, the number of whom was then unknown just like the number of the stars or of sand grains on the seashore.

[14] True, Jesus Christ the Son of God was born and circumcised as a Jew and thus he was a natural descendant of the patriarch Abraham. So through him the blessing of the nations of the earth could be literally fulfilled, exactly as it had to be. The rest of the seed of Abraham did not need to be natural Jews in the flesh. Why not? Because the rest of the seed of Abraham needed, all of them, to become sons of Abraham *by means of faith*. Abraham was a man of faith in Jehovah God. Because of his faith he was justified or declared righteous in God's sight, even before Abraham got circumcised in his ninety-ninth year of age. (Rom. 4:9-22) True sons of Abraham, who are counted as part of the promised seed, must have faith in Jehovah, that they may be justified by faith as Abraham was. Then, after their justification or being declared righteous, God begets them by his holy spirit and they become sons of Jehovah God, who was prefigured by his friend Abraham.

[15] They thus become spiritual sons of the Greater Abraham, Jehovah God, and are counted in as part of the promised seed of Abraham. Even Jesus Christ himself, though a natural son of his earthly forefather Abraham, was begotten by God's spirit and in this way became a spiritual son of the Greater Abraham. His begetting took place at the time that he came up out of the waters of baptism and God's spirit descended upon him and God announced him to be a spiritual Son, saying: "This is my Son, the beloved, whom I have approved." (Matt. 3:13-17) Eventually the seed of Abraham for blessing all the nations of the earth will be all a spiritual class.

[16] It is an unspeakable blessing for anyone to be begotten by God's spirit and to be made a part of the promised seed of Abraham along with Jesus Christ. This blessing comes from the Greater Abraham, Jehovah God the Father, and through his only-begotten Son Jesus, the Greater Isaac. The first ones to receive this blessing of becoming members of the seed of Abraham for the blessing of still others were natural Jews, a hundred and twenty of them, to begin with, on the festival day of Pentecost of the year 33 of our Common Era. Later Jewish proselytes and Samaritans were added to these. However, the blessing of Abraham was declared to be, not for Jews only, but for all nations, even though not circumcised.

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13. (a) Who did the apostle Paul remind the Galatians that the seed of Abraham principally was? (b) But how numerous was the seed of Abraham to be?

14. (a) Was it necessary for the promise to be fulfilled literally by natural descendants of Abraham? (b) To be true sons of Abraham, what must those participating in the promised seed be and what must they undergo?

15. What did Jesus, though a natural descendant of Abraham, have to become in harmony with all the rest of the seed?

16. Was it a blessing for any to be made part of Abraham's seed? And through whom did such membership come, and to whom first?

17 In harmony with this, three and a half years from that Pentecost of 33 C.E., the blessing was extended to uncircumcised Gentiles, Italians in Caesarea of Judea being the first ones to receive the blessing of Abraham. This opened the way for the blessing to go to people of all the nations, without distinction, those thus blessing themselves by means of the Seed of Abraham being begotten by the holy spirit of the Greater Abraham, Jehovah God, to become part of the Seed of Abraham, even down till now. So God has not failed in fulfilling his sworn promise to Abraham.

18 Note, now, how Paul explains the matter, when writing to fellow members of that Seed in Galatia. He refers to himself as "He, therefore, who supplies you the spirit and performs powerful works among you," and after that he asks:

19 "Does he do it owing to works of law or owing to a hearing by faith? Just as Abraham 'put faith in Jehovah, and it was counted to him as righteousness.' Surely you know that those who adhere to faith are the ones who are sons of Abraham. Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely: 'By means of you all the nations will be blessed.' Consequently those who adhere to faith are being blessed together with faithful Abraham. For all those who depend upon works of law are under a curse; for it is written: 'Cursed is everyone that does not continue in all the things written in the scroll of the Law in order to do them.' The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith.

20 "Brothers, I speak with a human illustration: A validated covenant, though it is a man's, no one sets aside or attaches additions to it. Now the promises were spoken to Abraham and to his seed. It says, not: 'And to seeds,' as in the case of many such, but as in the case of one: 'And to your seed,' who is Christ.

21 "You are all, in fact, sons of God through your faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. 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.

22 "Now we, brothers, are children belonging to the promise the same as Isaac was."—Gal. 3:5-10, 14-16, 26-29; 4:28.

23 By now, in this year 1965, how many of this seed of Abraham must there be, that is, counting in those from the first century onward? The Scriptural answer is, Not more than 144,000 of these spiritual sons of Abraham. This definite number is given in the very last book of the Holy Bible. This number, 144,000, in no way compares with the number of the stars that science has been able to count thus far. But the actual number remained unknown to Christians for forty or more years after the apostle Paul wrote his letter to the Christian congregations in Galatia, just as the number of the stars that Abraham saw with his natural eyes.

24 Then, about the year 96 of our Common Era, in two of the visions that the

17. To whom did this special blessing go in God's due time, and what did those thus blessing themselves become?
18, 19. (a) Does the blessing of Abraham come upon those depending on the works of the Law? (b) By imitating Abraham, in what respect do persons become members of his seed?
20. Is a validated covenant alterable, and in the case of how many seeds was the promise made to Abraham?
21. How can there be just the one seed although there are many members?
22. How are the apostle Paul's brothers "children" such as Isaac was?
23, 24. (a) By now how many must there be of the seed of Abraham? (b) How do we know the maximum number of the seed, and why must they all be faithful to the death?

apostle John recorded in the book Revelation the exact number of the spiritual seed of Abraham who are joined to the Principal Seed was revealed, namely, the perfectly balanced number of 144,000. (Rev. 7:1-8; 14:1-3) These spirit-begotten 144,000 followers of the Principal Seed Jesus Christ must all be sacrificed with him on earth. Proving faithful to the death of their flesh, they will become joint heirs with him in the heavenly kingdom by resurrection from the dead.—1 Cor. 15:29-57; 2 Cor. 5:1-9.

25 So it is that, at the celebration of the Lord's evening meal on Nisan 14 of this year 1965, there were about 11,500 who partook of the emblematic bread and wine to indicate that they were members of the spiritual seed of Abraham, heirs of the heavenly inheritance with the Principal Seed Jesus Christ. (Luke 22:14-30; 1 Cor. 11:20-32) To this tiny remnant of the 144,000 the sworn oath that Jehovah God added to his promise to Abraham on Mount Moriah ought to be of special comfort and encouragement to keep faithful. Why?

THE PURPOSE OF THE SWORN OATH

26 Well, what is the purpose of a sworn oath? An inspired explanation of it is given to us in Hebrews 6:16, in these words: "Men swear by the one greater, and their oath is the end of every dispute, as it is a legal guarantee to them."

27 So when Jehovah God swore, saying: " 'By myself I do swear,' is the utterance of Jehovah," it provided a special legal guarantee on the part of the Supreme Judge of the universe. It should have ended any dispute on the part of all mankind, including us today, as to whether a blessing should come to all the nations of the earth, not only to Abraham's natural descendants, but also to all the other families of the ground.—Gen. 12:1-3; 22:16-18.

28 Why should any of us dispute about it today? Why should any of us entertain any doubts about it today? Let us, rather, draw added assurance from God's own voluntary oath. He was not obliged to swear to the truthfulness of his promise to Abraham about the seed of blessing. Abraham had no right to demand that God swear to his promise. Of his own accord God chose to swear by himself, and he had a loving reason for doing so. Paul explains it this way:

29 "You may not become sluggish, but be imitators of those who through faith and patience inherit the promises. For when God made his promise to Abraham, since he could not swear by anyone greater, he swore by himself, saying: 'Assuredly in blessing I will bless you, and in multiplying I will multiply you.' And thus after Abraham had shown patience, he obtained this promise. For men swear by the one greater, and their oath is the end of every dispute, as it is a legal guarantee to them. In this manner God, when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel, stepped in with an oath, in order that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us. This hope we have as an anchor for the soul, both sure and firm, and it enters in within the curtain [to the Most Holy], where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever."—Heb. 6:12-20.

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25. What did the 11,500 indicate by partaking of the bread and wine at the Lord's evening meal in 1965, and how should God's oath to Abraham affect them?
26. What is the purpose of a sworn oath, as stated in Hebrews 6:16?
27. So Jehovah's sworn oath to Abraham should have ended what dispute?
28. What fact about God's oath should give us added assurance?
29. What was God's purpose in stepping in with an oath when making his promise to Abraham, and so, rather than be sluggish, what should we be?

30 As a consequence the remnant yet on earth of the 144,000 lesser members of the promised seed of Abraham draw strong encouragement from the sworn oath of the Most High God, who never perjures or forswears himself, because he is "the God of truth." The remnant's hope, which is anchored within the Most Holy or heavenly sanctuary of Jehovah God, should ever remain firm and sure, so that they continue to exercise patience and endurance just as Abraham, Isaac and Jacob did in their days.

31 However, the remnant yet in the flesh of the 144,000 are today not the only ones entitled to draw strong encouragement from the oath that binds God's promise. Today a great crowd of other believers in God and in Jesus Christ his Lamb are entitled to do so. Why so? Well, after numbering, for the first time in Bible history, the exact membership of the spiritual seed of Abraham, Revelation chapter seven goes on to say: "After these things 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, dressed in white robes; and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' " (Rev. 7:9, 10) Ah, yes, God's oathbound promise to Abraham was to be fulfilled to more than just those who would become spiritual sons of Abraham, 144,000 in number. It was also to be fulfilled to the earthly nations and families outside this promised seed composed of Jesus Christ and his 144,000 joint heirs. This includes dead humans as well as those now living.

30. Why should the remnant's hope remain firm and sure, and to what end?
31. Who else today are entitled to draw strong encouragement from God's oath to his promise, and according to what vision to John?

32 Already this "great crowd" of believers from all nations, tribes, peoples and languages have begun to enter into the blessing by means of the seed of Abraham. They know that already, before the remnant are transferred to the heavenly kingdom, they are experiencing precious blessings through the promised seed of the Greater Abraham, Jehovah God. Consequently this interracial, international, intertribal, interlingual "great crowd" are giving the credit for their salvation to Jehovah God on his heavenly throne and to his Lamb Jesus Christ, the Principal Seed of Abraham.

33 Destruction of Babylon the Great, and the "war of the great day of God the Almighty" and the binding and imprisoning of Satan the Devil and his demons have not yet taken place to remove all the enemies and persecutors, visible and invisible. Hence this "great crowd" with hopes of an earthly Paradise under God's kingdom needs to be encouraged to avoid sluggishness and to be faithful and to endure, just as the spiritual remnant do. For this reason the "great crowd" needs to keep in mind God's swearing by his own Self to confirm his unbreakable promise for their eternal blessing.

34 God's word is unchangeable. God's oath is unchangeable. Since these two things, His word and His oath, were given in connection with his counsel that he has seen good to reveal to us, this makes his counsel also unchangeable. Even now by what the Most High God Jehovah has already done with regard to his revealed counsel He stands vindicated, justified, be-

32. What is evident from the fact that the "great crowd" are now seen giving the credit for their salvation to God and his Lamb?
33. Why does also this "great crowd" need to be encouraged, and so what must they too keep in mind?
34. (a) By what two things has Jehovah's counsel been rendered unchangeable? (b) As what kind of God has Jehovah already vindicated himself, and, with Paul, what do we declare our position to be toward God?

fore all heaven and earth. Let the devils deny, let all men under control of the devils deny and disbelieve it, yet Jehovah the Most High God stands revealed and proved as "the God of truth." What do we care whether the overwhelming majority of this world are unbelievers. We believe and accept God's Word for its own truthfulness. We also respect the unbreakable binding power of God's oath that he swore by the greatest and highest one in all existence. Therefore we declare unequivocally that our position is the same as that taken by the Christian apostle Paul when he wrote: "Let God be found true, though every man be found a liar."—Rom. 3:4.

Do Bible Principles GOVERN YOUR CHOICE OF *Entertainment?*





EXCITEMENT, conflict, violence, passion and beauty are prominent in the entertainment of modern times. They can grip your attention, fire your imagination, stir you emotionally and make you forget for a time your personal cares of life, but such should not be the sole factors in choosing a type of entertainment. The good principles that govern a Christian's daily living should be taken into consideration.

In the first century of this Common Era, for example, forms of entertainment that were popular with the Romans conflicted with Bible principles. For that reason Christians did not join the thousands of people that crowded into the amphitheaters. That the entertainment there was bad is revealed by the following description of it in *The Historian's History of the World* by Henry Williams:

"The amphitheatre brought the greatest possible number of spectators within easy distance of the dead and dying, and fostered the passion for the sight of blood, which continued for centuries to vie in interest with the harmless excitement of the race. . . . It was when man strove with man . . . that the transport of their sanguinary enthusiasm was at its height. . . . The audience became frantic with excitement; they rose from their seats; they yelled; they shouted their applause, as one blow more ghastly than another was dealt by lance, or sword, or dagger, and the life-blood spouted forth. 'Hoc habet'—'he *has* it, he has it!'—was the cry which burst from ten thousand throats, and was re-echoed, not only by a debased and brutalised populace, but by the lips of royalty, by purple-clad senators and knights, by noble matrons, and even by those consecrated maids whose presence elsewhere saved the criminal from his fate, but whose function here it was to consign the suppliant to his doom by reversing the thumb

upon his appeal for mercy. . . . And we must remember that these things were not done casually, or under the influence of some strange fit of popular frenzy. They were done purposely, systematically, and calmly; they formed the staple amusement."

The effect of this frightful entertainment upon the people was morally degrading. It stamped out the noble qualities of human compassion, mercy, kindness and fellow feeling. It destroyed the sympathy for suffering that contributes toward making man superior to brute beasts. How, then, could a person that had embraced the good, uplifting and humane principles of Christianity choose such violent exhibitions for pleasurable entertainment?

THE CHRISTIAN POSITION

Would not a Christian be out of place among the multitudes in a Roman amphitheater? How could he shout along with the others when a gladiator 'had it'? How could he find murder entertaining when God's law forbade him to murder? How could he find amusement in human suffering when Christian principles moved him to show love for others? How could he find pleasure in the sight of bloody violence when God's Word had taught him to be gentle, kind and peaceful? Guided by Bible principles, he would have had to eliminate the Roman arena as one of his sources of entertainment.

Even Roman stage productions were unattractive to Christians because such entertainment violated Bible principles. The shows put on for the amusement of the public dredged up the corruption in the moral sewer of Roman life and displayed it for public amusement. Since Scriptural principles require Christians to live morally clean lives, how could they view those degrading shows as entertaining, as something enjoyable that was worth their time and attention? How could they find pleasure in seeing and hearing what was evil?

Pointing out the Christian's position toward Roman entertainment, the Christian writer Tertullian of the second century of the Common Era wrote: "Are we not, in like manner, enjoined to put away from us all immodesty? On this ground, again, we are excluded from the theater, which is immodesty's own peculiar abode, where nothing is in repute but what elsewhere is disreputable. . . . The very harlots, too, victims of the public lust, are brought upon the stage. . . . They are paraded publicly before every age and every rank—their abode, their gains, their praises, are set forth, and that even in the hearing of those who should not hear such things. . . .

"For all licentiousness of speech, nay, every idle word, is condemned by God. Why, in the same way, is it right to look on what it is disgraceful to do? How is it that the things which defile a man in going out of his mouth, are not regarded as doing so when they go in at his eyes and ears—when eyes and ears are the immediate attendants of the spirit—and that can never be pure whose servants-in-waiting are impure? . . . If tragedies and comedies are the bloody and wanton, the impious and licentious inventors of crimes and lusts, it is not good even that there should be any calling to remembrance the atrocious or the vile. What you reject in deed, you are not to bid welcome to in word."

Why would a person that had escaped from the immoral cesspool of the world and transformed his life by the application of Scriptural principles choose as entertainment that which dramatized the worst aspects of the world—the very things he had rejected on becoming a Christian? Filling one's mind with such corrupting thoughts would indicate that one did not

fully appreciate the importance of being made new in the force actuating the mind in order to put on the new personality that conforms to God's righteous will. (Eph. 4:22-24) It would not be consistent for a Christian to amuse himself by watching plays that portrayed before his eyes conduct in which Bible principles did not permit him to engage.—1 Pet. 2:1; 4:3, 4.

In the Bible at Psalm 97:10 the command is given: "You lovers of Jehovah, hate what is bad." If a Christian hated what is bad, he would not want to watch it as entertainment, would he? If he wholeheartedly turned his back on the moral badness of the world when he became a Christian, he would not crave entertainment that paraded that badness, unveiling it in revolting detail, would he? At Ephesians 5:3 we are told: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people." If such things were not even to be mentioned as a topic of conversation, how could they be taken in through the ear and the eye as entertainment?

CHRISTIANS TODAY

The principles that guided Christians in the first century of the Common Era are the same principles that should guide Christians today. Although entertainment today does not include the amphitheater where real life-and-death battles are fought, it does include "sports" in which men brutally beat each other and dramas that depict bloodshed in a very realistic way. There are also dramas that highlight the depravity in twentieth-century life. So a Christian today, because of Bible principles, has to be just as selective about his entertainment as were the early Christians.

Programs presented on TV, for example, have frequently been condemned for their excessive brutality and violence. In the United States the Senate Subcommittee on Juvenile Delinquency stated: "The extent to which violence and crime are currently portrayed on the nation's television screens is clearly excessive." On TV and in motion-picture houses viewers get a far closer view of violence than the Romans ever had from their amphitheater seats.

The sordid movies that the motion-picture industry turns out in many countries often center on sexual depravity, which can hardly be regarded as wholesome entertainment as far as a Christian is concerned. In view of Bible principles, what enjoyment can he get from seeing adultery, rape, homosexuality and other immoral themes paraded before his eyes? What pleasure can he find in seeing the brutality of the criminal underworld and the vivid details of how crimes are executed?

When a Christian turns from movies and TV to the field of literature, how can his good principles permit him to find entertainment in stories that drag a reader's mind into the moral cesspool of the world and make heroes of persons who are immoral, cruel, sadistic and violent? Will he, as if he had no moral standards at all, allow the author for hours at a time to pour corruption into his mind? Not if Bible principles guide him.

Some movies, TV programs, books and magazines are informative and refreshing, but you need to be selective. It is true that, on occasion, you may not be the one who chooses the entertainment; someone else may invite you to go along. But before you accept the invitation, you can always inquire what is planned. You do not have to ignore Bible principles simply because others do.

The types of entertainment available are many. There is much that is wholesome. There are outdoor and indoor games in

which the entire family can share. What about playing Bible games with your family, or sharing a song fest together? Or you might enjoy making a trip into the woods or hills together to enjoy the marvels of creation. These are activities that refresh while at the same time drawing you closer to the ones you love.

Wherever you are, whatever you do, if you use Bible principles to govern your course you will be blessed as a result. Though the world around us is filled with influences to corrupt our minds, pay heed to the excellent counsel at Philippians 4:8: "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."

PAVING THE WAY FOR 'Freedom Indeed'



"IF THE Son therefore shall make you free, ye shall be free indeed." An electrifying statement to a people who considered themselves to be the freest people on earth, and true worshipers of the Almighty God. They had been set free from Babylon five centuries beforehand by God's own power. True, they chafed somewhat under Roman rule, for they wanted political autonomy, but they never thought of themselves as slaves. As to worship and as to righteousness, they considered themselves free. They looked for the Messiah to throw off the Roman political yoke, but made the mistake of thinking their righteousness was such as to be received by him with special favor. They saw no need for religious reformation. The speaker of the statement that shook them so greatly was Jehovah's greatest Prophet, Jesus Christ. On what basis could he say this?—John 8:36, *AV*.

Following their release from Babylon in 537 B.C.E., a remnant of faithful Jews had returned to the desolate site of Jerusalem. They had repented and cleaned up from the idol worship that had brought God's disfavor and disciplinary action. They rebuilt the city and its temple and settled again as a religiously free people in their own God-given homeland. They had their vicissitudes after this, for while true worship was restored at that time, the kingship of David's line was not. Successive pagan world powers dominated them, just as had been foretold by Daniel and his fellow prophet, Ezekiel. (Ezek. 21:27; Dan. 4:25) But never had they again been carried completely off their land as slaves, leaving it entirely desolate, as had been done by Babylon under King Nebuchadnezzar. Nevertheless, by the end of the first century B.C.E. they had come to be under a far more restrictive and enslaving bond-

age, a spiritual one. It was the more powerful in its hold on them because they were blind to their condition.—John 8:33.

RELEASE FROM SPIRITUAL BONDAGE NEEDED

This new form of bondage was brought about by their religious leaders. (Mal. 2:7, 8) God's prophet Malachi, the last writer of the inspired Hebrew Scriptures, had foretold this condition. He warned that in order to avoid adverse judgments of God, the people would have to be turned back from their course of violating the law covenant that God had made with them through Moses. They must acknowledge their spiritually alienated position, turn around and exercise obedience to Jehovah and return to true service and worship of him, the true God. They would have to become like their faithful fathers, Abraham, Isaac and Jacob, and like obedient sons toward God. Malachi said: "Look! I am sending to you people Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. And he must turn the heart of fathers back toward sons, and the heart of sons back toward fathers; in order that I may not come and actually strike the earth with a devoting of it to destruction."—Mal. 4:5, 6.

By adding many traditions to the Word of God the Jewish religious leaders circumvented many of the weightier matters of the Law. (Matt. 23:23) Their worship had deteriorated to a mere formalism. They hypocritically gave mere lip service to God, while their hearts were far removed from him. (Matt. 15:3-9) But they were self-righteous and sought the praise and honor of men. (Matt. 6:1, 2, 5) By their many traditions and precepts they had misled the people and had caused them to violate God's law, bringing them into servitude to man. How these leaders despised and oppressed the people as they exploited them! (John 7:47-49) The nation was, therefore, in bondage to Judaism, a Babylonish religious captivity, and like all other men, they were at the same time in bondage to sin and death, from which the sacrifices they offered under the Law could not save them. (Gal. 1:13, 14; Heb. 10:4) They needed the true freedom-giving provision of God, the Messiah. According to Daniel's prophecy of the seventy weeks the time had drawn near for the Messiah's appearance and in 29 C.E. many were in expectation of him. (Luke 3:15) Therefore, a work must be done to pave the way for this One who would set them free, not only from Judaistic bondage, but also from sin and death, a freedom indeed!

JOHN'S PREPARATORY WORK

The prophecy of Malachi had to be fulfilled, and it was. A man born about six months earlier than Jesus, the son of the priest Zechariah, John the Baptist, proved to be the one who would pave the way for the coming of Messiah the Leader, the Liberator, the one who would bring freedom indeed. How badly the Jews needed John's preparatory work is seen from what he felt constrained to say to Pharisees and Sadducees who came to him for baptism: "You offspring of vipers, who has shown you how to flee from the coming wrath? . . . I, for my part, baptize you with water because of your repentance; but the one coming after me is stronger than I am, whose sandals I am not fit to take off. That one will baptize you people with holy spirit and with fire. His winnowing *shovel* is in his hand, and he will completely clean up his threshing floor, and will gather his wheat into the storehouse, but the chaff he will burn up with fire [in a baptism of fire] that cannot be put out." (Matt. 3:7-12; Luke 3:7-17) How enslaved they had become!

John baptized Jesus and directed the people to him. He did not try to hold his disciples back from following Jesus. (John

3:28-30) Some days after baptizing Jesus he said to some of his disciples: " 'This is the one about whom I said, Behind me there comes a man who has advanced in front of me, because he existed before me. Even I did not know him, but the reason why I came baptizing in water was that he might be made manifest to Israel.' John also bore witness, saying: 'I viewed the spirit coming down as a dove out of heaven, and it remained upon him. Even I did not know him, but the very One who sent me to baptize in water said to me, "Whoever it is upon whom you see the spirit coming down and remaining, this is the one that baptizes in holy spirit." And I have seen it, and I have borne witness that this one is the Son of God.' " (John 1: 30-34) John was telling the truth, for Jesus had dwelt with his Father in the heavens untold centuries before John came into existence.

Matthew records that which was referred to by John, writing: "Then Jesus came from Galilee [in which Nazareth was located] to the Jordan [River] to John, in order to be baptized by him. But the latter tried to prevent him, saying: 'I am the one needing to be baptized by you, and are you coming to me?' In reply Jesus said to him: 'Let it be, this time, for in that way it is suitable for us to carry out all that is righteous.' Then he quit preventing him. After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw descending like a dove God's spirit coming upon him. Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.' "—Matt. 3:13-17; 2:22, 23; see also Mark 1:9-11; Luke 3:21-23.

A BABYLONISH RELIGIOUS CAPTIVITY

That John truly came to a people in a Babylonish religious captivity similar to their previous exile in ancient Babylon is clear from the Bible's application of prophecies that had a relationship to the return of the faithful remnant of Jews from Babylon in 537 B.C.E. John, therefore, came to carry forward an extension of the return of the Israelites from exile. The prophecy of Isaiah, which had a Babylonian background, is applied to John's work. Chapter 39 of Isaiah tells how the things that King Hezekiah had stored up in his palace in Jerusalem would be carried to Babylon and that some of Hezekiah's descendants would be made court officials in the palace of the king of Babylon. Then Isaiah goes on to say, at chapter 40, verses 1-5: " 'Comfort, comfort my people,' says the God of you men. 'Speak to the heart of Jerusalem and call out to her that her military service has been fulfilled, that her error has been paid off. For from the hand of Jehovah she has received a full amount for all her sins.' Listen! Someone is calling out in the wilderness: 'Clear up the way of Jehovah, you people! Make the highway for our God through the desert plain straight. Let every valley be raised up, and every mountain and hill be made low. And the knobby ground must become level land, and the rugged ground a valley plain. And the glory of Jehovah will certainly be revealed, and all flesh must see it together, for the very mouth of Jehovah has spoken it.' "

In ancient times the prophecy foretold that, through King Cyrus of Persia, the way would be smoothed out for the Jews to leave their long exile in Babylon and return to their homeland. This brought comfort to Jerusalem and glory to Jehovah God. The glory of Jehovah was thus revealed for all flesh to see. Isaiah prophesied that Jehovah would be going before the returning exiles and that he would be their rear guard. Therefore the preparing of the way could be spoken of as clearing

up the way of Jehovah and making the highway of their God straight. (Isa. 52:12) Jehovah did not go visibly before them. Rather, it was Zerubbabel, Jehovah's representative, who led them out of Babylon in 537 B.C.E.

John did, in a religious way, clear up the way for Jehovah and straighten out the highway through the desert plain for God. Not, of course, for Jehovah to travel over literally, but paving the way for the coming of Jehovah's Messiah or Christ by preparing a people to recognize and accept his leadership to freedom. In fact, John the Baptist under inspiration applied the prophecy of Isaiah 40:3 to himself when questioned by the Jews, as we read at John 1:19-24: "Now this is the witness of John when the Jews sent forth priests and Levites from Jerusalem to him to ask him: 'Who are you?' And he confessed and did not deny, but confessed: 'I am not the Christ.' And they asked him: 'What, then? Are you Elijah?' And he said: 'I am not.' 'Are you The Prophet?' And he answered: 'No!' Therefore they said to him: 'Who are you? that we may give an answer to those who sent us. What do you say about yourself?' He said: 'I am a voice of someone crying out in the wilderness, "Make the way of Jehovah straight," just as Isaiah the prophet said.' Now those sent forth were from the Pharisees." This understanding of the application of the prophecy is supported also by the apostle Matthew as well as the Bible writers Mark and Luke. Matthew tells us: "In those days John the Baptist came preaching in the wilderness of Judea, saying: 'Repent, for the kingdom of the heavens has drawn near.' This, in fact, is the one spoken of through Isaiah the prophet in these words: 'Listen! Someone is crying out in the wilderness, "Prepare the way of Jehovah, you people! Make his roads straight."'" (Matt. 3:1-3; Mark 1:1-4; Luke 3:1-6) When John baptized Jesus he had proof that Jesus was the *Son* of God, not Jehovah himself that he was baptizing. He had the powerful testimony of God's own voice to that fact. —Matt. 3:13-17.

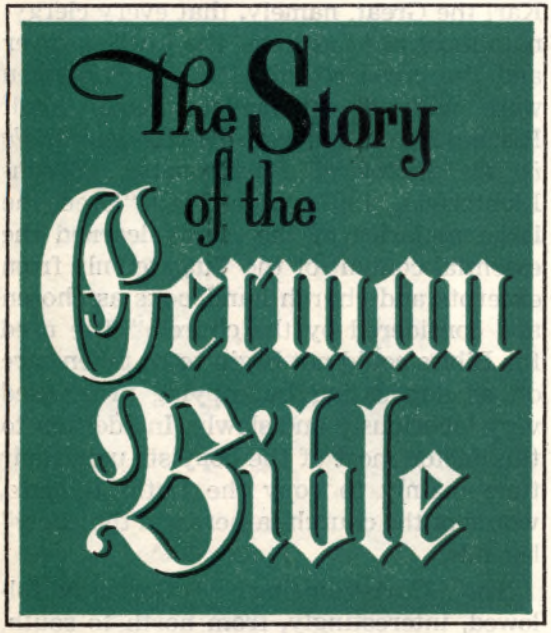
As prophesied, John had the spirit and power of Elijah, that is, the drive and the powerful message that brought about a reformation or turning around of many honest Jews. He pointed them to the "Lamb of God that takes away the sin of the world." He introduced Jesus' first disciples to him. He was like "the friend of the bridegroom" that is happy to present the bride to her beloved.—John 3:28-30; compare 2 Corinthians 11:2.

WAY OF FREEDOM OPEN NOW

From all of this we can see that to be in bondage one does not have to be inside a prison wall or be a captive of war in another nation, as the Jews were when they were taken to Babylon. No, all mankind are captive to sin and death and there is added to this a religious captivity in which the great majority of mankind are being held today by Babylon the Great, the world empire of false religion. Religions of both pagandom and Christendom teach Babylonish doctrines and practices and blind their adherents to the discernment of what will actually bring them real freedom. Nevertheless, the way of freedom is being set before mankind and many are availing themselves of it. How?

Well, during the forty years prior to 1914 C.E., many important truths were cleared up, such as Jesus' coming to earth as a man to give his human life as a ransom, that he was resurrected as a spirit, in a spiritual body, to appear before his Father Jehovah in heaven to repurchase the human race and then to return invisibly in Kingdom power. (1 Pet. 3:18; 1 Cor. 15:44) Especially since 1919 the presence of Jehovah's appointed Liberator in Kingdom

power has been announced. Yes, the fact of the establishment in 1914 of the kingdom of the Son of God, the Messiah, has been published world wide by Jehovah's witnesses. The way has been paved for freedom. Now religious freedom is being enjoyed by those who hear the proclamation and follow the Messiah the Leader Jesus Christ and who put themselves in subservience to his kingdom. Soon, with the complete destruction of Babylon the Great and her supporters, the age-old rival to true worship will be gone. No longer will she be a threat to mankind's spiritual freedom. Then with the annihilation of the rest of this wicked, satanic system of things by Christ Jesus the King, full and complete freedom will come to humankind during his thousand-year reign when he will remove man's greatest enemy, death, with all of its concomitant sorrows.—Rom. 8:21; Rev. 21:1-4.



THE confusion of languages at the tower of Babel brought about tremendous changes in the field of language, which have not ceased down to our day. All languages that are used live; new words are continually being formed. We need to think only of the many new expressions that have been introduced in the field of technology. Some words also undergo a change in meaning or drop completely out of usage with time.

These developments and changes in the language field are great hindrances in the way of a worldwide distribution of any book, since it is necessary not only to translate this book into all languages but, after one's translating it, to keep its language alive.

It was necessary for those loving God's Word and thus interested in distributing it among all peoples to fight continually against this apparently insurmountable hindrance. Their efforts were not fruitless. In the field of Bible translation there has truly been a phenomenal accomplishment, when it is considered that up to the present day the Bible has been translated in its entirety or in part in more than 1,200 languages or dialects.

THE FIRST GERMAN BIBLE

The German literary language, which is presently spoken not only in Germany but also in Austria and Luxembourg and in parts of France and Switzerland, has grown out of the languages spoken by different Germanic tribes living in sections of the later German empire. The first known translation in a German tongue is the Gothic Bible of Wulfila, which is often referred to as the first *German* Bible translation. It is probably more correct to speak of it as the first *Germanic* Bible transla-

tion, since not the Goths, but, rather, the West Germanic peoples must be considered to be the ancestors of the present German-speaking populace.

Wulfila, the translator of the Gothic Bible, was himself not a Teuton. His grandparents came from Asia Minor, where Gothic warriors forced them as slaves from their home country. According to tradition, Wulfila (in German, "Little Wolf") was consecrated as bishop of Donaugoten when only twenty-nine years of age. When Wulfila began his work of translating in 350 C.E. he was faced with great problems, as the common Gothic, the language of the Gothic warriors, had a comparatively small vocabulary. It was a language that did not appear suitable to express the exceedingly colorful contents of the Holy Scriptures. But Wulfila proved to be a genius in creating language, and he succeeded in translating the Bible in such a manner that his fellow countrymen could understand it. Besides this, Wulfila had to invent his own letters before he could start the work. The Greek alphabet served as a pattern for him; however, he changed it by adding certain runes (Germanic characters).

The best-known and most valuable copy of Wulfila's Gothic Bible is the *Codex Argenteus* found in the university library in Upsala, Sweden, which is written in silver and gold letters on purple-colored material. Of the 330 pages found around the year 1550, there are only 187 still remaining.

THE GERMAN BIBLE DURING THE DARK AGES

The "Christianizing" of Europe following the council of Nicaea did not ensue by individual conversions, but, rather, by mass conversions based on the decision of an entire tribe or the will of a ruler. "Christianity" had become the state religion in the expansive Roman Empire, reaching far into northern regions. This circumstance meant that the newly won "Christians" were not instructed extensively enough in the Holy Scriptures.

The instruction of the people in reading and writing was severely neglected by the responsible persons. For that reason it does not surprise us that even among the clergy a great ignorance and lack of knowledge about Bible truths prevailed. Dr. Oscar Paret wrote in his book *The Bible, Its Tradition in Print and Writing* (Stuttgart, 1949; page 25): "At what low level education generally stood in the early middle ages (800) can be seen from the decree of Karl the Great, namely, that every clergyman must at least know the Lord's prayer and the creed of faith." Most clergymen were without a complete Bible. Adolf Risch wrote in his book *The German Bible in Its Historical Development* (Berlin-Lichterfeld, 1907; page 10): "Even the large majority of the clergy learned the essential content of the Vulgate only from excerpts and church handbooks as chosen and considered by the church." The need for Bibles could not begin to be taken care of, as duplicating by copying progressed very laboriously and slowly. In addition to this factor most of the copyists used their time mainly to copy the Latin *Vulgate,* works of the church fathers and the "holy" legends.

The "Christianizing" of Germany followed, interestingly, from north to south, and that by Iro-Scottish and Anglo-Saxon missionaries. There is probably only one copy of the texts left that they used, and that is the *Codex Fuldensis* written in Latin, which was often copied in the Middle Ages and frequently used for later translations in the German language. This codex is not the pure Bible text that we are acquainted with from modern-day Bibles, but, rather, a so-called harmony of Gospels, a progressive story of Jesus' life that was composed of the four Gospels.

THE FIRST GERMAN BIBLE TRANSLATIONS

Most of the first truly German translations of Biblical material come out of the period when the *Heiland* was written (825-835). Latin texts with German annotations (comments on the text) are known out of still earlier periods. These annotations that are supposed to be of help to the clergy when expounding on the text cannot be considered texts of high quality, as they are often not just reproductions of the text but, rather, explanations of it. Furthermore, approximately eight hundred interlinear translations from this time are extant. Each time the corresponding German word is written above the Latin word. These texts were likely in use in the monasteries.

Around the year 1000 C.E. a free translation of the Psalms was made by Notker Labeo, the head of the famous school of the monastery in St. Gallen, Switzerland. His translation was used for hundreds of years as the original for further translations of the Psalms into German. To be mentioned among translations dating back to this time is that of the Song of Solomon by Walliram, who came from Worms. His text with three columns contains the *Vulgate* text in the center column, a Latin recast in a special verse form in the left column, and to the right a free German translation, which, according to language experts, is among the best that have been preserved from that time.

The oldest known German transcription of Biblical literature is a translation of the Gospel of Matthew from the eighth or ninth century, the so-called *Mondseer Matthew*. It was discovered by accident in 1830 that the wooden covers and backs of some books that came from the Mondsee, Austria, monastery were covered with pieces of material that were taken from a book. With much hard work the strips were successfully removed and pieced together. Twenty-three pages of the *Mondseer Matthew* were restored in this manner. On the left-hand side of its pages this handwritten copy has the Latin *Vulgate,* and on the right-hand side the German text in a Frankish-Bavarian dialect.

Long before Luther, the German reformationist and Bible translator, and long before Gutenberg, inventor of movable-type printing, many parts of the Bible, yes, even the entire Bible, were translated into German. The oldest of the approximately fifty preserved handwritten Bibles in German is the *Augsburger Pergament* manuscript of the Christian Greek Scriptures from the year 1350.

Accordingly, Luther was far from being the first to translate the Bible into German, as is often wrongly supposed. Dr. Oscar Paret wrote on page 23 of his aforementioned book: "The . . . German Bible archives in Hamburg have by means of the manuscripts, of which only fragments are preserved, and with consideration being given to the earliest printing, for example of Psalm 6, still found 97 various German translations out of the pre-Luther times and 60 various transcriptions of 1 Corinthians." He does, however, mention that different translations reveal a great lack of knowledge of the old languages and of the German language.

None of these translations experienced a wide distribution. On the one hand, they could not be produced in sufficient numbers and, on the other, they were so high priced that a private individual could hardly obtain one. Especially luxuriously made copies could be paid for only by princes and kings. Here and there references to the price of such Bibles have been found. In the year 1388, for example, Johannesberg in Rheingau, Germany, purchased a Bible for seventy Florentine gold gulden. For from one to two gold gulden a person could buy a fat steer at that time. A Bible,

therefore, represented a good-sized herd of cattle.

THE FIRST PRINTED GERMAN BIBLES

Even when the Bible could be printed it was at first still very high priced. The Strassburger printer, Mentelin, published his first printed German Bible in 1466, and that only ten years after the Gutenberg Bible (*Vulgate* text), which is generally recognized as the first book printed from movable type. The Mentelin Bible cost between 2,000 and 2,500 German marks at that time. In an extant copy there is the exact entry: "1466 27 June this book was bought, not bound, for 12 gulden." How high priced this was in reality can be seen by the following quotation: "The amount of 50 gulden at this time corresponds to a year's income in a middle wage bracket income. That is the wage received by the Leipziger warden, the professional counselor for the city council's building director." (Doctor Friedrich Schulze, *German Bibles,* Leipzig, 1934; pages 8, 9) The text manuscripts for the Mentelin Bible were manuscripts from the Middle Ages that are still extant.

Already in 1470 the second printed edition of the German Bible was published in Strassburg, which was, however, primarily a reprint of the Mentelin Bible. In rapid order further printed editions were published in German cities: in Nuremberg and Augsburg, high-German Bibles, and in Luebeck and Cologne, low-German Bibles. In 1522 the Halberstaedter Bible was published in low German as the last Bible from the pre-Luther period.

REACTION OF THE CATHOLIC CHURCH

In the pre-Luther period Bible distribution experienced an impetus. This, of course, did not occur without the opposition of the Roman Catholic Hierarchy, which repeatedly pronounced prohibitions of Bible reading and further Bible translation work. (Edict of Archbishop Berthold of Mainz against all translations of the Bible and any other books from Greek, Latin or another language on March 22, 1485.) Laymen who desired to read the Bible in their mother tongue were threatened with excommunication and high fines. The Catholic Bible authority, Dr. Hans Rost, writes in his book *The Bible in the Middle Ages* (Augsburg, 1939; page 76): "Since the danger continually existed that through Bibles and books in the mother tongue secret religious services and lay sermons could be held with a desired deviation from the official teaching and Bible conception, the church reacted with prohibitions from time to time." The conduct of the Catholic church is understandable when we read the following in the marginal reading to Matthew 16:18 of the Luebecker Bible of 1914: "You are Peter, a professor of the true rock Christ, and on this rock, that you professed, on Christ, I will build my church." According to this marginal note every reader could understand that Christ, and not Peter, is the rock upon which the church was built. Professor D. Dr. von Dobschuetz writes in his book *The Bible in the Life of Nations* (page 127): "Where the Bible was published in the common language the church rejected this and tried to suppress it." The distribution of the Bible in the language of the people could not be stopped, however. The accumulation of prohibitions by the hierarchy on Bible reading prove how ineffective these really were. The Koberger Bible was published in 1483 and was the most widely distributed in the period before Luther. The Nuremberg printing shop in which it was printed was the first big printing establishment. Koberger ran twenty-four presses and employed one hundred printers.

LUTHER'S TRANSLATION

With Luther's Bible translation a triumphal procession for the German Bible was begun that could not be restrained. Luther brilliantly mastered the job of finding language that everyone understood. He himself wrote in his work entitled "Letter About Translation" (1530): "We should question the mother in her home, the children on the street and the common man at the market, and then watch their mouths to see how they talk and then translate accordingly." His translation was accepted with enthusiasm. By the time of his death in 1546 he had seen thirteen editions of the entire Bible and twenty-one editions of the so-called New Testament. In each new edition he made improvements. The demand for the Bible was so great, however, that the printers working for Luther could not keep up. His translation was reprinted throughout Germany, but not always with the necessary care.

It has been established that there were 253 reprints during Luther's lifetime within a period of twenty-four years. The Bible was, however, still comparatively high priced. Church historian Walter Koehler writes that the New Testament "cost as much as a horse."

Luther's translation naturally brought forth many opposers. One of them, Duke Georg of Saxony, authorized Hieronymus Emser to make a new German translation, which was to replace Luther's Bible translation. Luther's "presumptuous translation" was not, however, edged out by Emser's translation, which was "authorized by the Christian church." Up to the present day Luther's translation, which has had to be revised several times (last revision 1964), remains the most widely distributed German Bible translation, although since that time many German Bible translations have been published.

MORE MODERN GERMAN TRANSLATIONS

In the field of language study there has been enormous progress made since Luther's time, especially in the nineteenth and twentieth centuries. Many manuscript finds have also been made, which allow for an increasingly precise translation of the Bible. Many mistakes that crept into the original texts due to shortcomings in their transcription could be done away with in new translations, because of the many ancient manuscript finds and the increased knowledge of the old languages.

In this manner good and dependable German Bible translations developed, which, in many respects, excel Luther's translation. Especially the *Elberfelder* and *Zuercher* Bibles excel in their modern style with regard to the exactness of translation. From Catholic and Protestant sides there have of late been a number of completely new translations published. The *Kautzsch, Menge* and *Schlachter* translations alongside the *Luther* Bible are among the best-known Protestant Bibles. The *Allioli, Arndt, Riessler-Storr* and *Hamp-Stenzel-Kuerzinger* Bibles are the best-known Catholic translations. The Jewish translators Zunz and Buber are also to be mentioned for their recently published translation of the Hebrew Scriptures in German. Those acquainted with Hebraisms will learn many interesting thoughts in the Buber translation.

When several Bible societies were founded in the German-speaking region at the beginning of the past century, Bible distribution took on proportions not heretofore realized. The price was greatly reduced by mass production. The Book of Books became a book for the home of many German families, most of which were Protestant. It is regrettable, however, that in Germany Bible reading is being neglected more and more in recent decades. The

younger generation is so engrossed in other activities that it feels there is no time for searching in God's Word. Few of them realize what precious treasure they thrust aside through their indifference.

JEHOVAH'S WITNESSES AND THE DISTRIBUTION OF THE BIBLE

Jehovah's witnesses have always been very interested in the distribution of the Bible among all peoples of the earth, and everywhere they have worked with what means they had to accomplish this. They thereby made use of the various translations. Even in the field of Bible translation they have worked productively. In 1961 the *New World Translation of the Holy Scriptures* was published in English in one volume, after various single volumes had been published in the preceding eleven years.

Plans were made to publish this distinguished translation in German, French, Dutch, Italian, Portuguese and Spanish versions. Without delay the translators went to work, and already in 1963 the Christian Greek Scriptures could be published in these languages. There have already been 445,000 copies printed in German.

After you have read this article you will undoubtedly realize how much effort and work has been put forth over the centuries to acquaint people with the Book of Books, the Word of Jehovah. Innumerable people have devoted their entire lives to spreading God's Word; many have sacrificed their lives for it. The Bible can also become a valuable treasure for you if you daily read it and search for its truths in fellowship with other faithful Christians.

GRADUATING MISSIONARIES COUNSELED TO SHOW LOVE

THE graduation of the fortieth class of the Watchtower Bible School of Gilead took place September 13, 1965. The class consisted of 108 students who had come from 31 countries and who were now being sent to 43 different lands. The program, which began at 3 p.m. with song and prayer, was presided over by N. H. Knorr, president of the Watchtower Society and the Gilead School.

Brother Knorr also gave the main talk on the subject of Christian love, after a number of others had spoken. He asked the students: "How far must your love reach? Even to your enemies, Jesus said. Now, just because you go peaceably from house to house, talking the Bible to people, some are going to be disturbed and will persecute you. Are you going to hate them for it? No, for Jesus said we must love our enemies. So at every opportunity you have you will talk to them about the hope of everlasting life. You don't want them destroyed, even if they are your enemies. If you can straighten out their minds regarding Jehovah's purposes, you will be glad to do that."—Luke 6:27.

Developing the theme of love further, he quoted and applied Luke 6:31, about 'doing to others as we would have them do to us.' "As you go to a foreign assignment you will meet people that may seem peculiar to you, people whose standard of living may be far below that to which you are accustomed. Will you look down upon them for that? No, love will cause you to look upon them as God's creatures, as fellow humans that have been hurt and oppressed; as people who really need your words of comfort."

Then Brother Knorr read Philippians 1:9-11, where the apostle Paul prayed for his brothers, that "your love may abound yet more and more with accurate knowledge and *full discernment*." "Yes," he told the students, "you've worked with people, you've had experience with people. You should be able to show more love than the people whom you meet because of your having taken in this added knowledge.

"There is no law against love, which is one of the fruits of the spirit. A red traffic light tells you to stop your car, and a sign may limit your speed to fifty miles an hour; but there is no law limiting your love. You will never be taken to court because of love."—Gal. 5:22, 23.

"This love must also include our Christian neighbors," Brother Knorr went on to say. "No question about it, our personalities may clash, we may misunderstand, but if we have love we will not hold something against our brother and ignore him, but we will go out of our way to straighten out matters." In conclusion he noted: "Time will tell how far-reaching your love is, and we hope that that time reaches off indefinitely."

Before this main talk by Brother Knorr, there were brief remarks by six speakers who had a large share in training the missionary students. W. Wilkinson counseled: 'When you get to your missionary assignment, stay there; use your marvelous Gilead training and all your bodies to praise God.' F. Rusk stressed the importance of discernment in being effective missionaries. U. Glass underscored the need of good methods and strong motivation if people are to learn the "pure language" of Jehovah's worship. E. Dunlap pointed out that it takes not only determination but brotherly love to be able to stay in the missionary service. M. Larson noted that strong, right principles will serve them as good protection when far away in the missionary field. And G. Couch urged their keeping open the circuit of truth from ears to heart and then to the lips.

The foregoing remarks were appreciated by all in attendance, even as were those of the Society's vice-president, F. W. Franz, as he, for upward of half an hour, drew on three current news items—about the wretched conditions in the world's institutions of higher learning, about the American rabbi who did not believe in God, and about the late Schweitzer's denial of the Biblical Jesus—to show the marked contrast between all such and those graduating from the Bible School of Gilead and to urge them to strong faith and right conduct.

Then after Brother Knorr's talks the missionaries received their assignments and diplomas, and a student read a resolution on behalf of the class, expressing its appreciation to Jehovah and all whom He used to train them. This program closed with song and prayer at 6 p.m. Then followed a fine farewell dinner, after which the program resumed with a condensed study of the weekly *Watchtower* lesson, followed by entertainment by the students, including many beautiful musical selections and heartwarming expressions of appreciation. At 10 p.m. the program closed with song and prayer. It had truly been spiritually upbuilding to all in attendance, direct and by closed television.



● In view of what is stated in the new book *"Things in Which It Is Impossible for God to Lie,"* is it to be understood that there definitely are living creatures on other planets? —R.B., U.S.A.

No, that is not what the book says. Paragraph 24, on pages 384 and 385 of that publication, reads: "To all eternity our earth will bear a distinction such as no other planet throughout endless space will enjoy. To all eternity, throughout all creation, it will be a glorious showpiece to Jehovah's praise. Not that it will be the only planet that will ever be inhabited, but that it will be the only planet to which the Creator of all good things sent his only-begotten Son to become a man and die sacrificially to recover the planet's inhabitants from sin and its penalty death. It will be the only planet on which Jehovah, by means of his Son Jesus Christ, will have fought the 'war of the great day of God the Almighty' to show his power over all his enemies in heaven and on earth and to vindicate himself as the Universal Sovereign.—Jeremiah 50:25; Psalm 140:7; Acts 4:24."

The point being emphasized is this: Never again will it be necessary for God's Son to die sacrificially to recover living creatures from sin and death. Never again will it be necessary for Jehovah God to vindicate himself as Universal Sovereign. These things will have been accomplished once and for all time at the earth. Even if the Creator should at some future time populate other planets—which is something that we do not know—there still would be no need for repetition of Jesus' sacrifice and the vindication of Jeho-

vah's sovereignty. The issues involved will already have been settled forever.—Heb. 9:28; 10:12.

There has been much speculation by worldly scientists and others as to whether there is life on other planets at the present time. Little is known for sure. The Bible is definite in showing that there are vast numbers of spirit creatures in existence, but it does not reveal whether there are physical creatures on other planets.—Rev. 5:11; Matt. 26:53.

Christians, though, have no need to be disturbed over the speculations about present or future life on other planets. Man was placed on the earth, and we are told in the Bible that righteous men will continue to live here throughout eternity. (Ps. 37:29; 115:16; Eccl. 1:4) We can rest assured of that fact, no matter what God may reveal in the future about life on other planets. —See *The Photo-Drama of Creation*, page 96, paragraph 3, as published in 1914.

COMING IN THE NEXT ISSUE

- Slaves of Men or Slaves of Your Repurchaser—Which?
- The Liberator Comes to Zion.
- Is Your Life Affected by Angels?

● According to Leviticus 25:11, 12, the Israelites were not to "sow seed nor reap the land's growth from spilled kernels" during the Jubilee year, yet they could "eat what the land produces." How is this seeming inconsistency resolved?—A.K., U.S.A.

The statutes for the Jubilee were very similar to those for the regular seventh-year sabbath. Jehovah promised to bless the harvest on the sixth year so the Israelites would have sufficient food stored to last until the harvest of crops sowed in the eighth year. (Lev. 25: 20-22) When the land was left uncultivated it would produce some grain from kernels spilled at the previous harvest. During the sabbath and Jubilee years the farmers were to eat from what they had stored, and not to reap and collect into their storehouses what grew from spilled kernels. It was to be left in the field.

However, a loving provision had been made in the Law allowing the afflicted of the land to glean what remained in the fields after a normal harvest. (Lev. 19:9, 10; Ruth 2:2, 3) But what were the poor and the alien residents to do during the seventh-year sabbath and the Jubilee? Then they could glean in the fields what grew from grain spilled during the last harvest. (Lev. 25:12; Ex. 23:11) So, while there would be no harvesting during the Jubilee, Jehovah's law made provisions for both the farmer with stored food and the poor who would live directly off the land.

ANNOUNCEMENTS

FIELD MINISTRY

Long in advance, Jehovah God, in his Word the Bible, described the present world situation, pointing out its cause and the cure. It is concerning this God of true prophecy and his purposes that Jehovah's witnesses speak. During November they will continue to do so, offering to all persons the faith-inspiring new book *"Things in Which It Is Impossible for God to Lie,"* with a booklet, for 50c.

1966 YEARBOOK AND CALENDAR

The 1966 *Yearbook of Jehovah's Witnesses* will be available after November 23, 1965. Each year this annual report of the Watchtower Society's president is eagerly awaited by Jehovah's witnesses. It contains information about the progress of the preaching work of Jehovah's witnesses world wide, with a statistical report of this activity tabulated by countries. The field experiences of these preachers of the good news are stimulating and enlightening. Send for your copy of the *Yearbook*. It is 50c. Send also for the 1966 calendar. It is 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 12: "Let God Be Found True," ¶1-24, and The Truthteller Steps In with an Oath, ¶1-3. Page 677.

December 19: The Truthteller Steps In with an Oath, ¶4-34. Page 683.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 1, 1965
Semimonthly

SLAVES OF MEN OR SLAVES OF YOUR REPURCHASER —WHICH?

THE LIBERATOR COMES TO ZION

MOVING FORWARD IN JEHOVAH'S SERVICE

IS YOUR LIFE AFFECTED BY ANGELS?

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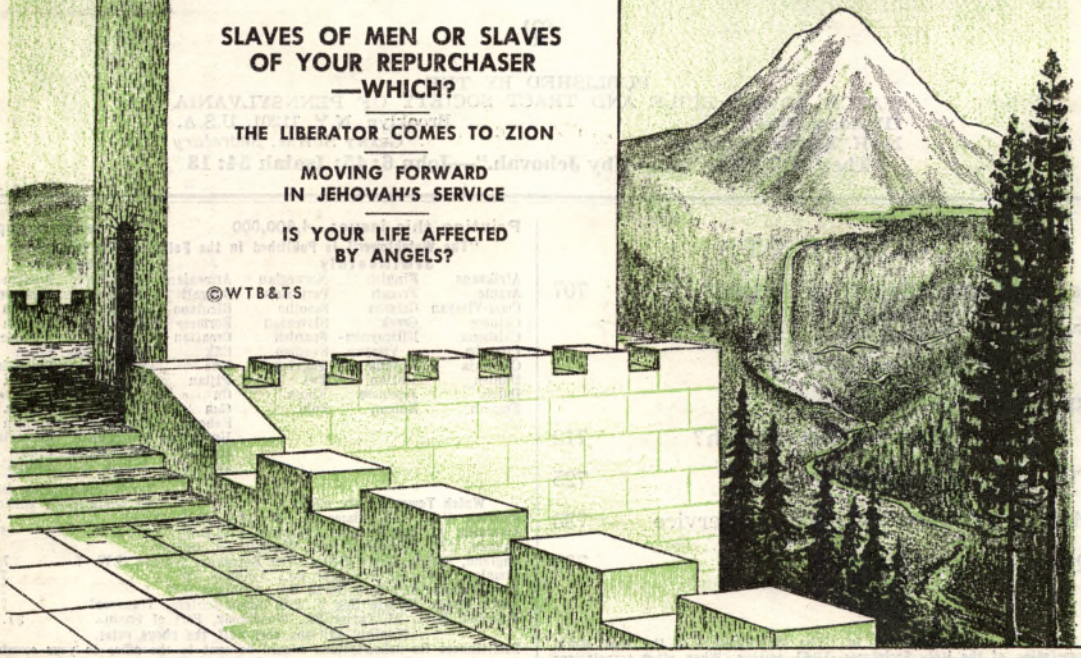

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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.

PUBLISHED BY THE
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

Printing this issue: 4,600,000 **Five cents a copy**

"The Watchtower" is Published in the Following 70 languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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			Hebrew	Pampango	Turkish
			Hungarian	Pangasinan	Ukrainian
			Ibanag	Papiamento	Urdu
			Ibo	Polish	Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. — Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI December 1, 1965 Number 23

IS YOUR LIFE AFFECTED BY ANGELS?

Are angels merely figments of the imagination? Or do they really play an important role in the lives of men?

IT WAS a cool autumn night, and not far from the small Judean town of Bethlehem shepherds were in the fields tending their flocks. Suddenly the shepherds were shocked to full attention. A dazzling light gleamed all around them, and in the midst of the resplendent brilliance stood a creature such as they had never seen before. Great fear seized them all. Was the creature that stood in front of them merely a figment of their imagination?

No, clearly it was not, for it spoke to them, saying: "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." What a thrilling announcement! The one long looked forward to who would become the Messiah had been born.

But this was not the conclusion of the glorious display or of the heavenly announcements. The faithful recorder of these events explains: "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.'" —Luke 2:8-14.

The angels unquestionably affected the lives of these humble shepherds, resulting in their coming to be among the first ones to see the newborn babe Jesus, who was to become the heavenly King of God's everlasting kingdom. What a marvelous privilege!—Dan. 7:13, 14.

This well-known incident raises important questions, such as: Who are angels? Where do they come from? Are they disembodied humans? What services do they perform in behalf of people on earth? Is your life affected by them?

ORIGIN AND CHARACTERISTICS

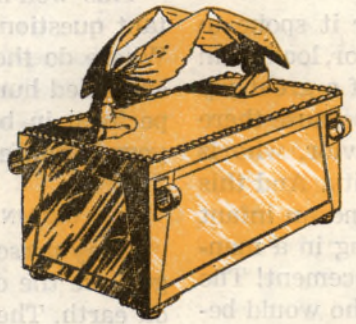
Many persons have been taught that angels are the departed dead that once lived on earth. The death of the body is said to release an immortal soul that lives on as an angel in heaven. At the funeral of a young ten-year-old girl a Roman Catholic priest some time ago explained, as reported in the New York *Daily Mirror:* "God wanted another angel and He took Dorothy. Dorothy had been picked by God to remain

with her parents just this length of time. Then he called her to serve Him at this Christmas time."

Is this true? Are angels persons who once lived on earth? Are they disembodied humans? No, not according to God's Word the Bible. These inspired writings reveal that long before this earth had been prepared for human habitation Almighty God created spirit sons or angels. This is revealed by His inquiry made long ago of his servant Job, which, according to the Jewish Targum, reads: "Where did you happen to be when I founded the earth? Tell me, if you do know understanding. When the morning stars joyfully cried out together, and all the bands of angels began shouting in applause?"—Job 38:4, 7, 1957 Edition, footnote.

God not only created these spirits long before he did man, but he also made them a higher form of life than human. "Angels," the Bible says, "are greater in strength and power." And God's Word explains that man was made "a little lower than angels."—2 Pet. 2:11; Heb. 2:6, 7.

Not only were angels made superior to humans, but even among themselves there are various ranks or classifications. First in position is Michael the archangel, whom the Scriptures show is none other than the Word, or Chief Spokesman for God, who became the man Jesus Christ. (Dan. 12:1; John 1:1; Rev. 12:7) Then there are seraphs, whom the prophet Isaiah saw attending Jehovah in a vision of His temple. (Isa. 6:2, 6) Also described in the Scriptures are the cherubs, representations of whom were placed on the ark of the covenant housed in the Most Holy compartment of the wilderness tabernacle and later in the temple built by Solomon. (Ex. 25:18-22; 1 Ki. 8:6, 7; Ps. 99:1) And, finally, there is the great body of angelic messengers.



The combined number of these spirit creations of God reaches many millions. In a prophetic vision of Jehovah's throne the prophet Daniel saw "a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him."—Dan. 7:9, 10.

Like humans, these spirit creatures can communicate in a spoken language; the Bible referring to "the tongues of men and of angels." But, unlike humans, they are without sex and are, therefore, incapable of reproducing their own kind. Jesus revealed this when he explained that in the resurrection of the dead, men and women are not "given in marriage, but are as angels in heaven." Each angel was a direct creation.—1 Cor. 13:1; Matt. 22:30.

Humans who have died could not be included among these angels, because at death a man's personality does not continue to exist. "The living are conscious that they will die," the Bible says; "but as for the dead, they are conscious of nothing at all." And of the death of man, the Scriptures say: "His spirit goes out, he goes back to his ground; *in that day his thoughts do perish.*" No part of man continues alive. The Bible states emphatically: "The soul that is sinning—it itself will die." —Eccl. 9:5; Ps. 146:4; Ezek. 18:4.

This does not mean that none from among mankind receive heavenly life. At his resurrection from the dead Jesus Christ was given a spiritual body, and did ascend to heaven. (1 Pet. 3:18; Acts 2:31-33) However, Jesus was exalted far above the angels, and those who are taken from among mankind to share heavenly glory with him will also be exalted far

above the angels. The Bible shows that these members of Christ's bride, who will share with him in ruling the earth and bringing it to a paradisaic condition, number only 144,000.—Heb. 1:4; Rev. 14:1, 3; 5:10; 20:6.

SERVICES PERFORMED

The Hebrew and Greek words translated "angel" in the Bible simply mean a messenger. Angels are God's spirit messengers, and their services are often in behalf of humans. Jesus Christ described what great concern they have for God's servants, when he said: "See to it that you men do not despise one of these little ones; for I tell you that their angels in heaven always behold the face of my Father who is in heaven." The psalmists also gave the comforting assurance: God "will give his own angels a command concerning you, to guard you in all your ways." And again: "The angel of Jehovah is camping all around those fearing him, and he rescues them."—Matt. 18:10; Ps. 91:11; 34:7; Heb. 1:7, 14.

Two outstanding examples of rescue by God's angels are recorded in the Bible book of Daniel. The first occurred when the Babylonian king Nebuchadnezzar had three young Hebrew servants of God seized and thrown into a superheated furnace because they would not bow down to his huge golden image. When a fourth figure appeared in the furnace to protect the men, Nebuchadnezzar said: "Blessed be the God of Shadrach, Meshach and Abednego, who sent his angel and rescued his servants that trusted in him."—Dan. 3:19-28.

The other instance occurred when the aged Daniel, a friend of those three faithful Hebrews, was thrown into a pit of lions because he refused to stop praying to his God Jehovah. The next morning the king hurried to the lions' pit and inquired: " 'O Daniel, servant of the living God, has your God whom you are serving with constancy been able to rescue you from the lions?' Immediately Daniel himself spoke even with the king: 'O king, live on even to times indefinite. My own God sent his angel and shut the mouth of the lions, and they have not brought me to ruin.' "—Dan. 6:16-22.

Angels also ministered in behalf of Jesus. After his being tempted by the Devil at the beginning of his earthly ministry, "look! angels came and began to minister to him." And on the very last night of his earthly life, while he was praying to his heavenly Father, "an angel from heaven appeared to him and strengthened him." The angels were right at hand to serve Jesus, causing him to say: "Do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels?"—Matt. 4:11; Luke 22:43; Matt. 26:53.

An outstanding example that shows in what particular activity the angels have been assigned to assist God's servants is found in Acts chapter five. Jesus' apostles had been zealously preaching the good news of God's kingdom and of his Christ, and so to stop this activity the Jewish "high priest and all those with him, . . . laid hands upon the apostles and put them in the public place of custody." Ah, but note what happened! "During the night Jehovah's angel opened the doors of the prison, brought them out and said: 'Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life.' " God's angel took an active part in seeing that the preaching work was not interfered with. —Acts 5:17-20; see also Acts 12:3-11.

But more than that, the angels even directed God's servants to come in contact with righteously disposed persons. For example, on one occasion "Jehovah's angel spoke to Philip, saying: 'Rise and go to

the south to the road that runs down from Jerusalem to Gaza.' . . . With that he rose and went, and, look! an Ethiopian eunuch . . . was sitting in his chariot and reading aloud the prophet Isaiah." Philip was directed to approach the chariot, and when he explained the Bible truths concerning Jesus, the man happily embraced them and was baptized.—Acts 8:26-38; see also Acts 10:1-22.

IS YOUR LIFE AFFECTED?

There can be no question that angels played an important role in the lives of men in times past, but what about today? Is your life affected by angels?

You may not think so, but it actually is. God's Word makes clear that we have now reached the last days of this wicked system of things when, as the prophecy describes, Christ would "send forth his angels" to "gather his chosen ones together." Not only have the angels been gathering the "chosen ones," who will eventually become members of Christ's heavenly bride, but they are also sharing in separating people of the nations, as Jesus explained: "When the Son of man arrives in his glory, and all the angels with him, . . . he will separate people one from another, just as a shepherd separates the sheep from the goats."—Matt. 24:31; 25:31-33; see also Rev. 14:6-10.

Although remaining invisible, the angels are very active in this separating work, noting the righteously inclined hearts of sheeplike persons and, as they did in the first century, directing God's earthly ministers to them. Undoubtedly experiences similar to one related by a Kingdom publisher in the central United States occur frequently. The Witness relates that, while engaged in the house-to-house ministry, this happened:

"She told me she had thought of taking her life that day, but instead was praying to God to help her some way when I rapped on the door. This was a miracle to her, because there I stood, with my Bible in hand ready to share God's Word with her." Arrangements were made for a return visit on the woman and her husband, with the following result.

"That evening is one we will never forget. They were so eager to hear God's Word and when we explained how they could learn more by a systematic study of the Bible, they agreed that was what they wanted. . . . After four studies, they are witnessing to their families and neighbors, so eager to share the wonderful new truths they have learned." Experiences such as this are an evidence that the ministrations of angels are still being performed in behalf of those who earnestly seek God.

NEXT ISSUE

- Neglecting the House of the Creator of Heaven and Earth.
- "We Should Not Neglect the House of Our God."

But even those who do not exercise faith in Jesus Christ and in the everlasting Kingdom of which the angel Gabriel told Jesus' human mother that Jesus would be ruler—those too will soon come in for angelic attention. However, it will be no more pleasant for them than it was for the 185,000 Assyrian warriors who in one night were struck dead by the angel of Jehovah. It will mean their destruction! "At the revelation of the Lord Jesus from heaven with his powerful angels," the Bible tells us, "those who do not know God and those who do not obey the good news about our Lord Jesus . . . will undergo the judicial punishment of everlasting destruction." —2 Thess. 1:6-9; 2 Ki. 19:35; Luke 1:28-33.

Certainly, then, now is the time to take steps so as to be affected beneficially by the angels. How? By heeding the "everlasting good news" that Jehovah's witnesses are preaching under angelic direction. And by obeying the command of the angels, as recorded in Revelation 14:6, 7: "Fear God and give him glory." Make it unmistakably clear that you have responded to this angelic admonition by your outspokenly encouraging others to worship God as he directs in his Word of truth; urge them to submit now to God's reigning Son Jesus Christ. In that way you will prove that you are in harmony with God's holy angels, and their service to God will also be a blessing to you.

Fearless in Preaching God's Disclosed Secrets

NOT without good reason did Jesus Christ command his apostles when sending them forth to preach: "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.*

That admonition implied that in going out to preach they would meet up with persecution. But why? Was not the message that they were to bring, "The kingdom of the heavens has drawn near," good news? It was indeed. It consisted of God's secrets that Jesus disclosed in the darkness, as it were, and which they were to tell in the light; the good news he had whispered in their ears, so to speak, they were to preach from the housetops. —Matt. 10:7, 27.

Why would anyone want to persecute them for bringing good news, and especially when they, at the same time, performed miracles of healing? Why? Because this good news was light, and some preferred darkness to light; because this good news was the truth that set men free, and there were those who profited from keeping others in bondage. —John 3:19; 8:32.

That Jesus had good reason to tell them not to fear those who could kill only the body his disciples learned, at the latest, when Jesus was taken into custody, and all of them abandoned him and fled. And later, when persecution came upon them, when the apostle James was put to death and the apostle Peter was imprisoned, these words no doubt came to their minds.—Matt. 26:56; Acts 12:1-3.

The counsel that Jesus gave back there about not fearing men applies with equal force to us today, for "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

But why not fear men when they can take our lives? For one thing, because they are mortal. As Jehovah reminded his ancient witnesses: "Who are you that you should be afraid of a mortal man that will die? . . . And that you should forget Jehovah your Maker?" Yes, persecutors may be here today, but they are gone tomorrow, dead and buried. Where today are those bitter persecutors of Jehovah's people, such as Hitler, Stalin and Trujillo? —Isa. 51:12, 13.

But the chief reason for not fearing man is, as Jesus pointed out, that man can kill only the body, not the soul, whereas God "can destroy both soul and body in Gehenna." More important than this life is our hope of everlasting life in the future, which, if men kill us while we are faithfully serving Jehovah, is made available to us by a resurrection. Men cannot prevent God from resurrecting us in his due time.—1 Cor. 15:58.

There is, however, One whom we should fear, namely, Jehovah God. If we displease him by yielding to fear of man and prove unfaithful, we may live a few years longer now, but then when we die, that will be *finis* as far as we are concerned. By proving faithful, we are assured of a resurrection in God's due time.—Rev. 2:10.

So let all dedicated Christian ministers fear Jehovah God, imitating his greatest Preacher, Jesus Christ, who showed no fear. Fearlessly keep preaching God's disclosed secrets, warning people to flee from Babylon the Great before it is too late, and telling them also of the blessings in store for such obedient ones in Jehovah's new system of things.

* For details see *The Watchtower*, December 15, 1964.

Slaves of Men OR Slaves of Your Repurchaser —Which?

"You were bought with a price; stop becoming slaves of men." —1 Cor. 7:23.

DID you know that you were born a slave? The fact of the matter is that all humankind born to earthly, human fathers have been born slaves, the children of slaves. If you look honestly into the facts of the case and see how it is true, it will help you to understand many things about yourself. It will lead to your understanding how to be freed from such slavery.

[2] The doors of liberation from this house of worldwide slavery were opened up nineteen centuries ago. Away back there in the first century of our Common Era, among those who got free from this slavery was a man who has now become known around the globe. But he always had to keep watching and putting forth efforts in order to avoid being enslaved again. He enjoyed his own freedom very much, and he tried to help as many other persons as possible to gain such freedom. No, he did not fight a war against the Roman empire, the enslaver of millions; nor did he lead a Freedom March to Rome to protest against slavery. Why not? Because he was working in the cause of a freedom greater than what men can give.

[3] Because of this man's liberation work, some religious organizations have declared him to be one of their "saints" and so call him "Saint Paul." But he spoke of himself as plain Paul. For instance, he said to people who wanted to make him their special leader: "Paul was not impaled for you, was he? Or were you baptized in the name of Paul?" "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. 1:13; 3:4, 5.

[4] Paul had the rights of Roman citizenship. Because of this the Roman government considered him to be a free man. Once a Roman chiliarch, a military commander, asked him: "Tell me, Are you a Roman?" He replied: "Yes." The military commander also claimed Roman citizenship, saying: "I purchased these rights as a citizen for a large sum of money." *Then* Paul said: "But I was even born in them." (Acts 22:27, 28) Paul was in fact a circumcised Jew. But as he was born in the Asiatic city of Tarsus, he was born into Roman citizenship, for, over a hundred years previously, the Roman politician Anthony had conferred Roman citizenship

1. How many of mankind have been born into slavery? 2, 3. (a) Among those who got free from this slavery was what noted worker in the cause of freedom? (b) How did this freedom worker refer to himself by name?

4. (a) What was Paul as to political status in the Roman Empire, and how so? (b) In freedom from what slavery was Paul interested?

upon all the inhabitants of Tarsus, and later Emperor Caesar Augustus confirmed those privileges. (Acts 21:39; 22:3) So it was not from slavery to the Roman Empire that Paul was set free, nor did he enter the political arena to help others to get rid of such slavery. There was another slavery more far-reaching, one that resulted in death. In freedom from this slavery the Roman citizen Paul was interested.

5 How had Paul come into this larger slavery? How did we all come into it? How has it affected us? Paul explained this very understandably, when he wrote to fellow believers of his in Rome, Italy. When speaking of God's law, not Roman law, Paul said:

6 "The Law is spiritual; but I am fleshly, sold under sin. For what I am working out I do not know. For what I wish, this I do not practice; but what I hate is what I do. However, if what I do not wish is what I do, I agree that the Law is fine. But now the one working it out is no longer I, but sin that resides in me. For I know that in me, that is, in my flesh, there dwells nothing good; for ability to wish is present with me, but ability to work out what is fine is not present. For the good that I wish I do not do, but the bad that I do not wish is what I practice.

7 "If, now, what I do not wish is what I do, the one working it out is no longer I, but the sin dwelling in me. 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. Miserable man that I am! Who will rescue me from the body undergoing this death? Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law."—Rom. 7:14-25.

8 Paul's body, just like our own bodies, was "fleshly." In his body of flesh he found a law operating, one that we can find operating in our own bodies also. It was the law of sin. Consequently, when he wished to do what is right and in harmony with God's good law, he did not find the ability to do it perfectly and all the time. The sin that dwelt in his flesh took over control and prevented him from carrying out his wish. In heart and mind he was in harmony with God's law, so that with his mind he was a slave of God's law. But his flesh did not always agree with his mind, and he therefore had to fight against serving sin's law within his flesh. What was the difficulty? Paul had been "sold under sin." If that was true of Paul the apostle, it is true also of all of us.

9 It is not good for us to be willingly the slaves to sin's law, which always tries to operate without control through our flesh. If we let sin's law operate unresisted through our flesh, it may result in some pleasure for the moment but it does not work for our gaining an eternal life of happiness. God's law showed the Jews what sin is. His law condemned sinners to death. So Paul said that sin was working out death for him according to the condemnation that God's good law pronounced upon sinners.—Rom. 7:13.

10 Hence, if we desire everlasting life in complete happiness, as Paul himself did, we long to be rescued from the sin in us that is causing our fleshly bodies to undergo death. Naming the one through whom

5, 6. (a) In what letter did Paul explain this larger slavery? (b) What was at work in Paul to prevent his doing what he wished to do?
7. What undesirable law did Paul find in his members, and to what extent was he in subjection to it?
8. Against what in himself did Paul have to fight, and what was the difficulty responsible for this?
9. Why is it not good for us to be willingly the slaves to sin's law?
10. Like Paul, for what rescue do we long, and through whom will it come?

this rescue would come to us, Paul exclaimed: "Thanks to God through Jesus Christ our Lord!" (Rom. 7:25) How, then, does this rescue come from God through Christ?

[11] Paul said that he was "sold under sin." He was therefore a slave "to sin's law." To become free of this slavery, he needed to be bought back or repurchased. How did Paul, the freeborn Roman citizen, come to be "sold under sin"? Finding out the answer to that question will help us to understand how all the rest of us were "sold under sin," so that now we find "sin working out death" for all of us. How was Paul bought back? How can we be?

ENTRANCE OF SIN'S LAW INTO HUMAN FLESH

[12] Paul said he was "fleshly." We today are all of the same flesh as that of Paul, who was an "apostle, separated to God's good news, which he promised aforetime through his prophets in the holy Scriptures." (Rom. 1:1, 2) Through woman we all got our fleshly bodies from the first man, Adam. His wife Eve, the first woman, was flesh of the first man's flesh and bone of his bones. So the apostle Paul agreed with the Bible's record of human creation and wrote: "Just as the woman is out of the man, so also the man is through the woman; but all things are out of God." —1 Cor. 11:12.

[13] Today, about six thousand years after God created man, modern science has never been able to disprove what the apostle Paul said to pagan Greek judges at Athens, Greece: "God . . . made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God." (Acts 17:24-27) So why should any man proudly give way to the urge of nationalism?

[14] Regardless of our present nationality, we are *all* "sold under sin," we are all slaves "to sin's law." All being slaves, why should we boast or get puffed up, one nationality against another? We cannot do so in God's sight and find special favor with him. So now we ask, Who sold all of us? Certainly God the Creator did not do so. Because of his own absolute righteousness, goodness and holiness, he could not create the first man and woman as creatures "sold under sin." Well, then, what was the bodily or fleshly condition of the first man and woman when God created them? What does his own inspired Book, the Holy Bible, say about it?

[15] To make us, who are such wonderfully constructed creatures, God had to be the greatest Scientist alive, at least six thousand years ahead of all earthly scientists of today. God's scientific account of creation as written down in the Holy Bible does not agree with the human philosophy of Hindus, Buddhists and other religionists that all material things are sinful, gross, coarse, bad in themselves. The Bible says that, after God had created the first man and woman and blessed them and commanded them to fill the earth with their fleshly kind, "God saw everything he had made and, look! it was very good." (Gen. 1:31) God is not a God that calls what is bad good, and what is good bad, and that puts darkness for light and bitter for sweet. He calls down woe upon people who twist things like that. (Isa. 5:20-23; Prov. 17:15) When He pronounces his work good, it has to be good. Accordingly, to be pronounced good by God, the first man and woman had to be good.

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11. What needed to be done for Paul to become free from slavery "to sin's law," and what question arises about the sale of Paul?

12. According to the Bible record of creation, through whom did we all get our fleshly bodies?

13, 14. (a) Why should we not yield to the urge of nationalism or get puffed up nationalistically? (b) Why could God not be the one who sold us under sin?

15. (a) To make us creatures, what did God have to be? (b) How did God's estimate of the human creation differ from that of Oriental religious philosophies?

[16] Besides Adam, there has been another perfect man on earth. A medical doctor of our first century traces the genealogy of this other perfect man. First Doctor Luke says: "Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: 'You are my Son, the beloved; I have approved you.'" (Luke 3: 21, 22) Then Doctor Luke proceeds to trace Jesus' earthly genealogy, saying: "Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, the son of Heli." From there Doctor Luke moves back through more than seventy additional generations and ends up, saying: "the son of Enos, the son of Seth, the son of Adam, the son of God." —Luke 3:23-38.

[17] Thus, after speaking about the perfect, approved Son of God, Jesus Christ, Doctor Luke says that the first man Adam was "the son of God." Since he calls Adam a "son of God" alongside of Jesus the perfect, approved Son of God, then Adam too, at his beginning, must have been a perfect human creature if he was to be rated as a "son of God." Adam was, according to Bible measurements.

[18] If, at his beginning, Adam had been sinful, imperfect, he would not have been a son of God. In proof of that the Christian apostle John writes under divine inspiration: "Everyone who has been born from God does not carry on sin, because His reproductive seed remains in such one, and he cannot practice sin, because he has been born from God. The children of God . . . 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 know we originate with God, but the whole world is lying in the power of the wicked one." —1 John 3:9, 10; 5:19.

[19] According to this rule, the first man Adam and his wife Eve were not sinners or practicers of sin at their beginning, because they originated with God. They were God's direct children. He does not create sinners, for he is not the source of sin. At their creation Adam and Eve were not lying in the power of any wicked one, but they were created to be the servants of the righteous God.

[20] This is why the creation account in Genesis 1:27, 28 tells us: "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.'" Would the righteous God bless sinners and tell sinners to fill the earth with their sinful kind and at the same time have all the other living animals on the earth under sinful subjection? No! God made the first man Adam "in his image" and in his likeness. Since this image and likeness did not refer to Adam's bodily shape and his vital organs, this image and likeness must have referred to Adam's mental abilities and his moral qualities. He could reason and make intelligent decisions and feel the workings of conscience.

[21] Besides physical power, Adam had the qualities of wisdom, justice and love in a perfect degree. This would mean that Ad-

16, 17. (a) How does Doctor Luke trace the genealogy of a perfect man? (b) Because in this connection Luke calls Adam God's son, what must Adam have been at his beginning?

18, 19. (a) According to John's stated rule for judging who are God's children, why could Adam and Eve not have been sinful at their beginning? (b) Why were they not then lying under the wicked one's power?

20, 21. (a) How does God's blessing and commissioning of Adam and Eve argue against their then having been sinful? (b) What were God's image and likeness, and how does this argue for Adam's sonship?

am was a son of God at his beginning, for this would be in line with the rule: "Love is from God, and everyone who loves has been born from God and gains the knowledge of God. He that does not love has not come to know God, because God is love." —1 John 4:7, 8.

22 Since the man Adam, when created in God's image and likeness, reflected God's perfect qualities and attributes, he must have been perfect at his creation. When God created an earthly son in the divine image and likeness, he would certainly not create a sinner or imperfect man. A sinful, imperfect man would have been a discredit to God's workmanship and a reflection against God's mental powers and moral qualities.

23 No "son of God" inherits or derives sinfulness and imperfection from God. This fact is directly stated in Deuteronomy 32:3-6, where the prophet Moses says to the nation of Israel: "I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he. They have acted ruinously on their own part; they are not his children, the defect is their own. A generation crooked and twisted! Is it to Jehovah that you keep doing this way, O people stupid and not wise? Is he not your Father who has produced you, he who made you and proceeded to give you stability?"

24 God's perfect activity would never produce an imperfect creature. It would produce a perfect man, without defect, not twisted or crooked. Since God cannot deny himself, he would not have his works represent him as being a kind of person that he is not. His earthly human son would harmoniously have the qualities of his heavenly Father and be sinless, in order to represent his heavenly Father's perfection in mind and morals.

22. Why would God, when creating in his image and likeness, not create a sinner or imperfect man?
23, 24. (a) Since no "son of God" gets sinfulness from God, what kind of human creature did God's activity produce? (b) Since God cannot deny himself, what kind of representative human creature would he make?

WHY OUR PRESENT STATE MENTALLY, MORALLY, PHYSICALLY?

25 The perfect activity of God put this perfect man Adam in a garden spot on earth, "a paradise of pleasure" as the Douay Bible translators call it. (Gen. 2: 7, 8, 15, 16, *Dy*) Later, God's perfect activity created a perfect wife for the perfect Adam, that they might reproduce perfect children in this paradise of pleasure. (Gen. 2:18-23) God, as his heavenly Father, told Adam how he could live forever in this paradise of pleasure.—Gen. 2:17.

26 All these things being so, how is it that all of us today are not living in a paradise of pleasure? Why is it that, after almost six thousand years of man's cultivation of the earth, the earth is not subdued practically everywhere to a paradise state? Why is it that after about six millenniums of human procreation the billions of our ancestors are not alive with us today to fill a paradise earth but lie dead in the bosom of the earth or in the heart of the sea? Why is it that we billions of people alive today are not perfect in body, mind and heart but our imperfections seem to be increasing? Why is it that each of us must honestly say: "In me, that is, in my flesh, there dwells nothing good"? (Rom. 7:18) This state of affairs cannot be charged to God. All his written Word, the Holy Bible, testifies that he gave to mankind a perfect start. Does the Bible also explain our present state? Yes! How?

27 The Bible's simple answer is that we

25. How did God provide a perfect start for the human family?
26. (a) All those things being so, what questions arise in view of the state of man and of the earth today? (b) To whom can this state of affairs not be charged?
27. What was it God's purpose that we human offspring should inherit, but from what generation of mankind did we inherit this state?

inherited this state of affairs. But from which generation of our ancestors? The Bible answers, From our first human parents. That is why all of us, without exception, are affected. God purposed that we should inherit only good things from our first human parents, human perfection and godliness in a perfect paradise of pleasure and in peaceful, childlike relationship with Jehovah God our heavenly Father. We were finally to be one big human family, all of us practicing brotherly and sisterly love toward one another and having all other animal creatures on earth in loving subjection, without fear of injury. We were to inherit life uncondemned and free from the slavery of sin. Unhappily, we inherited the opposite things from our first human parents. How did this occur?

[28] The first woman Eve was not afraid of a snake or serpent. It was in subjection to her and her husband Adam. One day an animal talked to her. It was not a parrot. It was a snake or serpent. Though this was out of the ordinary, Eve listened unafraid. It asked whether God had really said what her husband Adam told her. Eve repeated God's words to her husband Adam, saying to the serpent: "Of the fruit of the trees of the garden we may eat. But as for eating of the fruit of the tree that is in the middle of the garden, God has said, 'You must not eat from it, no, you must not touch it that you do not die.'" Then the talking serpent said: "You positively will not die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad."—Gen. 3:1-5; 2:16, 17.

[29] Something new began working in Eve. It was desire of a selfish kind for what was not God's will. Eve did not rebuke that serpent, which was subject to her, for saying that God her heavenly Father was untrue and was afraid of having other gods around. She let herself become enslaved to her selfish desire and ate the forbidden fruit. In doing so, she sinned, in that she now missed the mark or target of perfect conduct toward God. She transgressed, for she acted contrary to God's law that had been published to her by her husband. She trespassed,* in that she *fell* in submission, whereas she should have stood upright in resistance to disobedience to God and in vindication of God as true and as supreme without a possible equal. In this way mankind's mother went bad.

[30] In the background of this situation there was a tempter. Who? It was not that visible serpent at the tree of forbidden fruit. The real tempter was not satisfied to get just the woman to eat the forbidden fruit. She was not the head of the human family. So the main thing to do was to get the man to eat. The man as the head of the family would determine the quality of the family. If Eve, now a transgressor, could not be used by Adam to bring forth a perfect human race, then God could, in His due time, create another perfect wife for Adam to mother his family in perfection. To get the man to eat, the serpent did not have to approach Adam and talk to him as it had done to his perfect wife Eve. The wily tempter that lurked unseen behind the serpent knew that Adam could not be deceived as Eve had been. Adam had got God's law direct from God. So, deception by a serpent not being possible, the tempter would persuade Adam to eat at the invitation of his selfish wife. She would

28. In the garden, what conversation took place between Eve and an animal?

29. (a) In what way did Eve let herself become enslaved? (b) In what sense did she sin, transgress and trespass?

* The Greek verb for "to trespass" is "parapíptein" and means "to fall beside; to fall in one's way." See Hebrews 6:6; also Ezekiel 14:13, *LXX*. The related Greek noun (*paráptoma*) is found in Matthew 6:14, 15.

30. (a) Why was the tempter not satisfied to get just the woman to eat the forbidden fruit? (b) Why did the tempter not use the serpent to talk Adam into eating?

have more influence with Adam than a talking serpent.

[31] Eve aroused in Adam the selfish desire not to lose her as his wife. Adam too let selfish desire master him and enslave him into sin and transgression against his heavenly Father, Jehovah God. Genesis 3:6, 7 traces the order of events and shows the beginning of a bad conscience in mankind, saying: "So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves." Thus mankind's father went bad. He was the one mainly responsible, for the apostle Paul says: "The serpent seduced Eve by its cunning." "For Adam was formed first, then Eve. Also, Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression."—2 Cor. 11:3; 1 Tim. 2: 13, 14.

[32] Adam and Eve let themselves become enslaved to selfish desire and they had to suffer the cost for satisfying selfish desire. The Christian disciple James (1:13-15) explains this source of temptation, saying: "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." Death now awaited Adam.

[33] Frightened by a bad conscience and knowing that they must expect God's condemnation to death, Adam and Eve tried to hide. But God called them to account and drew out their confession of wrongdoing. Proving true to his own law, God pronounced sentence of death upon the man Adam, saying: "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." Then God dismissed them both from his family of children and drove them out of the paradise and away from its tree of life. The way back in was barred, and it would have meant instant death for them to try to get back in. Out into an earth now placed under curse they went. —Gen. 3:8-24.

[34] First outside the paradise of pleasure and in the cursed ground they began to have children. As a proof that they passed on selfish desire, sinfulness and imperfection to their children, their first son turned out to be a murderer of his God-fearing brother. This he did, although God told him that sin was crouching outside, trying to gain entrance into him, but that he should try to "get the mastery over it." He did not do so. His great, great, great-grandson also turned out to be a man-slayer. (Gen. 4:1-24) There was no so-called "evolution" or "ascent of man" operating here, but just the opposite. Heredity, according to the laws of genetics, was in operation. The world of mankind could not do anything but inherit sin and come under condemnation of death.

ENSLAVEMENT OF MANKIND

[35] Modern science, with its study of genetics, has been unable to set aside the truth of the words of the apostle Paul in Romans 5:12: "Through one man sin entered into the world and death through

31. (a) What did Adam let enslave him, with what action resulting on his part? (b) Why was Adam the one mainly responsible in the matter?
32. How does James 1:13-15 explain Adam and Eve's becoming enslaved to selfish desire?
33. What sentence did God pronounce upon Adam, and what action did God then take?
34. As a proof of their passing on badness, what violence took place among the early offspring of Adam and Eve?
35, 36. (a) By one man's sin, what entered, and to whom did this spread? (b) Who, then, of mankind does not sin, and why is it so?

sin, and thus death spread to all men because they had all sinned."

[36] The faithful man Job spoke of "man, born of woman," and asked genetically: "Who can produce someone clean out of someone unclean?" and answered: "There is not one." (Job 14:1-4) The inspired psalmist David agreed and said: "Look! With error I was brought forth with birth pains, and in sin my mother conceived me." (Ps. 51:5) David's wise son, King Solomon, when dedicating his temple at Jerusalem for the making of atonement for sin, said in prayer to God: "There is no man that does not sin." (1 Ki. 8:46) Later, when writing his book of Ecclesiastes, King Solomon said: "There is no man righteous in the earth that keeps doing good and does not sin. See! This only I have found, that the true God made mankind upright, but they themselves have sought out many plans." (Eccl. 7:20, 29) Thus mankind's sinfulness did not come from God.

[37] Here we come back to the question, How did mankind come to be, as the apostle Paul says, "sold under sin"? Who sold us under sin? The sale of us was made by means of sin. Adam, the human first father of our race, was the one that sold us. At the time of his creation, Adam the first man was 'the glory of God.' (1 Cor. 11:7) By our birth from him after he sinned against his Creator, it became true that, as Paul says in Romans 3:23, "all have sinned and fall short of the glory of God." This fact became still clearer after God raised up his prophet Moses and gave a wonderful body of laws through Moses to the nation of Israel. This law pointed out what sin was. It exposed the Israelites very plainly as being sinners, no better than the rest of the world of mankind. Because of that law, Paul saw even more clearly that he was sold under sin.

[38] So it took only one man to sell us all under sin. That one man, Adam, sold himself under sin first. What did he want to buy through selling himself? He wanted to buy the selfish pleasure of keeping continued company with the sinful transgressor, Eve his wife, and share the same condemned standing with her before God. To purchase this at the sale of himself, he sinned, surrendered perfect control of himself and yielded himself to the slavery of sin. It was as the prophet Elijah said long afterward to the king of Israel: "You have sold yourself to do what is bad in the eyes of Jehovah." (1 Ki. 21:20) Ten tribes of the nation of Israel did the same thing as this King Ahab. (2 Ki. 17:17) Now, since all of us as Adam's offspring were in Adam's loins when he sold himself, he sold all of us with him under sin. Naturally we came to be born under sin. It took just one man to do this, by one act.

[39] Many righteously disposed persons may say as the apostle Paul did: "Miserable man that I am! Who will rescue me from the body undergoing this death?" (Rom. 7:24) By the proof of all human history from Adam down till now, man cannot by his own unaided efforts rescue himself or deliver himself from this "sold" condition, this slavery "under sin." For 1,582 years (from 1513 B.C.E. to 70 C.E.), from Mount Sinai in Arabia to the destruction of their last temple in Jerusalem, the nation of Israel tried to deliver themselves from such slavery under sin by means of God's law given through Moses. But they failed. So, about twenty years before the temple's destruction, the apostle Paul said with regard to the circumcised Israelites:

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37. (a) By whom were we sold under sin, and how? (b) How was the resulting sinfulness of all the world of mankind made more clear in Moses' day?

38. What did Adam want to buy through the sale of himself, and by reason of what fact did he sell us also?

39. (a) What does human history from Adam down to our day testify as to our rescue from this "sold" condition? (b) What, therefore, did Paul testify regarding the Jerusalem of that day and her children?

"Now this [slave girl] Hagar means Sinai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children."—Gal. 4:25.

40 The Jews failed to make themselves righteous before God by trying to keep his Law given through Moses. Well, then, we need God's help by some other way, in order to be rescued from being "sold under sin" and from suffering the penalty for sin, death. God did not owe it to us to do this. It all had to come forth from his undeserved kindness and by means of a gift that could buy us back or repurchase us. The apostle Paul points to God's gift for accomplishing this. After he asks who would rescue him from the fleshly body undergoing death due to sin, Paul joyfully exclaims: "Thanks to God through Jesus Christ our Lord!"—Rom. 7:25.

HOW THROUGH ONE MAN

41 However, all of us are many in number, whereas Jesus Christ is only one. That is true. But it took only one man, Adam, to put all of us many persons into this enslaved, sold, sinful, dying condition. So by God's marvelous wisdom and power for arranging the necessary things it takes only one person, Jesus Christ, to get us out of this miserable condition by a repurchase of us. In the same inspired letter to the Christian congregation in Rome the apostle Paul beautifully shows how the God of justice balances off one man against another man to accomplish the repurchase and deliverance without any violation of justice. Paul writes (Rom. 5:13, 14):

42 "Until the Law [of Moses, given in 1513 B.C.E.] sin was in the world [by inheritance from Adam], but sin is not charged against anyone when there is no law. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come." That is to say, Adam had a law given to him in the garden of Eden, namely: "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) So, when Adam did eat, he not only sinned by missing the mark of perfect obedience to God but also transgressed by going beyond or overstepping the limits of God's published law. So sin was chargeable against Adam.

43 Adam's descendants became sinners by inheritance. But, as God did not give any code or systematically arranged body of law till he used Moses to do so, Adam's descendants could not commit a transgression as Adam did. There was no published law for them to transgress. They could not be transgressors like Adam.

44 Jesus Christ was the one perfect man who "was to come" and to whom the first perfect man Adam bore a resemblance. But Adam and Jesus Christ produced opposite effects by their different courses of action. Adam committed a trespass and fell in the wrong direction when he should have kept standing upright. Unlike this, Jesus Christ maintained perfect obedience to God under trial and plays a vital part in connection with God's free gift of unearned righteousness to us who are sinners. Hence Paul goes on to say:

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40. By what other means, then, must our rescue be accomplished?
41. How many did it take to get us into our enslaved condition, and how many does God need to get us out of it without violating justice?
42. From whom forward did death rule as king, and why was sin chargeable to that one?
43. Why, down to the time of Moses, were sinful men not sinning "after the likeness of the transgression of Adam"?
44. Who was the "one to come" to whom Adam bore a resemblance, but why does he produce opposite effects from what Adam did?

45 "But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many."—Rom. 5:15.

46 Yes, the one man Adam committed one trespass in Eden, and his many offspring have deservedly died till now. But there is the other "one man Jesus Christ." By him the undeserved kindness of God and the free gift with the undeserved kindness came into play. Instead of many dying because of this, they are affected in the opposite way. They abound much more with God's undeserved kindness and with his free gift of righteousness that comes along with His undeserved kindness. In each case, what *one* does affects *many*.

47 The apostle Paul continues on, saying: "Also, it is not with the free gift as it was with the way things worked through the one man that sinned. For the judgment [upon Adam] resulted in condemnation from one trespass, but the gift resulted in a declaration of righteousness from many trespasses." (Rom. 5:16) That is to say, Adverse judgment by God followed from the "one trespass" of Adam. This judgment due to the "one trespass" resulted in condemnation for the many offspring of Adam. When, later on, God's law through Moses came into action, "many trespasses" were committed by the Israelites, and all the rest of mankind were proved to be sinners.

48 This situation with many trespasses in evidence called for God to make a free gift of righteousness. If God were to put all men under Moses' law and keep them there, they would there only commit trespasses instead of working out their own righteousness. But what was the effect of God's gift that followed from the existence of many trespasses? This gift of righteousness resulted in the declaring of all persons righteous who accepted the gift.

49 Note now how the apostle Paul balances off one man against another when he next says: "For if by the trespass of the one man death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule as kings in life through the one person, Jesus Christ." (Rom. 5:17) A trespass is a form of sin; and the penalty for it is death. By the trespass of the one man Adam in Eden death began to reign not just over Adam. But through that one man Adam death began reigning also over all mankind, because they came into existence through Adam, as his offspring.

50 Opposite to Adam's trespass, there is the abundance of God's undeserved kindness and of his free gift of righteousness. These things work in the opposite direction than to death. So what happens to those who receive the abundance of God's undeserved kindness and of his free gift of righteousness? What happens is that, instead of having death continue to reign over them, they "rule as kings in *life*"! This arrangement of God is "through the one person, Jesus Christ." So, whereas death has reigned over many through that one man Adam, the many receivers of God's undeserved kindness and free gift reign in life through the one person, Jesus Christ. What a wonderful balance of things Almighty God brings about!

45, 46. (a) What the one man Adam did affected how many, and in what way? (b) What expression did God make, through whom, and with the effects abounding to whom?

47, 48. (a) God's judgment upon Adam followed from what and it resulted in what? (b) The need of a free gift arose from the existence of what, and the free gift resulted in what?

49. Because of the trespass of the one man, what began to reign, and why, and over whom?

50. What things opposite to the one man's trespass are offered, how do the receivers benefit, and all this is through whom?

51 The apostle Paul does not stop at this point but adds: "So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life." (Rom. 5:18) That is to say, there was the one original trespass committed by the one man Adam in Eden. This affected "men of all sorts." The result to them was condemnation, for they were the offspring of a condemned sinner and from him they inherited sin that brings condemnation from God upon them.

52 To offset this, there was "one act of justification" by the one man who acted in righteousness on earth, namely, Jesus Christ. By his course of action on earth he proved himself to be righteous, perfect, holy. What results from this "one act of justification"? This: the righteousness of Jesus Christ that led up to his justification can be used to benefit men of all sorts without regard to race, color, nationality, tribe, language or social level. There is a "declaring of them righteous for life." God no longer looks upon them as sinners but puts the righteousness of Jesus Christ to their account. This relieves them of the condemnation of death and makes them worthy of life, everlasting life.

53 Following up this thought, the apostle Paul goes on to say: "For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous." (Rom. 5:19) That is to say: The one man Adam disobeyed God and became a sinner. As a consequence all his offspring inherited sin from him. In that way many "were constituted sinners." However, by the obedience of the one person Jesus Christ to God the means were provided for many to "be constituted righteous."

54 The first ones who get to be "constituted righteous" are those who make up the spiritual congregation of Jesus Christ. Through faith in the obedient Jesus Christ they are "constituted righteous" in order for them to be adopted as spiritual sons of God and as joint heirs of Jesus Christ. Since these spiritual sons of God at last number 144,000, "many" indeed are "constituted righteous." (Rev. 7:4-8; 14:1, 3, 4) Furthermore, during the thousand-year reign of Jesus Christ many of the world of mankind, including those who are resurrected, will gain righteousness through Christ. Any not doing so will be destroyed in the "second death."—Rev. 20:14, 15.

55 The apostle Paul has already pointed out that "sin is not charged against anyone when there is no law." (Rom. 5:13) Hence, when the law of Moses was introduced in 1513 B.C.E., trespasses could be committed by the Israelites under that law. So, if the Israelites never saw themselves to be sinners before, they now could see themselves to be sinners, trespassers, in the light of God's law through Moses. Having this in mind, Paul goes on to say: "Now the Law came in beside in order that trespassing might abound. But where sin abounded, undeserved kindness abounded still more." (Rom. 5:20) Before Jesus Christ came on the scene, the law of Moses was slipped in alongside the already existing sinful state of affairs. But, instead of declaring the Israelites righteous, this Law proved them to be sinners to a greater extent, in that now they were trespassers against God's published law.

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51. How much trespassing was there in Eden, who was affected by it, and in what way?

52. (a) How was the "one act of justification" accomplished? (b) Who are benefited by that act, and in what way?

53, 54. (a) By the disobedience of the one man Adam who were affected, and how? (b) Through the obedience of the one person Jesus Christ who are benefited, and how?

55. When the law of Moses came in alongside, what began to abound, and how so?

56 Thus even after the law of Moses came in alongside, sin abounded even among the Israelites. This called for greater undeserved kindness on God's part toward them. But God was equal to the need, and so his "undeserved kindness abounded still more."

57 "To what end?" the apostle Paul then asks. In answer to his own question he says: "That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord." (Rom. 5:21) That is to say, Despite the bringing in of Moses' law sin continued reigning over mankind and this was accompanied by death upon the slaves of sin. But now, in the year 33 C.E., everlasting life came to view "through Jesus Christ our Lord." This was because of his perfect righteousness. This arrangement was not obligatory on God's part; it all sprang from God's undeserved kindness toward mankind. For more than four thousand years sin had been reigning and paying death to its slaves. But now with Christ's first coming God's undeserved kindness toward mankind began reigning. It provided for release from the slavery of sin. It provided for righteousness to be gained, that the person who gained righteousness might gain everlasting life.



58 Through the one man Adam sin had begun to reign over all mankind. But now through the one person "Jesus Christ our Lord" God's undeserved kindness began reigning with the opposite of death in view, namely, everlasting life for mankind. Those gaining this everlasting life would have to turn from sin to righteousness. They would have to accept the righteousness through Jesus Christ.



REPURCHASE BY RANSOM

59 Thus the one man Adam was counterbalanced by the Son of man, Jesus Christ. The effects of what Adam did are counterbalanced by what Jesus Christ has done. How could this be so? It is so because Jesus Christ died as a ransom sacrifice for all of Adam's descendants, whom Adam had "sold" into slavery under sin with death as a penalty for such slavery. Adam brought death upon all. All were dead. As the apostle Paul says, "the love the Christ has compels us, because . . . one man died for all; so, then, all had died." (2 Cor. 5:14) For those who were dead through Adam, Jesus Christ died as a ransom sacrifice, just as it is written: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—1 Tim. 2:5, 6.

60 In God's written Word the law of ransom is: "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. If a ransom should be imposed

56. Because in that way trepasses and sin abounded, what had to abound still more on God's part, and could it do so?
57. (a) After the law of Moses was brought in, what still continued reigning, and with what penalty? (b) With Christ's first coming, what began to reign, and for what did this provide?
58. God's undeserved kindness began reigning with what in view for mankind, but what did men have to do to gain that?
59. (a) How many on earth were dead because of Adam? (b) How did Jesus Christ counterbalance the effects of what Adam did?
60. (a) What was God's law of ransom as stated in the Mosaic law? (b) Hence what did the ransoming of Adam's offspring require?

upon him [instead of his own death], then he must give the redemption price for his soul according to all that may be imposed upon him." (Ex. 21:23-25, 30) The ransoming or repurchasing of Adam's offspring who were "sold under sin" required the sacrificing of a human life that was just as perfect as that of Adam when he was created in the garden of Eden.

61 By sinning Adam lost for his offspring the privilege of being born perfect, free from the condemnation of death, born under God's approval with everlasting life in view. Hence God's undeserved kindness sent his only-begotten Son to earth to become the perfect man Jesus Christ. He was born of a virgin and so without a human father. In that way he remained the Son of God. On reaching adulthood he was the full equal of what the newly created Adam was. He could thus offer himself to serve as a ransom sacrifice.

62 Jesus did this at thirty years of age, when John the Baptist baptized him in water. Three and a half years later, or in the year 33 C.E., Jesus fulfilled this sacrifice by dying in innocence, without sin, and wrongly condemned to death. For his unspoiled righteousness and faithfulness, God raised him from the dead as a spirit person on the third day. So, at his resurrection, Jesus Christ did not resume human life, but he ascended to heaven with merely the value of his perfect human life. This value he presented to Jehovah God in heaven, surrendering it in behalf of mankind. He thus met the requirements of a "corresponding ransom" by giving like for like, a perfect human soul for a forfeited perfect human soul. Not only did he sacrifice his own human life but he also sacrificed his human right and privilege of becoming a father to a perfect human race on earth, worthy of everlasting life.

63 In this way, by his human sacrifice, he was able to repurchase the children of Adam and Eve, adopting them and conferring upon them what their *human* father Adam had failed to bequeath to them. Thus he will become the "Eternal Father" to them.—Isa. 9:6.

ANSWERING THE QUESTION

64 These marvelous facts place before us a vital question. It is this: To whom shall we henceforth be slaves, to men or to our Repurchaser, our Ransomer? In these days helpless peoples are being selfishly exploited by greedy men. Totalitarian rulerships and fanatical nationalism are taking control. Ambitious, power-hungry men and institutions demand the abject obedience of mankind and lay claim to their very souls, so that man's life is treated as if it did not belong to his own self. Shall we submit to these men who themselves are "sold under sin"? Shall we, on their demand, yield over our lives and become "slaves of men"? Upon no just basis or title they demand our lives as their slaves. But those of us who take advantage of the ransom sacrifice of Jesus Christ are already "bought with a price." (1 Cor. 7:23) We owe our lives, our hope of everlasting future life, to Jesus Christ as our Repurchaser, our Ransomer. He is our true and rightful Owner.

65 The apostle Paul points out the right answer to the question on slavery, saying:

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61. (a) What did Adam lose for his offspring by sinning? (b) How did the Son of God become the full equal of the newly created Adam?

62. (a) When did Jesus present himself to serve as a ransom sacrifice, and how and when did he offer it to God? (b) At his death, what did he really sacrifice?

63. By his human sacrifice, what was Jesus Christ able to do respecting Adam's offspring?

64. (a) What vital question confronts us in the face of the demands made upon us by men in the positions of power? (b) In view of that, what do we have to remember because of our taking advantage of Christ's ransom sacrifice?

65. How, in 2 Corinthians 5:14, 15, does Paul point out the right answer to the question of slavery?

"The love the Christ has compels us, because this is what we have judged, that . . . he died for all that those who live *might* live no longer for themselves, but for him who died for them and was raised up."—2 Cor. 5:14, 15.

[66] If, in disobedience to God, we let ourselves become "slaves of men," then we "disown even the owner that bought" us and we bring destruction upon ourselves. (2 Pet. 2:1-3) This we are determined not to do. Rather, when face to face with the choice, we will both remember and act in harmony with the inspired words of the apostle Paul to his fellow Christians: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people. . . . he that was called when a free man is a slave of Christ. You were bought with a price; stop becoming slaves of men."—1 Cor. 6:19, 20; 7:22, 23; Gal. 1:10.

66. (a) By letting ourselves become slaves of men, whom would we disown, and with what consequence? (b) Why do we Christians not belong to ourselves, and therefore whose slaves should we not become?



IT WAS something worthy of being written down for an inerasable record and, more than that, to be proclaimed to the farthest parts of the earth. It proved to provide inestimable comfort to the Jews when they were in Babylonian captivity. It was the word spoken by none other than Jehovah God himself: "Say, you people, to the daughter of Zion, 'Look! Your salvation is coming. Look! The reward he gives is with him, and the wages he pays are before him.'" (Isa. 62:11) Some years after Zion began to be rebuilt in 537 B.C.E., when Babylon had fallen as the Third World Power and could no longer hold the Jews in captivity, Jehovah inspired his prophet Zechariah to say something similar in these words: "Be very joyful, O daughter of Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king himself comes to you. He is righteous, yes, saved; humble, and riding upon an ass, even upon a full-grown animal the son of a she-ass."—Zech. 9:9.

The Jews understood the latter prophecy as applying to the coming of the Messiah and looked forward to its fulfillment. Today, however, there are many Jews included among those who do not have that faith. These descendants of Abraham should give attention to the fact that the Giver of this prophecy overthrew a mighty world power to release their forefathers from captivity. They should give weighty and serious consideration to the promise of their God that Zion would be favored with a visit from the foretold Messiah, the one whom Jehovah would anoint with holy spirit to be the king of the kingdom, to sit forever on "Jehovah's throne." It is not too late for them to investigate whether the Messiah has made this visit and been unrecognized by them.

FACTS TO BE CONSIDERED

Those who would look into this question should take seriously the following facts: It was people of *their own nation, the Jews,* who first recognized Jesus as the Messiah and announced him. True, they were in a minority and for the most part humble people. It was the religious leaders who rejected Jesus and caused many people of the Jewish nation also to reject him. But was it not the leaders of the Jews who rejected the prophecies of Isaiah and Jeremiah and who caused the people to go into Babylonian captivity in 607 B.C.E.? They did not believe these prophets whom God sent foretelling the captivity and the reasons for it, as well as describing the return from bondage in 537 B.C.E. Nonetheless, the prophecies came true to the very letter. The rejection of the Messiah by such men should not shake our faith, for Jehovah had foretold that the nation would be in a Babylonish religious form of captivity when the Messiah came and that they would reject him. (Isa. 53:3-9, 12) Also, a fact to be considered is that the Jews of the days of Jesus had access to the genealogical and chronological records of the nation and would be able to prove the identity of the Messiah, which would be impossible today or at any time in the future. If anyone claiming to be the Messiah should come, he could not prove his identity, for the genealogical and chronological records of the Jews were destroyed in 70 C.E. by the Romans.

PROOFS THAT THE LIBERATOR VISITED ZION

For the benefit of those who have faith in God and who are willing to look with an open mind into the matter of the coming of Messiah the Liberator to Zion, we herewith present five lines of proof that the Messiah did come to Zion in the first century of our Common Era.

(1) Genealogical evidence. About three hundred years before the Messiah came, Greek-speaking Jews in Alexandria, Egypt, made a translation of the inspired Hebrew Scriptures known as the Greek *Septuagint Version.* In this version was used the Greek title "Christ," which, the same as the Hebrew title "Messiah," means Anointed One. The one who was to qualify as Messiah or Christ had to meet certain requirements as to his line of descent. He had to be a son or descendant of the patriarch Abraham. Then he also had to be a son of David. This would give him a natural right or claim to the kingship of Zion, and he could be the promised Seed of Abraham to bless the families of the earth. (2 Sam. 7:8-17; Gen. 12:3; 22:18) Jesus met these requirements. The apostle Matthew divides the lineage into three parts, from Abraham to David, from David to the deportation of the Jews to Babylon, and then down to Jesus.—Matt. 1:17.

(2) Miraculous birth of Jesus. The prophecy at Isaiah 7:14 foretold accurately the manner of the birth of the one to be the Messiah. Matthew recounts the facts fulfilling it: "But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. . . . All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet, saying: 'Look! The virgin will become pregnant and will give birth to a son, and they will call his name Immanuel,' which means, when translated, 'With Us Is God.'" (Matt. 1:18-23) He had the right to the name Immanuel, but the angel told Mary to call his name Jesus, for he would save his people from their sins. The name Jesus means "Jehovah Is Salvation." From this latter name it is seen, not only that he

would be the representative of God with his people, but that he would also be the great Deliverer that Jehovah had promised. Joseph, who was also of the line of David, adopted Jesus, as Matthew indicates to us. But Jesus was the Son of God, not the son of Joseph.

(3) Place of birth. God's prophet Micah had foretold the exact place of the birth of this One who would represent Jehovah. The chief priests and scribes of Jesus' day understood this well, for King Herod inquired of them where the Christ was to be born, and they answered, "In Bethlehem of Judea; for this is how it has been written through the prophet, 'And you, O Bethlehem of the land of Judah, are by no means the most insignificant city among the governors of Judah; for out of you will come forth a governing one, who will shepherd my people, Israel.'" Jesus was indeed born in Bethlehem.—Matt. 2:4-6; Mic. 5:2; Luke 2:1-7.

(4) Time of Messiah's appearance. When Jesus was about thirty years of age he appeared before John to be baptized. (Luke 3:23) After his baptism in water he was anointed with holy spirit and a visible manifestation was given to John the Baptist. (John 1:32-34) Jesus thereby became the Anointed One, or the Messiah, the Christ. It was in the year 29 C.E. that this event occurred. Luke gives us the time John began his ministry, about six months before Jesus' baptism, at chapter 3, verses 1, 2: "In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene, in the days of chief priest Annas and of Caiaphas, God's declaration came to John the son of Zechariah in the wilderness."*

The date is historically fixed and fell at the time prophesied hundreds of years previously. This can be proved by calculating the 69 weeks of years foretold in Daniel 9:25: "From the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks [7 + 62 = 69]. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times." From the time this rebuilding took place, in 455 B.C.E., there would be 69 x 7 = 483 years, which would bring us to 29 C.E. for the anointing of Jesus as the Messiah, the Leader.†

(5) Proof of Messiahship by his life and works. Matthew, chapter two, describes events that fulfill ancient prophecies in connection with Jesus: the flight of his parents with him to Egypt and return and the effort of Herod to kill him by killing all the children two years of age and under. The prophecies thus fulfilled are Hosea 11:1 and Jeremiah 31:15.—Matt. 2:15, 17, 18.

John the Baptist was appointed to fulfill prophecy by preparing a people for Jehovah. (Luke 1:13-17) Jesus recognized this. He knew, as John declared later on: "That one [Christ] must go on increasing, but I must go on decreasing." (John 3:30) Jesus went to John his forerunner to be baptized by him in the Jordan River and immediately thereafter he went into the wilderness of Judea for forty days by himself, where he was exposed to a heart-searching temptation by Satan the Devil. Proving his integrity under this test and

* Tiberius succeeded Augustus as emperor at Augustus' death, August 19, 14 C.E. John's baptizing work began in the spring of the fifteenth year of Tiberius, which ran from August of 28 C.E. to August of 29 C.E. Jesus was baptized in the fall, about the first of October, which would be in the sixteenth year of Tiberius.

† See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watchtower Bible and Tract Society, Brooklyn, New York, pages 385-388. Also *The Watchtower*, October 15, 1965.

gaining the victory, Jesus returned to John and was pointed out by John to some of his disciples as "the Lamb of God that takes away the sin of the world." (Matt. 4:1-11; Luke 4:1-13; John 1:28, 29) Prophetic dramas had foreshadowed this sacrificial lamblike One centuries previously. —Gen. 22:9-14; Ex. 12:1-28; 29:38-42; Num. 28:1-10; 1 Cor. 5:7.

Jesus accepted his first disciples from among those who had been disciples of John, as the account further reads: "Again the next day John was standing with two of his disciples, and as he looked at Jesus walking he said: 'See, the Lamb of God!' And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and, getting a view of them following, he said to them: 'What are you looking for?' They said to him: 'Rabbi, (which means, when translated, Teacher,) where are you staying?' He said to them: 'Come, and you will see.' Accordingly they went and saw where he was staying, and they stayed with him that day; it was about the tenth hour [4 p.m.]. Andrew the brother of Simon Peter was one of the two that heard what John said and followed Jesus. First this one found his own brother, Simon, and said to him: 'We have found the Messiah' (which means, when translated, Christ). He led him to Jesus. When Jesus looked upon him he said: 'You are Simon the son of John; you will be called Cephas' (which is translated Peter)." (John 1:35-42) Later on, in Galilee, Peter and Andrew began to follow Jesus continually.

In the spring of the next year, 30 C.E., at the time of the Passover celebration in Jerusalem, Jesus cleansed the temple of those who were trying to make a commercial business out of God's worship. This fulfilled the prophecy of David at Psalm 69:9, as pointed out by the apostle John: "His disciples called to mind that it is written: 'The zeal for your house will eat me up.' "—John 2:13-17.

THE LIBERATOR'S COMMISSION

After John was arrested and imprisoned, Jesus left Judea and went north through Samaria to Galilee. The record tells us that, at Nazareth, where he had been reared, "he entered into the synagogue, and he stood up to read. So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written: 'Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year.' . . . Then he started to say to them: 'Today this scripture that you just heard is fulfilled.' "—Luke 4:16-21.

Here was an opportunity for the Jews to recognize that the Liberator whom Jehovah had sent was actually present with them. Contrarily, however, the Nazarenes did not attribute to Jehovah's holy spirit the ability of this former carpenter Jesus to preach.

Notice that the prophecy from which Jesus read (Isa. 61:1-3) goes on to speak of this anointed one as comforting all the mourning ones. It indicates over what the mourning will be when it goes on to say: "to assign to those mourning over Zion." This scripture bears reference first to the seventy-year exile or desolation of Zion or Jerusalem. During their exile in Babylon the Jews had mourned over the desolation of Zion and God's temple there. Jesus in quoting this prophecy and applying it to himself was plainly showing the Jews that this was certainly a time of good news for them, for the Liberator had now come to deliver them from Babylonish religious

exile in which they were in a desolated spiritual condition.—Matt. 9:36.

RELIGIOUS LEADERS DENOUNCED

The religious leaders rejected Jesus and led many of the people in this course, against their best interests. But this did not deter Jesus from his work of binding up the truly brokenhearted ones and comforting those that mourned. However, Jesus did not comfort those Babylonish religious leaders. His fearless speech in condemnation of them proved he was truly the Anointed One. He spoke just as his forerunner John had spoken, but more severely. He called attention to the prophecies to be fulfilled by their stubbornness. He said: "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" (Luke 11:52) Therefore he publicly exposed those religious oppressors so that those who were blinded by them and suffering slavery under religious captivity could get free. He proved to be the Greater Cyrus with the authority and commission from God to liberate those among the Jews who mourned from their Babylonish religious captivity. He warned his own disciples concerning these religious leaders: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit."—Matt. 15:14, 1-9; Isa. 29:13, 14.

Three days before the chief priests Annas and Caiaphas and other religious leaders brought about his death, he held them up to the most scathing denunciation in front of the people, saying:

> "They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger. All the works they do they do to be viewed by men; . . . Woe to you, scribes and Pharisees, hypocrites! because you shut up the kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. . . . you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness. . . . you are bearing witness against yourselves that you are sons of those who murdered the prophets. Well, then, fill up the measure of your forefathers.
>
> "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? For this reason, here I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city; that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I say to you, All these things will come upon this generation."—Matt. 23:4-36.

The extent of their religious bondage was emphasized by what he said next: "Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her,—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it. Look! Your house is abandoned to you. For I say to you, You will by no means see me from henceforth until you say, 'Blessed is he that comes in Jehovah's name!' " (Matt. 23:37-39; Ps. 118:26) This indicated that they were in such a deplorable Babylonish state that God would abandon their house of worship just as the former temple built by Solomon had been abandoned to the Babylonians.

MANY RECEIVE LIBERATION

Not all the people were of the attitude that the Jewish religious leaders had, neither did they follow these leaders. They

followed the Greater Cyrus who, like Cyrus of old, served as Jehovah's shepherd and did liberate many of the Jews. The Jewish remnant of faithful ones were given the real freedom that Jehovah God provided for those who seriously considered his Word and compared the prophecies of the ancient Hebrew prophets with the events surrounding Jesus and the works that he did. They recognized Jesus as the Fine Shepherd and followed him to the freedom that he gave, which was, as he stated, 'an actual freedom,' not only from false religion and its bondage but also from the power of sin and its penalty death.—John 8:31-36.

Whether you belong to Jewry or to a religion of Christendom, seriously ask yourself, "What freedom have the religious leaders given to me?" Both Jewry and Christendom are split up into many sects and divisions. Leaders of these religions admit that they are confused and that the problems of delinquency, moral degeneracy, world fear and the threat of war are increasing. They have no satisfying remedy to offer. They do not look to Jehovah to bring liberation but, rather, turn the people to the national government in whatever land they reside, and to one failing political scheme after another. Particularly, they direct the people's hope toward the United Nations. In doing so they are acting exactly like the scribes and Pharisees of Jesus' day, turning the people away from the true Liberator, the Messiah, and keeping them in bondage to the great world religious empire of Babylon the Great. Therefore, regardless of the pomp and ceremony of the religious systems of Babylon the Great and even though their leaders do exercise great influence and wield power with the governments and rule haughtily over their religious flocks, honest persons today will be like the humble God-fearing Jews of the Messiah's day and will prove to themselves that Messiah, the Liberator, did indeed come to Zion more than nineteen centuries ago. Moreover now, as God's Son and reigning heavenly King, he, the Greater Cyrus, is able to liberate them from Babylon the Great.



Moving Forward in JEHOVAH'S SERVICE

AS TOLD BY FRANZ ZUERCHER

ON A cold, damp day in February 1912 I stand waiting on the station platform of a small village in Switzerland for the train that will take me first to Berne and then to Paris. I am a little over twenty years old and have decided to go to Paris to improve my knowledge of French.

Beside me stands my father, hardy and erect, his strong features grave and stern. The train draws into the station and the time comes for father to take leave of his youngest son. A brief farewell and "Don't forget your prayers, my son!" are his only words as I board the train. This

parting admonition impresses me as I begin my journey into the world, and into a new life.

In Paris a school friend meets me. The throb of Paris, the sparkling vivacity of its people, have a stimulating effect on me, and soon I am making other good friends with whom I can discuss the many problems of life.

Then one day the director of a large business establishment invites me to accompany him to a Christian Science meeting. I expect to find something for the "inner man," some answers to questions that increasingly occupy my mind, such as the purpose of life and the future of mankind. However, Christian Science disappoints me from the start when I see a woman mount the platform to preside over the meeting. Soon I lay the literature aside.

Later I spend an evening at a Salvation Army meeting. General Booth, the son of the founder of the organization, is expected to be present. I go along. A large crowd is already gathered. Soon the General appears on the platform with his officer's staff in his hand. But I am not drawn to this method of evangelizing, for it strikes me as being like a subtle form of hypnotism. As a result, a period of lethargy in religious matters descends upon me.

WAR COMES

Now it is summer of the year 1914. Paris is in a fever! Jean Jaurès, a politician in the French socialist camp, is murdered. Almost at the same time Archduke Ferdinand, successor to the Austrian throne, is assassinated in Sarajevo. Now the whole world is in the grip of suspense!

Then the lightning bolt strikes: world war has begun! Never shall I forget the stillness that lay over this so gay city in the wake of this event. I witness the moving farewells, the poignant scenes at Paris stations. Parents part from sons, fathers from wives and children, and the trains roll to the front.

Switzerland, too, is mobilizing and my friend and I consider it our duty to return home and "rally to the flag." So we travel home through the night, and the same day are in uniform. When I leave my parents, my father says simply: "If you have to kill, my son, then never be cruel." Even though Switzerland is not at war, soon I am at the Swiss frontier. There I begin once more to turn over in my mind, with increasing unrest, the many questions that haunt me. Why these shocking conditions in the world? Why war among "Christian" nations? I become withdrawn, and although I am promoted twice, my mental attitude is unsettled.

SEARCH CONTINUES

My first military furlough is due and I go home for a few days. I am heavy of heart and searching for answers to those renewed, tormenting "whys." Perhaps our Protestant minister can help me. He is glad to see me and I appeal to him with the words: "Do you remember that you told us boys that the World Court in The Hague offered a guarantee to young men building careers? I believed you, and now —where do we stand?" His answer to me is: *"Aach! Ja!* You were always a rather brooding, meditative youth. Of course it is sad what is happening around us, but, look! it is a judgment from God that we must endure and we must pray that He preserve our beautiful country from war and destruction. Just go quietly on your way, and everything will be all right." I think to myself, "Those are certainly nice sentiments, but answers to my questions they are not!" For the third time I am disappointed in religion.

I bid the minister good-day, and as I walk home I realize that man apparently can-

not help me. However, I feel a gradual strengthening of purpose in me and I resolve to find a way out. To this day I can still recall that quiet place, that little piece of earth where I then knelt down before God and prayed that I might be led in the right way.

Later I receive an assignment to work in the Federal Palace in Berne. There, every Sunday, I attend different religious meetings in my search for truth. On leaving one meeting I get into a conversation with a serious-looking man. He tells me he is a preacher of the Adventist Mission. I agree to have him study the Bible with me.

Then one day someone sends me the six volumes entitled "Studies in the Scriptures," by Charles T. Russell. I find the titles of these books most fascinating. With feverish interest I begin to read the volume entitled "The Divine Plan of the Ages," and, as I read, the conviction that I am finding Bible truth in these Scripture studies becomes ever stronger. I desire to learn more and so begin attending the meetings of the Bible Students, later called Jehovah's witnesses, who are the ones distributing this literature.

The friendly Adventist preacher continues his visits, and so I have abundant opportunity to compare truths. Soon I tell him he need not visit me any longer, because I am convinced that I have found the truth. He is visibly disappointed, and with a penetrating look asks me, "Have you fallen into the hands of the Bible Students?" My affirmative answer saddens him, but we part on friendly terms. (I might add here that later, after a lapse of more than thirty years, while I was standing on the street distributing Bible literature during an assembly in a town near Berne, this same gentleman unexpectedly approached me and said: "Mr. Zuercher, I see you have remained true to your faith, whereas I left mine, as I recognized many errors in the Adventist teachings.")

DECISIONS MATURE

Although I know I have found the truth, I have not yet officially taken the step of dedicating my life to Jehovah. One day —it is in the autumn of 1918—for recreation I attend a concert of classical music. Casually I pull a colored piece of paper out of my pocket. I do not even remember how it got there. It is a program of the "Autumn Day–Assembly of the Bible Students Association in County Hall in Berne." I read the text printed on it, which says: "The end of all things is at hand." —1 Pet. 4:7, *AV*.

At this, a feeling of guilt steals over me. I think, "And you sit here in this worldly place instead of attending the assembly!" I note further on the printed invitation that an opportunity for baptism is afforded. Candidates are urged to read the chapter, "The Baptism of the New Creation" in the sixth volume of the *Studies in the Scriptures*. Promptly I leave the music hall to go home and begin reading this chapter prayerfully. It is like scales falling from my eyes! As that Ethiopian eunuch said to Philip, so I ask myself, "What prevents me from getting baptized?" (Acts 8:36) Thus, at that assembly in 1918, I am baptized in water in symbol of my dedication to do God's will. This day is indelibly impressed upon my memory, and from then on I begin to preach wherever I go. Yes, this "first love of the truth" is so inestimably precious!

Now another decision faces me. I begin to appreciate more and more that a Christian cannot serve two masters and that in regard to the conflicts of this world he must be neutral. This issue becomes vital, and I am determined to give an uncompromising answer. The opportunity to

do so presents itself quickly, for I am called to go to Officers' School. I recognize this is the moment to act, for in me echoes the thought, "I can not and will not continue to be a part of this ungodly system."

Then I sit down and carefully compose a letter explaining my attitude regarding Christian neutrality, sending it to the proper authorities, as well as a copy to my immediate superior. This gentleman, although an officer himself, respects my convictions. Soon my case comes up before an Officers' Examining Board, where I experience the truth of Jesus' words at Mark 13:11: "Do not be anxious beforehand about what to speak." I hardly have time to realize what has happened when I hear the words: "You are discharged from the army." Fervently I thank Jehovah for his faithful assistance.

MORE FORWARD STEPS

Later, in the summer of 1923, another outstanding day comes in my life. Almost the same day that I am informed that I have been nominated as Secretary-Treasurer in a branch institution of the state, in spite of my stand on the neutrality question, I also receive an invitation from the branch office of the Watch Tower Society in Berne inviting me to enter the full-time ministry!

Two ways open up before me, one offering "career and prestige," and the other exhorting, "The harvest is great, but the workers are few." (Matt. 9:37) I realize there is but one right thing to do, and that is to serve Jehovah as fully as I can! So I advise the Berne office of the Watch Tower Society of my decision. Then I enter the office of my superior to hand in my resignation from state service. Kindly he places his hand on my shoulder and warmly wishes me joy and success in my new career.

My first assignment in the full-time ministry is a tour with the "Photo-Drama of Creation," a collection of Biblical films and slides, through Belgium, the Saar, the Rhine Valley, Alsace-Lorraine and Switzerland, accompanied by two brothers in the faith. Every week we have a four-evening presentation and follow-up lectures. Halls are filled to capacity with attentive audiences. Often when I look out over the sea of expectant faces from behind the curtain before the "Drama" begins, the words burst from my lips: "My Lord and my God! What honor is this you give to men of dust to let them spread abroad your glorious Kingdom truths!"

My share in the Photo-Drama work comes to an end in the spring of 1925, after well over a hundred towns have been served. The president of the Watch Tower Society, J. F. Rutherford, has sent word that the time has come for more emphasis on another method of proclaiming the Kingdom, namely, preaching the message from house to house, supported by public lectures. I am called back to Berne, where I am assigned to work on the magazine *The Golden Age,* which work gives me deep satisfaction. Later I am given other assignments at the branch, helping to attend to the needs of the congregations and other full-time ministers under our care.

Unforgettable, too, are my annual visits to the congregations in France and Belgium, and the fellowship I enjoy with the friendly band of full-time ministers who have come over from England. They are courageously plowing the ground and sowing Kingdom seed in this virgin territory, especially in France. These visits, which I am privileged to make with Brother Harbeck, the one in charge of the work in the Berne office, are a source of great spiritual strength to me in spite of the great exertion required.

OPPOSITION DEVELOPS

At this time the world scene is changing rapidly, for Nazism has raised its ugly head in Germany. The waves of political unrest soon pile up so high that they dash on to the border line and sweep into Switzerland.

Simultaneous with bitter persecution of Jews in Nazi Germany, hostility against Jehovah's witnesses flares up. In Switzerland, too, there are willing tools of the Devil waiting to fan the flames of hatred against Jehovah's witnesses. We are often misrepresented to the authorities by our enemies as a highly suspicious, nihilistic organization, inimical to the State. For a time it seems that the authorities are influenced by this propaganda, as legal proceedings are started against us on the basis of "degradation of religion." However, the results are mostly suspended sentences.

Meantime, in Germany, the Nazi fury rages and our brothers are exposed to frightful, inhuman persecution, which they withstand even at the cost of their lives. Documented material that reaches our office about such persecution is carefully preserved. Then Brother Rutherford approves publishing a book giving the evidence of the sufferings of Jehovah's witnesses in Germany. It appears under the title *"Kreuzzug gegen das Christentum"* ["Crusade Against Christianity"] in the German language. It is also published in French and Polish.

In the summer of 1940 Brother Harbeck goes to America to attend a convention of Jehovah's witnesses in Detroit. He finds that he is now unable to return to Switzerland, since he was originally sent by the Society from the United States. Thus Brother Rutherford appoints me as branch servant.

With the outbreak of World War II so many brothers take a positive stand on the neutrality question that the authorities begin to suspect us of being an organized antimilitary movement. One day in July 1940 our branch headquarters is occupied by a detachment of soldiers and a rigorous search is carried out. A few days later a military truck drives up and confiscates all the literature, which is to be examined by the military press censorship office. They expect to find a sentence that will prove that our Society has instigated the refusal to do military service. Without waiting for the results of this investigation, the army orders the censorship of *The Watchtower* in Switzerland. This we cannot agree to and so official publication of the magazine is discontinued.

Although connections are interrupted with the head office of the Watch Tower Society in Brooklyn, New York, we are able to get in touch with Sweden after a time and receive *The Watchtower* regularly in the Swedish language. Then a member of our Berne Bethel, Alice Berner, learns this language. Jehovah blesses her efforts, and so it is possible for us to keep all the congregations supplied with spiritual food.

Further measures are taken against us. At a set time the homes of many congregation servants are invaded and their stocks of literature confiscated. Further, our congregation meetings are put under police surveillance, a detective being present even at the Memorial celebration. Our incoming mail is checked and I am often called in by government officials for long interrogations.

Eventually legal action is started against us. A co-worker, Brother Rutimann, is charged with refusal to take the military oath. I am charged with four offenses, two of which are "undermining military discipline" and "acting in contravention to the ban on propaganda dangerous to the state." Almost two years elapse before

the actual lawsuit comes up in court on November 23 and 24, 1942. There are some heated moments during the proceedings.

The next day judgment is rendered. Brother Rutimann is sentenced to three months in the state penitentiary, which he serves, and the loss of certain civil rights. My sentence is two years in jail. But our lawyer files an appeal, and on April 16, 1943, my sentence is reduced by the Appellate Court to one year penal servitude, suspended sentence, and five years' loss of some civil rights.

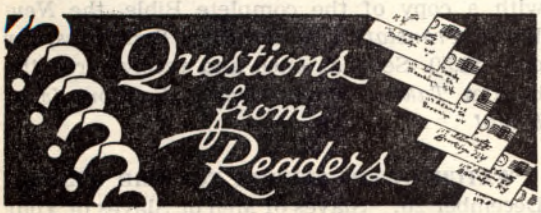
The outcome of this lawsuit has a favorable reaction, and we are able to avoid having the work banned.

POSTWAR PERIOD

Finally, World War II ends in Europe. What a flood of letters now arrives in our office from all the surrounding countries when it becomes known that the work has remained intact in Switzerland! Previously the new president of the Society, Brother N. H. Knorr, wrote me to do all in my power to maintain the work in our country so that at the termination of war contact with our brothers on the continent might be speedily restored. And now it is our very great privilege to render "first aid" to them. Then in December of 1945 we have the pleasure of receiving Brother Knorr into our branch home, accompanied by his secretary, Milton Henschel. These are days of special blessings and important decisions. Brother Knorr leaves instructions for the work.

Summer of the year 1950 brings for me, together with several other co-workers, the crowning of our many years of service. We are invited to attend the grand convention in Yankee Stadium in New York. And in 1953 it is my privilege to attend the second Yankee Stadium assembly. Never shall I forget the overwheming impression I received as I gazed over the stadium on opening day and watched it fill up and spill over, thousands of attenders even listening from nearby tents. What a mighty demonstration of Jehovah's irresistible spirit it was!

Since the year 1953 the burden of responsibility has become lighter for me as it has been laid upon younger shoulders, for I have entered the autumn years of life. I am now nearly seventy-five years of age. After more than forty-five years in Jehovah's service, I still stand unbending in the truth, for which I thank God, as I know it is He who has sustained me. By his undeserved kindness I continue to be a member of the Bethel family at the branch home in Switzerland. To continue as part of this happy working team, to know my time is filled to capacity in my assignment, is a privilege I deeply appreciate. How blessed are those who move forward in Jehovah's grand service!



● Was the darkness, reported at Mark 15:33, that occurred while Jesus was on the torture stake the result of a solar eclipse?—B.A., U.S.A.

The Bible account of that period of darkness is brief. It reads: "When it became the sixth hour a darkness fell over the whole land until the ninth hour." (Mark 15:33) The records in Matthew 27:45 and Luke 23:44, 45 provide basically the same information, Luke adding the observation that "the sunlight failed."

The inspired writers of the Gospel accounts presented matters in such a way as to credit God with this unusual darkness. Over the years, though, certain commentators have tried to

provide a scientific explanation of it by saying that a solar eclipse happened to coincide with Jesus' impalement. However, Jesus died on Passover day, 33 C.E., and it is widely recognized that at the time of a Passover full moon a normal solar eclipse is astronomically impossible, because the moon is not between the sun and the earth, but is on the other side of the earth, away from the sun. Additionally, the darkness lasted three hours, from 12 noon to 3 p.m., but a total solar eclipse seldom lasts, in one location, more than two or three minutes. It is estimated that under the most favorable conditions the maximum duration of such an eclipse would be 7.5 minutes. So the darkness associated with Jesus' impalement cannot be explained as resulting from a natural eclipse of the sun, caused when the moon comes between the earth and the sun in such a way as to blot out the sun to human view.

Some have endeavored to link this occurrence with an eclipse mentioned by Phlegon of Tralles, a freedman of the second century C.E. He wrote of a remarkable eclipse that caused such darkness that the stars were seen in the heavens. The date he assigned to this, the fourth year of the 202d Olympiad (four-year periods counting from 776 B.C.E.), appears to coincide with the year Jesus died. While it is possible that a person with a limited knowledge of astronomy might incorrectly credit the darkness associated with Jesus' death to an eclipse, we cannot be certain that this was the event to which Phlegon was making reference because he does not give details as to the time of year that it happened.

The failing of the sunlight, resulting in hours of darkness from noon until 3 p.m., at the time of Jesus' impalement must be attributed to a direct act of God. The same is true of the earthquake and the ripping of the curtain in the temple when Jesus expired. (Matt. 27:51; Mark 15:38) Arguments that endeavor to dismiss these events as nothing more than coincidences with natural explanations are not based on sound evidence.

Eyewitnesses of these events, an army officer and others with him who were watching over the impalement of Jesus, when they saw the earthquake and the things happening, recognized that what took place was of supernatural origin, and they "grew very much afraid, saying: 'Certainly this was God's Son.'" —Matt. 27:54.

ANNOUNCEMENTS

FIELD MINISTRY

One who obeys the commandments of Jesus Christ fears, not men, but God. He knows that, not men, but God is the one who will award everlasting life to his faithful servants. To enable others, in addition to themselves, to gain that blessing, they publicly proclaim the truths of the Bible, and that in spite of any opposition they encounter. During December, as Jehovah's witnesses talk to people about the Bible, they will also be offering them the modern-English *New World Translation of the Holy Scriptures,* along with the new book *"Things in Which It Is Impossible for God to Lie,"* on a contribution of $1.50.

FIRST IN YOUR LIFE

Of foremost importance in all our lives are God's requirements for us as his creatures. What place does God's Word, the Bible, have in your life? Do you read it regularly? Do you understand it? To assist you to fulfill your relationship to God, the publishers of this magazine have prepared a book entitled "Things in Which It Is Impossible for God to Lie." This beautifully illustrated hardbound book of 416 pages will be sent to you postpaid with a copy of the complete Bible, the *New World Translation of the Holy Scriptures,* for only $1.50. Send at once and receive free the booklet *Take Courage—God's Kingdom Is at Hand!*

"WATCHTOWER" STUDIES FOR THE WEEKS

December 26: Slaves of Men or Slaves of Your Repurchaser—Which? ¶1-34. Page 712.

January 2: Slaves of Men or Slaves of Your Repurchaser—Which? ¶35-66. Page 718.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 15, 1965
Semimonthly

NEGLECTING THE HOUSE OF THE CREATOR OF HEAVEN AND EARTH

"WE SHOULD NOT NEGLECT THE HOUSE OF OUR GOD"



SPECIAL:
Seven Years in Red China's Prisons —Yet Firm in Faith!



"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
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)
Du – 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

Printing this issue: 4,600,000 **Five cents a copy**

"The Watchtower" is Published in the Following 70 languages

Semimonthly			Monthly		
Afrikaans	Finnish	Norwegian	Armenian	Icelandic	Russian
Arabic	French	Portuguese	Bengali	Kanarese	Samareno
Cebu-Visayan	German	Sesotho	Bicolano	Kikongo	Samoan
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			Hebrew	Pangasinan	Turkish
			Hungarian	Papiamento	Ukrainian
			Ibanag	Polish	Urdu
			Ibo		Yoruba

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W.	8/-
Canada, 150 Bridgeland Ave., Toronto 19, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	7/6
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	7/-
New Zealand, 621 New North Rd., Auckland S.W. 1	7/-
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$1.75

Monthly editions cost half the above rates.

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CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVI December 15, 1965 Number 24

The OTHER SIDE of the COIN

EVERY coin has two sides, a top and a bottom. Fittingly, they are also called a "head" and a "tail," for they complete each other. In fact, "head" often implies the existence of the "tail," as when the Bible says, "The aged and highly respected one is the head, and the prophet giving false instruction is the tail." (Isa. 9:15) Thus also, "top" implies the existence of "bottom"; an "inside," an "outside"; an "east," a "west," and so forth.

A similar principle might be said to hold true in finance. All assets imply liabilities, depending upon how you view them. For example, in its annual statement a bank must have its assets balance its liabilities. Among its assets might be listed deposits amounting to many thousands of dollars; but these at the same time represent liabilities, since the patrons of the bank can ask back their deposits, and the money actually belongs to them, the bank paying interest for the privilege of using it.

This principle of there being the other side of the coin might be said to apply also to ever so many of the commands that we find in the Word of God—and elsewhere too, for that matter—and this especially as regards those that place certain obligations on persons in their relationship with others. Every command placed on one group of persons that benefits another group might be said to represent an asset to the ones benefited. But inherent in such benefits almost invariably lies an implied obligation or liability on the part of the ones so benefited. This is primarily because of the rule that we are to do to others as we would have them do to us.—Luke 6:31.

For example, according to God's Word the husband is the head of the family, and his wife is likened to his body. Accordingly, wives are told to be in subjection to their husbands in everything. (Eph. 5:23, 24) But let no husband gloat over this. Why not? Because implicit in it is an obligation, a liability, as it were. It obligates him to treat his wife as his own body, to love her as himself, to care for her, cherish her, feed and clothe her, provide a roof over her head and protect her from harm. So the asset that accrues to the husband by reason of his headship and his wife's subjection to him implies no small obligation, a balancing liability, the other side of the coin. This should serve to make him a modest, humble head!

The same, of course, is true as regards the command to husbands to love their

wives as their own bodies, as Jesus "Christ also loved the congregation and delivered up himself for it." (Eph. 5:25) Does a wife complain that her husband does not love her as he does his own body? Then she might ask herself, Am I giving my husband the cooperation that I should? Am I in subjection to him as is his own body? Certainly his own body does not complain continually or nag him about things. The Bible says: "Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common." (Prov. 21:9) So with the asset or advantage that accrues to the wife by reason of the Biblical command for her husband to love her as his own body, there is implied the obligation of the wife to cooperate as fully as possible with her head. This, of course, will make it all the easier for her husband to love his wife as he does himself!

However, let no one think that negligence on the part of one justifies negligence on the part of the other. It does not! The obligations remain regardless of what the other one may or may not do, but justice and love of neighbor indicate that each should do his part.

The principle of the other side of the coin also applies to the commands that the Bible gives as to the proper conduct between the sexes. The Word of God gives exceedingly wise, sound counsel in such matters, for it was inspired by the One who understands human nature better than anyone else in the universe. For example, it tells men in the Christian congregation to treat the "younger women as sisters with all chasteness." It also warns that for a man to keep looking at a woman so as to have a passion for her is to commit adultery in his heart.—1 Tim. 5:2; Matt. 5:28.

Such commands as these might be said to represent an asset or advantage for the younger women, all women in fact, as it gives them a sense of security and freedom, especially within the Christian congregation. But with this advantage also comes an obligation, a liability for them. What is it? That they conduct and dress themselves as sisters of the men, not as sirens. As the apostle Paul counseled Christian women: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind."—1 Tim. 2:9.

The principle of the other side of the coin might be said to apply in particular to all relations involving authority and subjection. Thus with the direct obligation of students to pay attention goes the implied obligation on the part of the teacher to teach with skill and enthusiasm so as to hold the attention of the students. But regardless of what either does, as has already been observed, each has his obligation: the teacher, to give his best regardless of whether the students pay close attention or not; the students, to pay close attention even though the teacher is lacking in skill and enthusiasm.

So also in the Christian congregation. Its members are commanded to "be obedient to those who are taking the lead among you and be submissive." But with this command goes the implied obligation to take the lead in such a way as to make obedience not unduly onerous, for those taking the lead have to render an account as to those in their charge.—Heb. 13:17.

Appreciating that there is the other side of the coin, that there is an implied obligation for us in ever so many commandments that seem to be in our individual favor, will help us to show empathy. It will make for better understanding, better cooperation, more harmony and efficiency. It is a way in which we can help the other person to meet his obligations; thus we will be obeying the rule to do to others as we would have them do to us.

NEGLECTING The House OF THE CREATOR OF HEAVEN AND EARTH



THIS "house" has to do with the biggest reality in all existence. What is that? The great Creator of all created things, visible and invisible to us. Even the known universe, which has been brought within our range of vision by telescope and microscope, not to speak of radio, is too big for us to leave out of account its Creator.

[2] As regards bigness, do you know what a "quasar" is? Recently astronomers have discovered what they have called Quasi-stellar Radio Sources, or, quasars, for short. These are astronomical objects that emit an enormous amount of energy in the form of light and in radio waves. Looking like a star, a quasar "is apparently millions of times larger and billions of times brighter. Some quasars pulse rhythmically." There are about forty known quasars, the discovery of the most distant one of which was announced on May 17, 1965, and which is known as 3C-9.* It is stated that this celestial object is so far away that it seems to be close to the beginning of universal time. "The light is so far away that the light from it began to journey to earth soon after the postulated birth of the universe." The life of those quasars probably ended during the billions of years that were required for their light to reach our earth. Says the report: "The observed rate at which the universe is expanding suggests that it was born in a single point some thirteen billion years ago—roughly three times the age of the earth."—New York *Times,* May 18, 1965, pages one and two.

[3] From the above discovery, what do we reasonably conclude? This: That God the Creator of such tremendously large things is too big to occupy a house here on earth. To speak of such a God as occupying a man-made house on our tiny earth sounds ridiculous, and rightly so to twentieth-century scientists. How could such a God make himself so small? And yet the clergy of Christendom speak of God as making himself so tiny as to occupy the minute egg cell in the womb of a virgin Jewish girl, Mary. The Holy Bible itself does not

* The symbol 3C-9 refers to radio source No. 9 in the third Cambridge University Catalogue of Radio Sources.

1. With what reality does this "house" have to do?
2. (a) How does a recently discovered "quasar" compare with a star? (b) To astronomers, what does the expansion of the universe suggest as to how it got here?
3, 4. (a) From this, what do we conclude as to God's occupying a house on earth? (b) What does Christendom teach as to God's making himself small, but what did Paul tell the pagan Athenians?

teach such a thing. What it does teach is that God the Creator transferred the life of his only-begotten Son from heaven to the womb of this Jewish virgin to become the man Jesus, who later came to be called Christ. According to what the angel Gabriel announced to the virgin Jewess Mary, her firstborn son was, not God himself, but the Son of God. She was, not the Mother of God, but the mother of the *Son* of God. (See Luke 1:26-33.) But as regards God the Creator himself, the Christian apostle Paul said to pagan Greeks:

[4] "Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are. . . . The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. And he made out of one man every nation of men, to dwell upon the entire surface of the earth . . . Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man."—Acts 17:22-29.

[5] So the God about whom the Holy Bible teaches does not occupy an earthly material building in the way that some gold, silver or stone statue occupies a temple, pagoda or wat of one of the idolatrous religions of this world. However, the true God of heaven and earth can sanctify a tabernacle or temple that has been built in obedience to his commands. He can also put his name on such a building that he has thus sanctified or made holy. Such a temple can therefore be spoken of as "the house of God," not a home in which he dwells literally in person, but a house where his pure worship can be carried on. This was true of the temple that King Solomon completed in Jerusalem in the year 1027 before our Common Era. In answer to King Solomon's prayer, God said to him: "I have heard your prayer and your request for favor with which you requested favor before me. I have sanctified this house that you have built by putting my name there to time indefinite; and my eyes and my heart will certainly prove to be there always."—1 Ki. 9:3.

[6] When King Solomon, the temple builder, was dedicating this magnificent religious building on Mount Moriah in Jerusalem, he plainly said that he did not expect the mighty Creator of heaven and earth to occupy this temple in a literal way. In his prayer of dedication King Solomon said: "But will God truly dwell upon the earth? Look! The heavens, yes, the heaven of the heavens, themselves cannot contain you; how much less, then, this house that I have built! And you must turn toward the prayer of your servant and to his request for favor, O Jehovah my God, to listen to the entreating cry and to the prayer with which your servant is praying before you today; that your eyes may prove to be opened toward this house night and day, toward the place of which you said, 'My name will prove to be there,' to listen to the prayer with which your servant prays toward this place."—1 Ki. 8:27-29.

[7] King Solomon was reasonable. We too must be reasonable, just as the Holy Bible is, in the way that we think about God's house. The temple that King Solomon built housed no man-made statue to represent God. The presence of Jehovah God at this

5. (a) Does God occupy a building as an idol occupies a temple? (b) What can God do with a building where his worship is carried on, as in the case of Solomon's temple?

6. What did Solomon pray for God to do regarding the temple that Solomon had built?

7, 8. (a) How was God's presence represented in Solomon's temple? (b) How does this agree with the Ten Commandments and God's bigness?

temple was symbolized by what has been called the Shekinah light, a light that miraculously illuminated the innermost compartment of the temple, the Most Holy. When the high priest went in there each year on the Atonement Day to sprinkle the sacrificial blood of atonement before the sacred ark of the covenant, the high priest was privileged to behold this miraculous light.—Lev. 16:11-17.

[8] Aside from that, there was no statue or image in the temple of Jehovah to represent him. In fact, the first and second of his Ten Commandments absolutely forbade the making and idolizing of handmade images or statues. (Ex. 20:1-6) This agrees with the fact that the living and true God wants worship by his creatures direct and he is too big to be housed by any man-made temple.

[9] After the first temple was dedicated in Jerusalem, God said in warning to King Solomon its builder and to his royal successors: "If you yourselves and your sons should definitely turn back from following me and not keep my commandments and my statutes that I have put before you men, and you actually go and serve other gods and bow down to them, I will also cut Israel off from upon the surface of the ground that I have given to them; and the house that I have sanctified to my name I shall throw away from before me, and Israel will indeed become a proverbial saying and a taunt among all the peoples. And this house itself will become heaps of ruins. Everyone passing by it will stare in amazement and will certainly whistle and say, 'For what reason did Jehovah do like that to this land and this house?' "—1 Ki. 9:6-8.

[10] The thing here warned of actually happened to the temple built by King Solomon. This was because the kings of Israel, with few exceptions, defiled and profaned Jehovah's house or temple. In the summer of the year 607 B.C.E. it was laid in ruins by the Babylonian armies under King Nebuchadnezzar. Had Israel treated God's house with due respect, this would not have taken place. But the Israelites did not respect the house on which God had put his name Jehovah, and so his warning proved to be no mere idle threat. For seventy years, from 607 to 537 B.C.E., it lay in ruins while the deported Israelites were exiles in the distant land of Babylonia. Can we of today lightly brush this historical fact aside as if having no meaning for us now? No; for the analytical commentator on Israelite history, the Christian apostle Paul, warns us:

[11] "Now these things became our examples, for us not to be persons desiring injurious things, even as they desired them. Neither become idolaters, as some of them did; . . . Neither let us practice fornication, as some of them committed fornication, . . . Neither let us put Jehovah to the test, as some of them put him to the test, . . . Neither be murmurers, just as some of them murmured, only to perish by the destroyer. Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived. Consequently let him that thinks he is standing beware that he does not fall." —1 Cor. 10:6-12.

NEGLECTING THE REBUILT HOUSE

[12] Future generations are apt to repeat the mistakes of previous generations, unless they take to heart the lessons taught by past history, especially Bible history. So, like people of the past, they suffer the same or similar bad consequences for the

9. What did God say in warning to Solomon regarding the temple?

10, 11. (a) What shows whether this warning of God was an idle threat? (b) Can we lightly brush this historical fact aside, and what does Paul have to say regarding this?

12. Like what generation of Jews do we not want to be, but why do we want to be like Governor Nehemiah of Judah?

same bad conduct toward God's house. We of the present generation should desire to be like Nehemiah, a governor of the province of Judah in the fifth century B.C.E. He took vigorous steps to halt the abandoning or neglecting of God's house among His chosen people. This was not Solomon's temple, which had been destroyed in the seventh century B.C.E., but was the temple that had been rebuilt in the sixth century B.C.E. after the remnant of worshipful Jews returned from the land of Babylon to Jerusalem. After mighty Babylon fell to the Medes and Persians in 539 B.C.E., the land of Judah became a Persian province under Cyrus the Great. In 455 B.C.E. King Artaxerxes of Persia appointed Nehemiah to govern the province of Judah and Jerusalem. Nehemiah did not ignore Jewish history up till then. He did not want the restored Jews of his generation to suffer calamity for mistakes like those of their ancestors. To that end he used the power of his governorship.

13 It was not Nehemiah's fault that this rebuilt temple in Jerusalem suffered destruction by the Roman legions under General Titus in the year 70 of our Common Era. The temple of Jehovah that was then destroyed has never been rebuilt, and today we find on its former location a different structure known as the Dome of the Rock, dedicated to the Allah of the Moslems or Mohammedans. An investigation of the causes for this uncovers that it resulted from a misuse or abuse of the rebuilt temple of Jehovah. Truly Nehemiah had been concerned aright and he had not taken matters any too seriously. We do well to examine what measures he took.

14 First, Nehemiah enlisted the efforts of the restored Jews to rebuild the protective walls of Jerusalem, in fifty-two days. Then he turned his attention more to the things of the temple and to the spiritual condition of the people of Judah. (Neh. 6:15 to 7:5; 8:1-9) In the lunar month following the completion of the walls of Jerusalem, namely, on the twenty-fourth day of the month Tishri, the people who had just finished celebrating the festival of booths at Jerusalem gathered together in a more serious mood, "with fasting and with sackcloth and dirt upon themselves."—Neh. 9:1.

15 By that time the writing of all the inspired Hebrew Scriptures (39 books) had been completed, with the exception of the books of Nehemiah and Malachi. However, on this solemn occasion there was a reading from only the "book of the law" (the five books of Moses) for a fourth part of the daylight period (three hours), after which they made confession of the sins of both themselves and their forefathers, and also bowed down in worship before Jehovah their God. Then prayer was offered up for the whole people by some ministerial Levites who stood upon a raised platform. The prayer closed with this statement, as recorded in Nehemiah 9:36-38:

16 "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. So in view of all this we are contracting a trustworthy arrangement, both in writing and attested by the seal of our princes, our Levites and our priests."

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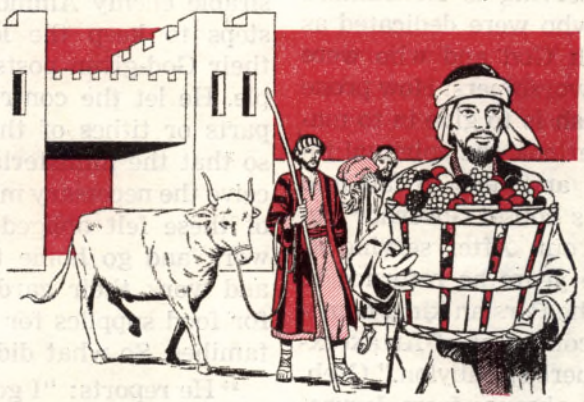
13. What happened to God's temple in 70 C.E., and what shows whether Nehemiah was at fault?

14. What building work did Nehemiah first take care of, and on Tishri 24 thereafter how did the Israelite celebrators deport themselves?

15, 16. (a) On this occasion what was read, and there was a confession of what? (b) The prayer then offered closed with what reference to slavery and to a "trustworthy arrangement"?

17 Nehemiah himself was one of the princes or heads of the people to attest by seal to the binding power of this trustworthy arrangement in writing. All the rest of the people, clad as they were in sackcloth and with dirt upon themselves, backed up their princes, their priests and representative Levites, and put themselves under oath and the liability to a curse with regard to this trustworthy arrangement, all being determined to bring themselves into harmony with God's laws and requirements.—Neh. 10:1-29.

18 In this way they acknowledged again that they were obligated to avoid all mixed marriages with the pagan neighbors inside the land and roundabout. They would also insist on observing the weekly sabbath day and the sabbath year every seventh year with its cancellation of all debts owed by their Israelite brothers. And as for the "house of our God," the sixty-one-year-old rebuilt temple of Jerusalem, they imposed upon themselves a head tax of a third of a shekel (about 20c in silver) each year toward the expenses of the temple, to maintain the services rendered there. Also, much wood needed to be provided for the fire of the altar on which the many sacrifices were offered each day; and the providing of the amounts needed regularly was distributed among the people.



Bringing material support for the temple servants

19 Besides that, there were the firstfruits that the law of God commanded to be presented by the Israelites, the firstfruits of their fields and of their orchards, and the firstfruits of their flocks and herds and also of the human womb, their firstborn sons.

20 These offerings were in addition to the tenth part or tithe of their increase each year, to support the priests and the ministerial Levites who regularly served at the "house of our God." Even the Levites who served at the temple were under law to offer up a tithe or tenth part of what they received, this to go to the priests, so that thus the temple Levites shared in the tithing arrangement and made their proper contribution in support of God's house. (Num. 18:26-32) At the temple was where the "utensils of the sanctuary" were and also the priests to use such, besides the gatekeepers and the singers. All these needed material support, in payment for their spiritual services.

21 A neglect in rendering all these necessary things to support the temple servants and to maintain the temple operations would be a neglecting of the house or temple of Jehovah God. Especially now, in the face of the attested "trustworthy arrangement" in writing and the oath and the liability to a curse from God as now undertaken by the Israelites, they

17. Who joined in sealing this written arrangement, and how did the people back up those sealing it?

18. What was determined upon with reference to marriage, the sabbaths, financial support of God's house, and wood for the altar?

19, 20. (a) What other presentations were to be made according to God's law in addition to the tithe? (b) All such material support was rendered in payment for what services?

21. What would a neglect in rendering all those things mean, and why would the Israelites not want to be guilty of such neglect now?

should not again become guilty of such neglect. Nehemiah the governor of Judah included himself under the obligation when he said: "We [not, you] should not neglect the house of our God."—Neh. 10:30-39.

WORTH REMEMBERING AND OBSERVING

22 What a powerful statement worth remembering and observing is Nehemiah's statement to Jews who were dedicated as a nation to Jehovah God and who were professing to be his worshipers! How prone the fallen human flesh is to give in to materialism and to overlook the spiritual interests and benefits and thus to fall into a neglecting of God's house! Governor Nehemiah found that out. After serving as governor for twelve years he returned to the royal palace of the Persian king, namely, "in the thirty-second year of Artaxerxes the king of [conquered] Babylon." (Neh. 13:6) Then after an absence from Jerusalem, the length of which he does not tell, he returned to Judah and Jerusalem with permission of the Persian king. He himself had not lost interest in God's house, but sadly he found out that the people in Judah had lost interest.

23 Eliashib the high priest had admitted an enemy Ammonite, Tobiah, who had opposed the rebuilding of the walls of Jerusalem, into the temple. He had also become a relative of Tobiah and had assigned to his personal use one of the dining halls in the temple courtyard, where formerly supplies for the support of the temple servants used to be stored. This was contrary to God's command in Deuteronomy 23:3-6. What seemed all right to the temple high priest was tolerated by the people. But not by Nehemiah! He tells us: "It seemed very bad to me. So I threw all the furniture of Tobiah's house outside the dining hall. After that I said the word and they cleansed the dining halls; and I proceeded to put back there the utensils of the house of the true God, with the grain offering and the frankincense."—Neh. 13:4-9.

24 Not only had high priest Eliashib admitted to the temple dining hall an undesirable enemy Ammonite, but he took no steps to keep the legitimate Levites at their God-given posts of duty at the temple. He let the contributions of the tenth parts or tithes of the Israelites drop off, so that the ministerial Levites did not receive the necessary material support. Many of these felt obliged to leave the temple work and go home to their Levite cities and work their garden lands roundabout for food supplies for themselves and their families. So what did Nehemiah do?

25 He reports: "I got to find out that the very portions of the Levites had not been given them, so that the Levites and the singers doing the work went running off, each one to his own field. And I began to find fault with the deputy rulers and say: 'Why has the house of the true God been neglected?' Consequently I collected them together and stationed them at their standing place." He did not wait any longer for action by the deputy rulers but arranged that all the inhabitants of Judah bring in the tenth parts to the temple storehouses.—Neh. 13:10-12; Num. 35:1-8.

26 Besides this, Nehemiah did not wait upon the delinquent high priest Eliashib, but, as he says: "I put Shelemiah the priest and Zadok the copyist and Pedaiah of the Levites in charge of the stores; and under their control there was Hanan the son of Zaccur the son of Mattaniah, for

22. What interest did Nehemiah's revisit to Jerusalem show, but what proneness of fallen flesh did he find on the part of the Jews?
23. Whom had high priest Eliashib admitted to occupancy in the temple, and what did Nehemiah do about this?
24. What had high priest Eliashib failed to do in behalf of the temple Levites, and with what results?
25. What did Nehemiah report doing about this?
26. In this connection what appointments to service did Nehemiah make in behalf of the temple servants?

they were considered faithful; and upon them it devolved to do the distributing to their brothers." (Neh. 13:13) So now the ministerial Levites had no reason to run home!

[27] Afterward, when Nehemiah prayed to Jehovah God to remember him for good, to what did Nehemiah refer as a basis for such a plea? Did he mention that he had left his position as cupbearer of the king of Persia and had made the long journey to Jerusalem and had rebuilt its wall in fifty-two days despite enemy threats? No! But he spoke of what he had done in behalf of the house of God. He prayed: "Do remember me, O my God, concerning this, and do not wipe out my acts of loving-kindness that I have performed in connection with the house of my God and the guardianship of it." He insisted on clean servants ministering at God's house; but not so the high priest Eliashib, for he had let a grandson of his enter a mixed marriage and marry the daughter of the Samaritan enemy, Sanballat the Horonite. As regards this, Nehemiah says:

[28] "And one of the sons of Joiada the son of Eliashib the high priest was a son-in-law of Sanballat the Horonite. So I chased him away from me."—Neh. 13: 14, 28.

[29] The report of this action for the benefit of God's house Nehemiah follows up by saying at the close of the book that bears his name: "Do remember them, O my God, on account of the defilement of the priesthood and the covenant of the priesthood and of the Levites. And I purified them from everything foreign and proceeded to assign duties to the priests and to the Levites, each one in his own work, even for the supply of the wood at appointed times and for the first ripe fruits. Do remember me, O my God, for good."—Neh. 13:29-31.

27, 28. (a) On the basis of what deeds did Nehemiah pray to be remembered for good? (b) Why did he take action against a grandson of the high priest, and how?
29. According to his concluding words, what did Nehemiah do with regard to the defilement of the priesthood and the covenant of the temple servants?

REMEMBERED FOR NOT NEGLECTING

[30] Will Jehovah God answer that prayer of Nehemiah's of twenty-four centuries ago? Yes; for Nehemiah's everlasting good. Jehovah God is not unrighteous so that he has forgot and will leave unrewarded all the good that Governor Nehemiah did for the house of God in Jerusalem. He has kept Nehemiah's prayer for remembrance on permanent record by having it made a part of the inspired Holy Scriptures. To the Hebrew followers of Jesus Christ, who has done even greater service in behalf of the true "house of our God," it is written: "God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering." (Heb. 6:10) So too with Nehemiah. He truly feared Jehovah God; and in the writings of Malachi, who was evidently a contemporary of Nehemiah in the rebuilt city of Jerusalem, we find these appropriate words included:

[31] "At that time those in fear of Jehovah spoke with one another, each one with his companion, and Jehovah kept paying attention and listening. And a book of remembrance began to be written up before him for those in fear of Jehovah and for those thinking upon his name."—Mal. 3:16.

[32] Nehemiah yet sleeps in death in Sheol or Ha'des, the common grave of dead mankind. But during the thousand-year reign of "Messiah the Leader," Nehemiah will be rewarded with a resurrection from the dead. (Dan. 9:24-27) He will then find no longer a material temple of Jehovah

30, 31. (a) Will God answer Nehemiah's prayer, and what rule as given in Hebrews 6:10 applies in this respect? (b) What appropriate words did the prophet Malachi write regarding fearers of Jehovah?
32. (a) How will Nehemiah be rewarded, and what will he then learn? (b) Of what will he be an outstanding example?

God standing on Mount Moriah in Jerusalem. He will learn what happened to the last one of the Jewish temples there in the year 70 of our Common Era, as foretold by Jesus Christ the Son of God. (Matt. 23:37 to 24:2; Luke 19:36-44; 21:5, 6) He will learn about the spiritual temple of God, the one that was prefigured by that material temple on Mount Moriah in Jerusalem. He will learn how the spiritual temple was kept from being neglected by the followers of the great High Priest of this temple. Nehemiah himself will join other faithful ones on earth in worshiping Jehovah God through this exalted spiritual temple. He will be an outstanding example of how persons who do not neglect God's house are fully rewarded without fail.

"We Should Not Neglect THE HOUSE OF OUR GOD"

JUST as foretold by the prophet Daniel (9:24-27), "Messiah the Leader" appeared in the year 29 of our Common Era, for then Jesus, the carpenter of Nazareth, was baptized in the Jordan River and was then anointed with God's holy spirit. (Matt. 3:13-17) As the Messiah or Christ he foretold the destruction of Jerusalem's temple that occurred in the year 70 C.E. He did not try to preserve that typical "house of our God," which was made up of "fine stones" and other costly materials. (Luke 21:5, 6) Yet, as long as God permitted this temple to stand in Jerusalem, Jesus Christ respected it and worshiped at it. On two occasions he cleansed it of commercialism.—John 2:13-22; Matt. 21:10-14.

[2] However, Jesus Christ was more interested in the real, everlasting temple of his heavenly Father, Jehovah God. So, before he made his final trip to Jerusalem to foretell the destruction of that city and its temple, he said, in the hearing of his twelve apostles: "On this rock-mass I will build my congregation, and the gates of Ha'des will not overpower it."—Matt. 16:18.

[3] By speaking of building his congregation (or church) and building it on a rock, this former carpenter was likening his congregation to a temple. He was speaking of it as a living "house of God." When Jesus first cleansed the temple in the spring of 30 C.E., he used the term "temple" to re-

1. What was the attitude of Jesus Christ toward the temple in Jerusalem, and how was this shown?
2. However, in what building was Jesus more interested?

3, 4. (a) In Matthew 16:18 Jesus was speaking of his congregation as what? (b) When writing to the Christians in Ephesus, to what did Paul liken the congregation, and how?

fer to something different from that material temple in Jerusalem. (John 2:13-22) So now, in Matthew 16:18, he likens his congregation of faithful followers to a temple built upon himself as the Foundation Stone. In harmony with this fact the Christian apostle Paul, when writing to the congregation in Ephesus, Asia Minor, where the world-famous temple of the goddess Artemis (Diana) was still standing, spoke of the entire Christian congregation as a living temple. Paul said:

4 "Through him [Jesus Christ] we, both peoples [Jews and Gentiles], have the approach to the Father by one spirit. Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God, and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."—Eph. 2:18-22.

5 Again pointing out that the true "house of our God" is now a temple made up of living persons, the apostle Paul wrote to the Christian congregation in ancient Corinth, Greece: "Do you not know that you people are God's temple, and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are."—1 Cor. 3:16, 17.

6 The members of this symbolic temple are therefore comparable with the stones of a material temple. That is why the Christian apostle Peter calls them "living stones," when he writes to the Christians scattered throughout Asia Minor, saying: "Coming to him [Jesus Christ] 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; Eph. 2:20.

7 Making very clear that God's dwelling in his living temple is by means of his spirit, and not by any carved statue or idol image, the apostle Paul again writes to the Christian congregation in idolatrous Corinth: "What agreement does God's temple have with idols? For we are a temple of a living God; just as God said: 'I shall reside among them and walk among them, and I shall be their God, and they will be my people.' "—2 Cor. 6:16.

8 All those things were written by the apostles Paul and Peter not later than five years before the Jewish temple in Jerusalem was destroyed by the Roman legions in the year 70 C.E. It is thus very plain that by that time Jehovah God had rejected the material temple in Jerusalem, where his Son Jesus Christ had been condemned to death; just as Jesus had said, on Nisan 11, three days before the religious leaders had him put to death: "You people did not want it. Look! Your house is abandoned to you."—Matt. 23:37, 38.

9 On the third day after Jesus' death, Almighty God raised him from the dead and had him return to heaven, to the heavenly Mount Zion. There God laid Jesus

5. What is the true "house of our God" according to Paul's words in 1 Corinthians 3:16, 17?
6. The members of the symbolic temple are comparable with what, and how does Peter make this comparison?
7. How does God dwell in his living temple?
8. Those words of Paul and Peter indicate what regarding the temple then standing in Jerusalem?
9. When was Jesus Christ laid as the "foundation cornerstone" in Zion, and when was building on him begun?

Christ as the symbolic "foundation cornerstone," on which a new, living temple was to be built. (1 Pet. 2:6; Isa. 28:16; Matt. 16:18) Since this living temple is a "spiritual house" in which God resides by his holy spirit, it began to be built on the day of Pentecost, 33 C.E., when God's holy spirit was poured out upon the believing Jews who exercised faith in the heavenly "foundation cornerstone."—Acts 2:1-42.

NEGLECT POSSIBLE, AND HOW

10 As the true "house of our God" is a living temple made up of the faithful congregation of Christ's followers, it is easy for us to see how this symbolic house could be neglected by those who are "living stones" in it. And let us remember that "living stones" of that kind are being selected and prepared for this spiritual temple down till this day, so that the liability of such a neglect is still with us. The apostle Paul warned the Christian overseer Timothy against just such a thing, saying:

11 "I am writing you these things, . . . that you may know how you ought to conduct yourself in God's household, which is the congregation of the living God, a pillar and support of the truth. Indeed, the sacred secret of this godly devotion is admittedly great: 'He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory.' However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons."—1 Tim. 3:14 to 4:1.

12 Certainly, after he received Paul's first letter, supplemented by Paul's second letter to him, the first-century Christian overseer Timothy understood more fully, as Paul wrote, "how you ought to conduct yourself in God's household." He would be alert not to neglect any of his responsibilities toward God's house or congregation. He would do just as the apostolic member of God's house had told him to do, saying, in 1 Timothy 4:14-16; 6:2, 20, 21:

13 "Do not be neglecting the gift in you that was given you through a prediction and when the body of older men laid their hands upon you. Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." "Keep on teaching these things and giving these exhortations. . . . O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called 'knowledge.' For making a show of such knowledge some have deviated from the faith."

A NEGLECT WITH SERIOUS CONSEQUENCES

14 Being an overseer of the congregation, Timothy would attend the meetings of the congregation regularly, either to direct what was going on there or to perform his part in the meeting, just as Paul told him, writing: "Continue applying yourself to public reading, to exhortation, to teaching." (1 Tim. 4:13) He would not miss meetings. His missing would be cutting himself off from "God's household, which is the congregation of the living God, a pillar and support of the truth." By missing meetings he could not discharge his responsibilities. Attending meetings is not a thing for just old folks who are approach-

10, 11. (a) Why is liability to neglect of God's true house still with us? (b) With what words did Paul warn Timothy against such a thing?

12, 13. (a) What would Timothy, therefore, be alert not to do? (b) What would Timothy do, as told in 1 Timothy 4:14-16; 6:2, 20, 21?

14. (a) What would Timothy regularly attend, and why would he not do otherwise? (b) For persons in what age brackets is such attendance?

ing death, but is a thing for young folks, for persons in the prime of life as well as for those nearing the end of life's present span. Timothy was young. That was why Paul told him: "Let no man ever look down on your youth. . . . Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as brothers."—1 Tim. 4:12; 5:1.

15 Not attending the meetings of the congregation is one of the most obvious ways of forsaking and neglecting the "house of our God." If a member of God's dedicated, baptized household willfully fails to attend, he is virtually disfellowshiping the congregation from himself. Disfellowshiping means the casting of a member out of God's household; and if one should remain in this disfellowshiped condition till he died, it would mean his everlasting destruction as a person who is rejected by God. Staying away from meetings leads in that very direction. So Hebrews 10:23-31 says:

16 "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another [not avoid 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. For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. . . . For we know him that said: 'Vengeance is mine; I will recompense'; and again: 'Jehovah will judge his people.' It is a fearful thing to fall into the hands of the living God."—See Deuteronomy 32: 35, 36.

17 To attend meetings in the churches of Christendom costs money, either because of having the collection plate, bag or bucket passed before an attender one or more times during a religious meeting, or because of having to pay for admission into the religious building. Many persons find themselves too poor materially to make these forced contributions. But with the true household of God there is no such financial barrier to bar them from coming to congregation meetings regularly. At all meetings of Jehovah's Christian witnesses the rule is applied: "Seats free, no collection." One needs only to make the effort to attend meetings.

18 Of course, where meetings are not held in private homes as in Bible times in our first century, there are expenses that a congregation will have to bear in order to meet together regularly in a meeting hall. (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2) In that case free-will contributions can be made by members of the congregation as they are able to contribute. For this purpose a contribution box can be placed at a convenient spot for persons to drop in money contributions without showy display. We do not care to be like the religious hypocrites of our first century who did charitable works or almsgiving "in order to be observed by [men]; . . . that they may be glorified by men." (Matt. 6:1-4) So, today, in the meeting places of Jehovah's Christian witnesses there are contribution boxes in which to drop contributions as one chooses.

19 The money contribution is not the main thing, although a congregation as a

15, 16. (a) By willfully failing to attend, what is a member virtually doing, and in what direction does this lead? (b) How is this indicated in Hebrews 10:23-31?

17. In Christendom, what is quite a barrier to attending meetings regularly, but how about God's true house?

18. How can necessary expenses of a congregation be met, and how do Jehovah's Christian witnesses take care of this?

19. Is the money contribution the main thing here, or what is?

whole would not want to neglect the "house of our God" by failing to provide a general meeting place even at such financial expense as the congregation can afford. The main thing is to get to the meetings, and that with regularity.

[20] At such meetings, by being present, one can always make contributions in other ways than in a financial way. One can join one's voice in with the congregation in singing songs of praise to God. If a general Bible study is being held, one can take part by offering a Biblical comment in answer to the questions asked; and to this end one can go over the study material beforehand. One can encourage the public speaker of the occasion by being present and showing good attention, interest and appreciation. Also, before and after meetings one can mix in with the congregation members and encourage, exhort and upbuild those whom one meets. This is a way in which one can "hold fast the public declaration of our hope without wavering" and also "consider one another to incite to love and fine works."—Heb. 10:23-25.

SELF-PREPARATION AND PRAYER

[21] By self-preparation in advance of such meetings, one can make it very evident that one does not desire to neglect the "house of our God." One thus reveals that one goes to meetings, not just as a matter of routine, indifferently, but with a purpose, the purpose of being spiritually built up oneself and of building up the other members of God's household. One can thus aid in keeping the congregation strong in faith, hope and courage, yes, aid in growing stronger in these vital things. One can watch to keep the purity of the congregation, not alone the purity of the faith as it was "once for all time delivered to the holy ones," but also the purity of the personal life in a moral sense. This calls for a person to put up a hard fight in a spiritual way, making full use of the "complete suit of armor from God" and "fighting side by side for the faith of the good news." (Jude 3; Eph. 6:11-17; Phil. 1:27) This helps to keep God's house in good repair spiritually.

[22] Besides this, a faithful member of God's household would not neglect God's spiritual house by neglecting to pray for it, praying for it regularly at home and praying with the congregation when he is at meetings. Paul was part of the apostolic foundation of the "holy temple for Jehovah," and yet in his letter to the congregation in Ephesus he asked them to make supplication not only "in behalf of all the holy ones" but "also for me, that ability to speak may be given me with the opening of my mouth, with all freeness of speech to make known the sacred secret of the good news." (Eph. 2:20-22; 6:18, 19) By sincere prayer one shows that one is really concerned about the welfare and prosperity of God's house.

[23] Prayer is really powerful, as it is heard and answered by God when in accord with his will and purpose. "A righteous man's supplication, when it is at work, has much force." (Jas. 5:16) The prophet Daniel prayed for God's temple to be rebuilt in Jerusalem; but we today can pray for God's house of "living stones" to be kept in good spiritual condition and be preserved.—Dan. 9:1-19.

[24] David, who as king of Jerusalem desired to build a glorious temple to Jehovah God, said in grateful song: "I rejoiced

20. At meetings, in what ways can we make contributions other than in a financial way?
21. (a) By self-preparation in advance, what does an attender reveal? (b) One can thus help to keep the congregation in what condition?
22. In what other way would one not neglect the "house of our God," as requested by Paul in Ephesians 6:18, 19?
23. Why is prayer really powerful, and how can we be like Daniel in prayer?
24. According to Psalm 122:1, 2, 8, 9, in what way was King David a good example for us?

when they were saying to me: 'To the house of Jehovah let us go.' Our feet proved to be standing within your gates, O Jerusalem. For the sake of my brothers and my companions I will now speak: 'May there be peace within you.' For the sake of the house of Jehovah our God I will keep seeking good for you." (Ps. 122:1, 2, 8, 9) King David was a good example for us in appreciating God's house and in rejoicing at the invitation to go with others to God's house.

A HOUSE OF ACTIVITY

25 However, let us not forget that God's true house is a living one. It is therefore an organization of activity. Divine worship is carried on by and through God's spiritual house not just by our going to meetings of the congregation. The apostle Peter makes it very clear that the purpose of God's "spiritual house" is the offering up of "spiritual sacrifices acceptable to God through Jesus Christ"; and that the "holy nation," the "people for special possession," should " 'declare abroad the excellencies' of the One that called you out of darkness into his wonderful light." (1 Pet. 2:5, 9) All this calls for activity; and if we do not want to neglect God's house, we will not fail to share in its activity.

26 These "spiritual sacrifices" at God's house by his worshipers are not animal victims. Hebrews 13:15, 16 says: "Through him [Jesus Christ] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." Public declaration to God's name must be given and the doing of good must be done outside the congregation as well as within it. God's name and his excellencies must be declared throughout all the earth, among all nations, that people of all the nations may call upon His name and be saved. This is only reasonable, for the apostle Paul quotes Joel 2:32 and bases questions on it, saying:

27 " '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?" —Rom. 10:13-15.

28 The members of God's household take seriously their being sent forth to preach, to make known God's name and his Messianic kingdom for the blessing of all mankind. Little wonder, then, that they zealously take part in the activities of God's house. Loyally and unselfishly they support all the appointed members of God's house who take the lead in all these activities. They are like the first-century Philippian congregation in its generous support of the missionary activities of the apostle Paul. (Phil. 4:14-16) They are very careful not to neglect the "house of our God" in this important respect by neglecting to share in its activities.

29 As a result of the expanding activities of the "holy priesthood" at God's house since the close of World War I in 1918, a great crowd of people, the final number of which is not now known, have flocked to God's spiritual house from all parts of

25. In what other way do we not want to neglect God's house, as is indicated for us in 1 Peter 2:5, 9?
26, 27. (a) What kind of sacrifices are these "spiritual sacrifices" as offered by worshipers at God's house? (b) Why must such sacrificial expressions be done also outside the congregation, in harmony with Paul's reasoning in Romans 10:13-15?
28. How do members of the household show they take seriously their being sent forth to preach?
29, 30. What has resulted from the expanding activities of the "holy priesthood," as foretold in Revelation, chapter seven?

the earth. Revelation 7:9-15 prophetically describes them, saying:

30 "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, dressed in white robes; and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.' . . . 'These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. That is why they are before the throne of God; and they are rendering him sacred service day and night in his temple; and the one seated on the throne will spread his tent over them.'"

31 Do you, our reader, see yourself in that "great crowd"? If so, then you know that the "great tribulation" mentioned above began with the "beginning of pangs of distress" during the years 1914-1918, as foretold by Jesus Christ, the "Lamb" who shed his blood in sacrifice to God for cleansing away the "sin of the world." (Matt. 24:8; John 1:29) The end of the "pangs of distress" upon the nations has not yet come, for that end means the total annihilation of this system of things. But this "great crowd" has not waited for the end of the "great tribulation" to come before they think of taking up the service of God. They have come out since the "beginning of pangs of distress," seeking salvation from the enthroned God of heaven and earth and through the once-sacrificed "Lamb," Jesus Christ. They acknowledge Jehovah God as the rightful Ruler of heavenly angels and earthly men. They do not accept any longer the moral and religious standards of this worldly system of things. Instead, as pictured in Revelation 7:9-15, they confess that they are sinners, and they seek to get rid of their dirty appearance.

31. (a) During what period has this "great crowd" come out? (b) How do they acknowledge Jehovah God, and what standards of life do they no longer accept?

32 So they wash their robes in the shed blood of the "Lamb," to take away the unsightly stain of sin. This they do by accepting Jesus Christ as God's High Priest and exercising faith in the sacrifice for sins that this High Priest offered, and then by making a full dedication of themselves to God, as no longer belonging to themselves or to the world or to Satan the Devil, but as belonging to Jehovah God by reason of his purchase of them.

33 No wonder that they now have an accepted standing before God, whom they joyfully hail as with palm branches. No wonder that they flock to God's spiritual house, of which Jesus Christ is the "foundation cornerstone," in order that there they may render sacred service to Jehovah God day and night. They say to the "spiritual priesthood" at God's house: "O bless Jehovah, all you servants of Jehovah, you who are standing in the house of Jehovah during the nights. Raise your hands in holiness and bless Jehovah." And the spiritual priesthood respond to them and say: "May Jehovah bless you out of Zion, he the Maker of heaven and earth."—Ps. 134:1-3.

34 So the "great crowd" that keeps flocking to God's house does more than just go to meetings at His temple. They also take an active part in service that is sacred to

32. How do they wash their robes white in the "Lamb's" blood?

33. Why do they flock to God's spiritual house, and what is their attitude toward service at night?

34. What do they keep vigilant to do at God's temple, and at what time of the twenty-four-hour day?

COMING IN THE NEXT ISSUE

- "According to His Custom."
- What Is Your Religious Custom?
- What Has Christendom Done for You?
- Christ's Return, Will You See It?
- A New Priesthood Begins.

God. By night as well as by day they cooperate with the remaining number of "living stones" of God's spiritual temple who are still on this earth. They do not want to be like the Jews in the days of Governor Nehemiah who neglected the "house of our God" by failing to make contributions to God's worship and thus obliging Levite temple servants to leave the temple and go back home in order to work their gardens for something to live on. (Neh. 13:10, 11) So, realizing that they are everlastingly indebted to God for salvation through his "Lamb" Jesus, they keep vigilant to serve God at his temple night and day.

[35] Not in vain was the prophetic picture recorded in Revelation 7:9-15. The reality of this prophetic picture is before us today. It sets the pattern for the present "great crowd" of earthly saved ones to follow today. They *do* follow it now before the end of the "pangs of distress" of the "great tribulation" brings destruction to all false religions and their man-made temples. Together the "great crowd" and the remnant of the spiritual priesthood render sacred service to the one living and true God at his spiritual temple. Day and night they carry out their unchangeable resolve that "we should not neglect the house of our God." The happy result is that the worship of Jehovah God remains vigorous and keeps on surviving, with increasing praise to Him who is the source of everlasting life and blessing to all obedient men.

35. (a) How do we see that the prophetic picture of Revelation 7:9-15 was not recorded in vain? (b) What resolve do the "great crowd" and remnant of the spiritual priesthood carry out, with what result?

"Why Do Present-Day Youths Not Go to Church?"

✔ Exploring this question, the Athens, Greece, daily morning newspaper *To Vima* of January 13, 1965, said: "We found out at the end of a search made among the students of four colleges in Athens." The replies from more than 200 students are no doubt typical of young persons in many countries. The newspaper classified the replies into four categories. One group (15 percent) said that they did not go to church for personal reasons, such as "I am too young yet to seek to save my life" and "I don't agree to worship God in temples with luxurious chandeliers and carpets, which are commercial houses for me." Another group (20 percent) said they did not go to church because of the bad example set by adults. For instance: "I was attending church mass just because it was imposed on me as an indispensable requisite for letting me go to movies in the evening."

A larger number (30 percent) gave as their reason for not going to church answers that were classified under "prevailing conditions of living": "My friends are modern-minded and will mock at me if they see me go to church. I can no longer listen to preachings from people not practicing themselves what they say. The church has become a place of worldly movement. We read and see many things which have shaken our faith."

The largest number (35 percent) gave replies classified as "ecclesiastical reasons," such as, "I do not understand the language of the church; I lose my time listening to unintelligible things." "I dislike preaching; it is done in a way as though insulting us." "I acquire much more instruction through the movies." "On getting out of the church I feel a larger gap within me. I resent many clergymen's scandalous living."

In its conclusion, the newspaper said of the survey: "This is the answer to the question. It is a miniature of a big matter. No comments are necessary."

Seven Years IN Red China's Prisons —YET FIRM IN FAITH!

SEVEN years is a long time to spend in solitary confinement. Is there anything in life that you believe in deeply enough that you would be willing to face such an ordeal for it, when, by compromise, you might be set free? Surely a man who would be willing to face years in prison rather than to renounce his religion is one who is strong in faith. But what could he do to occupy his mind and to keep firm in faith during those long and lonely years of confinement in his concrete cell?

Keen interest in the experiences of one who had lived through it drew 34,708 persons to New York's Yankee Stadium at 10 a.m. on October 30. They had learned of the meeting, at most, four days before, yet they were on hand from all over the northeastern part of the United States, some even from Canada, California and Florida.

They came to listen to a man few of them knew except by his name, Stanley Ernest Jones. They came because he was their Christian brother, and he had just been released from prison in Communist China. They believed that the things he would tell them would be a source of spiritual strength, strength that they themselves would need to maintain their integrity to God in difficult times ahead. They also came because it gave them the opportunity to show the warm love they felt for one of Jehovah's servants who had endured such a long trial.

The morning of Saturday, October 30, had dawned clear and cold, the temperature just six degrees above freezing. The audience filling the entire lower and mezzanine levels of Yankee Stadium came equipped with blankets and thermos bottles as defense against the cold. They were a very quiet and earnest audience as they listened to the speaker. His first words reached their hearts:

"Brothers, after not being able to talk to any of Jehovah's witnesses and being in solitary confinement for seven years, it just a little overwhelms me to be here among so many of you and talking to you this morning. The last time that I was among so many brothers, that is, in convention, was in 1946, when I attended the Cleveland convention."

MISSIONARY WORK IN SHANGHAI

Then, by his description, Brother Jones took his audience with him over to Shanghai, China, where he and his partner, Harold King, were sent as missionaries in 1947, after graduating from the Watchtower Bible School of Gilead. The Chinese people were friendly and responded well to their ministry. But China was a country in the throes of civil war, and by the close of 1949 the Communist forces had reached the coastal city of Shanghai. One night, while in bed, the two missionaries heard the shooting come nearer and then grad-

ually die down. When they looked out the next morning they saw Communist soldiers in the streets. They were behind the "Bamboo Curtain"!

Missionaries of other religions were leaving China by the hundreds. What would *these* witnesses of Jehovah do? 'Yes, what would *we* do in such a situation?' the audience thought as they listened to Brother Jones' next words.

"Well, we had to decide what we were going to do. Would we stay and help the brothers, or should we run away as many other foreigners were doing? We didn't hesitate in making a decision. We were going to *stay,* because we had come to love those brothers. We knew that many were immature, and we felt that if we went away we would be just like shepherds running away from the flock at the first sign of danger.

"Our work continued to prosper and we had freedom for about twelve months. Then in 1951 we were called to the police station and told: 'You must not go from house to house to preach.' We could still preach in the Kingdom Hall and have Bible studies with people, but 'no house-to-house work.' We told our Chinese brothers of this and we were very pleased to see that their response was: 'This order applies to you who are foreigners; it doesn't apply to us. We will keep on in the preaching work, and perhaps if we can find some who are interested, then you will be able to teach them in a Bible study.' And that is exactly what we did. So, instead of the work diminishing, due to the zeal of the brothers our work continued to increase, very much to the surprise of the authorities."



Jones addresses 34,708 at Yankee Stadium

DIFFICULTIES INCREASE

By 1955, Brother Jones said, their small hall was too crowded and a larger building was booked for their meetings. But the first Sunday they tried to use it, the police blocked them, saying: "You have a hall; you stay in that." The government was clearly determined to stop further growth.

Everywhere Communist indoctrination was being pushed, in factories, offices, schools, hospitals, and in apartment blocks and streets. Political committees organized weekly meetings to teach Communist doctrine. The "Rectification Movement" was begun, designed to rectify wrong thinking and ways. This meant not merely getting the people to think progressively and improve their work methods, but, more particularly, to clear out their old political views, adopting instead the ideas of the Communist system. The workers were told they should criticize one another as well as themselves. Any previous comments not favorable to the Communist regime should be openly confessed. Pressure was put on the workers to expose others, and such ones were then badgered continually until they finally admitted having said wrong things, and professed repentance.

But what about those persons who claimed to be Christians? Many churches were ordered to sever their connections with foreign countries. As for the clergy, some were cleared out of the churches, and others were ordered to attend special classes where they learned Communist politics. So they developed a "patriotic" church movement and church organization.

"But we witnesses of Jehovah, although we lived in the midst of all this, could not take part in it. Our brothers knew that and kept separate. As Jesus Christ told us, we are 'no part of the world,' just as he was no part of the world. If we became a 'friend of the world,' we would be the 'enemy of God.'—John 17:16; Jas. 4:4.

"So our difficulties in preaching increased, and brothers going from house to house were often taken by these political committee members to the police station. At first they would be released after an hour or two, but then the time came when three of our Christian sisters were detained for four days. We were anxious to see how our Chinese brothers would react to this, and were delighted when they came out rejoicing that they had been 'counted worthy to be dishonored for His name.' (Acts 5:41) They were determined to go on and preach just the same. We counseled them to take care to avoid any difficulties if possible, but they felt confident that they could face anything that might happen.

"Then Sister Nancy Yuan was taken from the house-to-house work to the police station and detained. She had four children, one of them only one year old. I approached a lawyer for assistance, and he said: 'We cannot do a thing. If the matter is in the hands of the police, we cannot interfere.' Her mother sent in a Bible for her, but it was returned. Now, that sister was detained for a period of *four years* before she was finally taken to court and sentenced. Just what her sentence was, I do not know. Another sister, a schoolteacher, likewise a mother of four children, was also arrested."

A sigh of fellow feeling swept around the stadium on hearing of these incidents.

Brother Jones told of his efforts to attend the international assembly of Jehovah's witnesses at New York in 1958; but his request for an exit permit was denied by the Chinese government, with no explanation. After that assembly a brother traveled from Hong Kong to Shanghai to see them, but was refused permission to go ashore. The brothers could only pass near his boat in a small ferry, wave to him and shout a greeting, nothing more. He was the last brother from outside they were to see for many years.

MISSIONARIES ARRESTED

"One morning as we were getting breakfast," he continued, "Brother King looked out of the window and saw some policemen running into the lane. He said: 'I wonder where they're going?' Well, we didn't have long to find out, because they were hammering on our door in just a moment. And when we opened the door they were standing there with drawn guns, in real 'gangster' fashion, told us to put up our hands and handcuffed us. Then they searched all our premises, put the Watch Tower Society's literature into bags and took us off in private cars to the detention house. There I was placed in a cell where I was kept alone all the time."

Now began a period of interrogation for Brother Jones who, along with Harold King, was accused of 'engaging in reactionary activities against the people's government of China.' This included two particular points. First: their doctrines and preaching activities. Second: their personal statements, things said in conversation with people over the previous nine years.

The police had evidently been building up a file against them. Brother Jones told about their methods:

"They objected to the preaching of God's kingdom as the only hope. They said they had cleared out of China the old imperialists and that now the country was in the hands of the people. The people should unite now to build up a new China and a 'new world.' And so they insisted that everyone must take part and that 'if you are teaching neutrality, then you are opposed to the government.' They said that to preach the Kingdom would be subversive. I don't know whether they thought that by arresting us they could stop this Kingdom message from going out and defeat God's purpose to establish this Kingdom rule over all the earth, but we know that no government, no matter what action they take against God's servants, can prevent God's kingdom from spreading to embrace all the earth and to consume all its enemies. We know that the day when it will do that is now at hand. How ridiculous it seems that a great nation of 650 million people should feel that fifty witnesses of Jehovah were a threat, and so call for this action!"

The foolishness of such attitude by the Communist Chinese government caused laughter to ripple through the audience. Brother Jones went on to describe the efforts made to win a confession from him by offers of a lighter sentence.

"Their method was to demand a confession. Well, I told them that I was not conscious of any offense. But they said: 'You think of your past crimes.' The idea was to make me begin to think: 'Did I really do something bad? Have I broken the law?' They think that perhaps the prisoner will feel guilty on some point and talk about it and then they will learn something they didn't know. Therefore they give him time to think. If he doesn't come up with something, then they may say something. In my case they said: 'You slandered the Chinese newspapers.' But when? how? They do not say. They want *me* to think of something. Then, after a time, they have to come out with it. They said that I slandered the Chinese newspapers when they reported that American troops were using germ warfare in Korea.

"Now, I can recall that years ago it was reported one time that a rat had been found in North Korea, infected with germs. It was stated then that this was evidence that the Americans had dropped this rat in North Korea to spread germs among the people. When someone told me this, I probably had said: 'Well, that sounds like propaganda to me.' But now they wanted me to acknowledge that what I said was a slander and a crime.

"Also, I had a Bible study with a woman, and at one time, just before the study, the woman asked if I had ever been to Hong Kong. I told her I had not. She said: 'I hear it's a very beautiful place. Perhaps sometime I will go there for a holiday.' Because of those few innocent words now the police want to say that this person is dissatisfied with life on the mainland, dissatisfied with the government, wants to get away, and therefore is opposed to the government. Certainly in a free country one couldn't be imprisoned for such matters that we would term merely 'freedom of speech.'

"But they had to have a reason for arresting our Chinese brothers and shutting down our organization. So they made charges against the Society. They said the Watch Tower Society is not a religious organization; it's an 'agency of the United States government'; that the Society's president is an 'imperial agent'; that I was sent to China, not to preach, but to oppose communism. They wrote these things out in the form of a question-and-answer sheet,

putting in some of my answers and some they wanted me to make, and then they read it to me. Of course, I was not prepared to sign it. They told me: 'Go back to your room and think it over.' About a week later I was awakened at night and taken back to the interrogation room, and they began to read this paper again. But I made it quite plain that the Watch Tower Society is a religious organization preaching the good news of God's kingdom. They sent me back to my room to think again and gave me a sheet of paper and asked me to write out these things myself. Instead, I wrote out a statement in defense of the Society and of our own work in Shanghai and handed this to them. They were extremely angry, but they never again asked me to sign that paper."

After four months Brother Jones was told he would be taken to a "pleasant home" in a "beautiful garden" for six months so he would be able to think. But there, every morning at five o'clock, a loudspeaker in the neighboring fields began to blare forth music, speeches and instructions to the farmers in their homes and fields. This kept up till nine o'clock at night. After six months his health was becoming affected and he was glad to return to the rather forbidding detention house in Shanghai. Now began a year of intense "political education" as his "instructor" cleverly stressed the wrongs and evils of the capitalist nations and presented communism as the solution to man's problems. What were Brother Jones' thoughts during all this?

"When I would listen to this I used to think: Well, you see the faults and failings, the need for a change; but you do not have the solution. I can see that you have your faults too. You commit crimes of your own particular kind, and man needs deliverance from you just as he does from anyone else. And so, while he was talking, I used to think about the Kingdom as the real hope. So such indoctrination never penetrated my mind at all. Being fortified with a knowledge of God's kingdom, being sure of it, never doubting it for a moment, I couldn't be moved, and I'm sure you wouldn't have been either, although worldly people are.

"There were times in the midst of this that I tried to preach. There was always the urge to do so. But whenever I tried to talk about the Bible they would immediately stop me. One man said he was an authority on religion and the Bible. I thought I could explain better to him and he would have some goodness in his heart. But immediately he changed and said: 'Don't you preach to me!' and became quite fierce. Well, I couldn't preach in those places to those Communists, but I tried. And I did always have the satisfaction that: 'Well, I'm still a Witness, I'm still preaching or trying to,' and in this I used to feel good afterward. I know that, perhaps when you go in the house-to-house work and you preach and nobody listens, you feel the same way afterward: You have tried; you are still a Witness, regardless."

A COMMUNIST TRIAL

"After two years in prison and just before I was taken into the court I was told: 'You can have a lawyer to assist you; but he's not permitted to defend you.' They said: 'He can ask the court for leniency, and the court will listen to him.' First I was taken to a preliminary hearing of the case. There was no audience present and my lawyer was not in the court. The next morning we were taken to court and there were about eighty people sitting there. I was not asked to plead guilty or not guilty. I was just questioned by the judge. He asked me questions like this: 'Were you sent to China by imperialist element Na-

than Knorr? Did you organize groups to carry on underground activities if your church was stopped? Did you send a list of names of people to Hong Kong that they might receive the magazine *The Watchtower?'*

"I answered, stating just facts. I was prepared to take any sentence they gave. I knew the matter rested entirely in the hands of Jehovah God; so I did not worry. I felt free; I felt that Jehovah God was in control and the results would be according to his will.

"The following morning we were taken back to the court and the judge read out the sentence. Harold King was to receive five years' imprisonment, after which he was to be deported from the country. I was to receive seven years and then be deported as well."

LONG YEARS IN PRISON

"The Shanghai City Prison is a huge place. There are nine big prison blocks, each capable of holding at least a thousand prisoners. I was struck by the utter drabness of the whole thing. The prisoners were not in prison uniform; they wore their own clothes, and over the years they patched them so that with many prisoners the original garment had disappeared. They were walking around in patches. This was a very miserable, depressing sight, especially when the weather was warm and the prisoners marched around to exercise, or, rather, shuffled around—they appeared to be just ribs and veins sticking out.

"There was a corridor down the prison, and out from the corridor were a lot of gates, iron bars, to the cells. The cells were just like large cupboards. There was no window or opening, just the gate in front. The cell was eight feet long, four and a half feet wide and about eight feet high. There was a wooden platform taking up most of the floor, just leaving a place to open the gate. At nighttime I would have to unroll my bedding on this platform and sleep on the floor. Although it was disagreeable in the beginning, I couldn't help, after living in a cell for a time, to get a little accustomed to it. I got to know every crack in the wall and every bump on the floor. I began to feel at home, so that later on when they moved me to another cell I began to feel a little displaced and had to get myself accustomed to a new home.

"In the summertime the place was very, very hot, and in the first four years in the prison I was pestered with bugs so that sleeping was very difficult. There were times when, due to loss of sleep and the trial, I began to feel dizzy and had to have medical treatment. But I got over it. In the wintertime it was bitterly cold. There was no heating, and I had to put plenty of clothing on—just as you have had to do this morning. I used to put my heavy woolen underwear on. I would put on four woolen sweaters, a padded waistcoat, a padded jacket, and then still I would be cold at times."

THE MAIN PROBLEM: TIME

"I had so much *time* on my hands. I asked the man in charge for a Bible. He got embarrassed; he wouldn't say Yes, he wouldn't say No. Just about that time I had a visit from a British government representative, and I asked him if he would send me a copy of the Bible. This he did, but I never received it.

"Many Scripture texts began to come to my mind and I would write them down. I remember I used to think of 1 Peter 4:12, 13: 'Do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. . . . go on rejoicing forasmuch as you are sharers in the sufferings of the Christ.' This scripture gave me pleasure

because, sometimes, a person *could* think it strange that he got into so much difficulty and was being charged with things concerning the good news and some things concerning himself. All these accusations could undermine him. But the Scriptures gave me assurance and told me: Don't consider it something unusual, just rejoice in it.

"And another scripture, in Revelation 2:10: 'Do not be afraid of the things you are about to suffer. . . . The Devil will keep on throwing some of you into prison . . . that you may have tribulation ten days. Prove yourself faithful even to death, and I will give you the crown of life.' This scripture gave me courage. First, it assured me that it's not God who is displeased with us; rather, it's the Devil. He is the one that casts the Lord's people into prison, and we shouldn't be afraid of any of the things that he can do. After all, we're only going to have tribulation 'ten days.' In other words, there's going to be an end to it. *Everything comes to an end in its own time.* Therefore we just endure; God will bring us through.

"I used to think also of 1 Peter 1:7, which talks about the trial of your faith being more precious than gold. And there in prison it *is* the trial of our *faith.* Will God always be with us? Will we come out right in the end? Well, in view of these scriptures, I thought that I would. And I know anyone in this condition would find comfort and assurance from these texts."

DAILY TEXT, PRAYER, READING

"When I had written out enough scriptures I would select one for a daily text, copy it and keep it somewhere prominent so that I could consider it throughout the day.

"At this time I was able to receive copies of the Chinese newspaper, and in this they report the lunar calendar, so I was able to learn the time of the new moon. From this I could estimate the time of the Memorial of Christ's death. When I thought the Memorial would be beginning among the congregations, I used to sit in the cell, pray to God, and then review in my mind all these scriptures connected with the Memorial. I used to think of how our brothers would now be assembling, and I would think how all through the next twenty-four hours congregations would be observing the Memorial. All this used to help me keep my mind on the Kingdom and on the brothers, make me feel I was part of them; because one of the things I missed most was a brother—someone to talk to and to give me a little fresh stimulus on the Word of God.

"Also, I received some newspapers from my sister in England, and these newspapers would sometimes carry a text from the Bible. One of them used to carry a sermon written by a clergyman. I always read this sermon through in the hope of finding some scriptures. But it's just amazing how this man could often write a whole sermon and *never quote a scripture.*

"One scripture that I did find in a newspaper gave me a lot of comfort for the many, many months ahead. This was Romans 12:12. The translation read this way: 'Rejoice in the hope ahead. In trouble stand firm. Persevere in prayer.' I thought that was very appropriate. Even though my situation might seem hopeless at times—with many, many years to go—yet there was a hope ahead, the hope of the Kingdom. If I died, there was the hope of a resurrection. So there was no need to be sad. This scripture was telling me: Rejoice in the hope ahead. The more I thought about the hope, the happier I felt. I felt stronger and the troubles would disappear. And so, in this way, I could do as it said: Stand firm in trouble.

"I could have got out earlier if I had tried to please, made a compromise here and there. They always said they would reduce the sentence if I made concessions. But these concessions, I saw, could not be made. Make one small concession and then they want another one, until finally you're speaking against your own brothers. But we cannot go that way, and so it's best not to start. Let them be displeased. I must stand firm and wait for Jehovah's deliverance. This I could do if I took the further advice and 'persevered in prayer.'

"When I was first in prison I could fervently pray to Jehovah God. But when there is no stimulus from other brothers, as time goes by there is a tendency, I found, to feel that prayer was repetitious and therefore not so effective. The tendency may be to neglect it. This can happen over a period of many years. But here was a scripture saying: 'Persevere in prayer; keep on, your prayers are effective and they can strengthen you.' And they did. They kept me going when I felt down.

"Still I had a big problem as to how to fill in my time. When I rose at half past five in the morning, I had the whole day ahead of me. They would give me some magazines to read, but these were full of politics; these I didn't read. So I decided to get, if possible, some textbooks that I could study. I got some on mathematics and on electricity and began to busy myself with these. The Bible tells us to think on the things that are good, wholesome, upbuilding and righteous. (Phil. 4:8) These are, of course, spiritual things. But in principle I could find the study of these books also good and profitable. They would not make me think of something that was not healthy, not upbuilding. And if, in later years, I didn't use the knowledge I gained, at least I could keep my mind occupied. So I would busy myself in study, struggling to understand it, and I found that it gave my mind a lot of exercise. I enjoyed it thoroughly. In fact, I became so absorbed in it, struggling with problems of mathematics and electricity, that I began to realize that I must not neglect my Bible study. So I had to go back to my scriptures. Sometimes I would try translating the scriptures into Chinese just to give myself exercise and never neglect the Word of God.

"I was able to receive letters from my home once a month. I used to tell them what I had received and they would tell me what they had sent, and in this way we would know that everything was coming through; or if it was being withheld, I knew that too."

CHINESE WITNESSES OF JEHOVAH

All over the world Jehovah's witnesses were wondering what had happened to their Chinese brothers and sisters after the arrest of the missionaries. Brother Jones now conveyed to the assembly what information he had.

"I knew that there were some brothers arrested. I was always on the watch to see them, and once when I was having my photograph taken, there I saw three of our sisters, including the one sister who had been arrested four years before. The sister had been kept four years in detention and, instead of releasing her then as you might expect, they sent her to the court, sentenced her, and she was still in prison. It was good to see these sisters. We could not talk, but we could at least smile. I felt encouraged that they were together and that they could talk to one another. I was also able to hear in diverse ways that there were five others of our brothers all together and that they were still standing firm in faith and still full of hope and joy and that they were very, very concerned to know about myself and Brother King. I am sure that right down to this day those

brothers are still firmly in the truth and keeping integrity."

Strong applause by the audience accompanied this cheering news, and report of another event brought further applause. Brother Jones told them:

"From my cell I was able to look out through a corridor window into a courtyard below. When prisoners entered the prison or left, I often was able to see them. One day I just by chance happened to look through this window and I saw a prisoner walking out with a huge case on his shoulders. Then followed another one and another, and I thought to myself, 'I've seen those cases before; I know them; they belong to Harold King.' And there following behind the cases was Harold King going to freedom.

"I was very pleased. Of course, I began to think, 'What is going to happen to me? Are they going to let me free early?' "

THE FINAL TWO YEARS

The Chinese officials again began to use psychological pressure. First, Brother Jones was moved into the cell that Harold King had been in, in another cell block. They began to show him attention, even arranging for him to talk with one of the guards. But soon they began to inject politics into the conversation, and when Brother Jones refused to go along with the discussion, they stopped talking. But they encouraged him to believe that he would soon be free. As his sentence reached its sixth year they gave him every indication he would get a release. Then they ignored him again, and he knew he would stay at least another year. He said:

"I know what had happened. The prison authorities had written a letter to the court saying they were satisfied with my conduct and recommended my release, but the court was not willing to grant it. You see, in my letters to my people I had never talked communism. Many Chinese prisoners, when they wrote, tried to please the authorities. They would start off a letter this way:

" 'You will be glad to know that I am now reforming. I am now following the works and teachings of our great Leader Mao Tse-tung. I'm supporting the Communist government and I want to be a worker in the interest of the people.'

"They would write all of this before they would say anything about the family. Of course, this is what they were taught in their meetings. In fact, the prisoners knew the Communist teachings well, but it wasn't having any effect in their hearts; their conduct didn't change. I knew that, because I could observe it daily; so could the warders. Although the warders liked them to write this way, sometimes it got to be too much, and I heard the warders say to them: 'When you write your letters, quit writing like that, because you don't mean it!' But I never wrote anything like that. I always said that I was thankful for what I got; I was respectful, but I didn't try to kowtow and please them. So I had to stay right to the end."

Finally, about three weeks before the end of his seven years, the officials took Brother Jones out for five tours of a factory, a commune, an exhibition of industrial goods, an art center, and a worker's village. He commented:

"I saw there was nothing unusual about it at all. They are building a lot, but they have done nothing that other countries are not doing.

"Then came October 13, 1965, the day of my release. I thought I was to be released in the morning, but they kept me in until half past eight at night. That means they made me serve my sentence of seven years almost to the hour, just giving me ten and a half hours off."

After leaving the prison, Brother Jones was taken to a hotel by a policeman, and then on a two-day train trip to Canton, where he was put in another hotel—all of this at his own expense. The next morning he was escorted to the border between China and Hong Kong. He told what happened there:

"I was close to the white line. The British police were on the other side. I also saw an Englishman coming up to the line and looking at me. He hesitantly began to wave. I somewhat hesitantly waved back. I didn't recognize him. He went away and then came back, this time with Brother Charles, whom I recognized right away. The British authorities told those brothers: 'Come up and receive Mr. Jones. But *don't put your foot over that white line.*' And they didn't."

ON THE OTHER SIDE OF THE "BAMBOO CURTAIN"

"I was taken over the border and was overjoyed to be among the brothers once again. It was an overwhelming experience after being in solitary confinement so long. I was soon rather apprehensive, though, because they told me there were newsmen waiting to see me. In all the seven years in prison I never for a moment thought that there would be any special interest in my case. Of course, I knew our brothers were interested, and I am very glad that you did have an interest because I know your prayers have helped me.

"But you can imagine how I felt now, having to face the press. You see, seven years' confinement, where you have to be so careful what you say, and innocent words are taken as an offense, has the effect of making you shut the doors on yourself, to close in and keep quiet. Now I was among free people, but it wasn't easy to open the doors immediately and enjoy that freedom. The brothers in Hong Kong helped me immensely. I even had the opportunity to join them in house-to-house work. This was the first time I had been from house to house in fourteen years."

The more than 34,000 Witnesses in Yankee Stadium relived with Brother Jones the days following his release, feeling his joy and frequently expressing their happiness for him in enthusiastic applause. He told of a grand time had in Japan, where he spoke to 230 in the city of Nagoya and later to about a thousand in Tokyo. His first stop in the United States was at Honolulu, Hawaii, where another thousand brothers turned out to hear him. As he put it:

"They had never met me before; I had never seen them before; yet they opened their hearts and welcomed me and I felt that I had come out of China to a large family of brothers and sisters. What a joy and blessing it is to be in the New World society!"

After a two-hour stop in San Francisco, where two hundred came out to greet him, Brother Jones arrived in New York City. He was deeply impressed with the changes from twenty years ago when he had worked for four months as a full-time minister in Manhattan, as well as working in the Watch Tower Society's printing plant for a few months. But the audience in Yankee Stadium was hardly prepared to receive the humble expression that Brother Jones now made as to his reaction to all he had seen.

"It impresses me," he said, "because I had seven years doing nothing. In those seven years I was hardly able to preach at all. Here I come out and I see that in those seven years you've all been busy. You've been going ahead day by day preaching. The Lord has blessed you and increased you. As I come out and see all this, it's a wonderful inspiration to me and it gives

me that urge now that I must quickly get busy.

"Of course, first I have a lot of studying to do. I have all the books to read right back to the book *Paradise*. I know that I can't read much as I travel around, but I'm going back to England and after I have met my parents for the first time in nineteen and a half years, I shall then get busy studying."

FINE COUNSEL FOR ALL

"I hope that what I have said has not in any way filled you with apprehension, feeling that, if these things came upon you, you would not be able to survive. When I was in Hong Kong a newspaper reporter said: 'Why, I could never endure to be alone. If I had to be alone for seven years I would be climbing up the walls.' But Jehovah's witnesses are not that way, because we have something to think about. We have some spiritual food inside us that feeds us, and we can stand firm in faith. Of course, we have to study first. We have no inner strength if we don't study. So the best thing is to keep studying your Bible, attending your meetings and building yourself up. And then when trouble comes, if it does come on you, you will be able to 'stand firm.'

"You know my case as I have explained it to you. There is nothing spectacular, nothing heroic. It was just a case of 'endure; keep faith in God.' And that, I'm sure, is what you would do.

"In Honolulu a sister came up to me quietly and said: 'Don't be offended by my question, but there is something I feel that I want to ask you. Were you ever depressed and sad during those seven years?' I told her: 'Yes, I was!' There were times when I felt the boredom, the utter uselessness of the situation, the waste of time. The mind will work and study and a person can enjoy study for a long time; he can think on things with profit. But after a time the mind wants a rest. Then there is the problem of how to occupy the mind. A person can become depressed by the situation.

"But under such conditions I never felt that I wanted to find a different way out. I never felt that I wanted to change my course of action and compromise. I knew there would be relief. And so it is, after a time, that the mind suddenly finds that it can feed on something else. I got happy again and busy once again. If I did become a little tired and stale in my mind, I knew that I would overcome it and feel better and revive again.

"So I would say: We are human. We have human feelings, human weaknesses. It's no fault if we feel down sometimes, because even when we feel down it does not affect our feeling for the truth. We still have the same hopes. We just simply endure it, and God revives us and we feel good again.

"Some brothers have asked me about my impressions since I have been free. What do I think about the changes in this Western world? What about the contrast with the life in China?

"There is a tremendous contrast. In China today people are asked to make sacrifices in order that the new China may be built; so life is rather austere, drab, and very much controlled. Now I come into a freer world, find people nicely dressed, full of color. There is life, energy, free action, with every indication of prosperity. It is like going from one world into another. I begin to think to myself: These beautiful motorcars—wouldn't it be nice to have one? Lovely homes—they also would be nice—and the good clothes, fine television, fine fidelity music from radio and suchlike. So I notice all this material prosperity and I can see that these things could be a snare.

"I notice plainly that worldly people get their happiness from these possessions, all

these material things they have. If these things were suddenly swept away, their happiness would go with them, and they just couldn't live on.

"But, of course, we must not be like that. It's not wrong to have a nice car and those good things of life. They can be had and enjoyed and be perfectly harmless, provided that we never make them the main source of our happiness and pleasure. And I know we will not do that if we put the spiritual things in their right place, that is, in the front.

"So that's my impression on my coming into a different world, to see that there is prosperity, but there is also the need for care that that prosperity does not become a stumbling stone and cause us to fall."

Hearty applause from the tens of thousands present showed that they appreciated this timely advice and agreed with it. They were also happy to receive the expressions of warm love and greetings that Brother Jones brought them from the brothers in Hong Kong, Japan and Honolulu, but they were especially moved by his concluding words as he said:

"Finally, I feel this, that if those few brothers still there in China knew that I was here talking to you today, they too would want me to express their love and good wishes to you all."

The two-hour meeting drew to its close as sustained applause swept through the stadium. Following a song and prayer the crowd began to disperse and head for their homes in many places. They had learned much, and surely prayers would go up from thousands of lips and hearts on behalf of their brothers and sisters still in Communist China who are endeavoring to remain firm in faith.



● What did the apostle Peter mean when he said that "no prophecy of Scripture springs from any private interpretation"?—E. M., U.S.A.

The apostle Peter wrote in reference to prophecy: "You know this first, that 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."—2 Pet. 1:20, 21.

The writer was not considering the application, meaning or interpretation of previously written prophecies. The context shows that he was discussing the surety of the prophetic word, why Christians can depend upon it. (2 Pet. 1: 16-19) He then pointed out that they can have confidence in the prophecies recorded in the Scriptures because their source was not men's imagination but Jehovah God himself.

For example, humans could of themselves observe the political or social conditions in some country and, on the basis of their own interpretation of the data, make some prediction for the future. Such a private interpretation and the subsequent prophecy would not be inspired of God. This occurred with four hundred false prophets during the reign of King Ahab of Israel. When asked whether Ahab and Jehoshaphat should fight against Ramoth-gilead, the professional prophets prophesied success for the two kings. (2 Chron. 18:4-11) That prophecy was the result of their personal interpretation of the situation.

In contrast, Jehovah's prophet Micaiah foretold that Ahab would not return in peace. Was that a prophecy springing from his per-

sonal interpretation? No; before speaking with Ahab, Micaiah said: "What my God will say, that is what I shall speak." (2 Chron. 18:13-27) The death of Ahab in battle proved undeniably that the prediction of the false prophets was based only on their own imperfect human reasoning. On the other hand, Jehovah's prophet Micaiah did not make any private interpretation of events, but Jehovah was the one who made the decision regarding matters; consequently the prophecy he gave through Micaiah was accurate and came true.

So, as explained at 2 Peter 1:20, 21, we can have confidence in the prophecies recorded in the Scriptures, because they are not based on a human interpretation of matters but originate with God. He is the One who, by means of holy spirit, moved his servants to speak and record them.

● I work for a large company that annually gives a Christmas bonus to all its employees as a gift. Should we as witnesses of Jehovah accept such gifts?—R.K., U.S.A.

It would not be Scripturally wrong for a Christian to accept a present or bonus given to him by his employer during the Christmas season. Some business firms give a yearly bonus to all their employees (not to outsiders in general) and they simply choose this time of year to do it. So acceptance would not mean the recipient was celebrating Christmas, for a bonus is what is paid to an employee above his regular pay. It is a recognition of his having been employed by his employer over a period of time, and that with profit to the employer. Of course, if a person's conscience disturbs him at the thought of accepting the bonus, he can kindly and tactfully decline and thus maintain an untroubled conscience.—1 Pet. 3:16.

Christians are Scripturally required to commemorate, not the birth of the babe Jesus, but only the death of Christ. (Luke 22:19, 20) Since the Lord's Evening Meal is the only annual observance Biblically binding upon them, those who adhere closely to the Bible do not celebrate Christmas or other holidays. (Gal. 4:9-11) They do not attend holiday parties or send cards or gifts on worldly holidays. Hence, if one of Jehovah's witnesses accepts a bonus or gift during such a season, he would undoubtedly want to disassociate any expression of thanks from the holiday itself. Also, when it is appropriate to do so, he may be able to clarify tactfully his Biblical position respecting Christmas or other holidays for the benefit of his employer.

ANNOUNCEMENTS

DAILY REFRESHMENT

The year 1965 is closing and a new year is beginning. Will it bring the joys you anticipate, fulfill the hopes of which you dream? Begin each day with the heartwarming experience of instructive and inspiring Bible reading. Do this by considering the Daily Texts and Comments found in the back of the 1966 *Yearbook of Jehovah's Witnesses*. Send 50c. Another daily reminder and companion to the *Yearbook* is the 1966 calendar, which displays the year's Bible text and additional Scriptural themes. It is only 25c. Send today.

FIELD MINISTRY

One who obeys the commandments of Jesus Christ fears, not men, but God. He knows that, not men, but God is the one who will award everlasting life to his faithful servants. To enable others, in addition to themselves, to gain that blessing, they publicly proclaim the truths of the Bible, and that in spite of any opposition they encounter. During December, as Jehovah's witnesses talk to people about the Bible, they will also be offering them the modern-English *New World Translation of the Holy Scriptures*, along with the new book *"Things in Which It Is Impossible for God to Lie,"* on a contribution of $1.50.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 9: "Neglecting the House of the Creator of Heaven and Earth." Page 741.
January 16: "We Should Not Neglect the House of Our God." Page 748.