The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 1, 1966
Semimonthly

"ACCORDING TO HIS CUSTOM"

WHAT IS YOUR RELIGIOUS CUSTOM?

WHAT HAS CHRISTENDOM DONE FOR YOU?

CHRIST'S RETURN—WILL YOU SEE IT?

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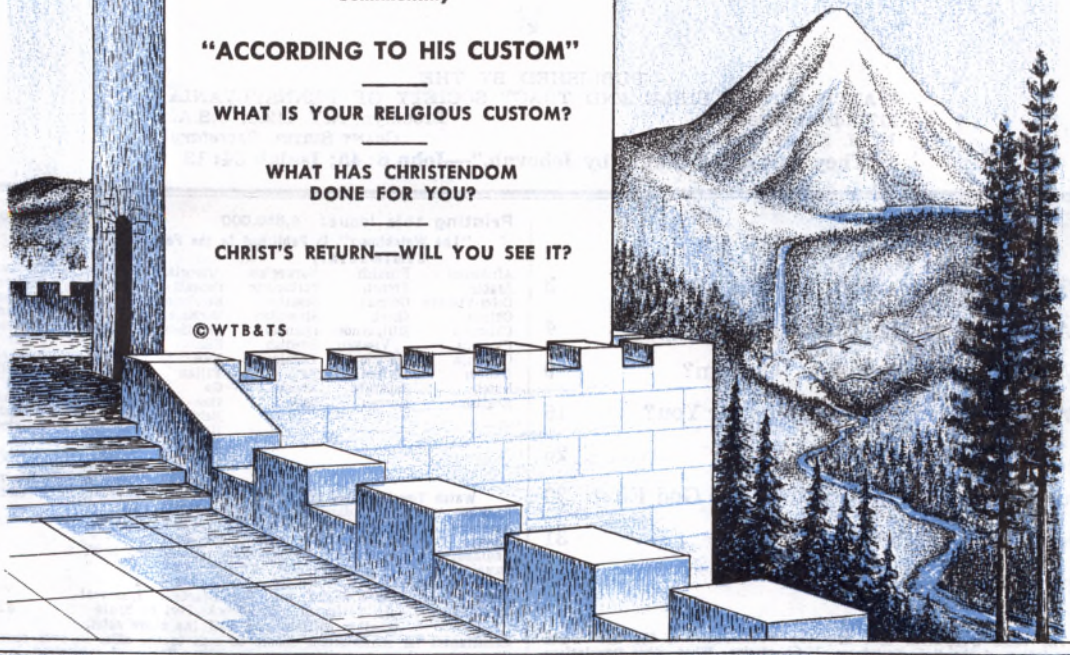

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT – An American Translation
AV – Authorized Version (1611)
Du – 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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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Christ's Return Will you see it?

"I AM coming again." These words compose no ordinary farewell message. They were spoken by Christ Jesus the night before he gave up his life on behalf of the world of mankind. (John 14:3) That promise to return has been the basis for hope for persons around the globe during all centuries since. Surely planet Earth and all humanity on it were never in sorer need than now of the peace, health and life that Christ's return in Kingdom power promises.—Matt. 25:31-34; Rev. 21:4.

Millions claim to hold this hope. In 1960, when the Gallup Poll interviewed a cross section of persons of all faiths throughout the United States as to whether they thought Jesus Christ "will ever return to earth," 55 percent of those questioned answered "Yes." Yet, one vital fact is generally ignored by those who express hope in a return by Christ Jesus. What is that?

In the same fourteenth chapter of John, Jesus told his faithful apostles this: "A little longer and *the world will behold me no more,* but you will behold me, because I live and you will live." (John 14:19) The Greek word *kosmos,* translated "world" in this verse, refers to mankind. So, then, Jesus here plainly declared that the world of mankind on earth would not behold him again following his death, but that his apostles would because 'they would live.' Where? In the heavens as spirit sons of God, even as Jesus had explained to them in the previous verses. His home was to be their home also. That is why the apostle Paul said, "Even if we have known Christ according to the flesh, certainly we now know him so no more."—2 Cor. 5:16.

So it is not a literal, visible, fleshly return by Christ Jesus, but a *spiritual* one that is the hope held out by God's Word, the Bible. Does this rob the promise of Christ's return of any of its joy or limit its blessings to a select few? Not at all. God himself is eternally invisible to men, yet this does not reduce in the slightest his power to act and accomplish his purpose. (Ex. 33:20) Similarly, his returned Son, though invisible to men, will by means of his kingdom finally cause God's will to be done on earth as in heaven. Endless blessings can be yours if you now put this hope to work in your life. Read this magazine regularly for further understanding of Christ's return and its eternal benefits.

"According to His Custom"

"According to his custom on the sabbath day, he entered into the synagogue, and he stood up to read."—Luke 4:16.

IN THE fifteenth year of the reign of Tiberius Caesar at Rome God's declaration came to John, the son of Zechariah the priest. He came into the country around the Jordan River, "preaching baptism in symbol of repentance for forgiveness of sins." (Luke 3:3) John the Baptist was telling his hearers what was written in the book of Isaiah (40:3), and he said: "Listen! Someone is crying out in the wilderness, 'Prepare the way of Jehovah, you people, make his roads straight.'" (Luke 3:4) It was because something marvelous was to happen! John was saying: "Repent, for the kingdom of the heavens has drawn near." (Matt. 3:2) What news that was for the Jewish people! They were to prepare for the coming of their king. Hence, symbolically speaking, "every gully must be filled up, and every mountain and hill leveled down, and the curves must become straight ways and the rough places smooth ways; and all flesh will see the saving means of God."—Luke 3:4-6.

[2] Throngs of people came out into the wilderness from "Jerusalem and all Judea and all the country around the Jordan" to see this prophet with "clothing of camel's hair and a leather girdle around his loins." Moreover, his food "was insect locusts and wild honey." But what a message John was speaking! On hearing it many of his hearers took immediate action. "People were baptized by him in the Jordan River, openly confessing their sins." (Matt. 3:4-6) The crowds were excited and in real expectation. As they heard John speak and observed his sincerity they wondered about John himself. They thought, "May he perhaps be the Christ?" (Luke 3:15) John gave the answer: "I, for my part, baptize you with water; but the one stronger than I am is coming, the lace of whose sandals I am not fit to untie. He will baptize you people with holy spirit and fire." (Luke 3:16) John referred to Jesus the Son of God, who was shortly to come to him for baptism in water.

[3] When John the Baptist made this prophecy of the Jews' being baptized with holy spirit and fire, the Messiah or Christ had not yet appeared. But in due time he did appear. "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) Jesus was now about thirty years of age. The people who were acquainted with Jesus were of the opinion that he was the son of Joseph. However, Jesus was the Son of God! It was just as the voice out of heaven said. Thirty-one years previously an angel had said to his virgin mother: "Holy spirit will come upon

1. What message did John the Baptist have for the people in the first century of our Common Era?
2. (a) What did many who heard John's preaching do, and who did they think he might be? (b) How did John reply to the question, "May he perhaps be the Christ?"
3. What miraculous event occurred when Jesus was baptized by John?

you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." —Luke 1:35.

JESUS BRINGS GLORY TO GOD

4 When Jesus came up out of the Jordan River, having been fully immersed under its waters by John the Baptist, he was full of holy spirit. The spirit of God led him off into the wilderness, where he stayed for forty days. Then the Devil tried very strenuously to turn Jesus, the Son of God, away from his Father in heaven by means of three temptations. One temptation was that Jesus, being a son of God, should be able to turn a stone into a loaf of bread, and so break his forty-day fast. However, Jesus wisely answered: "Man must not live by bread alone." The Devil then tried something else. He showed him all the kingdoms of the inhabited earth in an instant of time and said to Jesus: "I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours. In reply Jesus said to him: 'It is written, "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." ' " The Devil failed the second time in his effort to turn Jesus against his Father. Then, after Jesus came to be upon the battlement of the temple in Jerusalem, the Devil said to Jesus: "If you are a son of God, hurl yourself down from here. . . . Jesus said to him: 'It is said, "You must not put Jehovah your God to the test." ' "—Luke 4:1-12.

THE PUBLIC MINISTRY OF JESUS

5 After these three temptations by the Devil, Jesus returned victorious to the country of Galilee. There in Galilee he began to teach in the synagogues and was held in honor by all. In course of time Jesus traveled to the city of Nazareth. "He came to Nazareth, where he had been reared; and, according to his custom on

4. Outline the circumstances of the three temptations brought upon Jesus by Satan.

5. To what do all four Gospel writers attest concerning Jesus?

the sabbath day, he entered into the synagogue, and he stood up to read." (Luke 4:16) Not only according to Luke but also according to Matthew, Mark and John it was Jesus' custom to visit synagogues in the various cities in Palestine all his life. As a child with his parents and as a carpenter in Nazareth and after his baptism in the Jordan River, he was never lax in assembling with the Jews on the sabbath in the synagogue or at the temple in Jerusalem. Here was the place for him to come to worship Jehovah and hear what was written in God's Word of truth.

6 On a particular sabbath day, about which Luke tells us, Jesus was in the synagogue at Nazareth. The attendant handed him the scroll of Isaiah, and Jesus opened the scroll to what our Bible lists as chapter sixty-one and then read: " '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.' With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. Then he started to say to them: 'Today this scripture that you just heard is fulfilled.' " (Luke 4:18-21) When Jesus said this, how the eyes of those within his hearing must have opened in amazement! All hearing these words of the prophet Isaiah believed that sometime these truths would be fulfilled. But surely not in this man! Why, this Jesus lived in Nazareth till thirty years of age and most of those in the synagogue were acquainted with him. Now they heard him say: "Today this scripture . . . is fulfilled." That must have made them think. Here was a man who would bear watching.

7 Still, "they all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth, and they were saying: 'This is a son of Joseph, is it not?' " (Luke 4:22) The Jews of Nazareth here in the synagogue should have known that Jesus was an unusual man because, not far away, about seven miles north, in Cana of Galilee, he had performed his first miracle. Jesus had been invited to a marriage feast. The wine provided for the occasion ran out, and Jesus said to the men: "Fill the water jars with water." And they filled six water jars to the brim. "And he said to them: 'Draw some out now and take it to the director of the feast.' . . . When, now, the director of the feast tasted the water that had been turned into wine but did not know what its source was . . . the director of the feast called the bridegroom and said to him: 'Every other man puts out the fine wine first, and when people are intoxicated, the inferior. You have reserved the fine wine until now.' Jesus performed this in Cana of Galilee as the beginning of his signs, and he made his glory manifest; and his disciples put their faith in him."—John 2:7-11.

8 Those in the synagogue of Nazareth must have known, too, that when Jesus went to Jerusalem to celebrate the preceding Passover he drove the traders from the temple. "He drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money-changers and overturned their tables. And he said to those selling the doves: 'Take these things away from here! Stop making the house of my Father a house of mer-

6, 7. (a) How does Luke describe one sabbath-day visit of Jesus to the synagogue in Nazareth? (b) What was the reaction of those in attendance at the synagogue on that particular sabbath? (c) Why should they have known that Jesus was an unusual man?

8. What other things must those in the synagogue that day have known about Jesus?

chandise!'" (John 2:15-17) They must have heard that exciting news about the money changers because the "Galileans . . . had seen all the things he did in Jerusalem at the festival." (John 4:45) Then, too, they must have heard that Jesus was talking about the kingdom of the heavens as drawing near. (Matt. 4:17; Mark 1:14, 15) And very likely they heard of the second miracle that Jesus performed at Cana, the healing of a boy in Capernaum when a certain attendant of the king had spoken to Jesus in Cana. At the very hour that Jesus said, "Your son lives," to the father in Cana the boy in Capernaum became well again. Because of this miracle the attendant "and his whole household believed." (John 4:46-54) News of this kind would spread fast, also to Nazareth.

9 Very likely on this sabbath day in the synagogue in Nazareth all these happenings were being mulled over in their minds while Jesus was speaking, and then they heard Jesus say: "No doubt you will apply this illustration to me, 'Physician, cure yourself; the things we heard as having happened in Capernaum do also here in your home territory.'" (Luke 4:23) But Jesus told them: "Truly I tell you that no prophet is accepted in his home territory." (Luke 4:24) After Jesus referred to the things that happened in the days of Elijah and Elisha, "those hearing these things in the synagogue became filled with anger; and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. But he went through the midst of them and continued on his way." (Luke 4:28-30) Even though the Jews of Nazareth tried to kill Jesus this time, he did return to Nazareth; and about a year later, according to his custom, on the sabbath he went to the synagogue. Matthew writes: "After coming into his home territory he began to teach them in their synagogue, so that they were astounded and said: 'Where did this man get this wisdom and these powerful works?' . . . But Jesus said to them: 'A prophet is not unhonored except in his home territory and in his own house.' And he did not do many powerful works there on account of their lack of faith." (Matt. 13:54-58) Please note this, that, in spite of the previous attempt to kill him, Jesus went back to the synagogue at Nazareth, "according to his custom," thus practicing what he preached, 'Love your enemies.'—Matt. 5:44.

10 The weekly assembly place for the worshipers of God in Jesus' day was the synagogue and that was where you would find Jesus on the sabbath, teaching. When he was in Jerusalem he would go to the temple and teach. Jesus spoke to great crowds, and his disciples were with him to learn. He was not hesitant in telling the truth to the Jewish religious leaders of his day either, and he proved them to be hypocrites.

11 Of course, Jesus preached in many places besides the synagogues. He taught multitudes on the hillsides near the Sea of Galilee, and along its seashore. He did considerable talking to his disciples on the Mount of Olives, in private homes and at the temple. But on the sabbath day you would find Jesus teaching in the "house of our God." (Neh. 10:39) In proof of this, when Jesus was brought before the chief priest shortly before being put on the torture stake, he unhesitantly said to the chief priest who questioned him about his disciples and about his teaching: "I have spoken to the world

9, 10. Describe the event that next took place in that synagogue, but what effect did this have on Jesus' attendance at the synagogue?

11. Where else besides the synagogue did Jesus preach, and how did he answer the chief priest who questioned him about his teaching?

publicly. I always taught in a synagogue and in the temple, where all the Jews come together; and I spoke nothing in secret. Why do you question me? Question those who have heard what I spoke to them. See! These know what I said."—John 18: 19-21.

12 Those people knew, and Jehovah's witnesses today know, that the custom of Jesus during his three and a half years of ministering was to attend the meetings of God's people regularly and to teach them God's Word there. That is why Jehovah's witnesses today meet regularly in their Kingdom Halls and preach and teach God's Word, the Holy Bible, and make this their custom. They, too, "have spoken to the world publicly," and the religious leaders of the day know it. More than 1,034,268 of Jehovah's witnesses go from house to house customarily every month declaring the good news of God's kingdom. You will find them going from house to house, studying the Bible in private homes with interested persons and in their Kingdom Halls. From the time a person dedicates his life to do Jehovah's will and is baptized as Jesus was he must prove himself to be a minister of God as the early Christians did. In the book *Outline of History** it says: "What is clearly apparent is that the teaching of Jesus of Nazareth was a *prophetic teaching* of the new type that began with the Hebrew prophets. It was not priestly, it had no consecrated temple and no altar. It had no rites and ceremonies. Its sacrifice was 'a broken and a contrite heart.' Its only organization was an organization of preachers, and its chief function was the sermon."

* By H. G. Wells, Third Edition, Revised and Rearranged by the Author, pages 522, 523, September 1921.

12. (a) How do Jehovah's witnesses today carry on with their preaching work? (b) How was the organization of early Christianity described by one historian?

A GOOD CUSTOM FOR US

13 From the very time that Jesus began his ministry in the fall of 29 C.E. after his baptism, he never neglected his ministry, and he preached sermons in the house of God and in other public places. He set an excellent example for Christians today in that "we should not neglect the house of our God." (Neh. 10:39) We, too, need to learn and to teach. It is in the house of God that we learn the truth from God's written Word, and this equips us to give better sermons as we disciple people of all nations of the world to the true Christian faith.—Matt. 28:19.

14 Throughout the worldwide organization of Jehovah's witnesses schools are organized, one in every congregation. This school is called Theocratic Ministry School. In it every one of Jehovah's witnesses may be enrolled, as well as other people who wish to be. In this ministry school you can learn how to express yourself so as to teach. Each one takes his turn on the platform, men and women, and a brief sermon based on some Scripture text is spoken in the Kingdom Hall. Sometimes two or three people will have a Bible discussion on the platform as though it were in someone's home. Bible sermons, public or private, are based on God's Word. Using this manner of teaching, one can make disciples of people of all the nations. This is the way Jesus got his followers. Today Jehovah's witness-

13. What good example did Jesus set in his ministry that is beneficial today?
14. How do Jehovah's witnesses today make practical use of the time they spend together in congregation meetings?

es use the same method to turn the hearts of men to their Creator, Jehovah God.

15 Jehovah's witnesses know that faith comes from hearing. If someone is going to hear, there needs to be a preacher. By making it their custom to assemble in the house of God, Jehovah's witnesses learn how to teach and preach. From their Kingdom Halls they are sent forth to teach and preach, just as the apostle Paul said they would be. "How . . . will they preach unless they have been sent forth?" (Rom. 10:10-15) Paul here is emphasizing what Jesus said a few days before he ascended into the heavens: "Go therefore and make disciples of people of all the nations, baptizing them."—Matt. 28:19.

16 Being a Christian minister of God today does not mean one has to stand in a pulpit and preach to an audience in some church building. It means every individual Christian's letting light shine by speaking the truth of God's Word at every opportunity. His light shines, not only in the customary meeting place, "the house of our God," but when he delivers a Bible sermon to an individual or a small group of people anywhere in the whole world. Do you "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. 5:16.

17 All people of all nations are invited to associate with Jehovah's witnesses at their Kingdom Halls and to take part in their five Bible study meetings, including enrollment in the Theocratic Ministry School. These instructive Bible sessions are held each week for upbuilding the mind and taking in accurate knowledge of the Word of God. Remember, Jesus never neglected "the house of our God." It was "according to his custom" to be there to learn and to teach. We do well to make it our custom too. "We must not neglect the house of our God" either. We need to know the truth. Let us go where we can find it.

15, 16. After learning how to preach and teach, what do Jehovah's witnesses do?

17. What invitation do Jehovah's witnesses extend to people of all nations?

ALL religions have their "holy days" and special functions in their religious temples. On these special days usually their places of worship are filled. During the time of Christendom's Christmas festival they put on colorful pageants about Joseph and Mary, the babe Jesus and the shepherds coming to see him. Joyful music is arranged and nearly the entire congregation will attend this service. Even strangers not belonging to the religious group flock in to hear the special music and see the show. Easter Sunday is another one of Christendom's "holy days," and it brings the people out for its big spring fashion show of new hats and other finery. Of course, some, who go to the church of their denomination, think seriously of the death and resurrection of Christ Jesus. But why do so many people of Christendom need big attractions like these two "holy days" to get them to their

1, 2. What two days each year result in large church attendances, and what provocative questions arise?

places of worship, just two times out of fifty-two weeks? What real meaning do these two celebrations have for the people who are twice-a-year Christians? Do they really believe that Jesus Christ died to save them? Save them for what? Do you think that after the whole affair is over they feel they are better Christians, or do they feel like hypocrites? What is your own religious custom?

[2] It is common knowledge that most of the churches of Christendom are crowded out during the Christmas and Easter holidays. But do you, if a churchgoer, ever ask yourself: "Why did I go? Was it my community interest? Was it social interest? Could it be a good business policy?" Maybe you think you will meet some of your political friends there. Did you go because you had nothing more important to do? Stop! Think! Do you really go to your religious meeting place to learn the truth about God and your salvation?

[3] The real reason for going into the house of God should be to gain knowledge of your Creator, Jehovah, and to learn more about his Son, Christ Jesus, who made provision for all of us to gain everlasting life. You should want to learn about the salvation that God brings to all mankind through his Son by the establishment of God's kingdom, for which Christians have been taught to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10, *AV*) Your regularly going to the house of God should improve your thinking ability, and you should come to appreciate that life is a gift from God and you should want to know why mankind is here on the earth. Learning the truth in the house of God should make you want to tell other people what you have learned regarding Jehovah's provisions for mankind. If your place of worship does not move you to action and make you want to tell others what you learned there, then you had better find the right place to learn the truth and the proper way to worship God.

[4] When persons heard Jesus speak they were astounded with his way of teaching, and followed him. They learned more truth as each day passed by and they put into practice the things that Jesus taught them. Does your religion do that for you? It was Jesus' custom to go to the synagogue every sabbath because he knew he would hear the Word of God read from some portion of the Hebrew Scriptures. He knew there would be discussion and an explanation of it too. One sabbath day in Nazareth Jesus was invited to read the Scriptures, and he applied them to himself. He knew he was anointed to declare good news to the poor. This meant for him a lot of traveling from place to place and talking to many people. He told the oppressed Jews that there would be a release of the captives and that freedom would be theirs in due time. How would the promised recovering of sight for the blind come about? Jesus actually made people see with their eyes, but seeing the truth and having an understanding of the Word of God in their heart and mind was far more important. (Luke 4:16-20) His hearers could have all this if they accepted "the kingdom of the heavens," which was at hand. What preaching and teaching this required! It was a big assignment, but he could fulfill it with Jehovah's blessing. He was the chief minister to all mankind, announcing God's kingdom come. Would the people accept him as God's minister? 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." (Matt. 20:28) Jesus surely

3. What should be one's real reason for going to the house of God, and what effect should it have on a person?

4. (a) Why did Jesus have the custom of regularly going to the synagogue? (b) What message did he have for the people?

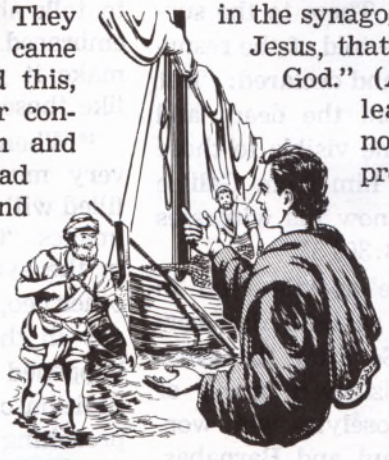
would ransom many in God's due time, and, through His kingdom, we will see God's will done on earth as in heaven. Does your religion help you to 'exercise faith in him' so as to gain everlasting life? (John 3:16) Do you then tell other people what you learn and do you minister to others?

[5] While Jesus came to be a minister himself, he also prepared his disciples to be ministers. He saw to it that his disciples were properly trained in the study of the Word of God and then that they preached that Word regularly. The Christians of our century must do likewise. They must be ministers preaching and teaching the good news of God's kingdom to everyone. —Matt. 24:14.

[6] When Jesus had selected his twelve disciples they traveled with him continually, learning and preaching as they went. It was their custom, too, to go to the synagogue and temple and listen to Jesus' teaching. They were anxious to hear what he had to say. They asked many questions because they desired to learn the things Jesus knew. In public places it was possible for them to engage in interesting discussions. On an occasion they were sent out by twos to preach in Israel. This improved their thinking ability. They had different dispositions and came from various walks of life, and this, too, would add interest to their conversation. For example, Simon and Andrew were fishermen. Jesus had said to them: "Come after me, and I shall cause you to become fishers of men." They at once abandoned their nets and followed him. He also called John and James at the same time. The five of them went into Capernaum, and "no sooner was it the sabbath than he entered into the synagogue and began to teach. And they became astounded at his way of teaching." (Mark 1:16-22) It was not the powerful and noble men who followed Jesus, but, rather, men whom this world might view as ordinary. However, their being with Jesus and learning from him had a lasting effect on them. We know this because, when the apostles were arrested and appeared before the religious leaders and rulers, they "beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary . . . And they began to recognize about them that they used to be with Jesus." (Acts 4:13) The disciples profited by listening to Jesus' teaching in the synagogue. It matured them and made them more able ministers.

5. Besides ministering himself, what else did Jesus do?

6. (a) How did Jesus' disciples apply the *things they learned*? (b) How were they viewed by the religious leaders and rulers?



"Come after me, and I shall cause you to become fishers of men."

THE APOSTLE PAUL'S CUSTOM

[7] The early Christians, like Jesus, knew the value of assembly and used the synagogue in which to preach. After Saul's conversion from Judaism to Christianity "he got to be for some days with the disciples in Damascus, and immediately in the synagogues he began to preach Jesus, that this One is the Son of God." (Acts 9:15-20) After he learned the truth it did not take him long to express his belief. Saul, later called Paul, knew that the best place to begin his preaching work was where people were.

[8] The disciples of

7. What interesting point is made about Saul at Acts 9:15-20?

8. What interesting message did Paul have for the people in Antioch, and where did he preach that message?

Christ did a lot of traveling. They had to in order to reach all nations. By their going from city to city, from province to province, the good news of God's kingdom got preached and the Christian congregations grew. When Paul and other Jewish Christians came into a city they always went to the synagogue and preached on the sabbath. They followed the custom of Jesus. Here is a sample of what would happen: "They . . . went on from Perga and came to Antioch in Pisidia and, going into the synagogue on the sabbath day, they took a seat. After the public reading of the Law and of the Prophets the presiding officers of the synagogue sent out to them, saying: 'Brothers, if there is any word of encouragement for the people that you have, tell it.' So Paul rose, and motioning with his hand, he said: 'You Israelites and you others that fear God, hear.'" (Acts 13:14-16) Paul was anxious to stand up and declare his faith, and he gave a masterful discourse, as recorded in the thirteenth chapter of Acts. He set out the history of the Jewish people from the time that they were alien residents in Egypt down to the period of the judges and kings. Quickly covering centuries of time, he went on to quote John the Baptist, the prophet announcing Jesus' coming. Then, to the surprise of all the people, he told of the resurrection of Jesus Christ and declared: "But God raised him up from the dead; and for many days he became visible to those who had gone up with him from Galilee to Jerusalem, who are now his witnesses to the people."—Acts 13:30, 31.

[9] This sermon by the apostle Paul in the synagogue on the sabbath day certainly caused a stir. "So after the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped God followed Paul and Barnabas, who in speaking to them began urging them to continue in the undeserved kindness of God. The next sabbath nearly all the city gathered together to hear the word of Jehovah. When the Jews got sight of the crowds, they were filled with jealousy and began blasphemously contradicting the things being spoken by Paul." (Acts 13:43-45) It took boldness for Paul and Barnabas, being in the synagogue, to speak out and say to the people: "In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.' When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers." (Acts 13:47, 48) Right there in the house of God these early believers learned the truth. The reason why they did was that Paul and Barnabas were prepared to give a sermon on God's Word. They went to the synagogue to tell their faith to others the same as they did when going from house to house or when they were in some other public place. It was urgent upon them to preach the good news any time, any place. It was their custom to talk about the true religion they now embraced. Does your faith in Christ Jesus make it your custom to preach and talk like those early Christians did? It should!

[10] When Paul went to Athens he was very much irritated at seeing the city filled with idols and the people worshiping images. "Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market place with those who happened to be on hand." Paul was in position on this visit to spend all his time preaching "every day in the market place

9. What was the effect of his message on the people?

10. (a) Where could Paul be found while in Athens? (b) Where did his preaching lead him?

with those who happened to be on hand." He must have given many sermons "every day" to groups of persons and individuals, because "certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and 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." (Acts 17:17, 18) This gave the apostle Paul a wonderful opportunity to talk with these learned men of Athens. "So they laid hold of him and led him to the Areopagus, saying: 'Can we get to know what this new teaching is which is spoken by you?' " (Acts 17:19) Paul used this occasion to give a marvelous witness, trusting in Jesus' words: "For it is not you who will be speaking: it will be the Spirit of your Father speaking in you."—Matt. 10:20, *NEB*.

[11] The Christian life of Paul was a very active and interesting one. Finally, Paul departed from Athens and came to Corinth. There he met up with certain Jews, Aquila, who had come from Italy, and Priscilla. Aquila was engaged in the same trade that Paul labored at when he needed funds to keep him in the ministry. Paul stayed at their home and they worked together as tentmakers. "However, he would give a talk in the synagogue every sabbath and would persuade Jews and Greeks." (Acts 18:4) That was his religious custom, and he made disciples. What is your religious custom? "However, after staying quite some days longer, Paul said good-by to the brothers and proceeded to sail away for Syria . . . So they arrived at Ephesus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews." (Acts 18:18, 19)

11. In Corinth and Ephesus, what facts were made known about Paul's Christian ministry?

Paul never let an opportunity pass by. He was interested in the vindication of Jehovah's name, proving that "it is impossible for God to lie."—Heb. 6:18.

[12] No matter where Paul went he always planned to be with people and, whenever possible, in "the house of our God" so there could be an interchange of faith. Paul needed encouragement like anyone else and he was always glad to give encouragement. Here is how he expressed it to Christians in Rome: "I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine." (Rom. 1:11, 12) Think of what good you can do for your brothers by expressing yourself in the "house of our God." Jehovah's witnesses do this at their weekly meetings in their Kingdom Halls.

DIFFERENT RELIGIOUS CUSTOMS TODAY

[13] The religious custom of Jesus and his disciples was to use the "house of our God" to tell other persons the truth, to express their own faith, to get an accurate knowledge of the Bible and to declare God's kingdom as man's only hope. Is it the same today in Christendom's churches as it was in the early Christians' meeting places? Do you hear the same Bible message about "the kingdom of the heavens" ring in your ears as it used to ring in the ears of those who lived in the time of Christ? Or do you hear in your church that the United Nations is the "last hope" there is? Do you agree with Pope Paul VI when he spoke to the United Nations, say-

12. How did Paul feel about association with fellow believers?

13. (a) Is the message of "the kingdom of the heavens" heard today in Christendom's churches, or what? (b) How does the message and conduct of Jesus Christ differ from that of the pontiff of the Roman Catholic Church?

ing: "We might call our message a ratification, a solemn moral ratification of this lofty institution. . . . The peoples of the earth turn to the United Nations as the last hope of concord and peace; we presume to present here, with their tribute of honor and of hope, our own tribute also"?* Nineteen hundred years ago Jesus Christ rejected the kingdoms of this world offered him by Satan the Devil, and he said to Governor Pilate just before he was put on the torture stake: "My kingdom is no part of this world." (John 18:36) Today, when the principal religious leader of Christendom says 'we ratify the United Nations,' and he tells the peoples of the earth to turn to the United Nations as the last hope of concord and peace, where is his faith and teaching of God's kingdom? He has none! Do you in an ecumenical spirit want to go along with those who no longer believe the Sacred Bible? Not only have the leaders of Christendom rejected God's kingdom but they have tried to shatter the faith of their numbers in almost all of Christ's teaching.

[14] Nineteen centuries ago Jesus taught that all in their graves would come forth, that there would be a resurrection of the dead at the hearing of his voice. (John 5:28, 29) How did things get changed so that the clergy of Christendom tell us that man goes to eternal hellfire or purgatory or some few go to heaven? This teaching is strange to a Christian, because the Bible tells him that in Sheol, the grave, where man goes at death, "there is no work nor devising nor knowledge nor wisdom." (Eccl. 9:10) Man is asleep in the grave (Sheol), out of existence. "For dust you are and to dust you will return." (Gen. 3:19) Faithful Job knew this, but he also believed in God's kingdom and the resurrection of the dead. Job said: "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!" (Job 14:13) The Bible teaches that man was created, but science and many of the religious leaders say man has evolved from some lower animal or other form of life. Which one do you believe, man or God? (Gen. 2:7) The Bible says God loved the world so much that he sent his *Son* to save it, but the clergy say that God came, that Christ is God, and to prove it they teach a pagan trinity doctrine. (John 3:16) Jesus Christ quoted from the Hebrew Scriptures, talking about the days of Noah and Sodom and Gomorrah. He believed the written Word of God, but today many of the clergy who claim to be Christ's followers say the Creation story, Noah and the ark, Sodom and Gomorrah, the Israelites crossing the Red Sea and even the virgin birth of Jesus are myths, just stories not to be believed as fact or truth. Regardless of what the leaders of Christendom teach, Jehovah's witnesses agree with the apostle Paul, who said: "Let God be found true, though every man be found a liar." (Rom. 3:4) Why such an amazing change in Christian teaching over the centuries? The Bible answers that too.—Genesis, chapters 1 and 2, 6-8; 19:1-29; Exodus, chapter 14; Luke 1:26-38.

[15] The god of this world, Satan the Devil, has blinded the eyes of the people and has kept them in darkness. (2 Cor. 4:4) Jesus was right when he said concerning the scribes and Pharisees, the religious leaders of his day: "Blind guides is what they are. If, then, a blind man guides a

* New York *Herald Tribune*, Tuesday, October 5, 1965, Papal Visit Commemorative Edition, page B, under headline: "At U.N., 'Message for Mankind.' "

14. Outline other differing views held by Christendom as compared with the Bible's teachings and the beliefs of Jesus Christ.

15. Who is responsible for these differing views, and what practice do Jehovah's witnesses follow?

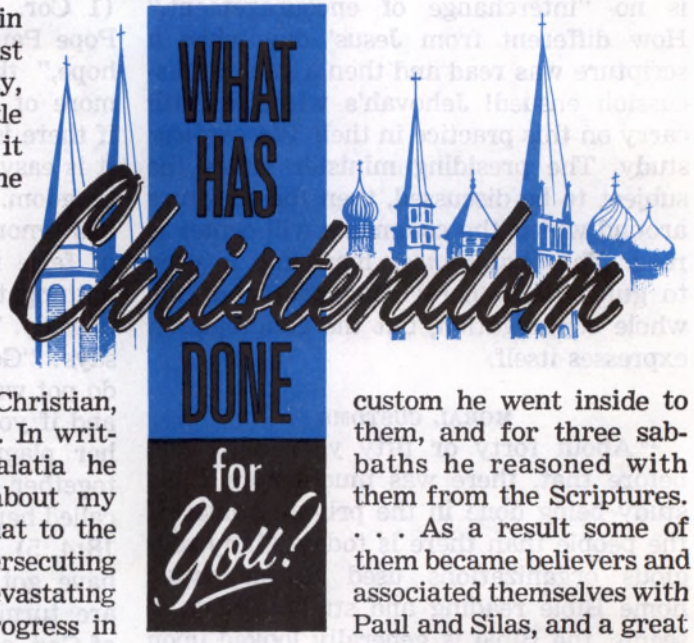
blind man, both will fall into a pit." (Matt. 15:14) Unfortunately, too many people allow the ministers of the various religious denominations in Christendom to do their thinking for them. It would be far better to study the Bible yourself than to be led astray by false religion. Most people let their clergy do their praying too, and this praying is usually a reading of prayers from some pages of the prayer book. The audience in a religious assembly is not encouraged to express itself. There is no "interchange of encouragement." How different from Jesus' day when a scripture was read and then a general discussion ensued! Jehovah's witnesses still carry on this practice in their *Watchtower* study. The presiding minister states the subject to be discussed, then the scripture around which the comments will center is read. The *Watchtower* magazine is used to guide the general conversation of the whole congregation, but the congregation expresses itself.

MORAL CUSTOMS

[16] About forty or fifty years ago, and before that, there was much more Bible study being done in the private homes of the people than there is today. Many religious organizations used to encourage home Bible reading and study. Today, it seems, the Bible is generally looked upon as a book of fine literature with some good thoughts and expressions in it, something to be read when you have nothing else to do. Many persons say, "How could anyone live by its moral code today? The Bible teaching on fornication and adultery is passé." So they conclude that, if there is nothing wrong in sex relations before marriage, why not a little variety after marriage? Such promiscuity is going on in Christendom around the world. But what does she do about it? Nothing! Have the clergy closed their eyes to what Paul wrote: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom"? (1 Cor. 6:9, 10) One might reason, 'If Pope Paul VI thinks the UN is "the last hope," then why consider the idea any more of inheriting God's kingdom?' And if there is no faith in God's kingdom, then it is easy to ignore the moral code of that kingdom. It seems that all Christendom has ignored it. In fact, the world empire of false religion, Babylon the Great, has nothing to offer the people spiritually or morally. That is why 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) Hundreds of thousands of people have got out of Babylon the Great and are turning to the pure, simple worship of God, and they are becoming real Christians. You will find them today associated with Jehovah's witnesses because they feel the need of Bible study and association with persons who believe the whole Word of God. These persons have dedicated their lives to the doing of Jehovah's will, and their religious custom now is to preach the kingdom of God, which is the only hope for mankind. To keep strong in the faith once delivered to the holy ones, Jehovah's witnesses meet regularly in the "house of our God" because they know 'that the friendship with the world is en-

16. (a) Because of a changing view of the Bible, how do many feel about its laws and commandments? (b) Yet what does God's Word say about those who violate his commandments? (c) What command does Revelation 18:4, 5 give, and where should those fleeing from Babylon the Great go?

mity with God. Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God.' (Jas. 4:4) The purpose of the Christian congregation is to build up one another in their most holy faith and to train God's people to preach the good news contained in God's Word, not to compromise and be a 'friend of the world.' Be a real Christian. Walk in the footsteps of Christ Jesus. Do what he did. Be a Christian every day of the year, not just on Christendom's "holy days." Make it your custom to worship in the house of the true God Jehovah and learn what Jesus said: "My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life."—John 10: 27, 28.



IN THE two previous articles in our review of the life of Christ Jesus, the Founder of Christianity, and of Paul, a follower and apostle of Christ Jesus, we learned that it was their custom to go to the "house of our God" on every sabbath. There they would worship Jehovah and preach about God's kingdom and how to gain everlasting life. Paul had to make a big change in his life so as to become a Christian, and he was the first to admit it. In writing to the congregation in Galatia he said: "You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14) Luke records that as this persecutor was approaching Damascus a brilliant light suddenly flashed around him and he fell to the ground, and Jesus spoke to him, saying: "Saul, Saul, why are you persecuting me?" (Acts 9:4) Saul was converted to Christianity, and he never lost his zeal for the ministry and preaching in synagogues. "So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures. . . . As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the Greeks who worshiped God and not a few of the principal women did so."—Acts 17:2-4.

1. After Paul's conversion to Christianity, what became his custom?

2 There is a difference between Christianity and Christendom, which was established in the fourth century C.E. So the teaching of true Christianity today can do the same for people as Paul's teaching did to people in his day. It can make true Christians out of Jews, Catholics, Protestants, Hindus, Moslems, Buddhists and others if they hear and believe. Paul made Christians out of Greeks, Romans

2. What can true Christianity do today for people?

and other pagan worshipers. Paul's Christian ministry had an effect on all kinds of people—men, women, young and old, bond and free, Jews and Greeks. Christianity does not narrow itself down to any special group of people, but the invitation is so inclusive that it reaches out to all kinds of men. If accepted and followed through to its full blessing, it will change a person's way of life. The change made will be due to love.

[3] As all kinds of people study the Word of God and associate with Christians who have been studying the Word of God and live by its teaching, they will see their own personalities change. Paul saw the change a Christian had to make. He made it! That is why he wrote: "You should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:22-24.

[4] This new personality had to be real. It was not just a veneer, something you could show off like a new piece of clothing. This new personality had to be developed by showing love, the kind that Jesus spoke about, loving your God with all your heart, mind, soul and strength and loving your neighbor as yourself. (Matt. 22:37-39) Paul pointed out that, even when in the ministry, if you were gifted in languages and could 'speak in the tongues of men and angels but did not have love, you have become like a sounding piece of brass or a clashing cymbal.'—1 Cor. 13:1.

[5] Paul emphasized that this principle of love is very essential in a Christian's life, because love must be the governing factor or motive in everything a person does after dedicating his life to do God's will and becoming a Christian. Many philanthropists of Paul's day were very much like wealthy men today who give to the poor. Even great nations, calling themselves Christian, take of their wealth, usually their surplus of food, and give it to the poor people of other nations that are starving. This is a kind and generous thing to do, but of what benefit is it to the giver nation if these things are not given because of love for that poorer nation? It is just as Paul says: "If I give all my belongings to feed others, . . . but do not have love, I am not profited at all." (1 Cor. 13:3) How true! Many men and nations have given out of their plenty for selfish reasons, for political reasons, for personal power, or for influence they gain over others; but if it is not done out of love, what does it profit them? Nothing! For all the good that nations do for other nations they still remain ununited nations. Why? No love! Love is essential for unity.

[6] So what has Christianity done for you? Have you changed? Have you learned to love people or whole nations? If you have 'not neglected the house of our God' (Neh. 10:39), then you have come to realize by now that Jehovah "God is love." (1 John 4:8) You should have learned that even though the first man, Adam, rebelled against his Maker and brought sin and death to mankind, the love of God never changed. Jehovah's personality would not be upset by someone else's lack of love. Jehovah's high principles governing life anywhere in the universe were not interfered with by man's developing a hatred

3, 4. What is one called on to do if Christianity is to affect his life, and what quality especially is necessary?

5. (a) What motive is often lacking on the part of those who give of their material means to help others? (b) What motive do such givers often have?

6. To what extent has the love of God for mankind been shown?

or lack of love for God, or by man's dislike for other human creatures. Rather, by going to God's house you would have learned that "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) Is this statement hard for you to believe? Any individual who will attend meetings in a Kingdom Hall of Jehovah's witnesses will certainly learn about God and how he loved the world of mankind so much that he sent his very first creation, the Word, and arranged for this one, "his only-begotten Son," to be born of the virgin Mary so that he could take away the sin of the world. (John 1:1; Rev. 3:14; 19:13) This was showing love! John wrote: "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him."—1 John 4:9.

THE NEED OF FAITH

[7] True Christianity can help you to know that God's love has reached out so far that it can take hold of you. God's Son laid down his life willingly to redeem mankind. That would include you if you exercise faith. (John 3:16) With regard to faith, Jesus said to Martha at the time her brother Lazarus died: " 'Your brother will rise.' Martha said to him: 'I know he will rise in the resurrection on the last day.' Jesus said to her: '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. Do you believe this?' "—John 11:23-26.

7. In speaking with Martha, how did Jesus stress the importance of faith?

[8] Lazarus was raised from the dead, and Jesus accomplished this wonderful miracle by the power of God before a great crowd. Jesus said to Martha at Lazarus' tomb: "Did I not tell you that if you would believe you would see the glory of God?" "Therefore they took the stone away. Now Jesus raised his eyes heavenward and said: 'Father, I thank you that you have heard me. True, I knew that you always hear me; but on account of the crowd standing around I spoke, in order that they might believe that you sent me forth.' And when he had said these things, he cried out with a loud voice: 'Lazarus, come on out!' The man that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them: 'Loose him and let him go.' Therefore many of the Jews that had come to Mary and that beheld what he did put faith in him; but some of them went off to the Pharisees and told them the things Jesus did."—John 11:40-46.

[9] Jesus had previously said that "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) Jesus actually proved that this statement would come true by what he accomplished in the resurrection of Lazarus. This one act of the resurrection of Lazarus certainly showed Jesus' love. Jesus did not expect any favor from Lazarus because of this good deed. In performing this miracle he brought glory to his Father in heaven, to show mankind what wonderful things God would accomplish through his kingdom by the restoration of the human family to perfect life here upon the earth, the dead being brought

8, 9. What great power did Jesus exhibit in behalf of Lazarus, and how was this an act of love on Jesus' part?

forth to life and then on to perfection on this earth, which will blossom like a rose. Would you call that love?

[10] Do you believe Jehovah God loves mankind that much? If you have any doubts, very likely the reason is that you do not go to the "house of our God" regularly and read the Word of God, or talk these Scriptural things over with others so that your faith in God's Word can be built up. Maybe you think like some of the clergy in Christendom who say that many of the things told in the Bible are not true and never did happen. Who started these doubts in your mind? Not you yourself because of studying God's Word, but very likely it was the very ones who profess to be the teachers in Christendom. In Jesus' day he said of the religious leaders: "You are from your father the Devil, and you wish to do the desires of your father."—John 8:44.

[11] What has Christendom done for you? Put doubts in your mind? Or do you believe God's written Word? Is Christ Jesus a reality to you? Do you believe he died for mankind? Do you believe that God loved you so much that he provided his only-begotten Son and that he has the power to resurrect those who die? If your faith is so strong and your love so great, will you tell others what you believe? A Christian will!

IMPROVING IN LOVE

[12] The only way to improve your love is by putting what love you have to work. It takes time, but it can be done if you appreciate that love is based on principle. Love seems to be the pinnacle or goal in the progress made by a Christian in putting on "the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:24.

[13] Peter in writing to Christians of his day showed what progress can be expected when one has faith. He said this: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love." (2 Pet. 1:5-7) The word love is *a·ga'pe* in the Greek language. According to *Webster's Third New International Dictionary, a·ga'pe* is "spontaneous, self-giving love expressed freely without calculation of cost or gain to the giver or merit on the part of the receiver." This is the kind of love that Jehovah showed for the sinful world of mankind. It was a love freely expressed without calculation of cost or gain. The love expressed was not something owed to the receiver of it. Arranging to take away the sin of the world was not something God had to do. It was something that mankind gets, but it is undeserved. Is that the kind of love we show to one another and to God?

[14] Jesus showed that kind of love based on principle. If a Christian walks in Jesus' footsteps he should show some kind of progress in love. Then Christianity is doing something for him. In Jesus' sermon on the mount he made this very astonishing statement: "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. For if you love those loving you, what reward do you have? Are not

10. If you have doubts about God's love for mankind, where may the trouble lie?
11. Again, what thought-provoking questions come to mind?
12. How can one improve one's ability to practice Christian love?
13. How does Webster's *Dictionary* define the Greek word *a·ga'pe*, and how did God show such kind of love?
14. What did Jesus say about showing love?

1965 SERVICE YEAR REPORT OF JEHOVAH'S WITNESSES WORLDWIDE

Country	1964 Av. Pubs.	1965 Av. Pubs.	%Inc. over 1964	Peak Pubs. 1965	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	292,318	302,450	3	327,588	14,680	326,703	5,099	6,735,711	49,729,120	983,908	58,490,925	16,375,056	225,033
Bermuda	93	98	5	110	7	151	1	4,161	17,744	620	24,420	7,684	136
Guam	39	54	38	60	7	26	1	1,956	14,792	182	15,300	4,940	56
Ponape		2	New	2	2	3		274	1,247	8	854	410	10
Saipan	4	3	-25*	6	2	2		137	3,888		1,148	1,370	19
Sudan	42	41	-2*	43	2	1	1	542	8,120	19	1,162	2,226	32
Truk		2	New	2	2			163	990		257	345	10
Alaska	472	508	8	552	29	476	12	11,332	90,482	1,954	95,007	30,633	399
Argentina	9,958	10,648	7	11,238	620	8,302	259	250,290	2,050,813	23,442	1,867,792	867,735	10,446
Australia	15,821	16,156	2	17,137	728	14,664	391	259,531	2,705,818	31,496	2,846,832	841,925	10,645
Austria	7,181	7,505	5	8,106	236	5,111	190	135,303	1,115,979	4,204	1,365,585	472,865	4,768
Bahamas	265	280	6	313	24	258	7	9,027	58,730	1,214	73,271	24,465	340
Belgium	7,568	7,832	4	8,475	227	5,764	126	151,527	1,178,854	10,946	1,442,143	416,132	4,440
Bolivia	539	536	-1*	614	69	699	19	23,296	152,695	1,409	125,965	51,310	713
Brazil	29,623	33,267	12	36,325	1,316	27,041	745	415,525	5,337,980	25,286	3,499,521	1,859,132	24,699
British Guiana	878	866	-1*	920	83	630	25	16,927	187,546	1,566	147,314	64,278	866
British Honduras	339	348	3	371	36	281	12	5,551	79,310	418	81,774	25,597	405
British Isles	48,849	48,982		52,615	2,779	50,948	900	842,449	8,055,522	60,329	9,376,298	2,934,259	34,959
Aden	8	4	-50*	7				116	326	31	417	145	4
Malta	7	18	157	23	4	12	1	411	6,536	21	909	2,994	31
Burma	229	243	6	270	46	432	8	27,195	98,643	907	88,899	37,886	417
Cameroun	6,977	7,209	3	7,703	537	6,863	179	62,723	1,982,196	1,355	159,376	749,949	8,168
Tchad	12	13	8	16	1	25	1	39	2,353	5	403	1,038	17
Canada	38,790	39,293	1	41,887	1,669	42,941	919	503,506	6,435,613	57,414	5,991,428	1,977,955	23,616
Central Afr. Rep.	636	691	9	748	34	1,020	26	4,129	155,208	204	10,929	59,746	845
Ceylon	240	237	-1*	255	48	230	9	8,463	91,102	2,063	85,228	30,900	367
Chile	3,110	3,370	8	3,758	212	2,374	89	116,977	645,768	4,583	600,777	259,291	3,917
Colombia	3,242	3,504	8	3,665	349	4,185	100	90,978	891,251	3,293	556,592	345,937	4,376
Congo (Brazzaville)	851	951	12	1,041	50	838	18	9,138	215,493	249	14,395	81,050	896
Gabon	58	73	26	104	6	78	2	3,494	21,373	150	9,705	8,042	98
Congo (Leopoldville)	2,834	3,737	32	4,243	137	4,207	40	45,662	857,441	1,759	136,042	310,227	4,169
Costa Rica	2,656	2,644		2,781	100	1,488	81	16,092	406,365	520	154,759	134,804	2,160
Cuba	16,589	17,573	6	18,078	1,596	23,911	555	1,580	3,865,030			1,949,396	25,993
Cyprus	486	399	-18*	424	18	188	13	4,677	66,012	288	29,026	25,398	251
Denmark	10,369	10,264	-1*	10,920	342	11,563	220	66,696	1,356,967	4,355	1,445,739	527,394	5,024
Faroe Islands	27	27		31	6	76	2	634	8,343	69	11,355	3,225	24
Greenland	22	20	-9*	24	5	46	2	1,727	4,829	30	3,770	2,342	22
Dominican Republic	1,309	1,605	23	1,750	159	1,382	35	61,355	408,798	2,868	272,640	179,429	2,685
Ecuador	1,184	1,301	10	1,401	153	1,647	35	30,618	376,235	1,766	245,983	132,984	1,743
Eire	236	238	1	253	96	399	5	6,711	161,115	299	57,105	33,710	223
El Salvador	818	892	9	961	85	1,286	20	20,507	233,250	1,177	195,139	84,034	1,228
Fiji	241	243	1	255	24	190	9	12,320	60,867	498	45,770	20,924	312
American Samoa	28	28		31	6	23	1	2,752	12,622	329	10,733	4,482	50
Cook Islands	7	7		9	2	8		774	3,736	18	1,226	1,343	12
Gilbert & Ellice Isls.	5	6	20	9		15		25	569	1	123	240	5
New Caledonia	65	82	26	89	5	84	1	6,598	16,321	75	231	7,320	112
New Hebrides	7	12	71	14	1	22		504	2,580	25	1,311	795	16
Niue	23	25	9	27		6	1	217	1,709	2	1,244	825	17
Tahiti	70	87	24	94	11	77	1	9,189	29,564	562	27,945	10,269	145
Tonga	6	4	-33*	9		1		101	544	4	4	110	1
Western Samoa	62	59	-5*	72	6	13	1	1,257	17,403	46	7,310	5,722	77
Finland	9,054	9,100	1	9,868	386	9,439	330	117,580	1,279,782	14,458	1,649,464	492,770	5,061
France	20,103	21,281	6	22,933	632	13,164	380	585,641	3,244,556	40,118	3,524,065	1,316,493	14,756
Algeria	69	51	-26*	59	9	42	2	7,338	21,743	595	22,767	7,010	66
Mali	4	5	25	7	4	4		1,206	6,498	13	1,967	1,786	17

Senegal	55	66	20	78	8	60	1	4,065	21,275	570	20,646	8,870	117
Tunisia	40	31	–23*	37	2	13	1	292	4,399	30	1,606	2,257	30
Germany, West	76,074	76,393		78,739	2,144	65,396	972	1,061,415	10,507,951	28,099	11,350,633	4,084,406	38,557
West Berlin	5,340	5,358		5,499	113	3,438	40	86,377	715,639	1,394	754,828	289,218	2,612
Ghana	8,574	8,753	2	9,422	419	7,459	268	130,292	1,816,586	4,600	525,317	615,283	7,484
Ivory Coast	116	141	22	155	16	130	4	5,681	48,435	594	39,495	17,998	262
Togoland	424	506	19	547	63	430	14	10,405	177,024	493	26,688	58,384	695
Greece	10,022	10,475	5	11,334	267	3,437	363	77,165	1,369,671	5,014	1,038,471	781,758	4,684
Guadeloupe	458	537	17	585	30	298	12	15,537	105,800	782	111,206	43,332	490
French Guiana	23	32	39	40	3	37	1	2,546	8,780	266	13,399	3,170	53
Martinique	157	185	18	204	13	112	3	7,807	40,451	729	45,462	15,046	258
Guatemala	1,223	1,274	4	1,366	112	1,739	35	27,259	305,782	1,368	223,331	100,981	1,529
Haiti	1,027	1,080	5	1,256	119	987	30	9,760	297,714	254	75,959	111,120	1,890
Hawaii	1,979	2,074	5	2,218	208	2,132	42	62,040	532,348	8,791	556,525	186,290	2,465
Marshall Islands	3	8	167	9	2	2		343	2,142	2	407	1,119	27
Honduras	678	729	8	804	61	763	13	18,308	179,423	1,228	128,135	64,607	902
Hong Kong	231	234	1	245	31	311	7	8,077	72,478	1,689	74,371	26,863	398
Macao		5	New	7	2	4		252	3,560	163	1,585	1,332	23
Iceland	74	80	8	89	13	59	2	4,210	27,476	479	30,097	9,609	104
India	1,929	1,982	3	2,044	203	1,185	67	77,901	493,508	8,971	259,919	164,032	1,974
Indonesia	934	1,134	21	1,277	228	1,287	47	314,968	459,718	1,347	34,126	153,735	1,847
Israel	80	89	11	98	9	31	2	14,755	19,946	234	11,209	6,937	80
Italy	8,109	9,039	11	9,585	347	5,467	266	349,641	1,431,933	17,953	1,693,213	614,991	7,187
Libya	49	44	–10*	48	1	3	1	156	3,116	2	313	1,495	27
Jamaica	4,605	4,855	5	5,355	187	4,172	153	48,606	699,959	3,024	518,567	249,366	3,882
Cayman Islands	14	13	–7*	14	1	12	1	220	2,011	20	1,079	1,111	8
Turks & Caicos Isls.	3	1	–67*	2	1			21	1,164	3	505	438	7
Japan	3,139	3,639	16	3,844	491	5,175	136	211,590	1,115,212	32,193	1,575,597	441,281	5,319
Okinawa Gunto	201	217	8	234	37	199	7	12,373	77,869	1,444	115,715	26,459	315
Sakishima Gunto	7	9	29	12	4	12		1,150	7,082	210	11,768	2,651	33
Jordan	73	74	1	83	12	119	3	140	22,001		245	8,325	86
Kenya	153	209	37	234	20	249	3	9,171	59,284	612	37,326	21,854	346
Burundi	6	3	–50*	4	1	22		103	2,188	9	34	785	17
Seychelles	2	3	50	5				35	431		224	245	2
Tanzania	821	829	1	845	92	1,240	26	13,913	237,235	377	26,819	75,561	1,047
Uganda	29	37	28	42	8	106	1	5,974	18,896	244	10,705	7,748	108
Korea	5,164	5,494	6	5,937	512	5,936	181	60,825	1,256,383	6,437	627,633	430,251	6,732
Lebanon	814	855	5	917	43	1,340	20	46,959	169,932	15	192	65,657	885
Iran	16	13	–19*	15	2	4	1	519	1,658	29	1,895	913	18
Iraq	1	1		1				54	292		56	44	5
Kuwait	8	6	–25*	9	1	7	1	25	747		9	338	5
Saudi Arabia		1	New	2					14			7	
Syria	118	112	–5*	117	3	12	4	647	15,547	4		6,078	75
Leewards (Antigua)	107	110	3	126	16	199	3	5,192	32,252	550	20,288	11,402	132
Anguilla	9	9		9	3	20	1	469	4,066	38	1,662	1,559	17
Dominica	118	138	17	149	18	147	6	2,834	39,087	149	13,126	13,272	162
Montserrat	15	14	–7*	18	3	15	2	301	4,725	14	2,689	1,685	26
Nevis	32	32		39	5	40	2	320	9,951	16	3,085	3,379	46
Saba		1	New	1					95		20	35	1
St. Eustatius	1	1		1				3	54		21	54	2
St. Kitts	73	82	12	91	9	118	3	1,654	23,255	164	14,346	8,601	134
St. Martin	41	41		48	5	41	2	575	11,910	90	7,516	5,043	68
Liberia	241	328	36	350	40	430	8	22,418	113,901	861	38,542	37,959	524
Luxembourg	359	367	2	386	13	268	10	7,046	52,246	354	77,814	23,538	290
Malagasy Republic	117	158	35	181	26	133	3	16,997	54,917	2,265	64,731	20,022	251
Malawi	13,386	13,223	–1*	15,036	789	12,205	390	64,992	3,105,672	2,018	86,261	1,045,779	9,257
Mozambique	830	899	8	1,181	48	854	16	5,733	224,012	189	6,973	74,288	761
Malaysia	292	308	5	375	43	204	11	72,788	97,687	1,435	64,343	33,213	520
Mauritius	89	113	27	123	20	217	4	6,164	42,021	299	29,900	15,114	208
Réunion	131	183	44	206	15	156	3	5,119	44,090	300	23,254	15,182	202

Country	1964 Av. Pubs.	1965 Av. Pubs.	%Inc. over 1964	Peak Pubs. 1965	Av. Pio. Pubs.	No. Public Meet'gs	No. of Cong's	Total Literature	Total Hours	New Subs.	Individual Magazines	Back-Calls	Av. Bible Studies
Rodrigues	3	4	33	4	2			112	2,958	4	693	1,104	21
Mexico	27,796	29,332	6	33,478	1,804	18,204	1,075	359,997	4,986,492	22,214	2,850,856	1,501,732	24,223
Morocco	138	114	-17*	131	16	144	6	6,980	35,704	784	37,857	12,798	125
Gibraltar	19	27	42	35		41	1	332	3,864	14	2,522	2,301	45
Netherlands	13,426	13,579	1	14,350	433	11,549	216	72,040	1,755,873	4,984	1,521,271	618,911	6,409
Neth. Ant. (Curaçao)	201	211	5	222	12	135	4	4,983	35,468	1,012	41,348	15,811	179
Aruba	130	137	5	152	5	111	3	2,767	21,661	562	19,527	7,316	93
Bonaire	21	20	-5*	22	1	29	1	348	4,302	38	2,844	2,063	19
Newfoundland	605	609	1	670	40	591	36	8,576	112,964	1,420	127,906	35,114	380
New Zealand	4,241	4,335	2	4,854	175	4,433	116	50,601	649,136	6,092	760,392	206,025	2,482
Nicaragua	573	626	9	692	58	531	18	14,894	154,075	755	129,912	55,205	818
Nigeria	35,039	37,392	7	42,407	2,309	37,249	747	272,366	8,914,659	8,453	759,023	2,452,384	34,667
Dahomey	869	951	9	1,093	84	1,610	26	9,702	249,703	310	22,725	69,369	791
Fernando Poo	69	79	14	123	3	25	3	431	22,545	12	1,363	9,279	122
Niger		2	New	5		1		51	288	9	33	157	4
Rio Muni		7	New	20		12		33	1,435	9	34	419	18
Norway	3,790	3,886	3	4,168	146	2,088	130	67,250	537,339	3,328	734,926	218,056	2,017
Pakistan	147	148	1	169	19	91	4	4,490	43,831	1,451	33,964	16,102	187
Afghanistan	7	5	-29*	5	1	11	1	67	989	8	810	343	3
Panama	1,331	1,326		1,429	115	1,451	44	25,089	297,060	1,439	231,213	107,857	1,585
Papua	384	385		416	20	239	9	4,788	72,691	87	19,846	22,813	334
Manus Island	7	7		10		12	1	87	909		240	480	9
New Britain	60	59	-2*	67	3	50	1	1,008	12,853	34	7,044	5,020	78
New Guinea	242	247	2	286	26	340	4	2,543	69,850	56	14,353	32,119	364
Solomon Islands	318	403	27	429	25	805	6	1,725	107,139			50,354	575
Paraguay	468	502	7	541	51	408	20	6,114	120,456	663	94,430	38,085	453
Peru	1,983	2,293	16	2,492	217	3,846	59	115,800	611,296	5,548	522,133	212,229	2,870
Philippines	32,657	33,607	3	36,130	3,120	19,295	1,195	207,843	6,786,726	21,145	3,085,480	1,776,063	25,147
Portugal	2,039	2,539	25	2,839	72	1,153	46	29,763	464,887	15	3,364	218,357	2,997
Angola	77	101	31	114		2	1	417	18,841		610	10,119	177
Azores	89	83	-7*	91	7	44	4	787	19,750	3	727	8,885	112
Cape Verde Isl.	7	3	-57*	3				62	639		4	76	3
Madeira	40	45	13	52	2	59	1	655	8,841	2	560	4,001	46
São Tomé	6	3	-50*	4				47	101			49	5
Puerto Rico	2,664	3,050	14	3,361	162	3,500	62	172,625	576,161	18,348	797,061	202,949	3,303
Tortola	16	16		21	2	15	1	299	3,311	37	2,760	1,060	17
Virgin Islands (U.S.)	137	138	1	152	5	92	6	8,249	21,246	1,387	34,101	8,313	122
Rhodesia	9,994	9,471	-5*	10,383	521	14,763	342	90,449	1,949,617	3,595	287,549	597,849	8,268
Sierra Leone	419	449	7	515	83	1,101	20	20,329	186,412	1,703	97,855	62,978	782
Gambia	7	8	14	11	4	59	1	1,605	6,480	104	6,274	2,753	24
Guinea	48	51	6	63	14	52	3	2,721	25,206	36	4,761	7,931	78
South Africa	18,251	18,652	2	20,186	1,246	17,673	503	264,509	4,112,392	30,544	1,852,446	1,211,676	17,037
Basutoland	184	204	11	244	26	137	8	2,956	59,532	43	6,557	15,814	219
Bechuanaland	226	220	-3*	243	20	243	6	6,014	59,436	103	7,126	15,870	245
St. Helena	37	39	5	46	3	34	2	207	6,360	15	3,710	2,525	44
South-West Africa	142	150	6	167	7	77	5	6,069	24,345	497	28,896	7,574	115
Swaziland	426	495	16	533	37	646	11	4,383	126,899	236	31,771	34,854	484
Spain	3,252	3,810	17	4,111	231	3,312	70	58,377	807,548	33	279,314	389,029	5,442
Andorra	4	4		5		2		41	520		170	187	4
Canary Islands	111	133	20	145	8	82	2	2,480	26,980	1	8,620	12,337	183
Surinam	441	440		469	46	368	10	14,979	104,273	813	86,453	34,221	441
Sweden	9,658	9,838	2	10,446	429	11,879	231	198,522	1,498,882	18,775	2,142,951	622,155	6,120
Switzerland	5,818	5,978	3	6,195	137	3,333	127	134,714	786,599	9,491	1,184,371	348,623	4,211
Liechtenstein	6	8	33	11		14		71	674	6	300	349	8
Taiwan	1,132	1,068	-6*	1,214	82	648	40	11,802	175,313	3,033	82,750	49,857	565
Thailand	276	267	-3*	286	37	199	20	10,748	73,284	2,137	71,851	22,649	265
Cambodia	4	3	-25*	4	2	5		639	2,509	61	2,096	909	11

Laos	16	15																	
Vietnam	14	15																	
Trinidad	1,668	1,717	3	1,864	19	95	1,302	38	25,872	5,449	1,579	311,615	6,150	8,060	2,660	471	8,261	245,450	119,888	1,772
Barbados	667	719	8	783	26		712	14	7,913	155		100,100	5,995		972	4	2,825	68,445	35,268	607
Bequia	16	17	6	20	3		35			123		6,809	2,492		9		1,917	2,492	2,457	32
Carriacou	24	22	8	23	2		26	1		1,756		35,788	15,401		186		15,401	12,513	2,492	35
Grenada	146	156	7	165	16		75	5		2,303		26,544	18,821		279		18,821	9,069	12,513	172
St. Lucia	76	86	13	93	12		134	2											9,069	142
St. Vincent	74	82	11	90	7		41	2	993			20,492	14,075		70		8,332	7,276		120
Tobago	54	53	2	62	4		68	2	861			14,075	528,545		79		12,441	5,522		57
Uruguay	1,988	2,127	7	2,256	203		1,585	44	37,237			528,545	260		2,851		315,506	186,233		2,739
Falkland Islands	2	7	250	7	2				53			260	6				113	88		11
Venezuela	3,426	3,879	13	4,219	187		2,368	71	104,748			736,630			3,836		485,312	262,963		3,878
Zambia	29,768	29,377	-1	30,343	579		25,130	702	129,796			5,050,449			5,504		251,429	1,652,823		23,311
186 Countries	901,011	933,332	3.6	1,006,250	47,484		892,077	20,197	16,311,188			163,582,188			1,614,075		134,706,462	56,465,229		718,367
†11 Other Countries	100,859	100,936	.1	103,556	369		62,558	3,961	465,559			7,665,456			71		690,964	2,700,246		52,228
GRAND TOTAL	1,001,870	1,034,268	3.2	1,109,806	47,853		954,635	24,158	16,776,747			171,247,644			1,614,146		135,397,426	59,165,475		770,595
																		1964		1965
													MEMORIAL ATTENDANCE WORLDWIDE					1,809,476		1,933,089
													MEMORIAL PARTAKERS WORLDWIDE					11,953		11,550

*Percentage of decrease
†Work banned and reports are incomplete

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. 5:43-48.

15 Jehovah is perfect in expressing his love! He gave his only-begotten Son. God was self-giving, mankind got all the benefit. How can a Christian be perfect in his love just as the heavenly Father is perfect? If a Christian can love and pray for his enemies and those who persecute him, then he is beginning to manifest the same kind of love that his heavenly Father has. Jehovah the Creator of our earth and all the universe allows the sun to rise upon the wicked people as well as on those who are good. There is no distinction. He allows the rain to fall on the righteous people's land as well as the unrighteous people's land. He does not show any partiality. His love is far-reaching. Has your study of the Word of God, has your living among Christian people, changed your personality so much that you have this kind of love?

16 It is essential that Christians have love like this if they are going to gain everlasting life. Has your "Christianity" made you love your enemy, made you love those persecuting you and made you love your neighbor? If it is not doing that, maybe you are lacking in faith, virtue, knowledge and some other things spoken of in God's Word. Maybe you need to know more about his principles of truth and righteousness. That is why Paul in writing to the Philippians said this: "This is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise." (Phil. 1:9-11) Paul's argument shows that love grows. It expands, becomes more plentiful. Knowledge and insight of every kind increase with the practice of love. *The New English Bible* states the matter this way: "This is my prayer, that your love may grow ever richer and richer in knowledge and insight of every kind, and may thus bring you the gift of true discrimination. Then on the Day of Christ you will be flawless and without blame,

15. How can a Christian display this quality of love?
16. How does one acquire the kind of love that a Christian should have?

reaping the full harvest of righteousness that comes through Jesus Christ, to the glory and praise of God." The footnote on the word "discrimination" in *The New English Bible* says: "Or may teach you by experience what things are most worth while."

17 So accurate knowledge of the Word of God will help you to grow in love. This love will help you to see how wonderful it is of God to allow it to rain upon the righteous and the unrighteous. You will be glad the sun shines and the rain falls on the crops of all mankind so they can eat. If God can do these good things, what should a Christian do? Has your "Christianity" sent you out to declare the good news of God's kingdom in all the world? Has it made you a minister of God? Have you tried to disciple some people, teaching them the commandments Christ Jesus taught you?

LOVE'S ACCOMPLISHMENTS IN 1965

18 With the Bible in their hand Jehovah's witnesses have gone to the ends of the earth in enemy countries, in friendly countries, during their 1965 service year. With love in their hearts they preached the good news of God's kingdom in 197 different lands, under the direction of 92 branch organizations of the Watch Tower Bible and Tract Society.

19 Just ten years ago, in 1955, there were 570,694 ministers of Jehovah's witnesses preaching from house to house regularly every month. But now, in 1965, there were 1,034,268 declaring the good news all over the world because these additional hundreds of thousands have the love of God, too, in their hearts.

17. What else will love help you to recognize?
18, 19. How have Jehovah's witnesses tried to practice love, and what increase have they enjoyed as a result?

20 Jehovah God has blessed Jehovah's witnesses for showing love to their enemies and those who persecute them, because many who have been opposed to the work have now listened to their message, and have dedicated their lives to Jehovah God. In fact, during the last service year there were 64,393 baptized, showing that they have dedicated their lives to Jehovah God. By studying the Word of God they are now gaining accurate knowledge of Jehovah, his Son and his work and they are showing the same kind of love that those who have been associated with Jehovah's witnesses for many years are showing. To show their love for mankind Jehovah's witnesses in twelve months of the 1965 service year spent 171,247,644 hours going from house to house and visiting with people in their homes conducting Bible studies. They have made 59,165,475 return visits on interested persons, and each week throughout the entire year 770,595 Bible studies were conducted in the homes of interested persons. These studies are being conducted with the Bible and Bible study books.

21 To aid those who do not even have the time to study an hour once a week, millions of copies of books and booklets have been placed with people in 164 different languages, and Jehovah's witnesses were able to place 4,450,687 bound books, 12,326,060 booklets and 135,397,426 magazines throughout the world. In addition to this they were able to get 1,614,146 subscriptions to the two very fine magazines, *The Watchtower* and *Awake!*

22 During the 1965 service year it was necessary for the Watch Tower Bible and Tract Society to print in its printing establishments 119,238,970 copies of *The*

20, 21. What other facts from their 1965 service year report show they practiced love for God and neighbor?
22. Besides doing their ministry without pay, what cost have the witnesses of Jehovah borne personally in order to preach?

Watchtower and 110,379,879 *Awake!* magazines. This makes a total of 229,618,849 magazines printed by the Society and distributed throughout the whole world by subscription and individual-copy distribution. This great witnessing work being done by Jehovah's witnesses is all voluntary. Jehovah's witnesses are not paid to go from house to house. Besides that, they spent a lot of money for gasoline, streetcar and bus fares and for other transportation, in order to get to the people everywhere so as to spread the good news. They used a lot of shoe leather in walking country roads through villages, large cities and rural areas, in order to talk to people about the good news of God's kingdom. God's love extends to all mankind, and true Christians must show their love too if they would be his Christian witnesses.

[23] Jehovah's witnesses will continue to do this work, because they love God, they love their fellowman, they love their enemies and those who persecute them. Even though persecution may go so far as to result in the death of some of Jehovah's people, those remaining alive will keep on preaching the good news of God's kingdom.

[24] To show you the interest that people have in the work that Jehovah's witnesses are doing, on April 16, 1965, there were 1,933,089 persons who attended the Memorial of the death of Christ Jesus in the Kingdom Halls and other meeting places used by Jehovah's witnesses on that special occasion. Of this number, only 11,550 partook of the emblems of bread and wine, indicating they are of the "bride" of Christ and expect to be joint heirs with Christ Jesus in heavenly glory and share with him as kings and priests. This is just a remnant of the 144,000 that Christ Jesus indicated in Revelation would be selected from among all mankind to be with him in heavenly glory, and to rule the earth with Christ Jesus for one thousand years. During this time there will be the resurrection of all those in Sheol, and what an educational work that thousand-year period will provide!

[25] What has your religion—be it Christian, Hindu, Buddhist, Moslem or any other—done for you? Has it brought out in you true love, love for neighbor, love for your enemies, love for those who persecute you? Has it made you go and disciple people of all nations and teach them the love of God and the love of his Son Christ Jesus? Has your religion developed in you a new personality with love for all mankind? If it has not done so, then do not neglect the worship of Jehovah God with Jehovah's witnesses in their Kingdom Halls and learn how to love God and how to love all mankind. Then you will see what Christianity, not Christendom, can do for you.

23. Why do they keep on preaching even in the face of persecution?
24. How many attended the Memorial on April 16, 1965, and how many confessed to being members of the heavenly "bride" of Christ?
25. What are peoples of all religions encouraged to do?

COMING IN THE NEXT ISSUE

- The Value of Right Association Through Congregational Meetings.
- Guard Against Bad Association.
- "The Sign of the Son of Man."
- 'The Kingdom Is at Hand'—When?

May the God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.—Rom. 15:13.

A NEW PRIESTHOOD Begins

WHEN the word "priest" strikes your attention, what comes into your mind's eye? Do you see a man in the robes of his office administering the sacraments? Do you see the descendants of Aaron serving in ancient times at the temple of Jehovah in Jerusalem? Or, do you envision, perhaps, a Buddhist or Hindu priest carrying on his duties in the temple of his religion? Are any or all of these men priests of the true God? Furthermore, the Bible speaks of a new priesthood. Would it be, as some of the religions of Christendom claim, that the Jewish priesthood of Aaron and his descendants was the old priesthood and was superseded by the priesthood of the various faiths of Christendom, for example, the priesthood of the Roman Catholic Church with their head the pope, who is known as the Pontifex Maximus?

HEAD OF THE NEW PRIESTHOOD

First of all, it must be said that Jesus Christ is the Chief Priest of the Most High God. His priesthood superseded the Aaronic priesthood but he did not obtain his priesthood through descent from them, nor was his priesthood an extension or continuation of the Aaronic priesthood. It was *new*. King David had said by inspiration: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" (Ps. 110:1, 4) Jesus was born in the tribe of Judah and the family line of David; so he had no descent from the tribe of Levi as did the high priests Annas and Caiaphas, who entered into the Most Holy of the temple on earth because they were men of flesh, blood and bones.

After Nisan 16, 33 C.E., Jesus, resurrected in the spirit, was no longer a man of flesh and blood; he was rewarded by his Father for his faithfulness with an immortal spiritual organism. After his resurrection he made various appearances to his disciples by miraculously materializing a body, but at the end of forty days he ascended to his Father in heaven, and there in the presence of Jehovah the Almighty God he presented the value of his sacrifice as "the Lamb of God that takes away the sin of the world." (John 1:29; 4:23, 24; Acts 1:1-11) This fact proves that he did not take back his sacrificed humanity. (Heb. 9:23-26) So the statement he made on earth that shocked some of those who for a time followed him came to be true: "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 6:51) For this reason Jesus could not be enjoying his earthly or fleshly body in heaven, for he forever left it in sacrifice in behalf of sinful, dying mankind. Now in heaven, he was installed as the Great High Priest according to the manner of Melchizedek, forever.—Heb. 7:17, 26-28.

JESUS NO PONTIFEX MAXIMUS

Neither the high priests Annas and Caiaphas were pontiffs, nor was John the Baptist, the son of priest Zechariah. They were each a *cohén* (Hebrew), or a *hiereús* (Greek), or a *sacérdos* (Latin Vulgate Bible). (Luke 1:5; 3:2) No, in Jesus' time, Tiberius Caesar was Pontifex Maximus of the pagan Babylonish religion that Rome practiced.*

Jesus was certainly no Pontifex Maximus. Jehovah in his oath that showed that Jesus would not be a Levitical or Aaronic priest did not say that he would be a priest like the pagan Pontifex Maximus of Rome. David, who wrote his prophecy before he died in 1037 B.C.E., said these words about 300 years before Rome was founded and long before its king Numa Pompilius established the college of Pontiffs. As a matter of fact, it was the Jewish priests who acted contrary to their own office of *cohén* (priest) when they cried, "We have no king but Caesar," accepting the Roman emperor Tiberius, who was Pontifex Maximus of pagan religion; even worse, they rejected Jehovah's real King and High Priest. On Pentecost day, 33 C.E., the apostle Peter applied David's prophecy to the resurrected Jesus and said: "Actually David did not ascend to the heavens, but he himself says [Psalm 110], '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: 34-36; John 19:15.

On ascending into heaven Jesus appeared before Jehovah God in the arrangement God had set up in the heavens for atonement for the sins of mankind. (Heb. 8:1, 2) There he presented the value of his blood in behalf of the life of the world of mankind. God therefore gave him, as mankind's Repurchaser, full control over the life of mankind and also over Sheol (or Hades), which is the common grave where the dead billions of mankind lie. *Sheol* is the Hebrew word and *hades* is the Greek word that in many places in the Douay Version and King James Version of the Bible are translated by the English word hell. Will those in Sheol or Hades ever get out? What priesthood has the means to free them? Certainly not the Jewish priesthood of the line of Aaron, who had no sacrifice valuable enough to redeem mankind. (Ps. 49:7-9) And even more certainly not the pagan Pontifex Maximus of Rome nor his successors the popes of Rome with their priesthood, but only Jesus Christ in the heavenly Zion, the great priest "according to the manner of Melchizedek," not like the Roman Pontifex Maximus.

ASSOCIATES IN THE NEW PRIESTHOOD

God had promised to Jesus as a further reward for his faithfulness a bride, made up of a number of his followers who would

* Pontifex Maximus Julius Caesar increased the number of the pontiffs in the college to sixteen. Says *The Encyclopædia Britannica*, eleventh edition, Volume 22, page 66b, under PONTIFEX: "The name is clearly derived from *pons* [bridge] and *facere* [to make] but whether this should be taken as indicating any special connection with the sacred bridge over the Tiber (*Pons Sublicius*), or what the original meaning may have been, cannot now be determined. The college existed under the monarchy [of Rome], when its members were probably three in number; they may safely be considered as legal advisers of the *rex* [*king*] in all matters of religion. Under the republic [of Rome] they emerged into prominence under a *pontifex maximus* [greatest bridgemaker], who took over the king's duties as chief administrator of religious law, . . . They all held office for life. The immense authority of the college centered in the pontifex maximus, the other pontifices forming his *consilium* or advising body. His functions were partly sacrificial or ritualistic, but these were the least important; the real power lay in the administration of the *jus divinum* [*divine right*], . . . It is obvious that a priesthood having such functions as these, and holding office for life, must have been a great power in the state, and for the first three centuries of the republic it is possible that the pontifex maximus was in fact the most powerful member. . . . Julius Caesar held it for the last twenty years of his life, and Augustus took it after the death of Lepidus in 12 B.C. after which it became inseparable from the office of the reigning emperor. With the decay of the [Roman] empire the title very naturally fell to the popes, whose functions as administrators of religious law closely *resembled those* of the ancient Roman priesthood, hence the modern use of 'pontiff' and 'pontifical.' "

compose his congregation. These were to follow closely in his footsteps and would be underpriests serving with him as the great High Priest—a truly NEW priesthood. The twelve apostles were next to Jesus in the congregational structure of which Jesus was the head, Peter being among these and being one of the underpriests. Peter, being a *follower* of Jesus Christ, was certainly *not the head* of the congregation. Peter was not Pontifex Maximus, but a Christian priest serving under the great Melchizedekian high priest, Jesus Christ. Thirty years after the apostle Peter died, the resurrected Jesus said to the apostle John on the penal isle of Patmos: "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 Hades [*inferni*, Latin *Vulgate;* hell, *Dy; AV*]." (Rev. 1:17, 18) Jesus had spoken of this same authority when he was a man on earth. 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." "He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day."—John 5:26-29; 6:54.

Since Jesus was to be given the "keys of death and of Hades [Rev. 1:18]", he could authoritatively say to the apostle Peter that even though Peter and the rest of the congregation of believers would go down to death and into Hades or Sheol as they die a sacrificial death like their Master, yet the gates of Hades would not be able to keep shut over the congregation for all time. Why not? Because Jesus, after being resurrected and ascending to the Father, where he presented his life merit in sacrifice for humankind, would be able to do that which no Pontifex Maximus could ever do, that is, use his "keys of death and of Hades" to open the doors and let his congregation out by means of a resurrection from the dead. At the time that Jesus said this he had just asked them whom they believed him to be. Matthew 16:16-19 records for us the ensuing conversation:

ON WHOM IS THE CONGREGATION BUILT?

"In answer Simon Peter said: 'You are the Christ, the Son of the living God.' In response Jesus said to him: 'Happy you are, Simon son of Jonah, because flesh and blood did not reveal it to you, but my Father who is in the heavens did. Also, I say to you, You are Peter, and on this rock-mass I will build my congregation, and the gates of Hades will not overpower it. I will give you the keys of [what? Hades? No, but of] the kingdom of the heavens, and whatever you may bind on earth will be the thing bound in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens.' "—See also Mark 8:27-30 and Luke 9:18-21.

The above words of Matthew 16:18 form a highly disputed text. Hence, below we print the original Greek text. Then underneath we print the English transliteration of the Greek. Under that we next print the word-for-word English translation of the Greek as given in the book entitled "The Interlinear Greek-English New Testament - the Nestle Greek text with a new Literal English Translation by the Rev. A. Marshall D. Litt," as printed in 1960 by Samuel Bagster and Sons Limited, London, England.

Κἀγὼ	δέ	σοι	λέγω	ὅτι	σὺ	εἶ
Kago	de	soi	lego	oti	su	ei
"And I	also	to thee	say [,]	-	Thou	art

Πέτρος	καὶ	ἐπὶ	ταύτῃ	τῇ	πέτρᾳ	οἰκοδομήσω
Petros	kai	epi	tautei	tei	petrai	oikodomeso
Peter,	and	on	this	-	rock	I will build

μου	τὴν	ἐκκλησίαν,		καὶ	πύλαι	
mou	ten	ekklesian		kai	pulai	
of me	the	church,		and	[the] gates	

ᾅδου	οὐ	κατισχύσουσιν		αὐτῆς.	
haidou	ou	katiskhusousin		autes.	
of hades	will	not	prevail against	it."	

It is not difficult to see that there is a difference between Peter (*Pétros*) and rock (*pétrai*). The difference is that in the Greek text *Pétros* is masculine in gender, whereas *pétrai* is feminine. The same difference is also seen in the Latin *Vulgate* version. Even the Aramaic (Syriac) version shows the difference in gender by means of a particle that goes with each of these two words Peter and rock.* Notice that Jesus did not say to Peter, 'You are Peter, and upon YOU I will build my church.' From the above Greek text it is plain that Jesus was not saying that Peter was the *pétra* ("rock") and that on Peter (*Pétros*) he was building his church or congregation. Jesus was saying that he would build his church or congregation upon himself as the Foundation. Even the apostle Paul identifies Jesus Christ with the Rock, in 1 Corinthians 10:4, which reads: "All drank the same spiritual drink. For they used to drink from the spiritual rock-mass [*pétra*] that followed them, and that rock-mass [*pétra*] meant the Christ."

Jesus certainly took into consideration the prophecies in Isaiah 8:14 and 28:16, with which he was well acquainted. These prophecies state: "He must become as a sacred place; but as a stone to strike against and as a rock over which to stumble to both the houses of Israel, as a trap and as a snare to the inhabitants of Jerusalem." "Therefore this is what the Lord Jehovah has said: 'Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation. No one exercising faith will get panicky.' " Was it Peter, then, who would be this "rock over which to stumble to both the houses of Israel"? Is it Peter in whom Christians put their faith for salvation? Assuredly not! but it is Jesus Christ. Paul makes this clear beyond a doubt in his application of the prophecies to Christ, at Romans 9:32, 33 and 10:4: "They stumbled on the 'stone of stumbling'; as it is written: 'Look! I am laying in Zion a stone of stumbling and a rock-mass [*pétra*] of offense, but he that rests his faith on it will not come to disappointment.' For Christ is the end of the Law, so that everyone exercising faith may have righteousness."

WE MUST RECOGNIZE THE NEW PRIESTHOOD

Did Peter think that Jesus meant that the church would be built upon Peter himself? Did Peter think that he was a greater priest than his Master, the great Melchizedekian High Priest of God to whom Peter was only an underpriest? Let us listen to his own words on the matter: "The Lord is kind. Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For it is contained in Scripture: 'Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment.' It is to you, therefore, that he is precious, because you are believers; but to those not believing, 'the identical stone that the builders

* The Syriac text has *kipha* for both "Peter" and "rock," but "Peter" is preceded by the masculine verbal pronoun (*hu*) to show that *kipha*, meaning "Peter," is masculine, whereas "rock" is preceded by the feminine demonstrative adjective (*hâde*). So this second *kipha*, meaning "rock," is feminine. Thus the Syriac Version agrees with the original Greek text; and so the argument that, because, in the Aramaic (Syriac) Version, the same word *kipha* is applied to both Peter and the rock, they mean the same person is proved to be false.—*Light on the Four Gospels from the Sinai Palimpsest*, by Dr. Agnes Smith Lewis, pages 54, 55. of the 1913 Edition.

rejected has become the head of the corner,' and 'a stone of stumbling and a rock-mass [*pétra*] of offense.' These are stumbling because they are disobedient to the word." (1 Pet. 2:3-8) It is absurd to think that Peter was the foundation upon which the church was built, and we must be very careful that we do not become disobedient to the word by not accepting these words of Peter, for we might stumble to our destruction.

Therefore, as the apostle Paul so effectively argues: "For since the priesthood is being changed, there comes to be of necessity a change also of the law." (Heb. 7:12) Jesus was the head of a new priesthood, and his followers, composed of the apostles and others whom he has selected during the past nineteen hundred years and who will all together number 144,000 under their one head Christ Jesus, are a new priesthood serving in connection with a new covenant. Through God's undeserved kindness he has brought about a new system of things, replacing the former Jewish system of things with its imperfect priesthood and animal sacrifices. The new system of things based on Christ's own sacrifice operates under the new covenant. This sacrifice makes possible the forgiveness of the sins of mankind.

There is, therefore, no need of repeated sacrifices such as the Levitical priesthood of the line of Aaron used to offer at the temple nor a repeated sacrifice of the mass, as is done by Christendom's priesthood, but the one sacrifice of Christ Jesus has been offered and now it is not a matter of a repeated sacrifice. Rather, his sacrificial work is done and Christ Jesus is installed in the heavenly Zion, laid as a tried stone, the precious cornerstone of a sure foundation, in fulfillment of prophecy of Isaiah 28:16. He was rejected nineteen centuries ago by the earthly Zion, but it is in spiritual Zion, heavenly Zion, that he now resides, and he has a full supply of the bread of life for humankind as a result of his sacrifice, which he is ready to administer. As Paul says at Hebrews 9:28: "So also the Christ was offered once for all time to bear the sins of many; and the second time that he appears it will be apart from sin and to those earnestly looking for him for their salvation." In 1918 he began to resurrect his faithful congregation to be with him. A few are still on earth with prospects of joining him in the near future. During the thousand-year reign of Christ, his congregation of underpriests will serve with him in the heavens as kings and priests and will have the glorious privilege of administering the benefits of Christ's sacrifice to faithful humankind on the earth. So it is not to any pontiff or even a Pontifex Maximus, but to the Melchizedekian High Priest Jesus Christ in the heavenly Zion that all persons with faith must come. —Rev. 20:6.

PUTTING THE WORSHIP OF THE TRUE GOD FIRST

TIME and time again in the Scriptures our attention is directed to the folly of putting the things of this world first. For example, there was the man, in Jesus' parable, who kept increasing his barns to store up his grain, not knowing that suddenly he would die and not be able to enjoy it at all. We are warned that those who put money first in their lives are led astray from the faith and stab themselves all over with many pains. And those who sow to the flesh are warned that they will reap corruption from the flesh.—Luke 12:16-21; 1 Tim. 6:9, 10; Gal. 6:7, 8.

Then what should come first in our lives? The worship of the true God Jehovah. It contributes toward the most important issue in the universe, the vindication of Jehovah's

name. This is the right thing to do because, as his creatures, we owe him our worship, as Jesus showed when repelling the third temptation of the Devil, in which he offered Jesus all the kingdoms of the world and their glory if he would but fall down and worship Satan. He rebuked that tempter, saying: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."—Matt. 4:10.*

Putting first the worship of the true God also benefits ourselves and our neighbor. By wholeheartedly engaging in true worship, we will be 'saving both ourselves and those who listen to us.'—1 Tim. 4:16.

Surely these are compelling reasons for our putting first in our lives the worship of the true God. How do we show that we put the worship of the true God first? For one thing, by using such time as we have at our disposal for personal Bible study, meeting attendance and Christian ministry. Secondly, by conserving our physical energies so that we can expend them in our worship of Jehovah. And thirdly, by being wise stewards of our material means, supporting the worship of Jehovah internationally, congregationally and individually, as opportunity affords.—Eph. 5:15, 16.

What will aid us to do all these things, so that in practical everyday matters we will be putting the worship of God first? Important to this end is strong faith in Jehovah, believing that he lives and will reward those who truly worship him. Honesty and conscientiousness will also help.—Heb. 11:6.

We cannot escape it; putting the worship of the true God first in our lives is the right, wise and loving thing to do. One way in which we can do this during the month of January is by acquainting lovers of righteousness with the worship of the true God as explained in this very magazine, *The Watchtower*.

* For details see *The Watchtower*, September 1, 1965.

Do You Remember?

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

● How do we show what comes first in our lives?

By what we constantly think and talk about and by the way we use our time, energy and means.—Pp. 520, 521.*

● What will help us to let God's kingdom come first in our lives?

Faith in Jehovah God, conscientiousness, godly devotion, self-sufficiency, modesty and unselfish love.—P. 523.

● For lasting happiness in marriage, for what must marriage mates show regard?

For Jehovah's reminders as set forth in his Word, the Bible, which spells out the duties of both man and wife.—Pp. 553-555.

● What are some of the advantages a single person has in serving Jehovah?

More opportunities for full-time service; less distraction.—Pp. 564, 565.

● Against whom in particular does Jude warn in his letter?

Against immoral, lawless persons infiltrating God's organization.—Pp. 587-596.

● The human race is said to depend for its continuity on what kind of governmont, and who alone can provide it?

World government; Jehovah God.—Pp. 614, 615.

● In view of the circumstances under which it was raised, what is the answer to Pilate's question, "What is truth?"

God's kingdom with Jesus Christ serving as King-Priest upon the throne.—P. 656.

● In cases where there is a dispute between God and man, how do we let God be found true?

By letting what his Word, the Bible, says on the matter settle it for us.—P. 680.

● Who in the Bible is reported as swearing to the truth of something more than anyone else?

Jehovah God; in fact, more than seventy times.—P. 684.

● Why is it not good for us to be willing slaves of sin?

Because, while it may result in some pleasure now, we will thereby forfeit everlasting life in happiness.—P. 713.

● What are some of the things we must do if we would not be neglecting the house of Jehovah God?

Attend congregational meetings, pray for God's house, contribute materially to its support, prepare for the meetings, engage in the field ministry.—Pp. 751-755.

* Page numbers refer to *The Watchtower* for 1965.

● The pillars belonging to the porch of Solomon's temple were named Jachin and Boaz. Do these names have any significance?—J. G., U.S.A.

Yes, they do. The pillars evidently served an emblematic purpose. One can better appreciate this when he realizes that they were immense, each of them being twenty-seven feet high and about six feet in diameter. They were made of copper and had capitals ornamented with forms of pomegranates and lilies. Occupying, as they did, a prominent place in front of the porch of the temple, these pillars were indeed conspicuous.—1 Ki. 7:15-22.

The right-hand pillar was named Jachin, meaning "He will firmly establish." The one on the left was called Boaz, possibly meaning "In strength." Since Hebrew is read from right to left, the right-hand pillar named Jachin would first command the attention of the Hebrew in ancient times. Thereafter he would note the pillar named Boaz. In that order these names would apparently convey to his mind the thought, "He will firmly establish in strength."

These pillars stood free and did not support any part of the building. However, it seems that their underlying significance was that God would firmly establish the temple in strength. Of course, this would also indicate that Jehovah approved of true worship as practiced there.

ANNOUNCEMENTS

ASSEMBLIES IN 1966

Arrangements have been made for five-day assemblies in 1966 for the benefit of Jehovah's witnesses and all others who are interested in God's Word, the Bible. Plans for the United States and Canada are now complete, and we are glad to publish this information so that you can make the necessary arrangements to be present. The assembly cities and dates are as follows:

Canada: Toronto, Ontario, June 22-26. Corner Brook, Newfoundland, June 29–July 3. Halifax, Nova Scotia, July 6-10. Montreal, Quebec, July 13-17. Winnipeg, Manitoba, July 27-31. Vancouver, British Columbia, August 3-7.

United States: Dallas, Texas, and San Francisco, California, August 3-7. Anchorage, Alaska, August 10-14. Baltimore, Maryland, August 17-21. Miami Beach, Florida, and Mobile, Alabama, August 24-28.

FIELD MINISTRY

One who has come to know Jehovah God through study of his Word, the Bible, knows that the worship of God ought to come first in his life. (Matt. 4:10; 6:33) To aid other sincere persons to appreciate the importance of wholehearted worship of the true God, throughout January Jehovah's witnesses will be offering to all persons a year's subscription for *The Watchtower*, with three Bible-study booklets, for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 23: "According to His Custom." Page 4.

January 30: What Is Your Religious Custom? Page 9.

February 6: What Has Christendom Done for You? Page 16.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JANUARY 15, 1966
Semimonthly

THE VALUE OF RIGHT ASSOCIATION THROUGH CONGREGATIONAL MEETINGS

GUARD AGAINST BAD ASSOCIATION

"THE SIGN OF THE SON OF MAN"

'THE KINGDOM IS AT HAND'—WHEN?

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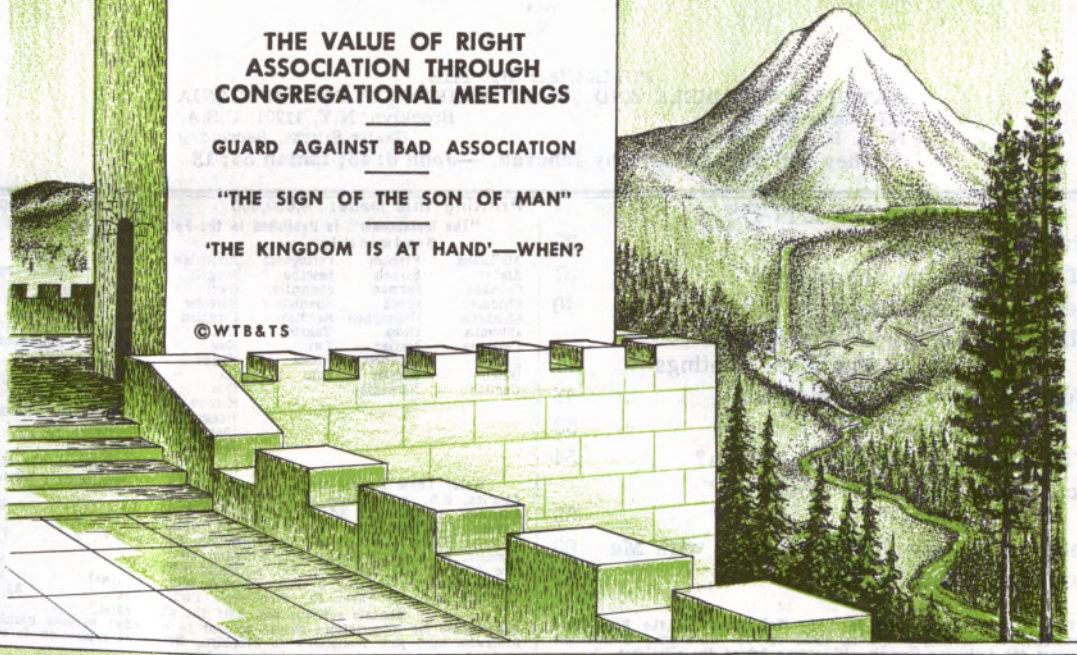

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Du – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
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Christian Courage

IT IS always inspiring to read examples of Christian courage. That is one of the benefits we derive from reading the Scriptures. No question about Jesus and his apostles giving us many examples of Christian courage. But examples of Christian courage are by no means limited to Bible times. For example:

The West Berlin daily newspaper *Der Telegraf* (*The Telegraph*), in its issue of July 18, 1965, contained the following account, as told by an eyewitness, regarding a German youth that had been taken to a concentration camp during the Nazi regime:

"It was in the fall of 1944 when I heard that young Jonathan Stark had been taken to the Sachsenhausen concentration camp. He was taken to the prisoner's block No. 14, where he immediately received a special uniform. We knew exactly what this uniform meant; it was the death uniform. When I heard about this, even though it was forbidden to go see him I managed to get in touch with him and was able to talk with him for more than an hour. Because of his decisive action he was already noticed by the others and was very much liked by them. He was very calm although he knew his fate. He remained happy and at each hearing showed himself so firm and determined that his bearing even won the admiration of the elite guard of the Nazis. At the time, he was the big sensation of the entire camp.

"His last hours were on Tuesday afternoon. From a distance we were able to see him standing in front of the gate, but we could not go to him. He stood calm and poised. A professional criminal had been appointed to hang him in the presence of the camp commander. The hangman placed the noose around the youth's neck. Then, strangely enough, the hangman, hardened criminal though he was, hesitated; even the camp commander forgot to shout his orders. At that the youth spoke up, asking: 'Why are you hesitating? Take your stand for Jehovah and Gideon!' Those were his last words."

Twenty-one years ago that took place, and yet the story of this youth's courage was featured this past summer in West Berlin's *Der Telegraf*. Why? To place his courageous example in contrast with certain current politicians in good standing who failed to manifest such courage in the dark days when Hitler ruled Germany. The report in *Der Telegraf* concluded by telling of the many thousands that were incarcerated in Nazi concentration camps because of a like faith in Jehovah and that,

of these, some two thousand perished in those camps.

Why did the Nazis execute Jonathan Stark? Because he had refused to serve in Hitler's armies. While it may be argued that it takes a certain amount or kind of courage to go into battle as a soldier, surely it takes a great deal more courage and of a far more noble kind to take a stand as Jonathan did and face certain death with such calm. He had the courage of his convictions. His example is one all dedicated Christians should want to imitate.

What gave him this courage? It was his faith in Jehovah. The same account told of his having been reared by parents who loved and feared Jehovah and who instilled in their son Jonathan right principles and who, without doubt, instructed him in the many examples of Christian courage found in the Word of God.—Eph. 6:4; 2 Tim. 3:15-17.

A striking example of Christian courage was furnished by the apostles Peter and John shortly after Pentecost. Thus when certain officials tried to intimidate them by asking regarding a certain miracle Peter had performed, as if they did not know: "By what power or in whose name did you do this?" those officials got the surprise of their lives. They no doubt expected those humble fishermen to be abashed in their presence. But not so. Just the opposite was the case. Note the boldness of the apostle Peter as, filled with holy spirit, he answered: "Rulers of the people and older men, if we are this day being examined, on the basis of a good deed to an ailing man, . . . let it be known to all of you . . . that in the name of Jesus Christ the Nazarene, whom you impaled but whom God raised up from the dead, by this one does this man stand here sound in front of you." That was courage!—Acts 4:7-10.

More than that, the apostle Peter took advantage of the occasion to point out that this Jesus Christ "is 'the stone that was treated by you builders as of no account that has become the head of the corner,' " and that "there is not another name under heaven that has been given among men by which we must get saved." What plain language!—Acts 4:11, 12.

No wonder that the account goes on to say: "Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering." Usually such plain folk as these fishermen, when before the rulers, were timid, abashed, and manifested an inferiority complex, but not these men. And so, the record goes on to say, "They began to recognize about them that they used to be with Jesus." There was the answer: They had learned fearlessness, courage, from Jesus Christ. Yes, such examples as these encouraged young Jonathan Stark to show the courage he did.

The world lauds the "determined courage" of a seventy-one-year-old mariner who all alone crossed the Pacific Ocean on a raft; it extols the bravery of the Italian who scaled the steep side of the Swiss Matterhorn to become "the greatest mountain climber of all time," but what lasting good do such exploits do? They may even do harm by fostering creature worship.

Christian courage, on the other hand, is displayed in the line of duty to God. Based on faith in God and loyalty to right principles, it inspires others who love God to do the same.—Heb. 12:1.

However, if we would have such courage in times of great danger, we must daily build up our faith by a consideration of God's Word, its promises and its examples of courage. More than that, we must apply Bible principles in the little issues that daily confront us. Doing so, we will have Christian courage in times of great stress.

"THE SIGN OF THE Son of Man"

SIGNS surround us in our modern world. In cities and countryside, on streets and highways, in buildings and homes, they give us directions, advice, or warnings, and they publicize or identify the presence of persons, things, qualities or conditions that we usually do not immediately see. A simple nameplate on the front of a house is a sign to us that certain persons live there, even though we may not see them. A "skull-and-crossbones" sign on the front of a bottle tells us that the contents, which we see, possess a poisonous quality, which we do not see.

Signs can be most helpful, but only if we understand their meaning. If wrongly read, they could lead us into error, confusion, accident, or even disaster. Thus one definition for the word "sign" is: A word that means, stands for, designates, or denotes something *to an interpreter.*

There is one sign today that is of the highest importance to every person on earth. For us to see it, to understand it correctly and to act in accord with it promptly will spell the difference between life and death for each of us. What is this sign? Where can it be seen? And how should it be read?

THE MOST VITAL SIGN

Christ Jesus referred to this sign when he said: "Then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30) Why not open your copy of the Bible to this chapter and read the preceding verses and see the setting for this statement? On doing so, you will find that it forms part of Jesus' great prophecy on the "conclusion of the system of things" ("end of the world," *AV*) and the time for announcing "good news of the kingdom" and its establishment. This gives us the key to the understanding of "the sign of the Son of man."

As recorded in verse fifteen of this chapter Jesus had just referred to the prophet Daniel, and from the expressions he now used with reference to the "sign," there is no doubt that Jesus was referring back to the prophetic vision recorded at Daniel 7:13, 14: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."

The "Ancient of Days" is the God of eternity, Jehovah. (Ps. 90:2) He is the Universal Sovereign, the source of all right to rule. The one "like a son of man" is Christ Jesus, as he himself indicated at John 3:13-15 and Luke 22:66-69. What is shown to be taking place here that Jesus could refer to as "the sign of the Son of man"? It is the act of God's Son in receiving authority from his Sovereign Father to rule in an everlasting kingdom. This event brought the establishment or "birth" of his kingly rule. (See also Revelation 12:1, 2, 5, 10.) Do not fail to note, please, that this event takes place, not in the skies of earth's atmosphere, but in the invisible heavens of Jehovah God's presence. At the due time, God's Son, who had been waiting at his Father's right hand, would enter into full regnal power and authority, obeying his Father's command: "Go subduing in the midst of your enemies." (Ps. 110:1, 2; Heb. 10:12, 13) Other Bible prophecies and the facts in fulfillment, considered frequently in the columns of this magazine, show this event to have taken place in the year 1914 C.E.

HOW THE SIGN IS SEEN

Why, then, you may ask, did Jesus say the sign would "appear" in heaven and that all the tribes of the earth would "see the Son of man coming on the clouds of heaven with power and great glory"? Why have we not seen Christ Jesus in a glorious return? Is that not to be expected in view of the statement at Revelation 1:7: "Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him"?

A helpful comment in this regard is found in *A Greek-English Lexicon* by Liddell and Scott. Concerning the Greek word for "see" used at Matthew 24:30 and Revelation 1:7, their lexicon (Volume 2, page 1245a) lists this as one of the meanings: "Metaphorically, . . . of mental sight, *to discern, perceive.*" Yes, the Bible speaks not only of seeing with our eyes but also of seeing with our mind and with our heart. Just think about the words at Romans 1:20, which tell us: "His invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship." Note that with the mind we can perceive or see things that are positively invisible to the human eyes, in this case God's *invisible* qualities.

So, with regard to "the sign of the Son of man," we ask, With what eyes did Daniel first see this prophetic sign? Was it not in "visions of his head" and thus with the mind's eye rather than the fleshly eye? (Dan. 7:1) It was in a similar vision that the apostle John was transported far into the future and could say: "I *saw,* and, look! a white cloud, and upon the cloud someone seated like a son of man, with a golden crown on his head and a sharp sickle in his hand." (Rev. 14:14) Inasmuch as "the sign of the Son of man" took place in the heavenly courts, it is only with the 'eyes of the heart of appreciation' that "every eye will see" this installed king, Christ Jesus.—Eph. 1:18.

But what about the use of "clouds" in all these texts? Would that not place the "sign" within earth's atmosphere, where literal clouds form and float and hence within the range of human eyesight? Take another look at the seventh chapter of Daniel, where the "sign" is first presented. Do you see Daniel's use of symbolisms by which world governments are represented as "beasts" that come up out of the "sea"? (Dan. 7:2, 3) So, too, in verse 13 he uses "clouds" in a figurative way to contrast with the symbolic "sea" and thus to show the heavenly situation where the authority

is given to the "Son of man" whereby he rules and crushes the beastly governments that the sea of humanity has spawned. —Compare Revelation 13:1-3 and 17:15.

In the Bible, clouds are the accompaniments of the "power and great glory" Jesus mentioned at Matthew 24:30, and also are symbolic of invisibility. (1 Ki. 8:10-12) At Mount Sinai it was in clouds and with thunder and lightning that Jehovah God "met" with Moses, and neither Moses nor the people below saw God with their fleshly eyes. (Ex. 20:21; 24:18; 33:20; Deut. 4:11, 12) Likewise, when God's Son, Christ Jesus, took leave of his apostles and began his ascension to the heavens of God's presence, the record at Acts 1:9 tells us: "While they were looking on, he was lifted up and *a cloud caught him up from their vision.*" The cloud thus cut him off from their literal eyesight but, on the day of Pentecost, Jehovah God opened their understanding to perceive that Jesus had ascended even to God's right hand. (Acts 2: 33-35) Since the angels, standing by at the time Christ began his ascension, told the disciples that Jesus would "come thus in the same manner," we can be certain that his 'coming in the clouds' will be invisible to fleshly eyes and be perceived only with the 'eyes of the heart.' Like his Father, Jesus now "dwells in unapproachable light, whom not one of men has seen or can see." —Acts 1:11; 1 Tim. 6:15, 16.

COMING IN THE NEXT ISSUE

- "How Will They Hear?"
- Are You Bearing Thorough Witness?
- The Meaning of Christ's Return.
- What City Is Christianity's Center?

READING THE SIGN WITH UNDERSTANDING

What does this "sign" mean for you, yes, for every person living today? The empowering of Christ Jesus, the "Son of man," with "rulership and dignity and kingdom" means that "peoples, national groups and languages should all serve even him." (Dan. 7:14) Their doing so will mean life under a perfect government with all the grand benefits that will proceed from such a rule. The "sign" also points out the grave danger of failing to serve that kingdom willingly. Whereas the kingdom of the "Son of man" will be "everlasting" and 'never will be brought to ruin,' the kingdoms and governments of earth, which these persons of all national and linguistic groups have served, are faced with utter destruction.—See Daniel 2:44.

How providential it is for all of us, then, that this "sign" of the installed King in the invisible heavens, beyond the power of our human vision, has been made evident by yet another sign, one that *is* seeable by human eyes. This *visible* sign follows after and results from the *invisible* "sign of the Son of man," since it is composed of the many events and conditions that the Bible foretold would follow and result from the establishment of Christ's Kingdom rule. It is, therefore, a composite sign, and the appearance of all these events and conditions would thus "spell out" that visible sign and open the eyes of their readers to perceive that the 'sign of the Son of man has appeared in heaven.' Yes, they would fairly shout out the announcement: *Christ Jesus is now ruling!*

Read for yourself the description of the multiple features and details of this composite sign as given by Jesus at Matthew 24, Mark 13, Luke 21 and Revelation 6: 1-8, including global wars, widespread food shortages, pestilences, earthquakes in many places, increase of lawlessness, anxiety and fear of the future, and an earth-wide preaching of the "good news of the kingdom" by persons who would be perse-

cuted in all nations. That composite sign is not only visible in this generation since 1914; it is inescapable. It faces you every time you pick up your daily paper, its sound rings through every news broadcast on your radio or television, it is all around you as you go through each day of your life no matter where you may live.

By means of this visible, composite sign, over a million persons in all parts of the globe today acknowledge that they have been enabled to "see" "the sign of the Son of man" and to recognize its meaning. They have witnessed the way in which the evidence has piled up year after year for more than half a century, which evidence testifies to the fact that as of the year 1914 "the sign of the Son of man" appeared in heaven. They are, therefore, different from the Pharisees and Sadducees of the first century to whom Jesus said: "You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret." (Matt. 16:3) You can also be aided to see and read the meaning of the "signs of the times" by personal study of the Bible prophecies and by comparing these with the events of our day.

Realizing that Christ Jesus has received kingly authority and has begun his rule and that the end of the world systems of government draws ever closer, those who act in response to the import of "the sign of the Son of man" now submit to Christ's Kingdom rule and put that kingdom first in their lives. (Matt. 6:33) They rejoice to serve as witnesses for Jehovah God and to draw attention to this "sign" in a grand publicity campaign that has reached into 197 lands and islands of the sea. Through them this magazine has come to you.

The day will come when "every eye" must see this "sign," as Revelation 1:7 indicates. Unfortunately for the majority, this will be at the time described at 2 Thessalonians 1:7-9: "At the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength." Such ones who now refuse to open their minds and hearts in order to "see" the "sign of the Son of man," or who insist on giving a wrong reason for the evidences pointing to it, will be forced to recognize the presence of Christ Jesus as reigning king when he acts to destroy all such in the war of Armageddon. Jesus said that, for such ones of "all the tribes of the earth," the sign will produce, not joy, but only 'lamentation' and a 'beating of themselves in grief.' To them it will spell only disaster. —Matt. 24:30; Rev. 1:7; 16:16.

For your own life's sake, allow your eyes of understanding to focus on this vital "sign." With the help of God's Word read it correctly, and let it lead you to "obey the good news about our Lord Jesus," the Son of man, and to "serve even him." Then the "sign" will spell life to you.

Pestilences and Famines

Have we seen an increase in "pestilences" and "food shortages" since 1914, as Jesus Christ foretold as part of the visible "sign" of his second presence? (Luke 21:11) Yes, we have. The "Spanish influenza," termed "one of the most devastating plagues of all time," took 20 million lives and, for a few short months, put 200 million in bed. Cancer and degenerative diseases continue to increase. As for food shortages, the Director General of the United Nation's Food and Agriculture Organization recently said that "up to half of the world's population, 1,500 millions, suffer from hunger or malnutrition or both."

The Value of RIGHT ASSOCIATION

"Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law."
—Deut. 31:12.

TO ASSOCIATE means to gather together with another or with a group for some common purpose. People have drawn together in association for many purposes: Labor groups to improve working conditions and increase financial benefits, political leaders to plan party strategy, and religious heads to bring about greater solidarity within their own organization and with others. Worshipers of the one true God seek association with one another for yet a different purpose. Theirs is to show love for Jehovah God and neighbor, to build up their faith and to carry on pure worship in obedience to a divine command.

[2] Deuteronomy 31:12 says: "Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." These words written by Moses were for God's people over 3,000 years ago. The purpose of this divine command was clearly twofold. First, it was to keep the commandments of Jehovah before the nation of Israel for their learning and remembering, that thus they would have proper fear and appreciation for their God. Secondly, it was to serve as a protection against the dangers of associating with those not interested in learning to fear and serve Jehovah, such as the heathen nations surrounding them. Because the command was given to congregate with those men, women, children and the alien resident "within your gates," this would certainly exclude any association with non-Israelites not wanting to learn about and serve Jehovah God.

[3] The passing of centuries has not changed or weakened Jehovah's command to his people to learn of him and his commandments in company with proper associates. Paul, in speaking to the Hebrew Christians, said: "Let us consider one another to incite to love and fine works, not

1. Define association, and for what reasons do people associate?
2. The command given the Israelites at Deuteronomy 31:12 served what twofold purpose?
3. Why is it essential for Christians today to associate as a congregation, and how do they benefit?

forsaking the gathering of ourselves together, . . . but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) Obedience to this apostolic command results in praise to Jehovah's name through the songs, prayers and words of appreciation spoken in congregation association. It brings blessings from him upon his people because of the act of obedience itself. Today, Christians need right associations so as to give and receive Scriptural counsel, also to give and receive spiritual encouragement. This wholesome association contributes a measure of godly protection from seen and unseen dangers in this present wicked, God-dishonoring system of things.

PURPOSE OF RIGHT ASSOCIATION

4 When Paul was pointing out the value of fellowship to the Hebrews, with whom was he encouraging them to associate? With the bloodthirsty crowd at the Roman circus, or with a gang of delinquents on the street, or with a school of worldly-wise philosophers? Certainly not! When writing to Timothy and describing this twentieth-century counterpart of such a vicious, loveless type of people, Paul says: "And from these turn away." (2 Tim. 3:1-5) In disfellowshiping the lawless from the congregation, Paul warns that Christians cannot associate with one called a brother that is "a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner." (1 Cor. 5:11) If this is true, how much more we should shun the company of those not brothers who are practicing these things.

5 In his second letter to the Corinthians Paul further emphasizes this point when he says: "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'; 'and I will take you in.'" (2 Cor. 6:14-17) Just as right association helped to keep the Jewish nation and early Christians close to Jehovah, so it will serve the same purpose for God's people today in these few and all-important years before Armageddon.

6 The Bible clearly shows the detrimental effects wrong association can have on the life of a Christian. Paul writes: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Failing to heed this warning has caused some to lose their appreciation of Jehovah God and his righteous requirements. They have been led to commit acts of immorality, drunkenness and rebellion. Some have become engulfed in worldly materialism. Others have turned apostate. Any of these sins could result in spiritual disaster. On the other hand, good associations are so beneficial that they can safeguard our present life as well as ensure our future life. This is possible because through association with the Christian congregation one receives knowledge of Jehovah God and his wonderful purposes as well as instructions on how he can bring his life into harmony with such knowledge. (John 17:3) For any to survive the battle of Armageddon it is vital

4, 5. (a) Why should Christians be selective in their association? (b) How did Paul emphasize right association to the Corinthians?

6. What can result by not heeding 1 Corinthians 15:33, and what can be gained by obeying it?

to heed the command given to the Israelites, not only to listen and learn the law of Jehovah, but to carry out all the words of his law. The disciple James puts it this way: "However, become doers of the word, and not hearers only."—Jas. 1:22.

7 Then, too, persons newly interested in the worship of Jehovah God are introduced or come in contact with Jehovah's organization through the association with his faithful witnesses. All of these are united closely in a society having one purpose, and that is to incite to love and fine works, as Paul said. If there were no Christian congregation today, how could these seekers of God be shown the theocratic organization? When Paul advised the Corinthians about speaking in tongues and the advantage of prophesying, he showed that not only Christians congregated, but also other persons came to the meeting. "Therefore, if the whole congregation comes together to one place and they all speak in tongues, but ordinary people or unbelievers come in, will they not say that you are mad? But if you are all prophesying and any unbeliever or ordinary person comes in . . . the secrets of his heart become manifest, so that he will fall upon his face and worship God, declaring: 'God is really among you.'" (1 Cor. 14:23-25) Thus the whole congregated group of dedicated persons of God, as well as undedicated persons, receive encouragement, help and counsel when they meet together to hear the Word of God discussed. "Therefore keep comforting one another and building one another up, just as you are in fact doing."—1 Thess. 5:11.

8 During congregation meetings there is placed before us the standard for the New World society, and the value of right associations is contrasted with the dangers of wrong association. For example, we learn of the disobedience of King Saul, the greed of Achan at Jericho, the selfishness of the apostle Judas and the immorality of some dedicated Christians today resulting in disfellowshiping. We also hear of the faith of the patriarch Abraham, the meekness of the prophet Moses, the courage of his successor Joshua, the love of Christ Jesus, the zeal of Paul and the faithfulness and integrity of our Christian brothers today world wide. We are reminded to guard against adultery, lying, theft, gossip, fornication, slander, disbelief, rebellion and other God-dishonoring practices. We must remember that the Devil does not want Christians and interested persons to associate together so as to hear these Scriptural warnings. (Gal. 5:19-21) He realizes the importance of right association and the good effect it has upon Jehovah's servants. For that reason his organization outlaws the meetings of Jehovah's witnesses wherever it is in position to do so, as demonstrated in Spain, Angola, United Arab Republic, as well as in Russia and many other Communist lands.

JEHOVAH'S SPIRIT IN OPERATION ON ASSEMBLED CHRISTIANS

9 Christ Jesus had this to say about association with the Christian congregation: "Where there are two or three gathered together in my name, there I am in their midst." (Matt. 18:20) Where you find Christians congregated in accord with Jehovah's will, you will also find his directing spirit in operation. Luke writes of the association of the early Christians and how Jehovah God blessed them: "Day after day they were in constant attendance at the temple with one accord, . . . praising God and finding favor with all the people. At

7. How are newly interested persons benefited by associating with the Christian congregation?
8. (a) Where and how is the standard of the New World society kept before us? (b) How do we know the Devil recognizes the value of Christian association?
9. (a) What Scriptural assurance is there of Jehovah's spirit being upon congregational meetings? (b) How does Jehovah deal with his people, and why do you so answer?

the same time Jehovah continued to join to them daily those being saved." (Acts 2:46, 47) So we see how essential it is to recognize that today God is dealing with and through an organization as he has done in times past. This is further demonstrated to us by the way God dealt with the nation of Israel. He did not deal with any separate individual, but he dealt with those in association with his organization. Moses as his visible representative served as a channel of communication for the nation of Israel.—Ex. 3:10, 16.

10 Today the anointed spirit-begotten witnesses of Jehovah, comprising the "faithful and discreet slave," serve as an earthly channel of communication for the great crowd of people who will survive Armageddon. These anointed witnesses along with the "great crowd" of companions form the modern-day Christian organization through which God's spirit is in operation. (Matt. 24:45-51; Rev. 7:9-17) Never has God had more than one channel of communication at one time. Failure to recognize and associate with his anointed witnesses would certainly indicate that one is not in Jehovah God's organization and under his spirit. Unfortunately, the Israelites forgot the value of right association and congregated with those outside the gates of Israelite cities, as we read in the Psalms: "And they went mingling with the nations and took up learning their works. And they kept serving their idols, and these came to be a snare to them."—Ps. 106:35, 36.

OPPORTUNITIES TO ASSOCIATE WITH CHRISTIANS

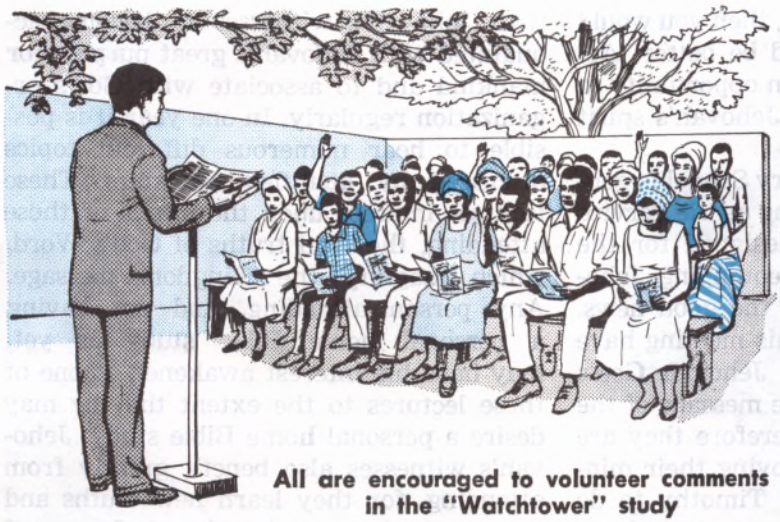
11 To help to protect his people today from the false course of mingling with the nations and learning their works, Jehovah has made arrangements through his organization for his people to spend five hours each week at congregational meetings. These meetings are different from the religious services and meetings held in the church buildings of Christendom, because they are designed to meet the needs of Jehovah's witnesses for carrying on their public ministry and to strengthen them to safeguard their Christian integrity. For this reason an outline of these meetings and their purpose will be beneficial and profitable for those readers who are dedicated witnesses of Jehovah, as well as interesting and enlightening for those readers who have not as yet attended any of the meetings sponsored by Jehovah's witnesses.

12 The principal meeting of Jehovah's witnesses each week is the congregation meeting where the *Watchtower* magazine is studied for one hour. If you will turn to the second page of this magazine you are now reading, you will see that 4,650,000 copies were printed of this issue in 70 languages. It is at the *Watchtower* study where doctrinal points are established and timely new spiritual truths are provided through the "faithful and discreet slave," keeping one abreast with the application and fulfillment of Bible prophecy. It is a meeting where all benefit, young as well as adults. A man can learn how to care for his responsibilities within the family circle. He can receive information on how to be a good and wise father, how to keep unity and peace among the members of his family and how to exercise his headship properly. A woman can learn her Christian place, not only in the home, but also in the theocratic organization, and how she can serve God and her family in a pleasing manner. Children are taught proper re-

10. Failure to associate at meetings with Jehovah's witnesses would indicate what?

11. What generous provision has Jehovah made through his organization for the spiritual protection of his people?

12. (a) What is the principal meeting of Jehovah's witnesses, and for whom is it beneficial? (b) How is the meeting conducted, and what Scriptural reason is there to participate?



All are encouraged to volunteer comments in the "Watchtower" study

spect for God and parents as well as receive instruction and discipline, which will contribute to their physical and spiritual growth. This *Watchtower* study meeting is conducted by a chairman who propounds the questions found at the bottom of the magazine page, and the answers are volunteered by those in the audience. When was the last time you volunteered an answer? How many weeks or months have gone by since you made a public declaration of your faith in Jehovah God and his salvation, as Paul encourages you to do? (Heb. 13:15; Rom. 10:10) Why not do it at the next *Watchtower* meeting and experience the truthfulness of Jesus' words when he said: "There is more happiness in giving than there is in receiving"?—Acts 20:35.

[13] Another weekly congregation meeting held at the Kingdom Hall for one hour is the Service Meeting. This is a meeting that has been time-tested since the days of Jesus and the apostles to give Jehovah's witnesses practical instructions that will help them to become better qualified ministers and more efficient in carrying on their house-to-house ministry. (Luke 10:1-16; Acts 4:23-31) It was for this reason that Paul sent Timothy to the congregation at Corinth. He was to teach them to carry on their ministry the way Paul did: "and he will put you in mind of my methods in connection with Christ Jesus, just as I am teaching everywhere." (1 Cor. 4:17) The program provides a variety of methods for instructing and teaching. There are talks, demonstrations, question-and-answer parts, interviews and discussions between two or more persons. Since all of Jehovah's witnesses are ministers, this meeting is for all who have a desire to serve God and Christ Jesus to share in—men, women and children. (1 Cor. 14:26) *Kingdom Ministry*, a monthly publication of the Watchtower Bible and Tract Society, outlines the material to be covered during the Service Meeting, and the overseer of the congregation has the responsibility to assign to qualified brothers the material to be presented. Every member of the congregation must assume his share of the responsibility for making the meeting interesting, lively and beneficial for all who attend. If you are not enthusiastic about attending the Service Meeting and do not look forward to it with anticipation and expectation, could it be because you attend for the purpose of just receiving and not contributing? If you feel the meeting could and should be better and it is lacking, it could be that it lacks your participation. When you are asked to take part in a demonstration or have the opportunity to make a comment, do not refuse because you think someone else is

13. (a) What is the purpose of the Service Meeting? (b) The success of the Service Meeting depends on what?

better qualified. If he were, then you would not feel the meeting could be better. Accept every assignment as an opportunity to serve others, and rely on Jehovah's spirit to help you.

[14] The Theocratic Ministry School is generally held the same evening as the Service Meeting. This school is designed for the purpose of teaching and equipping Jehovah's witnesses to preach the good news. Most of those attending this meeting have made a dedication to do Jehovah God's will, which is to preach the message of the Kingdom publicly, and therefore they are always interested in improving their ministry, as Paul encouraged Timothy to do when he wrote: "Become an example to the faithful ones in speaking . . . continue applying yourself to public reading, to exhortation, to teaching. Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons." (1 Tim. 4:12, 13, 15; 2 Tim. 2:15) Unlike with most schools, there are no graduates, for the course is a lifelong one for young and old, male and female. The principal textbook is the Bible, along with other Bible-study aids. In one hour's time you will hear short Bible talks, sermons and Bible discussions by the students. These receive commendation and instructive counsel from a qualified school instructor.

[15] From the qualified students enrolled in the Theocratic Ministry School, speakers are selected to give one-hour public Bible talks on given subjects that are especially designed for newly interested people and for the refreshing of the mind of all of Jehovah's witnesses. These public talks are usually given on Sunday at the Kingdom Hall. These interesting Bible lectures are one of the best methods of helping those who are studying the Bible in their homes with Jehovah's witnesses to become acquainted with Jehovah's great purpose for mankind and to associate with God's organization regularly. In one year it is possible to hear numerous different topics discussed by qualified ministers. These lectures impress upon the minds of those attending, the vital truths of God's Word, which magnify the Kingdom message. Any person attending, and not having a personal home Bible study as yet, may have his interest awakened at one of these lectures to the extent that he may desire a personal home Bible study. Jehovah's witnesses also benefit greatly from attending, for they learn new truths and new ways of expressing the good news of God's kingdom. These lectures also serve as a reminder of Bible principles, as Peter wrote: "I am arousing your clear thinking faculties by way of a reminder." (2 Pet. 3:1) All of Jehovah's witnesses will want to be at this meeting to welcome the visitors and to answer any questions that they may have on God's Word the Bible.

[16] Finally, the fifth meeting, but certainly not the least important, is the Congregation Book Study. These small group studies are held in the homes of Jehovah's witnesses and at the Kingdom Hall, making it convenient for those in the neighborhood to attend. The textbook studied is usually one of the latest Bible-study aids provided by the Watch Tower Bible and Tract Society, along with the Bible. These studies make clear the light on Bible prophecies and the prophetic patterns needed to be understood at this time more than ever before. Here again is evidence of Jehovah's loving-kindness and tender care for his people, because in these small groups it is easier to get acquainted, and, through his organization, for the study conductor to give special individual attention and loving

14. What benefits are to be gained from the Theocratic Ministry School, and what are some of its features?
15. How do the public Bible lectures benefit both the public and Jehovah's witnesses, and why should all of Jehovah's witnesses attend?

16. What are the advantages of the Congregation Book Studies?

care to those who attend. Truly here the proverb comes true: "By iron, iron itself is sharpened. So one man sharpens the face of another."—Prov. 27:17.

[17] All persons who are interested in serving the Creator now and who want to enjoy the blessings from him in the future are invited, yes, urged to seek the association of Christian men, women and children who regularly attend these meetings. The value of this association is clearly seen and commented upon by many interested persons who attend the congregational meetings for the first time. They are often heard to say, "My, how friendly and happy the people are! The program was so interesting and instructive. Everything was so different from any other religious meeting I have ever attended." Yes, they notice the difference in the people and the things heard, and Jehovah's witnesses are happy they came. Jehovah's witnesses experience this happiness every time they meet with their Christian brothers. This happiness is the result of good association with the ones coming under Jehovah's spirit, which spirit is upon his assembled congregation. This is true, whether just a few are gathered in a private home, hundreds in a Kingdom Hall or thousands in a stadium or auditorium.

[18] In view of what has been said concerning the benefits of good, wholesome association to be enjoyed at the congregation meetings, Jehovah's witnesses have an average attendance world wide of about 75 percent of all associated members, in contrast to the generally low meeting attendance complained about in most other churches. Still, this shows that about 25 percent of Jehovah's witnesses are failing to associate regularly at the *Watchtower* study, Service Meeting, Theocratic Ministry School, Congregation Book Studies and public lectures. Is there not a danger of these following the same course as the unfaithful Israelites who lost sight of the value of right association and who mingled with the nations, took up their works and served their idols? There certainly is!

[19] Are you one of these irregular attenders? Do you know of any who are succumbing to this danger? If so, it would be an evidence of love on your part to consider with them Jehovah's counsel and admonition on associating regularly at congregational meetings. Help them to regain the joy and the peace of mind that come from right association. Do so now. Paul says: "Hence straighten up the hands that hang down and the enfeebled knees, and keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." (Heb. 12:12, 13) There is no question about our association after Armageddon, but, unless we are associating now with God's congregation, we will not be alive to enjoy association with him, his Son and his people after Armageddon.

[20] Jehovah God's purpose in admonishing right association for us now is that we may listen and learn to fear him and do his will. The Christian brothers with whom we associate at the congregation meetings are the best associations we can find in the world, and, furthermore, five of the most important hours each week are those spent in association with them at the congregation meetings. This association is pleasing to Jehovah, brings joy to us and is beneficial for our ministry and future life in the new order of things after Armageddon.

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17. How are newly interested persons and Jehovah's witnesses affected by Christian association?
18. What percentage of Jehovah's witnesses attend the congregational meetings on a worldwide scale?
19. What can be done to assist those who do not regularly attend meetings?
20. What is the only way to make sure of our association now?

Bad Association

"Do not be misled. Bad associations spoil useful habits."—1 Cor. 15:33.

FROM the information contained in Jehovah God's Word and from experience, Christians appreciate how vital it is for them to assemble together as a congregation. They also realize from studying the Scriptures that being a Christian requires more than just associating together at a place of worship once, twice or three times a week, as members of the Babylonian false religious organizations are doing, while at other times throughout the week forgetting about God and saying and doing just as they please, whether it is in harmony with God's Word or not. A Christian's thinking and conduct must always be in harmony with the Word of God, whether in congregational association, at home with members of one's family, at places of secular work or during gatherings with Christians for periods of relaxation.

[2] Not all the time of a Christian is spent at congregation meetings and in the field ministry preaching the good news of God's kingdom. If we were to total the hours spent in working, sleeping, eating and attending Bible educational meetings, along with preaching, there would be approximately a hundred remaining hours each month in which to care for everyday interests, reading, writing, talking and for enjoying periods of diversion and relaxation.

1. Where, besides at congregational meetings, should a Christian's thinking and conduct be in harmony with the Word of God?
2. Can Christians find time in their busy life for periods of relaxation, and why do you so answer?

[3] It is during these periods of relaxation that a Christian must be selective and heed the admonition to choose, wisely, those with whom he associates. In a relaxed condition or state, there is a loosening or slackening of the mind and body from the stress and strain of problems and responsibilities, a tendency to adhere less strictly or severely to rules of discipline. Granted, a change of pace is good and that many give credence to the thought that all work and no play is not good for one, still, it would be better for one to spend all his time performing good works that would ensure his everlasting life than to spend any time playing with those who would, in any way, jeopardize the opportunity for life in Jehovah's righteous New Order. If, during or at the end of the time spent with others, we do not feel spiritually built up and strengthened, encouraged to greater zeal and faithfulness toward Jehovah's service, and appreciate the goodness and loving-kindness of Jehovah God toward us, then we have been associating with the wrong kind of persons. Remember Jehovah's warning: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Just the same as a slice of moldy bread can spoil a slice of fresh bread, causing it to mold faster by contact, so we can be affected by coming in contact with bad association.

3. (a) What happens to the mind and body in a relaxed state that should make us selective in choosing associates? (b) How can we tell if our associates are of the right kind?

THOUGHTS, SPEECH, ACTIONS INFLUENCED BY OTHERS

4 It has often been said that you can tell the kind of person one is by the company one keeps, or, stated another way, "birds of a feather flock together." The wise King Solomon showed how our associates can exercise a powerful influence upon us when he said: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Prov. 13:20) So, by our associates, our thoughts can be affected so they will be good or bad, our speech upbuilding or demoralizing and our actions beneficial or destructive. This is determined, to a large degree, by the company we keep.

5 Upbuilding friends are not as easily found as demoralizing persons, because we are living in a world that is not devoted to righteousness. This is understandable, in view of what the apostle John wrote: "The whole world is lying in the power of the wicked one." (1 John 5:19) So, while at work, school or caring for the affairs of everyday living, Christians cannot escape rubbing shoulders and coming in contact with the kind of people Solomon calls "stupid ones." Jesus certainly recognized what Christians would be faced with, for in prayer he said to his heavenly Father: "I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world, just as I am no part of the world." (John 17:15, 16) This necessary association is of no real danger to Christians, because we can do our secular work, study and learn in school, shop at stores and places of business for food, clothing and other necessities and still not have to think and act like the majority of the godless people in the world in which we live. This was proved to be true by Christ Jesus and is being proved true today by over a million Christian witnesses. However, when we seek the company of people outside the Christian congregation for recreation and relaxation, there is danger. Why voluntarily and willingly seek the association of those whose thoughts and actions are diametrically opposed to those of a dedicated Christian? This does not mean that a Christian could not or should not be friendly, kind and helpful toward all, whenever the opportunity affords. Paul told the Christians of his day: "As long as we have time favorable for it, let us work what is good toward all." (Gal. 6:10) It does mean, however, that a Christian would not spend time with unspiritually inclined people after work or school hours for pleasure and amusement.

6 The wisdom of Christians' associating with the right ones can be seen by asking a few simple questions. Would it make a difference to you if your best friends were persons like money-loving Ananias and Sapphira? or were faithful like Aquila and Priscilla? Would you be safer taking a walk through the fields with righteous Abel or with his ill-tempered brother Cain? Would you rather have as your friend Judas Iscariot or the beloved apostle John? Where would you be spiritually benefited the most—at Herod's palace watching Salome dance or enjoying a pleasant evening at the home of Lazarus, Martha and Mary? "Do not be misled"; your life will be affected by your associates.

7 When in company with a group of people, whether young or old, it is a natural

4. What effect will our associates have on us, as Solomon stated?

5. (a) Why is it not possible to avoid "stupid ones," and is there real danger in this necessary association? (b) What should be our attitude toward these, and when would we avoid them?

6. What questions could we ask that would help us to choose good associates?

7, 8. (a) The desire to be accepted can lead to what, and why? (b) What practice among students would be avoided by Christians? And why?

desire to want to be accepted as one of the group. Young persons are particularly sensitive in this regard, as they dread being different from their companions. This desire to be accepted can lead to trouble when one's associates are persons who do not love God and whose thoughts and actions go unrestrained because they have no respect for God's Word as a guide for proper conduct.

[8] It is a popular practice among students today to skip classes or not go to school at all and meet at the home of one of their classmates whose parents are away at work, where they engage in loose and, many times, immoral conduct. A young Christian should not follow this practice. Not only is it wrong for him to play hooky from school, but it is also wrong to associate with those who do. Such a course is dishonest and deceitful to parents and displeasing to Jehovah. Because of fleshly desires and weaknesses, some have been tempted into doing what they know is bad. Paul spoke of such ones who are filled with wickedness and deceit and are disobedient to their parents, when he said: "Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also approve those practicing them."—Rom. 1:32.

[9] Young Christians who are in school and want to go to dances or parties with their classmates, who are not dedicated to Jehovah, may say to their parents, "What harm or danger could there be in going to a dance, movie or party with one or a group of schoolmates?" It is always dangerous and harmful for one to disregard Jehovah's commandment, "Get out from among them, and separate yourselves." (2 Cor. 6:17) Was it not to safeguard the spirituality of the children that Jehovah commanded the Israelites not to associate with the heathens? "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. For he will turn your son from following me, and they will certainly serve other gods." (Deut. 7:3, 4) Answer this question: "What sharing do righteousness and lawlessness have?"—2 Cor. 6:14.

[10] The dangers and harm that could come to Christian youths do not end when the party or dancing ends. In many instances it increases, because, instead of returning home, there is a desire for more excitement and fun. This desire opens up many dangers and harmful situations. Parking in automobiles in dark and secluded places, which leads to toying with sexual immorality; visiting bars where, under the influence of alcoholic beverages, the thinking abilities are impaired, causing one to say and do things one would not do otherwise; spending part of the night or all of the night at a motel or hotel for the purpose of committing immoral acts, to mention only a few. These are the practices among the youth of the world today. This is the way they think and act. This is what they feel is popular and smart. Certainly sharing in such unrighteousness and lawlessness could result only in harm and heartache to both Christian children and parents, and should be avoided.

[11] These same situations and many others with their dangerous consequences daily confront older Christian men and women. In connection with their secular employment, there are bowling leagues, swimming teams, office parties and the like, which would throw one into company with

9. (a) What Scriptural commands are there against young Christians' socializing with their worldly schoolmates? (b) What was the reason for not permitting the Israelite youths to marry outsiders?

10. What unchristian practices are engaged in by worldly youths?

11. Why should Christians avoid the social activities in connection with secular work, as shown by the experience of one?

bad associates. These could be exciting, enjoyable and relaxing occasions, no doubt, but also dangerous to maintaining Christian integrity, as the following true-life experience of a young Christian office worker shows: An application was made out and accepted by the Society for vacation pioneering to begin the following month, but the joy and blessing of this wonderful privilege of service were never realized. The assignment was returned to the Society with a confession that fornication had been committed with a fellow employee before the date set to begin pioneering. While the disciplinary terms of the probation applied were only temporary, the scar left on the heart and mind of the offender is more permanent. So much to lose in the way of spiritual blessings and benefits for so little gained, in the way of selfish, sensual pleasure and enjoyment. It was all the result of failing to heed the divine warning that "bad associations spoil useful habits."

12 We should not deceive ourselves into thinking we can disregard or break Jehovah's righteous requirements and not suffer the foretold consequences. Are any of us, young or old, as wise as King Solomon? Yet, look what happened to him when he began to associate with and marry heathen women. They drew him away from true worship. The extent of their persuasive power is found in these words: "It came about in the time of Solomon's growing old that his wives themselves had inclined his heart to follow other gods; and his heart did not prove to be complete with Jehovah his God like the heart of David his father. And Solomon began going after Ashtoreth the goddess of the Sidonians and after Milcom the disgusting thing of the Ammonites." (1 Ki. 11:4, 5) Jehovah's feelings toward Solomon are expressed in these words: "For the reason that this has taken place with you and you have not kept my covenant and my statutes that I laid in command upon you, I shall without fail rip the kingdom away from off you, and I shall certainly give it to your servant." (1 Ki. 11:11) We will also lose God's favor and blessing if we put ourselves in the same position and situation as Solomon, by allowing wrong associations to turn us away from worshiping Jehovah God in spirit and truth.

12. What effect did bad association have on Solomon, and with what result?

UPBUILDING ASSOCIATION FOR RELAXATION

13 True, we need periods of relaxation, but it must be with our Christian brothers to have Jehovah's approval, and even then there are Scriptural rules and principles that must govern our conduct. If we are spending an evening with other Christians, we should follow the example of Christ Jesus, when he visited Martha and Mary in their home. Was his visit spent in foolish and idle talk, while overindulging in food and drink? Listen to part of the record of his visit: "Now as they were going their way he entered into a certain village. Here a certain woman named Martha received him as guest into the house. This woman also had a sister called Mary, who, however, sat down at the feet of the Lord and kept listening to his word. Martha, on the other hand, was distracted with attending to many duties." (Luke 10:38-40) Speaking of his visit with the two sisters, Jesus said: "For her part, Mary chose the good portion, and it will not be taken away from her." (Luke 10:42) Mary was not overly concerned with the work or food, nor was Jesus. He used the occasion to talk, and Mary used the time wisely to listen to one who could help her spiritually. Using this as an example, the mature ones should be alert to build up their brothers when together, by taking the lead in en-

13. (a) Times of relaxation should be only with whom? (b) How does Jesus' visit with Martha and Mary serve as a model for Christian association?

couraging Bible discussion and answering Bible questions.

14 We naturally like to be with our close friends, but we will be able to assist more in the congregation by not always associating with the same select few time and time again. Jesus laid down a principle that would be good to remember when we are getting together with our Christian brothers: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. But when you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you." (Luke 14:12-14) It is true, to be in the company of mature brothers will benefit us spiritually, but by making an effort to associate with the backward, new or weak brothers, we will be able to encourage and strengthen them, even though they may not be able to give much in return. We should want to be with them for the same reason that Paul was anxious to visit with the Roman brothers, saying: "For I am longing to see you, that I may impart some spiritual gift to you in order for you to be made firm; or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both yours and mine."—Rom. 1:11, 12.

KEEP ENTERTAINMENT ON THEOCRATIC LEVEL

15 There is no Christian holiday from wholesome talk and fine conduct. Therefore, there is a constant need to watch our conduct and speech when in social association with our Christian brothers. We would not use the occasion for telling vulgar, off-color stories or jokes, but would be careful, as the psalmist admonished: "Safeguard your tongue against what is bad, and your lips against speaking deception." (Ps. 34:13) Nor would the friendly, relaxed atmosphere be used by any to take liberties with members of the opposite sex, under the pretense that a kiss or hug given was just a brotherly one. If the conduct of one is offensive, it would be an act of brotherly love to go to that one and tell him that his talk or actions were not appreciated and not in keeping with Christian conduct. Paul declares: "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, but, rather, even be reproving them." (Eph. 5:10, 11) If the Scriptural counsel does not have the desired results, then we certainly do not have to associate in a social way with that one.

16 Christians will see to it that these periods of relaxation are occasions for spiritual stimulation and encouragement. Many times we can overcome prejudices, dislikes and introverted attitudes at such periods. When with our brothers, we want to keep our entertainment on a theocratic level, by keeping in mind Paul's admonition: "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) So our time should never be wasted in idle or worthless talk. It is the responsibility of the host to set the tempo of the Christian gathering. Jehovah's witnesses are not one-sided; there is room for expressions of good humor and for enjoyable food and drink. There can be serious talk and lighter conversation, but never shameful conduct, obscene jesting or foolish speech. —Prov. 10:14.

14. What Bible principle would be good to follow when inviting brothers for a relaxing evening, and why?
15. (a) What should be guarded against at social gatherings of Christians? (b) If the conduct of one is offensive, what could we do about it?
16. Periods of relaxation should be occasions for what, and who is to set the tempo for a Christian get-together?

CHOOSE RIGHT ASSOCIATION

17 It should not be necessary for Christians always to be in company with others. A king once said: "For everything there is an appointed time, even a time for every affair under the heavens." (Eccl. 3:1) So it is good to set aside some time to be by ourselves and seek the association of Jehovah God in study, meditation and prayer, as Christ Jesus did on occasion when he was on the earth.—Luke 4:42; Matt. 14:13.

18 Even though Christ Jesus is no longer walking about in the flesh on earth, as he did over 1900 years ago, it does not mean that we cannot walk with him. Regularly reading from the Scriptures his words of wisdom brings us into close association with him. By following the example of godly devotion that he set, we can walk with him as a follower. Peter said: "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.

19 There may be some Christians, young and old, who feel that Bible principles on association restrict them too much; so, for an excuse to associate with undedicated persons or marry them, they will say, "Our congregation is so small that there are no boys or girls with whom I can associate." Others will say, "In our congregation there is no marriage material available in my age-group." So they seek association outside the household of faith.

17, 18. How can one have association with Jehovah God and Christ Jesus?

19, 20. (a) What excuse may some use for an occasion to associate with those outside the truth? (b) What fine example did Noah and his family set in this regard?

20 Did Noah and his family disperse among the wicked people because they were the only families in the truth then? Because their congregation was small, limited to eight persons, they may have felt restricted in their association, but how could they have broadened their association by including persons of that world who had nothing in common with them? It would have been dangerous for them to have social association with people who preferred wickedness to righteousness. Did not Jesus liken people not in the truth today to those who lived on earth at the time of Noah? "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. 24:37-39.

21 It is far better to have only a few social associates that love Jehovah than to associate with many who may turn you away from God. Be contented with your Christian brothers' company, whether large or small in number, rich or poor, because you are a good influence on one another, making your times of association a praise, honor and glory to Jehovah God, as well as a blessing and protection for your everlasting welfare.

21. What makes the social association with our brothers so valuable?

A LITTLE LEAVEN

Illustrating the apostle Paul's words about the power of "a little leaven" to ferment the whole lump, is the way of preparing bread in villages of Cyprus. From time immemorial the method has been to mix the flour with water and then to knead it well. When the kneading is considered satisfactory, a piece of leaven is added. There are several kinds of leaven, but the one mostly used comes from old dough. Usually, when kneading is over, a piece of dough is put aside in a warm place. This small piece, after thirty-six to forty-eight hours, is ready leaven and can be used to ferment the whole lump.—1 Cor. 5:6.

'THE KINGDOM IS AT HAND'

—When?

THE kingdom of God has always been of primary importance to Christians. The pre-Christian servants of God also looked forward to the Kingdom. In fact, the Kingdom is the theme of the entire Bible, for it is the kingdom of God that will sanctify Jehovah's name and bring peace and blessings to humankind. Jesus spoke often of the Kingdom; he put it to the fore and set forth many parables concerning the Kingdom. In the four Gospels the word "kingdom" appears more than a hundred and ten times. The coming of the Kingdom is therefore of transcendent importance. It brings to prominence the questions: When is the Kingdom at hand? and, What would the announcement 'The Kingdom is at hand' mean to us?

The first time this proclamation was heard was by a crowd of Jews near the Jordan River in 29 C.E. Many had come out to hear the powerful preacher of this news. He was John, the son of priest Zechariah, who came in fulfillment of the prophecy of Isaiah 40:3: "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.'" The theme of John's message was: "Repent ye: for the kingdom of heaven is at hand."—Matt. 3:2, *AV;* Luke 1:5, 13.

WHAT IT MEANT IN THE FIRST CENTURY

Was this proclamation to be limited to the ministry of John and his disciples? No, for about six months after John's ministry began, look! approaching him to be baptized was a kingly person, of whom it had been said by the angel Gabriel before his birth: "This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:32, 33) Something marvelous took place at his baptism by John. The record reads: "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 3:22) Earthly priests of flesh and blood had anointed his previous fellow kings of the line of David with a specially compounded oil, but it was Jehovah himself from the heavens who anointed this One who bore the earthly name Jesus. (Heb. 1:9) And it was with something that gave infinitely greater power and authority—God's holy spirit. Here Jesus became the long-awaited Messiah or Christ, the Anointed One of God. He became king-designate of the kingdom of God. He was Jehovah's king, among them. He as King was present, the kingdom of heaven in their midst! The Son of God in his royal majesty as Jehovah's king and representative had full right to the title Immanuel, meaning "With Us

Is God." Men could actually converse with God's king and see and learn the kingdom's principles and requirements.

CHIEF OF JEHOVAH'S WITNESSES

Jesus was anointed not only to be King but also to preach. Since the primary purpose of the Kingdom is to sanctify Jehovah's name, its king must be a witness to Jehovah. As king-designate Jesus must undergo the test of integrity to prove qualified for heavenly kingship. Jesus had been born into the nation of Israel or Jacob, of which the prophet Isaiah had said: "This is what Jehovah has said, your Creator, O Jacob, and your Former, O Israel: . . . 'You are my witnesses,' is the utterance of Jehovah, 'even my servant whom I have chosen, . . . So you are my witnesses,' is the utterance of Jehovah, 'and I am God.' " (Isa. 43:1, 10-12) Jesus knew he was born under the obligation to be a witness and also that he had been anointed with God's spirit to proclaim the year of goodwill on the part of Jehovah and the day of vengeance on the part of our God. —Isa. 61:1, 2; Luke 4:19.

Jesus proved to be Jehovah's greatest witness and qualified eminently as king. Before Pontius Pilate he made the fine public declaration: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 18:37; 1 Tim. 6:13) The apostle John, who stood near Jesus at his death on the stake, writes of him as "Jesus Christ, 'the Faithful Witness,' 'The firstborn from the dead,' and 'The Ruler of the kings of the earth.' " In every way he was an example for his followers, Jehovah's witnesses of today.—Rev. 1:5; 3:14.

After undergoing a searching test of integrity in the wilderness, Jesus returned to Capernaum and opened up his ministry with the same words that John had opened his, namely: "Repent, for the kingdom of the heavens has drawn near." (Or, "is at hand," *AV;* Matt. 4:17) As a reward for the faithful course of being a witness even to death, Jehovah had promised Jesus Christ a reward. This reward was to be a bride, not an earthly woman as a wife, but a spiritual bride, a choice group of followers, who, like him, would be faithful witnesses right down to a sacrificial death, Jesus' kind of death. (John 3:29; Rom. 6:3) Out of all those who came to him and followed him to be prospective members of the bride, Jesus chose twelve to be apostles. These he thoroughly trained and sent forth to preach: "The kingdom of the heavens has drawn near." (Matt. 10: 1-7; Mark 3:14-19; Luke 6:13-16) So along with Jesus' witnessing to Jehovah's name he also was doing Kingdom work, the work of Kingdom development, for he was teaching and training those who would be associates with him in his kingdom. His twelve apostles corresponded with the sons of the patriarch Jacob, from whom the twelve tribes of Israel descended. (Gen. 49:28) In like manner the new Christian congregation, known as spiritual Israel, which would eventually be the Kingdom organization, was to rest upon the twelve apostles of the Lamb as foundation stones, but all twelve apostolic foundation stones rested on the Chief Foundation Stone, the Messiah, Jesus Christ.—Eph. 2:20; Rev. 21:2, 9, 10, 14.

ZION'S KING PRESENTED TO HER

Besides being a Kingdom witness, Jesus Christ must be presented officially to Zion as her King. The prophecy at Zechariah 9:9 had to be fulfilled, which said: "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." Jesus served as

Jehovah's greatest witness on earth for three and a half years, and, as the end of his ministry neared, the middle of the seventieth week of years approached, as foretold at Daniel 9:26, 27. This prophecy had foretold that he would be cut off as a human sacrifice to God, causing the animal sacrifices and gift offerings at the temple at Jerusalem to cease to be of real value. Jesus would become, as designated by John, "the Lamb of God that takes away the sin of the world," a sacrifice not on the altar at Jerusalem but on God's great altar arrangement.—Heb. 13:10; 1 Pet. 1:19.

The middle of the seventieth week of Daniel's prophecy arrived at Passover time, 33 C.E. Jesus as a faithful Jewish man had to attend the Passover celebration in Jerusalem. Jesus had been in Jerusalem many times before. When he was forty days old he was taken to the temple at the time of the ceremonial purification of his mother Mary, according to the Law. (Luke 2:21-38; Lev. 12:1-4) Since then he had made many visits to Jerusalem. One notable visit was in 32 C.E. to observe the festival of tabernacles, not openly, but as in secret, for even then the Jews were seeking to kill him when his time for dying had not yet come. (John 7:1-13) This time could not come until he had offered himself as King. This Passover, Nisan 14, 33 C.E., was the time for his sacrifice to be made.

A thousand years before, when King Solomon was presented to Zion as her king, he rode on a she-mule of his father, King David, and was welcomed by the people with great gladness. The apostle Matthew and his fellow apostle John describe the presentation of Jesus Christ, the Greater Solomon, as Zion's king:

> "When they got close to Jerusalem and arrived at Bethphage on the Mount of Olives, then Jesus sent forth two disciples, saying to them: 'Be on your way into the village that is within sight of you, and you will at once find an ass tied, and a colt with her; untie them and bring them to me. And if someone says anything to you, you must say, "The Lord needs them." At that he will immediately send them forth.' This actually took place that there might be fulfilled what was spoken through the prophet, saying: 'Tell the daughter of Zion, "Look! Your King is coming to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden." ' So the disciples got on their way and did just as Jesus ordered them. And they brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them.
>
> "Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road. As for the crowds, those going ahead of him and those following kept crying out: 'Save, we pray, the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!' Now when he entered into Jerusalem, the whole city was set in commotion, saying: 'Who is this?' The crowds kept telling: 'This is the prophet Jesus, from Nazareth of Galilee!' "—Matt. 21:1-11.
>
> "The great crowd that had come to the festival, on hearing that Jesus was coming to Jerusalem, took the branches of palm trees and went out to meet him. And they began to shout: 'Save, we pray you! Blessed is he that comes in Jehovah's name, even the king of Israel!' But when Jesus had found a young ass, he sat on it, just as it is written: 'Have no fear, daughter of Zion. Look! Your king is coming, seated upon an ass's colt.' These things his disciples took no note of at first, but when Jesus became glorified, then they called to mind that these things were written respecting him and that they did these things to him."—John 12:12-16.

Mark 11:11 adds: "And he entered into Jerusalem, into the temple; and he looked around upon all things, and, as the hour was already late, he went out to Bethany with the twelve." Here Zion had official notice that the Kingdom was at hand, but she refused to recognize the King

and rejected him because of the influence of her religious leaders, who were Babylonish and against God's kingdom. Matthew 21:15, 16 informs us: "When the chief priests and the scribes saw the marvelous things he did and the boys that were crying out in the temple and saying: 'Save, we pray, the Son of David!' [therefore the heir to the throne of David] they became indignant and said to him: 'Do you hear what these are saying?' Jesus said to them: 'Yes. Did you never read this, "Out of the mouth of babes and sucklings you have furnished praise"?' " (Ps. 8:2) The religious leaders had, however, already decided to kill Jesus for fear that, as they said, "the Romans will come and take away both our place and our nation." —John 11:47-57.

EARTHLY ZION REJECTS HER KING

Here was Zion's king, the One to sit on "Jehovah's throne," in their midst. The kingdom of the heavens had indeed drawn near, but the people under the influence of their leaders would not accept him as King. The next day he returned to Jerusalem. "There he entered into the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money-changers and the benches of those selling doves; and he would not let anyone carry a utensil through the temple, but he kept teaching and saying: 'Is it not written, "My house will be called a house of prayer for all the nations"? But you have made it a cave of robbers.' And the chief priests and the scribes heard it, and they began to seek how to destroy him; for they were in fear of him, for all the crowd was continually being astounded at his teaching." (Mark 11:15-18) Thus with power and authority he cleansed the temple of the religious commercialism practiced there. What a foreboding for Babylonish religious commercialists of our day, when he returns in Kingdom power!

On Passover night Judas Iscariot led the enemies of Jesus and betrayed him in the garden of Gethsemane. Then Jesus was sentenced to death in a night session of the Jewish Sanhedrin or Supreme Court in Jerusalem. In the morning, because the Jews themselves, due to Roman domination, could not execute the death penalty, the Sanhedrin turned him over to Pontius Pilate, the Roman governor.—Matt. 26: 47–27:14.

Upon examining Jesus, Pilate found no cause for death in him and offered to release him, as it was the custom for one person to be released from the death sentence at Passover time. Insistently the Jewish religious authorities cried out for the release, not of Jesus, but of a murderer and robber, Barabbas. (Acts 3:13-15; 13:28) They demanded that Jesus be hung on a stake and, differently from Pilate, who wanted to be free of innocent blood, they cried: "His blood come upon us and upon our children." (Matt. 27:15-26) They made the charge against Jesus that he was seditious against the Roman emperor Tiberius Caesar. Pilate in a last attempt to save Jesus said, "See! Your king!" and, "Shall I impale your king?" thinking to appeal to their Jewish nationalism. "The chief priests answered: 'We have no king but Caesar.' "—John 19:14, 15.

In taking this course of action these religious leaders of the Jews were certainly reprehensible. First, they deliberately refused to acknowledge the king Jehovah had sent and to help the Jewish people to see that their King was indeed at hand. Moreover, though they themselves claimed to be priests of God, they were seditious against God and degraded their priestly office by accepting as king the Pontifex Maximus of pagan religion. Even in Jesus'

death they did not want him to be acknowledged as King, for they objected to the sign that Governor Pilate insisted on posting over Jesus' head on the torture stake, which read: "Jesus the Nazarene the King of the Jews."—John 19:12-22.

Even though the Jewish leaders took their puny precautions by having Pilate seal the door of the memorial tomb, which may have made them feel more at ease to enjoy their formal Passover festival, they did not do away with the King of Israel, for on the third day, Nisan 16, which is the day of offering barley-harvest firstfruits to Jehovah at his temple, God himself brought forth a far finer firstfruits by raising his Son Jesus Christ from the dead.

These chief priests and other religious leaders overlooked the fact that King David himself had written at Psalm 16:10: "You will not leave my soul in Sheol. You will not allow your loyal one to see the pit." On this sixteenth day of Nisan Jesus was raised up, but no longer in a fleshly body that can be harmed and put to death by men. During the time of his fleshly presence among the Jews, which presence meant that the kingdom of the heavens had drawn near to Zion, Jesus proved his faithfulness and his qualifications to be raised up an immortal glorious spirit person. This is why the watchmen whom Pilate allowed the chief priests and Pharisees to station at the tomb could not see Jesus resurrected, for they could not see a spirit person. They did, however, behold the materialized angel who broke the sealed tomb. As the apostle Peter later wrote: "Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit."—1 Pet. 3:18; Matt. 27:57–28:4, 11-15.

WHEN 'KINGDOM AT HAND' NOT PREACHED

Jesus gave ample proof of his resurrection to his faithful disciples by appearing in many instances through the miraculous materialization of a human body. Then he went to the heavens to sit at the right hand of his Father, expecting or waiting till the time that he was to take over his power as the heavenly king. (Ps. 110:1, 2; Heb. 10:12, 13) On the festival day of Pentecost, the fiftieth day after Jesus' resurrection, the apostle Peter stood up and quoted Psalm 16:10 and then said: "[David] saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades [Greek translation for the Hebrew *Sheol*] nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses."—Acts 2:29-33.

After Jesus' ascension to heaven the King was no longer at hand and therefore the kingdom of the heavens was no longer at hand. In fact, Jesus was not now exercising kingly authority except over those who were members of the Christian congregation. For this reason Jesus' disciples did not announce "the kingdom of heaven is at hand" after his death. Jesus had told them that he would go away and he would come back in glorious kingdom power and he gave the disciples parables to this effect while he was on earth. (John 14:3; Matt. 25:31; Luke 19:11-27) The King would not again appear in the flesh in earthly Zion. The Kingdom was now something in the future. It was to administer the affairs of the entire earth from heaven, heavenly Zion, in due time. There was now no king upon "Jehovah's throne" and there would not be until the seven "times of the Gentiles" had expired, which time would come in 1914 C.E. (Dan. 4:25; Ps. 2:6, 8; 110:2; Rev. 12:5, 10) That the Kingdom was not ruling and that Jesus' disciples could not consider themselves

kings even though they were in line for the heavenly kingdom to rule ultimately as kings was definitely shown by the apostle Paul when he reprimanded the Corinthian Christians, saying: "You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings."—1 Cor. 4: 8; 2:2.

'KINGDOM AT HAND' NOW

However, all evidences now show that the King has taken his power in heaven and has begun his reign and therefore we again hear proclaimed world wide the message, "The kingdom of the heavens has drawn near." Just as with the preaching of Jesus when the kingdom of heaven was at hand in the days of earthly Zion or Jerusalem, so in these days the proclamation "the kingdom of heaven is at hand" is accompanied by the declaration of judgment on the Babylonish religious leaders. Particularly does it expose those who claim to believe in God's kingdom and to preach it, but who do not want its rule and who try to block the news of the 'Kingdom established' from reaching the people, thereby hindering others from recognizing the Kingdom.—Isa. 61:2.

Just as Jesus did many miraculous works of healing and other powerful works of cleansing the temple and saving the people when he was at hand then, so in a complete and earth-wide sense he will do so during his Kingdom reign. Before this healing can come, however, those who have opposed the Kingdom must be cleared out; first of all, Babylon the Great, the world empire of false religion, after which the proclamation can be made, "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king." (Rev. 19:6) Yes, he will rule in an even wider way than at present, for then there will be no religious rival to true worship. Next, he will reign in the fullest extent when even the political governments of the world which now oppose his kingdom will be wiped out and the glorious thousand-year reign of Christ begins, in which those 144,000 whom he has chosen will reign with him and will be able to administer to all families of the earth the blessings promised by the Abrahamic covenant.—Gen. 22:18; Gal. 3:29.

You Who Preach "Do Not Steal," Do You Steal?

✔ How effective do you think a sermon on the wrongness of stealing would be if, on the very next day, the church sanctioned the stealing of property and goods in order to sell them again to their owners in an effort to obtain "unwilling contributions"? This is the method one Catholic church in a suburb of Managua, Nicaragua, has contrived in order to force all the people in its neighborhood, regardless of what religion they may profess, to contribute to the church during "Holy Week." Anything that the "holy thieves" can lay their hands on is carried off to the church to be redeemed only after a contribution is given for it. This, of course, has given opportunity to many "not so holy thieves" to carry off personal belongings too.

No wonder the Catholic Church has not proved to be a force against thievery, for, as the apostle Paul said, "The name of God is being blasphemed on account of you people among the nations."—Rom. 2:21-24.

JEHOVAH *Has Dealt Rewardingly With Me*

AS TOLD BY MABELLE ILETT

I AM eighty-seven years old now and often lean on the arms of others, so it is not easy for me to get about. But I was at the recent "Word of Truth" Assembly of Jehovah's Witnesses at Yankee Stadium, New York City. There one of the nurses from the Watch Tower Society's headquarters wheeled me in a chair around the entire circumference of the ball field so I could get a good view of the crowd. How my heart rejoiced to look up into the stands and see tens of thousands of witnesses of Jehovah! Yes, for many reasons my physical feebleness is more than offset by the robust joy in my heart, which cries out like the psalmist David of old: "I will sing to Jehovah, for he has dealt rewardingly with me."—Ps. 13:6.

It was a printed invitation to a public Bible talk that helped me take my first step toward a life of spiritual rewards. In the spring of 1922 a leaflet was left at my home, inviting people to hear a talk entitled "Where Are the Dead?" I wanted very much to hear this discourse and wondered if my husband Ambrose would consent to taking me to hear it.

When Ambrose came home to lunch one day, I showed him the tract. He told me that he had been reading a book entitled "The Divine Plan of the Ages," published by the organization sponsoring the public lecture. How wonderful! I thought. Could this book contain the truth that I had been looking for so long? Would this lecture aid me in my search for accurate knowledge? The answers came soon.

We both attended the lecture. How refreshing that first meeting was! It delighted me to hear Scriptural evidence disproving such doctrines as hellfire and purgatory. When we arrived home, I exclaimed: "Did you ever hear anything so wonderful, dear? I'm so happy to know that there's no burning hell or purgatory!" He agreed. Now my thoughts were: Where could I find more of this wonderful information? Just exactly what is God's purpose? What must I do to please God fully? Would God show me the way? He did.

It happened that a patient of my husband (he was a medical doctor) saw us at that public lecture. She called me on the telephone the next day to tell me that there was a Bible study in the neighborhood. They were studying the Bible with the aid of the book *The Harp of God.* I told my husband about this, and we started attending the neighborhood Bible study.

I delighted in this book, *The Harp of God!* The preface to the book said: "The reader should consider each point herein made with his Bible before him, proving each proposition, that he may be thoroughly convinced in his own mind." I did that, looking up over seven hundred Scripture citations. Clearly and quickly I learned about the creation of the earth and man, the Abrahamic promise, the birth of Jesus Christ, the ransom, the return of Christ and the glorification of "the church."

BEGINNING IN THE FIELD MINISTRY

Because of studying and meeting regularly with Jehovah's people, it was not

long before I realized that I, too, should be a proclaimer of these glad tidings. I felt like Jeremiah of old. If I held the message within me, it would be like a fire in my bones. So I just had to tell others what I learned about God's purposes, and Jehovah blessed me for so doing.

Though I was still a beginner in Bible knowledge, I would approach the householders and tell them the truth from the Bible, as I knew it. I will always remember with appreciation how a certain brother would watch me as I worked from house to house in rural territories. If he sensed that I was at a loss for words, he would quickly leave his car, come to stand by my side and fill in with the knowledge I lacked. This was a loving provision and a fine support for me until I knew more about Jehovah's Word of truth and could defend his truth more maturely.

Our field ministry in northern New York State reminded me of the way Jesus Christ preached. As Jesus did, so we went from village to village, town to town and city to city. Those days from 1923 to 1929 were filled with rewards for me, and I shall never forget them. Jehovah indeed dealt rewardingly with me, and now more rewards were in store.

In 1929 my husband and I made a far-reaching decision with regard to our future in Jehovah's service. The choice was whether to continue in our secular work or to expand our Kingdom ministry to other fields. What would we do? Our decision was to sell our home in Watertown, New York, with its many comforts, and expand our privileges of preaching the good news of God's kingdom. Though we felt some sadness at leaving behind dear friends and the patients of my husband, serving Jehovah was more important to us. After all, had we not dedicated our lives to him? Desiring to build our lives around that dedication vow, we wanted to go to other places to serve our wonderful God, Jehovah.

So we entered the full-time preaching work in 1929. Our ministry took us to Maine, Vermont and New Hampshire in the summer, and Florida in the winter. We witnessed to people, offering them such Bible-study aids as the books *Deliverance!*, *Creation* and *The Harp of God*. What wonderful instruments they were both in feeding our minds with the precious truths of our God, Jehovah, and in aiding others to seek Him! When we found any persons very much interested, we would always call back and see how they were getting along. Our ministry in this field continued until the end of the year 1931. Then Jehovah rewarded us with more privileges of service.

MISSIONARY WORK IN CUBA

We had heard that there was a need for Kingdom proclaimers in Cuba; so we offered to go. With a missionary spirit like that of the apostle Paul, four of us went to serve as missionaries in Cuba. We felt the same excitement that graduates of the Watchtower Bible School of Gilead do today, at the prospect of going as missionaries to foreign lands. How well I remember packing the car with belongings for the trip! We traveled by car to Florida and took a ship from there to Cuba.

One outstanding point of our work in Cuba I fondly remember; this was a convention that we had on November 9, 1932. Brother Rutherford gave the public talk to a peak attendance of ten persons! The assembly was held in a private home in Havana, and we had a fine time together, rejoicing in Jehovah and in his goodness. I remember how forcefully Brother Rutherford spoke on Bible truths. At this time he instructed us to spread the good news to all parts of Cuba, to cover the whole island. He also instructed us that in giving a witness to the Kingdom we should not

pass up the influential people in Cuba.

We were obedient to these instructions and witnessed to politicians, doctors, lawyers, businessmen, priests and nuns, as well as to the preachers of Protestantism. Some were kind, others were not; but we still preached the good news whether they heard with pleasure or annoyance. I remember one preacher telling me that I was very presumptuous in coming to the doors with this message. I replied: "The message of the Kingdom is for everyone, and I do not feel presumptuous in coming to your door." Such rejections did not discourage me.

Jehovah continued to bless our work in Cuba, and, in our car, we covered virtually all the island, offering Bible study-aids such as the Spanish edition of *The Harp of God*. I thank the Lord for such wonderful foreign experience! But now Jehovah had more for us to do in His service. He dealt rewardingly with us by enabling us to enter into a new field of service.

BETHEL SERVICE

On October 23, 1933, my husband and I were visiting the Van Amburghs at Brooklyn Bethel, the headquarters of the Watch Tower Society. After breakfast, the Society's president invited Brothers Van Amburgh and Ilett to his office. Two hours passed. What could they be talking about? I wondered. Finally, Brother Rutherford came to the Van Amburghs' room, where I was, and he looked me in the eye (as he always did when talking with a person) and asked directly: "How would you like to come to Bethel and serve here with Brother Ilett? Occasionally members of our dear family get sick and we need a doctor here." I was surprised. I never expected anything like that! I answered: "If it is Jehovah's will, yes, I will come to Bethel." Thus we both entered into the rewards of Bethel service.

My years at Bethel have proved to be delightful ones, bringing me a variety of privileges. I served at the Bethel reception desk, from time to time, for many years. What a pleasure it was to greet Jehovah's dear people as they visited the Society's headquarters! What joy and satisfaction I had in answering their questions and directing them to various places in the Bethel home!

My husband Ambrose served at Bethel faithfully until his death in 1957. Although I miss him, I am not alone. Jehovah has dealt rewardingly with me, and full-time service helps make up for any personal losses that we may encounter in life. I live with almost 800 other witnesses of Jehovah, and I rejoice to see among them the students of the Watchtower Bible School of Gilead, busily moving about, studying God's Word to make themselves effective missionaries of the good news.

Though I have grown feeble, I would not think of giving up the work of witnessing to God's kingdom. I write letters, sending out Bible literature, trying to cultivate interest in those who are favorably disposed.

I have fond memories of yesteryear when Jehovah's visible modern-day organization was younger, but I live joyfully in the present, thankful for all of Jehovah's present-day goodness, looking confidently and with faith to the future.

How glad I am that my decisions in life have been built around my dedication vow to Jehovah! Those right decisions have led me to one reward after another in Jehovah's service. Jehovah has dealt so rewardingly with me that I can ask and declare, as did David: "What shall I repay to Jehovah for all his benefits to me? The cup of grand salvation I shall take up, and on the name of Jehovah I shall call. My vows I shall pay to Jehovah, yes, in front of all his people."—Ps. 116:12-14.

● In what way were the evildoers who were impaled alongside Jesus Christ fastened to the torture stake? Were they nailed or tied? —R. P., England.

It is possible that they were tied to the stake. Regarding Roman methods of impalement, *The Imperial Bible Dictionary* (Vol. I, page 377) states: "When the place of doom was reached, the criminal was stripped nearly naked, and either bound or nailed to the cross, which was then hoisted and set up." If Jewish impalement procedures had been followed in the case of Christ and the evildoers, they would first have been killed and then their corpses would have been placed on the stake. (Deut. 21:22, 23; Josh. 10:26) However, they were impaled while alive. (Luke 23:32-46) Hence, their impalements were performed according to Roman methods, which included either tying or nailing.

We know that Jesus Christ was nailed to the torture stake. On occasions following his death and resurrection, Jesus materialized fleshly bodies bearing the marks of such impalement. In one instance, he invited Thomas to inspect the wounds inflicted in his hands by means of the nails. (John 20:19-29) Yet, while the Scriptures show that Jesus was nailed to his torture stake, they do not specifically say whether the evildoers impaled beside him were nailed or tied to their stakes. So, on page 141 of its book *From Paradise Lost to Paradise Regained,* for example, the Watch Tower Society has shown regard for Biblical indications as well as acknowledgment of the fact that Roman impalement methods included both nailing and tying. There Jesus is depicted as nailed to his torture stake, whereas the illustration shows the evildoers fastened by the simplest method, by tying.

● Why is Matthew 17:21 omitted from the *New World Translation of the Holy Scriptures?* —L. F., U.S.A.

This and some other texts, or portions thereof, in the Christian Greek Scriptures are not included in the *New World Translation* because they are not found in the Greek text prepared by Cambridge University scholars B. F. Westcott and F. J. A. Hort. This master text was the one principally used by the New World Bible Translation Committee in rendering the Greek Scriptures into English in the 1950 and 1961 editions of the *New World Translation.*

Consideration of Matthew 17:21 will prove to be enlightening. While this text is not included in the *New World Translation,* there is a helpful footnote on it in the *New World Translation of the Christian Greek Scriptures,* 1950 edition. There one finds a translation of the reading of this text according to the Codex Ephraemi rescriptus of the fifth century C.E. and the Cambridge Manuscript (Cantabrigensis) of the sixth century C.E. It reads as follows: "However, this kind does not come out except by prayer and fasting." This is given as part of Jesus' answer to his disciples when they asked why they had been unable to expel a demon in a certain case. It is noteworthy, though, that various important manuscripts omit these words. Among them are the Sinaitic Manuscript and the Vatican Manuscript No. 1209, both of the fourth century C.E., and hence older than the sources just quoted. Therefore, verse 21 of Matthew, chapter 17, lacks adequate ancient textual support.

It might be observed in passing, however, that some authorities have viewed it as an interpolation from Mark 9:29. This chapter of Mark contains a parallel account of the same incident and includes this detail omitted by Matthew.

The *New World Translation* is not alone in omitting Matthew 17:21, or in showing its questionable nature in an explanatory footnote. Among other translations doing so are the *American Standard Version, An American Translation, Revised Standard Version* and *The New English Bible.*

Evidently, then, copyists made some additions to the Greek text of the Bible at times, being more prone to do this than to omit material. However, careful Biblical research has resulted in uncovering such scribal elaborations. Consequently, the most dependable Greek texts are found to be the most condensed.

From this we should not take the view that the text of the Christian Greek Scriptures has suffered measurably in transmission. Scholar Jack Finegan has stated: "The total number of New Testament manuscripts is very impressive. . . . No other Greek book has anything

like this amount of testimony to its text. It is true that there are numerous textual variations among these different New Testament manuscripts, but the majority of them are of a relatively minor character . . . As a matter of fact, it has been estimated by careful students that there are substantial variations in hardly more than a thousandth part of the entire text."—*Light from the Ancient Past*, page 352.

In all these cases where a full verse that is found in the *King James Version* is not included in the *New World Translation*, the 1961 edition of the *New World Translation* shows the verse number and follows it by a long dash. Details as to which manuscripts contain the verse and which ancient ones do not can be found in the footnotes of the large-print edition of the *New World Translation*.—See also *The Watchtower* of February 1, 1962, pages 88-92.

"Keep my commandments and continue living, and my law like the pupil of your eyes. Tie them upon your fingers, and write them upon the tablet of your heart. Say to wisdom: 'You are my sister'; and may you call understanding itself 'Kinswoman.'"
—*Prov. 7:2-4.*

ANNOUNCEMENTS

"YOU WILL RECEIVE THE UNFADABLE CROWN"

Those who read the October 1, 1960, issue of this magazine will recall the life story there published of Giovanni DeCecca. Brother DeCecca died on the morning of November 26, 1965, at the age of 85. Before immigrating to the United States in the year 1900, he had been a shepherd boy in Italy from the age of five. In 1906 he dedicated his life to Jehovah God and shortly thereafter began spending his full time in feeding sheeplike persons with Bible truths, particularly in Italian-speaking areas. He was called to the Watch Tower Society's Brooklyn headquarters in 1909, where he continued to serve until his death. In 1918, he was among a group of eight principal members of the Watch Tower Bible and Tract Society who were unjustly sentenced to imprisonment in the United States penitentiary in Atlanta, Georgia. Along with the others, he was exonerated and released the following year. Thus for nearly sixty years Brother DeCecca faithfully served as a true shepherd of God's sheep, as one of the anointed remnant of Christ's followers. He trusted in the Scriptural promise that "when the chief shepherd has been made manifest, you will receive the unfadable crown of glory." (1 Pet. 5:4) We rejoice with him in the fulfillment of this promise.

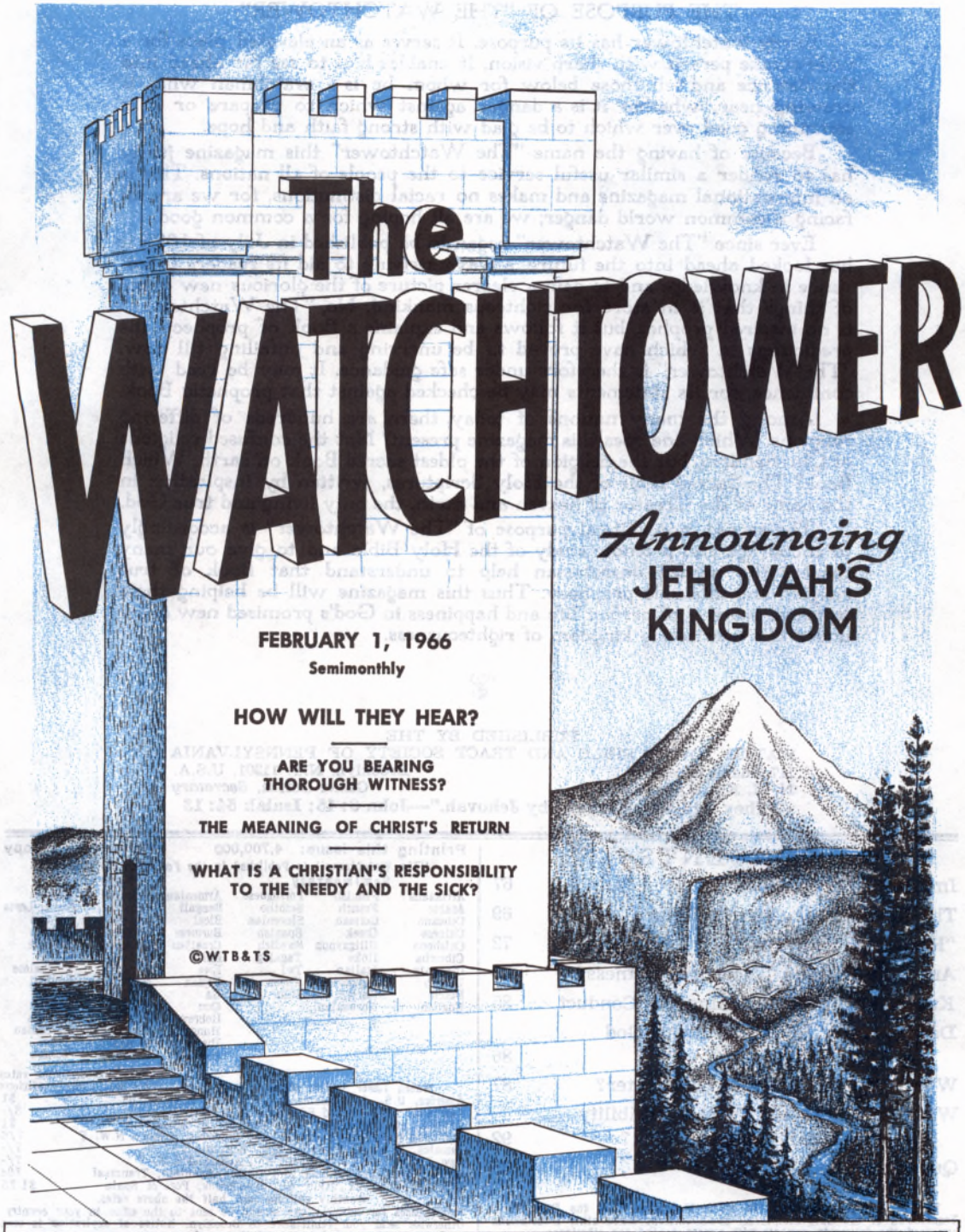
FIELD MINISTRY

One who has come to know Jehovah God through study of his Word, the Bible, knows that the worship of God ought to come first in his life. (Matt. 4:10; 6:33) To aid other sincere persons to appreciate the importance of wholehearted worship of the true God, throughout January Jehovah's witnesses will be offering to all persons a year's subscription for *The Watchtower*, with three Bible-study booklets, for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

February 13: The Value of Right Association Through Congregational Meetings. Page 41.

February 20: Guard Against Bad Association. Page 48.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
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

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WHAT IS GOOD

CHILDREN are great imitators. Their imaginative minds pretend that they are adults when they play at keeping house or do other things they see adults do. This imitative tendency can be either good or bad, depending upon the examples they choose to imitate. Certainly the movie gangsters and other bad men that many of them watch on television and movie screens with avid interest are not good examples for them. The fact that some children have imitated men of this type has contributed to the rise of juvenile gangsters, whose depredations and acts of violence in cities all over the world are notorious. How much better it would be for them if their parents directed their imitative tendency toward good examples! This, of course, requires supervision of the entertainment the children view on television and in movie theaters. It requires supervision of their choice of playmates or companions, and it requires a good example to be set by the parents themselves.

More often than not, children imitate the conduct and manner of speech of their parents. Parents that use foul language usually have children that use foul language. Parents that smoke usually have children that smoke. Parents that are dishonest usually have children that are dishonest. Parents that make a practice of lying usually have children that are habitual liars. By setting a good example in speech and conduct parents can direct that imitative tendency in a wholesome way, which will be for the ultimate good of the children.

There are other influences, such as the opinions popular with other children, that can cause one's children to imitate prominent persons in the world who are known for their sensuously tight clothing or extreme hair styles, but alert parents can help them to avoid making this serious mistake. Teaching them to respect the good counsel of God's written Word provides a means by which parents can persuade their children to reject the bad and imitate what is good. From an early age their thinking needs to be molded by their parents so they will hold in high respect that which is good.

Like children, adults can fall into the pitfall of popular opinion and be swept along with the crowd as it copies the thinking and actions of certain prominent individuals. Thus adults, too, are imitators,

but their imitating of others is not necessarily as obvious as with children. The person who does something because "everyone else is doing it" or because certain persons regarded as being at the top of the social ladder do it is an imitator, but is he an imitator of what is good?

The person that has become very successful in business, perhaps at the expense of other people, is often admired by persons who envy his success. So they strive to imitate him in hopes of achieving the riches and prominence he has attained, and they proceed to copy his ruthless business tactics. Chances are they will not get what they imagine they will by imitating a bad example, but what they do get is a deteriorated standard of morals that can ruin them for the rest of their life.

It is with good reason that the Holy Bible warns: "Do not be misled. Bad associations spoil useful habits." (1 Cor. 15:33) Imitating the bad example set by another person is a result of keeping bad associations. If parents can see that the morals of their children are endangered by bad companions or the admiring of immoral persons of prominence, they should be able to appreciate the foolhardiness of imitating such persons themselves in order to be accepted by the crowd.

The tendency to imitate needs to be controlled in adults just as much as in children. It is a force that has to be recognized and shaped in a way that is for an individual's best interests. With a knowledge of the good principles and moral standards of God's Word a person is able to shape it wisely. He is able to distinguish clearly an example worthy of imitation from one that is not. With its aid he is able to resist the foolishness of being swept along with the crowd.

How much better it is to imitate persons who love what is righteous! The apostles of Jesus Christ were such examples. When writing to the Thessalonians, the apostle Paul said: "You yourselves know the way you ought to imitate us, because we did not behave disorderly among you." (2 Thess. 3:7) Also, in his letter to the Christian Hebrews he wrote: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith."—Heb. 13:7.

The conduct of the apostles and the others taking the lead among the early Christians was good. It was in harmony with Scriptural laws and good morality. It was beneficial to the people who associated with them. They were better examples for the people to imitate than the prominent entertainers, military chiefs and public officials of the Roman world who lived profligate lives.

The finest example of what is good that anyone could choose to imitate is God himself. Despite the waywardness of mankind, he has been long-suffering, showing mankind undeserved kindness. He has always loved what is righteous and hated what is bad, yet he has been forgiving. His willingness to forgive even wicked persons if they are sincerely repentant reveals his goodness in a very striking manner. Describing some of his qualities, he states: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth." (Ex. 34:6, 7) There is no better example a man could imitate or that children could be taught to copy.

Many other good examples can be found in the Bible that can be safely looked to and imitated rather than persons of the world whose moral conduct and attitudes serve to expand the moral wasteland of this age. It is the course of wisdom to heed the Scriptural admonition: "Beloved one, be an imitator, not of what is bad, but of what is good."—3 John 11.

THE MEANING OF Christ's Return

SHOULD WE EXPECT A LITERAL RETURN TO THIS PLANET?

WHAT DOES HIS RETURN MEAN FOR MANKIND?

RECENTLY a Canadian newspaper interviewed a number of clergymen of different faiths as to their understanding of the meaning of Christ's return. One said that the second coming of Christ was accomplished by the acceptance of Christ's teachings by individuals and not by his returning to earth. A Presbyterian minister said that he believed "there will be a physical return of Christ." Yet another expressed belief in two comings: one to receive the Christians in the air and take them to heaven, and the second to come back to the earth and then reign there forever with his followers. And, finally, one minister admitted that he did not understand the doctrine.

Obviously there is confusion on this subject among the world's religions. In view of the importance of the Bible teaching on this subject we do well to investigate the real meaning of Christ's return and learn how it takes place.

Christ's return does not mean, as some clergymen imply, that as the world becomes more Christian Christ's coming becomes more complete, and that when world conversion is accomplished Christ will have returned in the fullest sense. If that teaching were correct, we would be obliged to say that Christ is *leaving* rather than returning, since, not only is the world becoming less Christian in proportion to world population figures, but even the nominal Christian sectors are steadily drifting farther away from his teachings and example. Jesus' own answer to his apostles' question about his return shows that he did not believe such world conversion would take place.—See Matthew 24:3-14.

Does that leave us with only one other alternative: a literal return of Christ Jesus to our planet Earth? Not at all. Again Jesus' words rule out such idea. At John 6:51 he says: "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." Jesus thus gave up his fleshly body in sacrifice for mankind. For how long was that sacrifice to be in effect? The apostle Paul answers: "We have been sanctified through the offering of the body of Jesus Christ once *for all time.*" (Heb. 10:10) Christ Jesus will therefore not take back what he gave up, namely, his fleshly existence.

Those who hold to the idea of a reign by Christ Jesus from an earthly throne are thereby downgrading the grandness of the heavenly hope Jesus set before his anointed followers. Such persons would make it appear that the heavenly abodes he promised to prepare for his disciples are only to be places of temporary sojourn until they return to this earth with him, as though *it,* after all, were the better place to be. (John 14:2, 3) Jesus encouraged his followers to faithfulness, holding out as a reward the privilege of sitting with him near his Father's throne. His Father said: "The heaven is my throne, and the earth is my footstool." (Acts 7:49) So why would Jesus

bring these followers down to the footstool again?—Rev. 3:21; 2 Cor. 5:1, 16; Col. 3: 1, 2.

IN WHAT SENSE HE RETURNS

Much of the difficulty apparently lies in the failure to realize that the word "return" can mean something else besides a going back bodily to a previous geographical location. Yet, in everyday speech, we often speak of "returning" in other senses. For example, we say that a person has "returned to normal health," or that a deposed ruler has "returned to power" (although he may never have left his palace).

Note the Bible's use of the word at Genesis 18:10. There Jehovah God told Abraham: "I am surely going to *return* to you next year at this time, and, look! Sarah your wife will have a son." He kept this promise, not by making a literal visit to Sarah, but by extending his power toward her so that in her old age she could conceive and give birth to Isaac. (Gen. 21:1) The Bible tells of a number of occasions in which Jehovah "visited" the nation of Israel. Thus we read concerning Naomi, Ruth's mother-in-law, that "she had heard . . . that Jehovah had turned his attention to ["visited," *RS*] his people." How? "By giving them bread." So his visit was not a literal going to their land but a turning of his attention to them or taking certain action toward them.—Ruth 1:6; Gen. 18: 21.

Therefore, since Christ's return does not mean a literal coming back to this earth, it must mean that he takes Kingdom power toward this earth and turns his attention to the earth. He does not need to leave his heavenly throne and make a bodily descent to our small planet to do this, any more than the president of the United States has to go to all the fifty States of the Union in order to preside over them. Before his ascension to heaven, Jesus told his disciples: "Look! I am with you all the days until the conclusion of the system of things." (Matt. 28:20) How was he with them? Not literally, but by means of holy spirit, poured out at Pentecost, he continued to guide and instruct them so that wherever even two or three gathered together he could be "there . . . in their midst." (Matt. 18:20) However, his return in Kingdom power would mean much more and result in the accomplishment of certain definite purposes affecting all mankind.

WHAT HIS RETURN ACCOMPLISHES

Bible evidence and the historical facts in fulfillment prove that in the year 1914 C.E. God's due time arrived for his Son to begin ruling from his heavenly throne and that the cry was then heard in heaven: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." (Rev. 12: 10) What would the exercise of Christ's authority now mean? It meant that not only his loyal disciples on earth but all the nations would be "gathered before him" and would come in for survey, inspection and judgment. From his glorious throne in the heavens Christ has turned his attention toward all of them and he does not need to send out a satellite equipped with television cameras to do this. He thus accomplishes one of the purposes of his return, that of judging the nations and separating the people as "sheep" or "goats." (Matt. 25:31-33) Not by angels alone but also by faithful Christian witnesses does he accomplish this, sending them into all the inhabited earth to announce the good news of his established kingdom.—Matt. 24:14.

Christ's return additionally means that he turns his attention to his surviving disciples and to other joint heirs who sleep in earthly graves. The apostle tells us: "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." (1 Thess. 4:15, 16) When on earth Jesus stood before the door of Lazarus' tomb and called for him to come out. Now, from his heavenly position of power he can send down this call simultaneously to thousands of graves all over the globe and, by means of God's spirit, cause his anointed followers to rise from death to life as spirit sons of God and to join him in his heavenly rule. (Rev. 14:1) Bible evidence indicates that he began to do so from 1918 C.E. onward.

His return also means a time for showing favor to the faithful Christians yet alive on earth, and so, in the verse following those just quoted, we read: "Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with the Lord." (1 Thess. 4:17) This does not mean that these living Christians will be exempted from having to prove faithful until death, but, rather, means that their King now expresses his approval of them and unites them with himself spiritually, in a way that is as invisible to human eyes as the air itself is. He frees them from any captivity to modern "Babylon the Great," the world empire of false religion, and elevates them to a position of honor as the approved representatives of his glorious kingdom. Revelation 11:11, 12 symbolically shows that even their enemies are obliged to behold the evidence of the King's favor manifested toward these loyal subjects.

Eventually his return will also mean complete relief from all persecution and suffering for such faithful Christians who now fearlessly witness about his kingdom. The apostle Paul promised: "To you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels." (2 Thess. 1:7) In this age of electronically controlled "ground-to-air" and "air-to-ground" missiles, Christ Jesus, with 'all authority in heaven and earth' invested in him, will not have to abandon his heavenly throne and travel to a position geographically near the enemy opposers of his servants on earth in order to eliminate such wicked ones. Like a "sharp long sword" and a rod of iron, his power by God's spirit and through the mighty angelic hosts will reach all such ones and crush them like 'grapes in a winepress.' His return will therefore mean destruction for them at the coming battle of Armageddon.—Matt. 28:18; Rev. 19:11-15; 16:14-16; Ps. 2:8, 9.

Christ's return in Kingdom power will have a wonderful meaning for an unnumbered multitude of persons who love righteousness and who will serve him as earthly subjects. To these he will say: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world." (Matt. 25:34) Christ's thousand-year rule over them will raise them to human perfection and qualify them for everlasting life in the paradise earth.—Rev. 20:4-6; 21:1-4.

The nation of Israel waited fifteen long centuries for the coming of the Messiah and then missed its meaning when it occurred. Do not miss the meaning of Christ's return today. Study God's Word daily and let it guide your thinking.

"How Will They Hear?"

"How, in turn, will they hear without someone to preach?"
—Rom. 10:14.

WHEN was the last time your minister called on you at your home? How long has it been since he made a call on you and your family? If it was a recent visit, did you enjoy what he had to say on this occasion? Were you spiritually uplifted? Were you encouraged by his words? If it has been some time since he has made such a call, have you ever asked yourself why this is so? Why is he so busy? Why does he not find the time to make calls on his parishioners as ministers in past times did?

[2] Actually, despite the so-called loud cry of a "resurgence of religion" in postwar years, there seems to be one of the most strange and serious paradoxes in modern-day religion occurring before our eyes, namely, a rising church membership roll and a declining ministerial seminary enrollment existing parallel to each other. To illustrate, by 1975, if three Protestant spokesmen are correct in their estimates, North American Protestant churches will experience a clergy shortage of up to 50,000. Moreover, according to the same source of information, "If the church-going percentage of the population rises more sharply than the total population gains, as it did in the 1950's, the shortage will be even more severe. But since the increase has diminished during the past year or two, the estimated shortage may not be quite so serious. Taken on any terms, however, it is obvious that millions of people will soon be sheep without shepherds unless a crash program of ministerial training is undertaken."—*The Christian Century*, April 26, 1961, page 509.

[3] The Roman Catholic Church has its problems too with priests leaving the priesthood. A Vatican official has reportedly said that a "disturbing" number of Italian and French priests have left the church. While no figures are released by Catholic authorities, one Protestant source suggests that 5,000 Italian priests and more than 1,000 French priests have left the Roman Catholic Church during the past fifteen years, that is, more than were ordained in 1959.

[4] In Genoa, Italy, the seminary atten-

1. What pertinent questions may be asked regarding personal visits by ministers at the homes of people in these days?
2. (a) What strange paradox has arisen in the field of religion? (b) Cite some figures regarding the clergy shortage in Protestantism. (c) What results seem likely?

3, 4. Describe the clergy shortage in Catholicism.

dance dropped 40 percent in the past twenty years, and 80 percent of the seminarians drop out before completing the twelve-year course. Seminaries in Turin are said to be two-thirds empty. There are also nun shortages. These statistics by no means represent the whole problem but merely serve to show that a serious shortage of manpower exists in Catholicism as well as in Protestantism.

WHY THE SHORTAGE OF MINISTERS?

[5] Why this shortage in ministers and priests? Dr. Samuel Blizzard, a sociologist at Pennsylvania State University, stated recently: "In the past the parish clergyman has performed his functions as a general practitioner. Now increasingly he is expected to be a specialist and he is expected to be a specialist not in one or two but in six separate roles: administrator, organizer, pastor, preacher, priest and teacher." Associate professor of pastoral theology at Yale Divinity School, Wesley Shrader, is of the opinion that too many clergymen are being overworked and underpaid. Dr. Samuel H. Miller, dean of the Harvard Divinity School, called the overworked and underpaid minister "one of the tragedies of our time."

[6] Writing in *Christianity Today,* George Christian Anderson reported that "more than 10,000 of our Protestant ministers are now receiving some form of individual or hospital psychiatric care." "There has been a threefold increase of ministers in state and mental hospitals," he added. "Over the several years as I have worked with clergymen and psychiatrists throughout the country I have been appalled at the number of clergymen who want to discuss their personal problems," Dr. Anderson said. "Many of their difficulties are tragic. Some of these clergymen are rapidly becoming alcoholics or dope addicts. Others have fallen in love with another woman and are searching the way out of the dilemma through divorce. Many clergymen are unhappy and realize too late that they are in the wrong vocation. Others are burdened with anxiety and guilt because of their inability to play the part of the supernatural, holy saint that the congregation expects of them . . . some clergymen become deeply disturbed when they do not receive an expected promotion. Low salaries, frustrated ambitions and sheer loneliness aggravate a predisposition to serious emotional disturbances that need the help of wise counselors."

5, 6. (a) What do some authorities have to say about this shortage of ministers? (b) Describe some of the problems facing ministers of Christendom today.

IS CHURCH ATTENDANCE THE ANSWER?

[7] Now can you see why ministers do not call at your home any more than they do and why the apostle's words at Romans 10:14, 'How will they hear?' become increasingly significant? But that is not all. Even if sincere people attend the church of their choice, is this any assurance that they will hear a message of conviction and hope from the Bible? Ask yourself when it was that you last heard a sermon with real Biblical backing. Are not the words of Paul to Timothy appropriate at this point: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories"? (2 Tim. 4:3, 4) Indeed, are such teachers even sent by the true God? Are they qualified to teach? Paul answers, not by pointing to a diploma from any one of the theological schools of his day or to any other human authorization

7. Even if sincere people attend the church of their choice, is this any assurance that they will hear a Biblically backed message of comfort and hope? Why do you so answer?

for the proof of his being adequately qualified to teach the truth. He points to something far more meaningful and practical when he says: "Are we starting again to recommend ourselves? Or do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For 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. Now through the Christ we have this sort of confidence toward God. Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant, not of a written code, but of spirit; for the written code condemns to death, but the spirit makes alive." (2 Cor. 3:1-6) To which "letters" does your minister point for establishing his qualifications for the ministry?

[8] Jesus said that men would be known by the fruits they bear. This is true of all those claiming to be ministers. Their works, their fruitage, rather than verbal claims or diplomas, show whether they are true ministers, sent by God, that people might thus hear the message of the Kingdom. Please note what some of these men have to say about their work. Former Methodist clergyman James B. Moore writes, "Some ministers plainly hate their jobs. I have known ministers who have despised people in general and their congregation in particular." From Ohio a minister reports, "I feel there are a good many ministers who feel rather lost. I am among them. We simply cannot see where we are going in the Church . . . we can't see that we are making much of a difference in our communities or in the lives of the individual members of our communities. This disturbs me." Now can you see why the so-called "resurgence of religion" is really meaningless? The spiritual value is not there. True faith is lacking. The lost are not being saved. Nonetheless, the Scriptures state: " 'Everyone who calls on the name of Jehovah will be saved.' However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?"—Rom. 10:13, 14.

8. How do some ministers feel about their work? With what effect upon the people?

WORKS AND TEACHINGS OF THE TRUE MINISTERS

[9] Where, then, is the preacher? How will the people hear? How can those with honest hearts desiring to know the truth of God's Word find comfort, direction and spiritual encouragement? The 1964 *Yearbook* of Jehovah's witnesses, who are described by some as the "fastest growing religion in modern times," states on page 31, "The modern-day witnesses of Jehovah are trying hard to do the work Jesus said must be done 'for a witness to all the nations.' " (Matt. 24:14) Despite the opposition that they meet up with as related in the 1965 and 1966 *Yearbooks* of Jehovah's witnesses, they boldly move ahead. They must declare the "everlasting good news" in all the inhabited earth again and again. (Rev. 14:6) That is God's will.

[10] Looking back, we see that the joy of Jehovah's witnesses was great during the year 1965 because 1,109,806 different publishers were boldly preaching the message of God's kingdom in 197 lands. These Christians were associated with 24,158 congregations of Jehovah's witnesses.

9-11. In contrast with the ministers of Christendom, show what the *Yearbooks* of Jehovah's witnesses say about the activity of these ministers in the different features of their ministerial activity so that people might "hear."

These men and women love to teach God's Word and proved it by spending 171,247,644 hours going from house to house, conducting home Bible studies and speaking from the public platform. They actually made 59,165,475 return visits on people who had shown interest in Christ's message and wanted to know more about God's promises. These millions of people called on did not come to Jehovah's witnesses' Kingdom Halls, but the million Kingdom publishers went to the peoples' homes. Quite a different method from what Christendom uses, but the original one introduced by Jesus and his apostles.

11 Again the question might be asked, How many times has your clergyman or minister visited you in your home in 1965? In contrast with the lack of personal visitations by the ministers of Christendom the fact is that every week of the year Jehovah's witnesses conducted 770,595 home Bible studies during 1965, and this conducting of home Bible studies was not being carried on by just the presiding minister of a congregation alone. Rather, this work was being done by all those who make up the congregation, for all the witnesses of Jehovah are ordained Christian ministers.—Isa. 61:1-3.

12 These persons from all walks of life take seriously the statement of the apostle Paul that furnishes the focal point of our discussion, 'How Will They Hear?' Note what Paul really said on this occasion: "How, in turn, will they hear without someone to preach? How, in turn, will they preach unless they have been sent forth?" (Rom. 10:14, 15) And "sent forth" these Christian witnesses of Jehovah are, with the specific command: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) Yet with all the flourishing spiritual paradise in the modern organization of Jehovah's witnesses, still there is a call for ministers in order that more may hear. Why? Jesus himself provided the answer when he said to his disciples: "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) The "harvest" is truly great, for obviously there are many people who want answers to their Bible questions and who want comfort and help from the greatest source of encouragement in the universe. Is not this the way you personally feel about it? Do you not appreciate it when someone genuinely takes an interest in you and when he is willing to share the best of news available today with you? Such a one is truly a friend having your best spiritual interests at heart.

13 Observing the zealous public ministry of Jehovah's witnesses, many persons have been moved to ask in all sincerity, "Why are so many people attracted to the message of these Christians whose growth in modern times is nothing short of phenomenal?" For one reason, their message is clear and understandable. It contains simple Bible truths made so plain that anyone with an honest heart can have his Bible questions answered. Even the so-called "difficult" questions can be successfully answered, for intelligent answers can be given to such questions as, What is our destiny? Will there ever come a time when man will live at peace with his fellowman? What is going to happen to the earth? Will it be a radioactive cinder devoid of humanity following a nuclear third world war?

12. Why is there still a call for more ministers in the New World society?

13. Why are many attracted to the message of the ministers of the New World society?

[14] Simply stated, the message that these Christians bear is the message of the Kingdom. (Matt. 24:14) It is a message that is based on the Bible, and Jehovah's witnesses believe that the Bible is God's Word and that it is truth and that the Bible is more reliable than tradition.—2 Tim. 3:16, 17; 2 Pet. 1:21; John 17:17; Matt. 15:3; Col. 2:8.

[15] Simple, doctrinal truths are sharply enunciated by these ministers as they prove from the Bible, among other things, that Christ was the first of God's creation; that Christ died on a stake, not a cross; that his human life was paid as a ransom for obedient humans and that that one sacrifice was sufficient. Further, that Christ was raised from the dead as an immortal spirit creature and that his second coming and presence are in spirit.—Col. 1:15; Rev. 3:14; Gal. 3:13; Acts 5:30; Matt. 20:28; 1 Tim. 2:5; Rom. 6:10; Heb. 9:25-28; 1 Pet. 3:18; John 14:19; Matt. 24:3.

A Plumber...

[16] As to the Kingdom, which is the paramount doctrine of the Bible and the theme of the message Jehovah's witnesses bear, they show from the Bible that the Kingdom under Christ will rule the earth in peace and righteousness and that the Kingdom will bring ideal living conditions to the earth.—Isa. 9:6, 7; 11:1-5; Ps. 46:8, 9; Matt. 6:10; Isa. 11:6-9; 32:16-18; 33:24; 65:17-25.

...and a Minister

[17] Further, they enable their hearers to learn from the Bible that the earth will never be destroyed or depopulated but that God will destroy this present system of things at the battle of Armageddon and that the wicked will be eternally destroyed. —Eccl. 1:4; Isa. 45:18; Ps. 78:69; Rev. 16:14, 16; Zeph. 3:8; Isa. 34:2.

[18] What encouragement, what good news in these simple, fundamental Bible truths, and no wonder that hundreds of thousands of persons all over the earth in all languages under all circumstances are attracted to these hard-working, unpretentious ministers! These people are not noticeable either by garb or titles. Perhaps one of these ministers lives next door to you and outwardly may appear to be a plumber, farmer, office or factory worker, skilled craftsman or laborer. But have you ever wondered why your neighbor is so devoted to his Christian activity? It is because his real vocation is the ministry. (Luke 4:16-20; John 15:16) His work is motivated by love for his neighbor and a keen desire to communicate the truth, which sets men free and gives hope of a better system of things at the end of this old system. (John 8:32; Mark 13:28-30) Truly, these persons are out, not to impress, but to inspire. They simply want to give people everywhere the opportunity to "hear" the message of the Kingdom.

[19] Furthermore, in a world that is dis-

14. How do Jehovah's witnesses feel about the Bible and its value as compared with tradition?
15-17. What fundamental Bible truths are taught by Jehovah's witnesses about (a) Christ and his role in God's purposes? (b) the Kingdom and its blessings, and (c) the earth and its future?

18. (a) Prove that the vocation of these persons is the ministry rather than any other work they might engage in during the day. (b) What motivates these ministers in their work?
19. Why is the unity of the New World society so impressive?

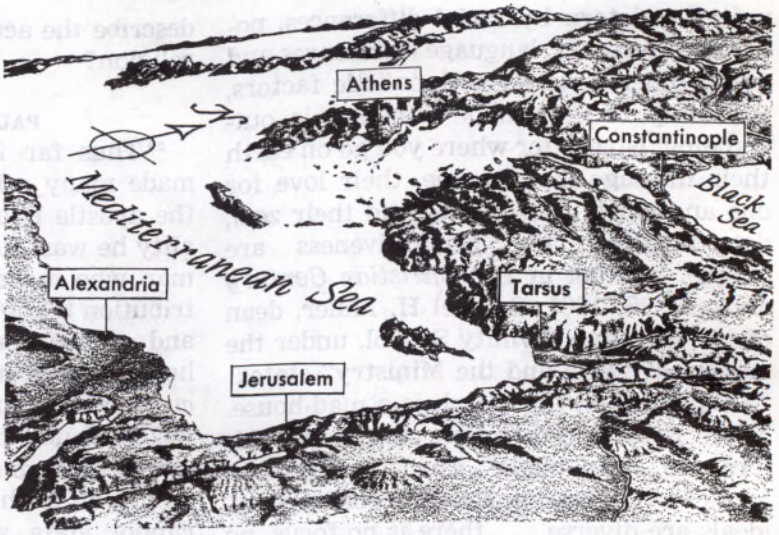
united and torn by racial differences, political differences, language differences and many other divisive, nationalistic factors, the unity of Jehovah's witnesses is outstanding. No matter where you go on earth their message is the same, their love for one another is outstanding and their zeal, determination and persuasiveness are unique. Writing in *The Christian Century* of April 26, 1961, Samuel H. Miller, dean of the Harvard Divinity School, under the subject of "Man and the Ministry" states: "This world on the march is a mad-house. There is no one direction, no overall pattern, no clear image. Purposes are contradictory, philosophies are in controversy, ideals are diverse . . . there is no focus, no center, no unmistakable common ground, and what is worse, religion such as we know it does not provide such a center. Shattered by a vast schism still bitter, splintered by unconscionable explosion of petty and bickering sects. If ever there was an image it is rent in a thousand proud and tedious contentions. It all sounds like an old dream with snatches of the language no longer known. Nothing in that pattern seems to fit anything in this puzzle." Yes, worldly religion with its vast differences, its conflicting doctrines and theories does not provide a center, a focal point around which people can rally. Not true with Jehovah's witnesses, however. Regardless of national boundaries, race, color, former religion, whether it is a time of peace or war, these ministers are bound together in a common indivisible worship of the one true God Jehovah. It is as the apostle Paul reasons, "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) Does this unity describe the actual state of affairs in your religion?

PAUL THE TEACHER

[20] Thus far in our discussion we have made many references to the writings of the apostle Paul. What a dynamic personality he was! Really, though, who was this man who made such an outstanding contribution to the Christian Greek Scriptures and whose very words, 'How will they hear?' constitute the focal point of our discussion? By knowing more about him we will undoubtedly come to appreciate his words even more and profit from his example of faith and courage. Though we cannot state with perfect accuracy the date of either his birth or death, in all probability he was born about 3 C.E. Thus Paul was probably born in the same decade as Jesus Christ. About halfway between Jerusalem and Constantinople (or modern-day Istanbul) stood Tarsus, the birthplace of the apostle Paul. This was the early home of that man who, more than any other man, carried Christianity from Judea throughout the Roman Empire, enabling men to "hear" the message of the Kingdom.

[21] Tarsus was 515 miles to the north of Jerusalem and situated on the Cydnus River twelve miles from the mouth of the river on the Mediterranean Sea. Tarsus was a city of education and culture. It was ranked with Athens and Alexandria in ancient times. It has been said that the men of Tarsus had a zeal for philosophy and instruction surpassing that of Athens and Alexandria. It was a rich city, where much of the wealth of Asia Minor was accumulated before being dispatched to Greece and Italy. The staple manufacture of the

20. Why is it of value to consider in some detail the life and ministry of the apostle Paul? When and where was he born?
21. Describe the early background of the apostle Paul, including his schooling.



city was weaving, first into ropes and then into tent covers and garments of the hair that was supplied in abundance from the flocks of goats there on the Taurus River. Learning a trade was obligatory for the Jewish youth, and so it was not without reason that Paul learned the art of tentmaking, which made him self-sustaining in later years. Thus he never was any burden on the Christian congregation. Paul's father sent him off to Jerusalem to the school of Gamaliel when he was no older than thirteen years, and Paul was indeed favored in having this teacher, for the record in Acts depicts Gamaliel as a man of courage and wisdom, a man possessed of a liberal mind.

[22] But it is obvious that the attitude of his able instructor did not rub off on him. In fact, to the contrary, religious zeal made Paul oblivious to his teacher's spirit of tolerance and he became highly intolerant. Thus as a young man he could witness with approval the murder of the first Christian martyr, Stephen. Commenting on these nefarious acts before his conversion to Christianity, the Bible record states: "Saul, though, began to deal outrageously with the congregation. Invading one house after another and, dragging out both men and women, he would turn them over to prison."—Acts 7:58–8:3.

[23] Now what caused such a bitter persecutor of Christians to become one himself? A miracle, which at first caused him to be blind physically but then opened his eyes spiritually. For three days Saul neither ate nor drank; then Jehovah sent to Saul one of his representatives, Ananias by name, and upon his visit Saul recovered his sight, was baptized, received the holy spirit, took nourishment and gained strength. (Acts 9:1-19) Saul (later called Paul) then went to Arabia, doubtless to acquaint himself thoroughly with God's will and purpose for him. Now he was ready for the work that Jehovah had given him to do. Did he perform this work? Did people "hear" as a result of Paul's ministry? His record impressively answers the question, for Paul made three extensive missionary tours, traveled thousands of miles, established a number of Christian congregations, participated in the work of the governing body, wrote fourteen letters to Christian congregations and individuals, was in prison for the sake of the good news, thus making an indelible impact on the early Christian congregation.

[24] What a man this Paul was! Once a ruthless persecutor of Christians, now he became as gentle as a nursing mother with

22. Did the spirit of his teacher rub off on him? Why do you so answer?

23. (a) Describe the conversion of Saul to Christianity. (b) Show from the record of his life whether this apostle enabled men to "hear" the message of the Kingdom or not.

24. What are some of the lessons we can learn from this leader in early Christianity?

her young. Though well educated, he never called attention to himself. While he preached with persuasion, he always gave the credit to Jehovah. Although he was politically and religiously free, he became a slave to the Lord Jehovah, and what a record of endurance he left behind! Never a grumbler or a complainer, Paul always could do things. He believed that it was Jehovah who gave him the strength and the will to do the work. Right down to the very end he held fast to his integrity and faith. What an example, what courage and faith for true Christians to copy today, even as he imitated his Master, Christ Jesus!

COMING IN THE NEXT ISSUE

- The Real Parties to the New Covenant.
- Benefits from God's New Covenant Spreading Worldwide.
- Christ's Return—Do You Know What to Look For?
- Does Peter Now Use the Keys of the Kingdom?

COPYING PAUL'S EXAMPLE

[25] Paul said that "everyone who calls on the name of Jehovah will be saved." Paul himself reasoned, though, that they could not call on the name of Jehovah unless they put faith in him, and how could they put faith in him if they had not heard about Jehovah, and, of course, all of this required preachers, ministers, so they could hear about Jehovah the God of salvation.

[26] In these critical days, when there is such a shortage of ministers in the old-world society, there is a marked contrast in the New World society of Jehovah's witnesses. While the call for more workers still goes out, yet these busy, zealous ministers of God are enabling people everywhere to hear the message of the Kingdom, that they may be saved and learn the way that leads to life. Their attitude toward the ministry is reflected in the following words of Paul: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me. . . . And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some."—1 Cor. 9:16-22.

[27] What was Paul trying to accomplish? The successful preaching of the good news of the Kingdom in order that people might learn the way that leads to life in God's new system of things. This is identically the same work that Jehovah's witnesses are doing today. It is a benevolent work, an uplifting work, a work that takes great courage, moral fortitude and determination. As to its rewards, its blessings, and as to how we individually might be the recipients of these things, we leave for the next article to answer.

25-27. (a) Illustrate Paul's attitude toward the ministry and compare it with the work being done by members of the New World society today. (b) What questions will be answered in the succeeding article?

Are You Bearing THOROUGH WITNESS?

WHAT one thing marked the ministry of Paul more than any other? It was his *thoroughness* in teaching the Word of God. Paul himself said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." Then he goes on to say: "I *thoroughly* bore witness." (Acts 20:20, 21) This theme or predominating thought of thorough witnessing comes impressively to the fore particularly in the book of Acts, where Paul's wholehearted devotion to his preaching and teaching even under prison bonds is borne out in the words: "And he explained the matter to them by bearing *thorough* witness concerning the kingdom of God and by using persuasion with them concerning Jesus from both the law of Moses and the Prophets, from morning till evening."—Acts 28:23.

"I thoroughly bore witness."
—Acts 20:21.

[2] Paul was no skimpy giver. He was wholehearted, generous, spontaneous, helpful and ever alert to seize his privileges and responsibilities to bear thorough witness concerning the kingdom of God. He really meant what he said, and he said what he meant. The people in Paul's preaching territory saw him in their homes. There was no shortage of visits from Paul and his fellow apostles in apostolic times. There is no shortage today in the New World society. Now can you see even further reasons why so many were attracted to the message that Paul bore and to the same message being borne today by those bearing thorough witness concerning the kingdom of God?

1. What theme comes to the fore in regard to the ministry of Paul, particularly in the book of Acts?
2. Give reasons why people were attracted to the message that Paul bore.

"BECOME IMITATORS OF ME"

[3] Consider for a moment the real significance behind Paul's words at 1 Corinthians 11:1: "Become imitators of me, even as I am of Christ." How did Paul thoroughly copy Jesus in his manner of preaching, yes, his whole life pattern, and thus set a sterling example for true Christians today? An examination of the Scriptures clearly shows that Paul carefully copied Jesus' manner and procedure of declaring the good news. Please note how thoroughly he did this. For example, Jesus preached publicly, in the streets, synagogues and busy thoroughfares as well as from house to house and village to village. Jesus also made return visits on interested persons, conducted Bible studies with them and, on many occasions and in numerous places, conducted public meetings. (Matt. 5:1, 2; 10:5-14; John 21:15-17) Paul likewise participated in all these features of the Christian ministry. (Acts 20:20; 15:36;

3. What is the significance behind the words of Paul, "Become imitators of me, even as I am of Christ"?

Gal. 6:6; Acts 20:7) What a wonderful example he set for all Christians who want to bear thorough witness to the kingdom of God!

[4] Of Jesus' public ministry it was said: "He journeyed through from city to city and from village to village, teaching and continuing on his journey to Jerusalem." "And you taught in our broad ways." (Luke 13:22, 26) Comparably, of Paul's ministry it is stated: "Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market place with those who happened to be on hand." (Acts 17:17) Yes, "every day" Paul preached in public places, just as Jesus did. So today Jehovah's witnesses often preach on the street. Why? Because some persons cannot be reached at their homes but may be reached by preaching in public places. Have you not often seen these active ministers in the busy thoroughfares, in the marketplaces, wherever people are gathered, courteously offering them the message of life as contained in *The Watchtower* and *Awake!*? Preaching in the streets, synagogues and marketplaces was done by Jesus, by Paul, and is done by true Christians today. Have you ever seen your minister copy this example?

[5] Regarding the house-to-house ministry of Christ and his apostles the divine record states: "Shortly afterwards he went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God. And the twelve were with him." (Luke 8:1) Of the apostles, the record further states: "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 5:42) Paul himself said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20) Truly house-to-house preaching is a Christlike and apostolic method of declaring the good news thoroughly. How long has it been since your minister has gone from house to house so men might "hear" the message of the Kingdom? Indeed, has he ever copied this method established by Jesus and followed by the apostles?

[6] Moreover, when the early Christians found a person interested in the Kingdom message, they gave extended personal instruction in the home. These home Bible studies were free of charge. (Matt. 10:8; Rev. 22:17) It was by the personal instruction in the home that Jesus built up Mary and Zacchaeus as true disciples. (Luke 10:38-42; 19:5-9) The apostle Paul said on this matter of personal instruction and effective return visits: "I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow." (1 Cor. 3:6, 7) So today Jehovah's witnesses call back on persons who express interest in the good news. Home Bible studies held one or more times each week give profitable instruction, and in this way whole families come to know about Jehovah and his purposes. When was the last time your minister conducted a Bible study with you and made an effort to answer your Bible questions?

[7] Further, Jesus often used the method of public meetings to bear thorough witness to the Kingdom. He gave one of his best-known sermons in the open air, the

4. Compare the public ministry of Jesus and that of the apostle Paul.

5. Describe the house-to-house ministry of Jesus and the apostles and the example it sets for all true Christians today.

6. What further methods of instruction did Jesus and the apostles extensively engage in, that they might bear thorough witness?

7, 8. (a) What proof do we have of public meetings being conducted by Jesus and the apostles? (b) How do Jehovah's witnesses copy this example in their ministry?

famous Sermon on the Mount. Indeed, wherever Jesus found people, that was where he preached. "When he saw the crowds he went up into the mountain; and after he sat down his disciples came to him; and he opened his mouth and began teaching them." (Matt. 5:1, 2) Paul copied Jesus in this during the months that he was in Ephesus on his third ministerial tour, for the record states: "Entering into the synagogue, he spoke with boldness for three months, giving talks and using persuasion concerning the kingdom of God. But when some went on hardening themselves and not believing, speaking injuriously about The Way before the multitude, he withdrew from them and separated the disciples from them, daily giving talks in the school auditorium of Tyrannus. This took place for two years, so that all those inhabiting the district of Asia heard the word of the Lord, both Jews and Greeks." —Acts 19:8-10.

[8] Yes, this well-known preaching method of Jehovah's witnesses today is nothing new. Jesus held public meetings, Paul conducted them, and so do true Christians today. In fact, the 1966 *Yearbook of Jehovah's Witnesses* reports that 954,635 public meetings were conducted by ministers of the New World society in 1965. Jehovah's witnesses are ever alert to preaching methods that will help them spread the glorious good news. They realize that the Kingdom is ruling and a new order is at hand and it must be publicized thoroughly by every means possible.

WHAT IS YOUR REACTION TO THE MESSAGE OF THE KINGDOM?

[9] Just as Paul bore *thorough* witness to the kingdom of God in favorable and troublesome seasons, so Christian ministers do the same today. But the question is, How do you react when they come to your door? Are you too busy, too occupied? Is your religion good enough for you? We ask this in all sincerity, but would such a view allow you to get answers to your questions concerning the troubles and problems of our present-day civilization? Do you believe that these men and women calling at your home are religious fanatics and hence do you prefer not to get involved with them? Are you perhaps like the Epicurean and Stoic philosophers who were upset by Paul's preaching and called him a "chatterer" and a publisher of "foreign deities" and who took him up to the Areopagus on Mars' Hill? However, there, with skillful teaching and persuasion, Paul argued in favor of seeking the true God; and, because of his declaration concerning the resurrection from the dead, some became believers. Among those who became believers were Dionysius a judge of the court of the Areopagus and a woman named Damaris and others besides them.—Acts 17:16-34.

[10] Thus these Epicurean and Stoic philosophers missed out on the blessing that Dionysius and Damaris gained. Remember, Jehovah's Word states: "When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation." (Prov. 18:13) Why not, then, take a few moments to listen to the message of Jehovah's witnesses the next time one of these ministers calls at your door? Why not be reasonable about religion? Perhaps their message contains more than you realize it does.—John 17:3.

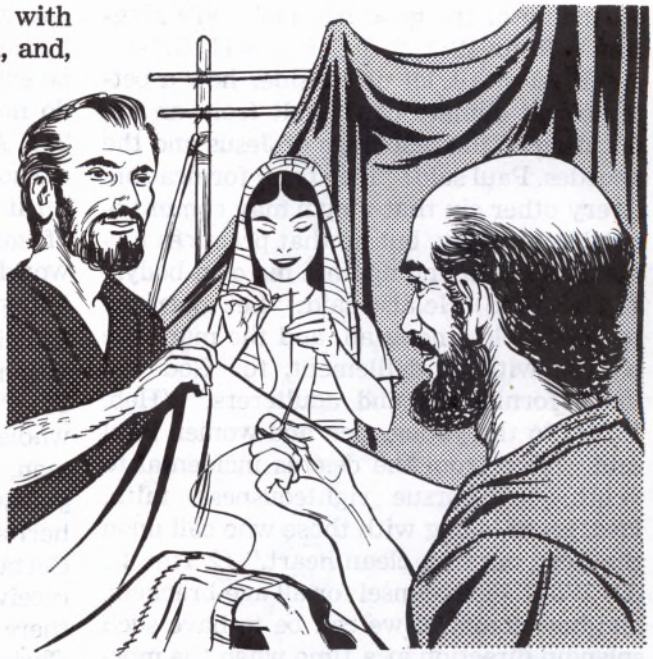
[11] After the above-referred-to incident on Mars' Hill Paul departed from Athens and went to Corinth. There the record states that he found a certain Jew named

9. What searching questions are here propounded for all persons to ponder over personally in regard to the thorough witnessing of ministers of the New World society?

10. Why is it so vital to be reasonable about our religion?

11. Describe Paul's activity while staying with Aquila and Priscilla in Corinth.

Aquila, a native of Pontus, along with Priscilla his wife. Paul went to them, and, on account of being of the same trade, he stayed at their home and they worked together, for they were tentmakers by trade. However, Paul would give a talk in the synagogue every sabbath and would persuade Jews and Greeks, according to the record. (Acts 18:1-4) Is that the way your minister takes care of his living expenses? Does he take care of his own financial problems by working so that he does not become an expensive burden on your congregation?



With Aquila and Priscilla, Paul made tents

[12] Paul wanted to be free of any accusations along this line and thus wrote to the church at Thessalonica: "Nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you. Not that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us. In fact, also, when we were with you, we used to give you this order: 'If anyone does not want to work, neither let him eat.'" (2 Thess. 3:8-10) What an example of wholehearted devotion! What commitment to the Gospel! What thoroughness in preaching, and what an example Paul was! How different from the so-called Christian ministers of today, many of whom are selfish and materialistic and who appear to be more interested in salary than salvation and preaching the Word of Jehovah!

PERSONAL BENEFITS GAINED FROM "THOROUGH WITNESSING"

[13] Just as many benefits flowed to men from Paul's thorough witnessing, so many benefits result to all persons of honest heart from the ministry of the modern "Pauls" of the New World society today. What are some of these benefits? (1) A better moral climate accrues to those following the teachings of Jesus and the apostles. (2) Greater happiness and contentment follow in the life of those who apply Bible principles, for the Bible becomes an alive, useful, practical book, a book with a message, not a dead book. (3) The message of the Kingdom brings better marital relationships, better employer-employee relationships, and many are aided to change their lives in harmony with the Bible commands. Numerous ones have been helped to clean up common-law marriages and consensual-type marriages as well as saving marriages about to "go on the rocks." Drunkenness has been curbed. Minds that were formerly selfish and materialistic have been transformed into clean, wholesome minds dedicated to the

12. How did Paul take care of his living expenses while bearing thorough witness to the kingdom of God? What example can we learn from this today?
13. Outline the many benefits that result from the ministry of the modern "Pauls."

preaching of the good news of God's kingdom.—Rom. 12:1, 2; 1 Cor. 5:9-11; 6:9-11.

14 First of all, let us consider how a better moral climate can result from an application of the teachings of Jesus and the apostles. Paul said: "Flee from fornication. Every other sin that a man may commit is outside his body, but he that practices fornication is sinning against his own body." (1 Cor. 6:18) He also said: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4) To the young men and women Paul said: "Flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart." (2 Tim. 2:22) What wise counsel for all age-brackets, and how thankful we can be to have such splendid direction at a time when the moral climate has sunk to such an all-time low!

15 And how about the blessing at the family level when we apply Paul's fitting counsel, proving that a close family relationship requires a continual, united effort abounding in love? Listen to what he said: "Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."—Col. 3:13, 14.

16 Note, too, the wise counsel he gave for overcoming family dissension and personal contentions. "You wives, be in subjection to your husbands, as it is becoming in the Lord. You husbands, keep on loving your wives and do not be bitterly angry with them. You children, be obedient to your parents in everything, for this is well-pleasing in the Lord. You fathers, do not be exasperating your children, so that they do not become downhearted." (Col. 3:18-21) And with all our imperfections, do we not need such thorough, practical counsel if we are to have happiness and peace of mind in this troubled and perplexed world?

17 Further, please, observe the excellent principles on employer and employee relationships enunciated at Colossians 3:23-25: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men, for you know that it is from Jehovah you will receive the due reward of the inheritance. Slave for the Master, Christ. Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality." Never should any Christian cheat his employer, but he should give a full day's work. To do less not only would be wrong but it would likely lead to other unchristian attitudes and acts. How refreshing such an attitude in this day and age when shiftlessness, carelessness and irresponsibility are prevalent! Yes, even in the smallest matters self-discipline is required, and that excellent counsel Paul gives in this respect at Hebrews 12:5, 6, 11-17. The apostle Paul was truly one of the "gifts in men." (Eph. 4:8) He made things so plain, so clear. Never was he ambiguous or double-minded. His hearers always knew what he was talking about, for his speech was pointed, practical and powerful!

18 Finally, what is the greatest benefit that comes from bearing thorough witness to the kingdom of God? Jesus said: "This means everlasting life, their taking in

14. How can a better moral climate result from an application of the teachings of Jesus and the apostles?
15. What blessings at the family level are available with the application of the apostle's counsel at Colossians 3:13, 14?
16. How can the application of Scriptural counsel greatly reduce, if not eliminate, family dissension and personal contentions?
17. (a) In the field of employer-employee relationships, what counsel did the apostle Paul offer? Explain its practicality. (b) What benefits can be gained by applying self-discipline, as outlined by Paul at Hebrews 12:5, 6, 11-17?
18. Describe the greatest benefit that can come from the work of bearing thorough witness to all men.

knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) In a related vein Paul said, when writing to the Philippians: "Brothers, I do not yet consider myself as having laid hold on it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." (Phil. 3:13-16) Is it not your desire to gain everlasting life in a paradise earth under a new system of things? Can you not see, then, how vital it is to learn of God's kingdom and not let anything stand in the way of your taking in this highly practicable knowledge?

[19] Yes, in the fields of morals, marital relationships, employer-employee relationships and in anticipation of gaining everlasting life, excellent benefits can certainly flow to all "men of good-will" who apply the principles set forth by Jesus and the apostles. Is not that the way you feel about it? Do you not desire these things for yourself?

[20] How vital it is, then, for all of us who hear the message of the Kingdom to be honest and reasonable with ourselves and daily apply these divine principles in our lives. The modern ministers of the New World society are resolved to continue to be zealous, thorough and persuasive, just as Paul was, and gain the same reputation for faith, fine works and endurance that he did. Blessings will thus flow to them and those who listen to their teaching. (1 Tim. 4:16) It can be readily seen that thoroughness in bearing testimony to the message of the Kingdom brings inestimable benefits. The next time you receive an opportunity to hear the message of the Kingdom do not resist it; receive it. Give yourself an honest opportunity to hear what these dedicated Christians have to say, and we firmly believe that you will remember with gladness the day you allowed yourself to do this!

19, 20. What should be the attitude of (a) the minister who is bearing thorough witness to the kingdom of God, and (b) the person hearing the message?

Known for Their Preaching and Conduct

♦ A circuit supervisor of Jehovah's witnesses in Kansas reported this experience: "I called on a group of college students from various countries, prominent professional men who had come here for further education. Two men were from Liberia. They listened to what I said about the Bible and accepted *The Watchtower* and *Awake!* Both said they were acquainted with Jehovah's witnesses in Liberia, one of them adding that he even had a cousin who is a Witness there. He explained that he was very much impressed by the change in conduct of those who become Witnesses. One young man, he said, worked for him and used to beg him constantly for money, liquor and cigarettes, and his conduct with women was questionable. After becoming a Witness, all of that activity ceased. When this man teasingly offered the new Witness cigarettes and liquor, he politely declined. Neither does he ask for money anymore. 'I like that very much about your religion because now he is a very good man,' the Liberian told me. Both men agreed they would like to have more missionaries of Jehovah's witnesses to educate their people about the Bible and its principles. They were also impressed by the fact that though they were in the United States half a year, no other persons had called at their door to talk to them except Jehovah's witnesses."

Deepen Your Joy by Praising God All Day Long

CHRISTIAN joy is not something superficial nor is it merely a matter of inclination or feeling. It is something deep-rooted and a Scriptural requirement laid upon all. As the apostle Paul repeatedly commanded: "Always rejoice in the Lord. Once more I will say, Rejoice!"—Phil. 4:4.

Why, it was even that way in ancient Israel, for Jehovah through Moses commanded them likewise to rejoice: "You must rejoice before Jehovah your God in every undertaking of yours." All this being so, it is not surprising that Jehovah's prophet Isaiah foretold that Jehovah's people in our day would be rejoicing: "Look! My own servants will . . . rejoice . . . Look! My own servants will cry out joyfully."—Deut. 12:18; Isa. 65:13, 14.*

What grounds the enlightened, dedicated Christian servants of Jehovah have today for joy! There is, to begin with, the possession of the truth. We have become acquainted with Jehovah and his purposes, his principles, his laws and his will for us. We know where we are on the stream of time, where we came from, why we are here and what lies ahead of us. Surely all this is cause for joy. And so is the appreciation that the truth has given us of our being able to receive forgiveness from God on the basis of Christ's sacrifice. Further, there is the marvelous time in which we are living: Our Lord Jesus Christ is present, his kingdom has been established in the heavens, his servants are dwelling in a spiritual paradise, and what prosperity attends them! And we experience the joys of being able to make God's heart glad and to bring the hope of everlasting life to honest-hearted persons. Surely all such are cogent reasons for joy.—Prov. 27:11; 1 Tim. 4:16.

It is in the very nature of things that there are degrees of joy. Why should we want to deepen our joy? Because the deeper it is the more it can strengthen us and help us to endure. Yes, the joy of Jehovah brings strength. (Neh. 8:10) As we read regarding the Captain of our salvation: "Look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God."—Heb. 12:2.

Consider also his apostles. Their joy was so deep that when, because of their Christian preaching, they were taken by the officers of the law and brutally flogged they did not lose their joy. We read: "These . . . went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name."—Acts 5:41.

How can we deepen our joy? Certainly, as through continued, and, if possible, increased, Bible study we grow in knowledge and appreciation of the truth, our joy will increase. The same is true of our continued or increased association with our brothers. But in particular will our continued or increased praising of Jehovah our God, or doing so ever more effectively, deepen our joy. It can be no other way, for in praising Jehovah we are giving —giving honor to him—and there is happiness in giving, is there not? (Acts 20:35) So we are counseled to deepen our joy by praising God all day long. Of course, very few of us can be literally talking God's praises from morning till night. But there is one thing we can do, and that is to conduct ourselves all day long as befits God's praisers.—Matt. 5:16.

There is also the praise we can give God in our prayers. Since we are to persevere in prayer and pray incessantly, and since praise is one form of prayer, we can deepen our joy by our continuing in prayer.—Rom. 12:12; 1 Thess. 5:17.

Especially can all of us deepen our joy by being regular in our witnessing. Do we have a schedule? We should, and then endeavor to stick to it. If we do, then we will just take it for granted that at set times each week we will venture forth in the Christian ministry, calling from house to house with the good news of God's kingdom and making return visits. If we engage regularly in the field ministry we can hope to deepen our joy, for we will be constantly having interesting experiences.

Then, too, there is the matter of incidental witnessing. To the extent we appreciate that we are to be praising God all day long, to that extent we will be alert to such opportunities, each one of which can greatly add to our joy. During February we will want to deepen our joy by offering the *Watchtower* magazine on a subscription basis at every opportunity —a very fine way to deepen our joy.

* For details see *The Watchtower*, June 1, 1965.

WHAT CITY IS CHRISTIANITY'S CENTER?

EVER since its start Christianity has been known as the most active, vigorously evangelistic religion. Jesus Christ himself was an indefatigable worker and he infused in his followers the same burning zeal that gave Christianity a tremendous impetus from its very start. In the first century it spread like wildfire. Only a very short while after its beginning, the record shows there were five thousand active Christians in Jerusalem and, through the energetic work of the apostles and their companions, the word of truth was spread to practically all the then-civilized world.

Such activity and its corresponding success require unity, and unity requires organization. There had to be a central point to inspire and direct this activity and also a center toward which Christians could direct those to whom they preached. What was this center? And what is Christianity's center today? Is it Jerusalem? Or could it be Rome? Alexandria? Athens? Istanbul? or Moscow? These are cities to which many of the sects of Christendom look as their center, yet these denominations of Christendom, all calling themselves by the name of Christianity, will not agree on any one of these cities as the focal point of all Christendom's sects. The sects of Christendom looking to these cities are a part of the world empire of religion known in the Bible as Babylon the Great. Since the Bible shows that Babylon the Great is the age-long enemy of God, then it is not to any of these cities that Christians must look for spiritual direction.

Where, then, do true Christians look? First of all, true Christianity recognizes as the Source of all its spiritual life Jehovah God the Creator of the heavens and the earth. It is to Jehovah that all worship is given and toward whom the worship of others is directed by true Christians. All of this is done through Jesus Christ as God's Son, who is the only way of approach to God and the One who sits as Coregent now with his Father on the throne. But has God not selected a city to which all attention should be directed and through which the worship of people should be brought to him? Yes, he has. At this place he also has a temple to which worshipers can come and offer their sacrifices of praise and thanksgiving, just as there was a central place and a temple in the days of the nation of Israel, namely, Jerusalem. But let us examine the Scriptures to see where this city and its temple are.

CHRISTIANITY'S TEMPLE

On Pentecost day of the year 33 C.E., the resurrected, glorified Jesus Christ began temple-building work. It was not the building of a literal temple in Jerusalem, for the temple that had been built by Herod stood at that time. That magnificent temple of wood and stone was destroyed by the Romans later on, in 70 C.E. The work Jesus was doing then was what he had described to his disciples when he was with them on

earth, saying: "On this rock-mass I will build my congregation." Jesus as the great Rock-mass or Foundation Cornerstone was now laid in heaven. On this day of Pentecost, which was the day of the festival of the "harvest of the first ripe fruits of your labors of what you sow in the field," "the festival of weeks," Jesus at God's right hand in heaven began to pour out the holy spirit upon one hundred and twenty faithful disciples. These were waiting gathered together in Jerusalem, not in a temple but in the upper chamber of a house. The spirit made a sound like a breeze, and the disciples spoke in foreign tongues understandable to people from many lands, at Jerusalem for the festival. Peter was the one whom holy spirit directed to stand up and explain to the Jews and proselytes who came together to observe this remarkable phenomenon:

> "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."—Acts 1:13, 14; 2:1-33.

Peter explained to the Jews there that the outpouring of the holy spirit in those last days of earthly Jerusalem and its temple was a fulfillment of the prophecy at Joel 2:28-32, which he then quoted. It reads:

> "After that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. And even on the menservants and on the maidservants in those days I shall pour out my spirit. And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun itself will be turned into darkness, and the moon into blood, before the coming of the great and fear-inspiring day of Jehovah. And it must occur that everyone who calls on the name of Jehovah will get away safe; for in Mount Zion and in Jerusalem there will prove to be the escaped ones, just as Jehovah has said, and in among the survivors, whom Jehovah is calling."—See Acts 2:14-21.

LOCATION OF THE CITY

Jesus had told the disciples to stay in Jerusalem until the spirit was poured out. (Acts 1:4-8, 12-15) But now, instead of the literal temple built by King Herod, which was in Jerusalem, Jesus began to build upon himself the Christian congregation, which is "a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5) Now, by being baptized with holy spirit and becoming spiritual sons of God they had really come to a *spiritual* Zion, a *heavenly* Jerusalem. Therefore, it was a heavenly city with a spiritual temple to which worshipers must come, to which they were to look and to which they must direct the worship of others. This was now Jehovah's established place of worship and he would recognize no earthly city. The Foundation of the congregation, the immortal spirit Jesus Christ, is heavenly, not an earthly foundation, not some man on earth. The temple is spiritual, heavenly, not any literal temple or cathedral on earth. Therefore, no earthly city can contain it.

This fact that the congregation is approaching a heavenly Zion is called to our attention at Hebrews 12:22-24. The apostle Paul addressed these words first to the Christians who were Hebrews by birth. He said: "But [unlike your earthly forefathers] you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprin-

kling, which speaks in a better way than Abel's blood."

Paul gives special point to his words in the next chapter when he speaks of the Leader of Christians: "Hence Jesus also, that he might sanctify the people with his own blood, suffered outside the gate [of earthly Jerusalem]. Let us, then, go forth to him outside the camp, bearing the reproach he bore, for *we do not have here a city that continues,* but we are earnestly seeking the one to come."—Heb. 13:12-14.

Therefore, while Jerusalem had been spoken of by Jesus as the city that was the killer of prophets, yet the place where Jesus died to provide the ransom price for his followers was outside Jerusalem; and since the Christians of Jesus' day did not look to Jerusalem with its temple, which had previously represented God, Christians today cannot look to any city of Christendom that claims to represent God but actually persecutes preachers of Christianity as "outside" their organization, as undesirable or unfit to be part of what they call Christendom.

"CHILDREN" OF WHAT CITY?

Paul made a clear distinction between the heavenly and earthly cities when he said to the Galatians: "Now this Hagar [slave girl of the patriarch Abraham's household] means Sinai, a mountain in Arabia [where the Ten Commandments were given], and she corresponds with the Jerusalem today, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. Wherefore, brothers, we are children, not of a servant girl, but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Gal. 4:25, 26, 31; 5:1.

So while the early Christians would not in any way be disrespectful of that which God had used, namely, the temple in the city of Jerusalem, yet when it was destroyed by the Roman legions in the year 70 C.E. it did not matter to the Hebrew Christians. They obeyed Jesus' instructions and fled from the doomed city before it was destroyed. Why did this destruction not leave them confused and disorganized? Because they were children of their heavenly mother, the Jerusalem above, and they had approached the real city of the living God, heavenly Jerusalem. Neither did they afterward become the children of some other city, say, Rome, so that they deserved to be called "Roman Christians." The Jerusalem above was the mother they acknowledged. (Luke 21:20-24) Those who were natural-born Jews were no longer merely natural Israelites; they were now spiritual Israelites.

JERUSALEM TRAMPLED ON

Ancient Babylon, which had long been recognized as the center of world religion, finally became an uninhabited ruin, to remain such to this day. But before Babylon fell into complete ruin Jerusalem underwent its second destruction. The coming wrath of which John the Baptist had warned came, and Jerusalem was baptized with the fire of destruction that burned up the Jewish chaff, but Christians escaped this baptism.—Matt. 3:7-12.

It came about in this way: After the Jews revolted against Roman domination and the Roman troops attacked Jerusalem and then temporarily withdrew in the year 66, the Christians in Jerusalem fled mainly across the Jordan River to the mountainous region of Gilead, Pella being one noted place where they located. They did this in obedience to Jesus' prophecy: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let

those in the midst of her withdraw, and let those in the country places not enter into her; . . . For there will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled."—Luke 21:20-24.

Jerusalem underwent a terrible trampling under General Titus and his Roman legions in the year 70 C.E. But from Jesus' words as compared with the prophecy of Daniel, chapter 4, we can see that Jesus did not mean that the seven times of the Gentiles, or the appointed times of the nations, would begin in that year. They had begun already in the year 607 B.C.E., when the Babylonians trampled Jerusalem in her first destruction. From that time on, Jerusalem never had a king of the line of David sitting on "Jehovah's throne," and the Gentile Times were to continue for 2,520 years, or until the early autumn of the year 1914 C.E. Jesus merely meant that the trampling had to continue until the end of the appointed times, which means until in 1914.—Ezek. 21:27.

So while Jerusalem was the location of the visible governing body of the Christian congregation during the early part of the first century, for it was the place where the apostles and those associated with them dwelt, Christians did not look to the city as the center of their religion. True, Jerusalem was the place where Paul and Barnabas went to meet with the council on the issue of circumcision, and a letter of instruction went out from the governing body, then located there. However, later on, the apostle Paul traveled and made his home base the city of Antioch in Syria. He wrote letters from many different cities, and though these did not come from Jerusalem these letters were considered by Christian congregations as coming through the channel of instruction God had established, from the governing body, and binding upon the congregation. The same is true of Peter, who wrote from Babylon, and of John, who, in the year 96 C.E., was given a vision by an angel of Jesus Christ and wrote it down in the book called Revelation or Apocalypse. This was from the isle of Patmos. The later writings of John were from around Ephesus.

As to the trampling of literal Jerusalem continuing, in 130 C.E. the Roman Emperor Hadrian, the Pontifex Maximus, visited the ruins of Jerusalem and ordered the city to be rebuilt. But the Jews revolted under the leadership of Bar-Cochba, for fear of the establishment of pagan worship there. By 134 the revolt was crushed, with great losses to both Romans and Jews. Afterward Jews were slaughtered en masse. The Roman colony on the site of Jerusalem was called Aelia Capitolina. Statues of Jupiter and Emperor Hadrian were set up in the temple area and a sanctuary to the pagan god Jupiter was built on the temple site. Jews were forbidden to enter the city on pain of death. This continued until 312 C.E. When Constantine became emperor and Pontifex Maximus and then professed to become a Christian, the city took on a new aspect. It was cherished as a site of sacred Christian history, and Constantine the Great built in it the Church of the Holy Sepulcher.

TRAMPLING COMES TO AN END

Did this mean that the Jerusalem of Constantine's day became the Zion of true followers of Jesus Christ? No, it was merely designated by Babylon the Great, God's enemy, as a holy city. Earthly Zion had rejected Jesus Christ at his triumphal entry as King in 33 C.E. It and its temple were destroyed by the Romans in the year 70, but the true Zion of the still-living apostle John and his fellow disciples con-

tinued standing, for it is spiritual, heavenly, with a heavenly temple, the central point for worship.

As to kingship, Jerusalem, before being trampled by the Babylonians in 607 B.C.E., stood for the seat of God's typical earthly kingdom. Kings of the royal line of David sat on what was called "Jehovah's throne." While Jehovah did not in 607 B.C.E. abandon his covenant with David for the kingship, the throne, the kingdom of God, was overturned until the time he would come whose right it is. (Ezek. 21:27) This was the Heir and Lord of King David, Jesus Christ, the high priest according to the manner of Melchizedek. He was to hold the offices of *both* High Priest and King.—Ps. 110:4; Heb. 5:10; 6:20.*

When would the end of the trampling down of Jerusalem come and what would it mean? It would mean reestablishment of the kingdom of God in the line of David. But it would not be in earthly Zion, for it would mean the enthroning of the heavenly Son of God after sitting at God's right hand since 33 C.E. It would be in heaven, the place where God's kingdom is established. The time for this would be at the end of the seven "times of the nations," in 1914 C.E.—Heb. 10:12, 13; Ps. 110:2.

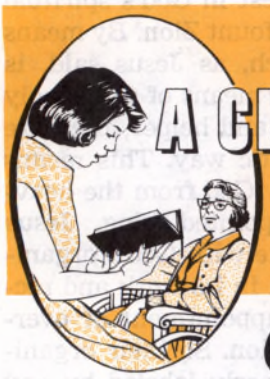
* In Hebrews 5:10; 6:20 occurs the Greek word *arkhiereús* (ἀρχιερεύς) meaning "high priest." In the Latin *Vulgate* the translator Jerome rendered this Greek word by "pontifex." In Hebrews 5:6 occurs the Greek word *hiereús* (ἱερεύς), meaning "priest"; but there Jerome renders this word as "sacerdos." Properly, he should have translated the Greek word *arkhiereús* as "princeps sacerdotum" as in Matthew 2:4; 16:21; 20:18; 21:15, 23, 45; Acts 4:6; 26:10, 12. Also, in Psalm 110:4 (*Vulgate*, 109:4) Jerome uses the word "sacerdos" for "priest" the same as in Genesis 14:18 regarding Melchizedek. In Leviticus 21:10, for "high priest" he uses "sacerdos maximus," but he inserts "Pontifex" into the text, saying "Pontifex, id est sacerdos maximus inter fratres suos" ("The Pontifex, that is, the Greatest Priest among his brothers"). In this way Jerome wrongfully introduces the word "pontifex" into the Latin Version of the Holy Scriptures, evidently in order to justify the Roman Catholic pope who had made him his secretary, namely, Pope Damasus, who was the first pope to take over the title Pontifex Maximus after Emperor Gratian had rejected it.—See *Latin New Testament*, by Wordsworth and White, edition of 1911.

WHERE TO LOOK FOR DIRECTION

Jesus Christ himself said: "God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:24) Christians do not have to have earthly representations of God or reminders of him or of his spiritual temple to worship him. They know today that Jesus Christ is established as King, also as the great Melchizedekian High Priest in God's spiritual temple, on heavenly Mount Zion. By means of God's Word, which, as Jesus said, is spirit and life, and by means of God's holy spirit as a comforter and helper, they are directed in a theocratic way. This means that they are ruled by God from the heavens through his appointed king, Jesus Christ. They cooperate with God's organization in all the earth in its work and recognize the spiritual appointment of overseers in the organization. So their organization cannot be properly labeled by any national names such as Roman or American.

God commands at Isaiah 51:1, 2: "Listen to me, you people who are pursuing after righteousness, you who are seeking to find Jehovah. Look to the rock from which you were hewn out, and to the hollow of the pit from which you were dug out. Look to Abraham your father and to Sarah who gradually brought you forth with childbirth pains." They look to the great Rock, Jehovah God, the Greater Abraham, and to the free woman, their spiritual mother above, who is the spiritual Zion, and to his theocratic organization for direction. The evidence that they do this is clearly manifest in their activity, in which they are in complete unity world wide, carrying on the very same preaching work that was done in the days of Christ and his apostles wherever they are. Their conventions are models of such unity, for among them all national and social barriers have been erased, as the apostle Paul wrote: "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." (Gal. 3:26-29) Yes, they have come to *spiritual, heavenly* Zion for the truth that sets men free and as the city where the Center of their worship exists.



WHAT IS A CHRISTIAN'S RESPONSIBILITY TO THE *Needy* AND THE *Sick*?

GENEROSITY toward needy persons is a fine expression of the godly quality of love. It was such generosity that John the Baptist urged when he said: "Let the man that has two undergarments share with the man that has none, and let him that has things to eat do the same." (Luke 3:11) This unselfish action would be one way to demonstrate love for neighbor as God commanded the Israelites: "You must love your fellow as yourself."—Lev. 19:18.

In the law that God gave to the nation of Israel he made it clear that the poor among them were not to be callously neglected or treated unkindly. He told his people: "In case some one of your brothers becomes poor among you in one of your cities, in your land that Jehovah your God is giving you, you must not harden your heart or be closefisted toward your poor brother. For you should generously open your hand to him and by all means lend him on pledge as much as he needs, which he is in want of."—Deut. 15:7, 8.

Love is thus revealed in God's viewpoint of needy persons. As he has generously opened his hand in providing for the needs of mankind, so his people were to open their hands generously to help needy persons among them. This provision was to help a fellow Israelite that suffered some adversity or that had a temporary setback.

Unfair advantage was not to be taken of a needy person by requiring him to pay interest on what was given him as aid, for that would not be opening their hands generously. In this regard God's instructions were: "In case your brother grows poor and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive with you. You must not give him your money on interest, and you must not give your food out on usury." (Lev. 25:35, 37) To charge interest under such circumstances would not help him but would be selfishly taking advantage of his situation.

Although Jehovah's instructions to the Israelites pertained to fellow Israelites in need, what he inspired to be written in the Proverbs reveals that the quali-

ty of neighbor love was not meant to be narrow but was to extend even to a person that might hate them. "If the one hating you is hungry, give him bread to eat; and if he is thirsty, give him water to drink." (Prov. 25:21) Jesus Christ enlarged on this admonition when he said: "Give to the one asking you, and do not turn away from one that wants to borrow from you without interest. 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."—Matt. 5: 42-44.

When asked, "Who really is my neighbor?" Jesus replied by relating the illustration of the good Samaritan who saw a wounded man by the side of the road and gave him aid, whereas two others passed him by. He then asked his inquirer, "Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?" After the inquirer acknowledged that it was the one who acted mercifully, Jesus said: "Go your way and be doing the same yourself." (Luke 10:29-37) Thus Jesus' followers had brought to their attention their obligation to manifest neighborly goodness even to those who are not fellow believers. This also was pointed out by Paul, an apostle of Jesus Christ: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." —Gal. 6:10.

FAITH SHOWN BY WORKS

The Christian Bible writer James closely associates generosity toward needy persons with evidence of one's faith by pointing out that faith in divine instruction necessarily reveals itself in what a Christian does. He said: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them: 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself."—Jas. 2:14-17.

So it is an expression of faith for a person to give material aid to a fellow Christian who has need of clothing, food and shelter because of some unforeseen thing, such as a disastrous storm, earthquake, fire or severe financial reverse. To be aware of his neediness and yet merely say to him, "Keep warm and well fed," without giving him the necessities for his body would not be demonstrating either faith or love. Would not such failure to show love for a Christian brother by aiding him in his time of need be evidence that a person's faith is dead? John, an apostle of Jesus Christ, wrote: "Whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? Little children, let us love, neither in word nor with the tongue, but in deed and truth." —1 John 3:17, 18.

Generosity toward needy Christians is motivated by love and by human compassion. Both qualities have been manifested toward mankind by God, and he encourages us to manifest them toward one another. Out of love a Christian is willing to share his material things with a needy spiritual brother during his emergency, expecting nothing in return. This is urged by God's Word at Romans 12:13: "Share with the holy ones according to their needs. Follow the course of hospitality." Such assistance is a temporary measure to help him recover from an unforeseen economic blow.

But when giving such aid, whether to

fellow Christians or to unbelievers, he is under no Scriptural obligation to give to a lazy person who seeks to take selfish advantage of his Christian generosity.

PROFESSIONAL PAUPERS

There are hordes of professional paupers who are known to use every art of deception so as to appear needy and to stimulate sympathy for themselves. On this point Harlam Gilmore in his book *The Beggar* writes: "Through a skillful combination of old clothes, facial expressions and real or faked physical defect the beggar presents a picture of distress." This picture is intended by him to cause human compassion to move people into giving him material support without his having to work. Does the Scriptural principle of generosity obligate a Christian to give anything to such people? A guide for Christian generosity is given at 2 Thessalonians 3:10: "If anyone does not want to work, neither let him eat."

In most countries today public assistance through taxation is provided for needy persons. In these lands, persons who beg are often doing so, not because they could not get a job if they really wanted one and not because the government has made no provision to care for those who cannot get employment, but because they have learned that they can get more money in this way.

THOSE GENUINELY IN NEED

Within the Christian congregation of the first century, provision was made to care for the needy widows in its midst who had no means of support and no relatives to help them. Regarding this the apostle Paul said: "If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows." (1 Tim. 5:16) These widows would be such widowed relatives as mothers and grandmothers. Children and grandchildren have a responsibility to help such relatives, as the scripture says: "If any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:4, 8) A Christian will fulfill his responsibility to provide for needy relatives, whether by doing so personally or in cooperation with other relatives or by aiding them to make use of governmental assistance available to them.

In most countries today provisions have been made by which taxes are used to give needy people welfare assistance, and a taxpayer has a right to make use of this provision when he is in need of help. Social security and pensions are still other ways that aid is given to persons who are no longer able to earn a living because of age. These and any assistance program provided by tax money can be used by needy persons, but there is still ample opportunity for individuals to do acts of human kindness toward such persons.

VISITING THE SICK

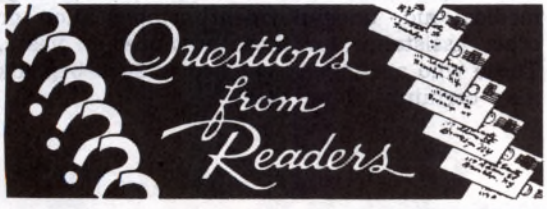
Expressing 'love for one another,' as Jesus Christ commanded at John 15:12, also involves visiting the sick. A sick person that is confined to a bed or to his house needs encouraging visits and letters from his Christian brothers and sisters. Visits at such a time show they are interested in his welfare and afford opportunity to give him whatever help they can.

When Jesus gave a prophecy regarding the time of his second presence, he indicated that looking after Christians who become sick is a work of faith. He said: "I

was a stranger and you received me hospitably; naked, and you clothed me. I fell sick and you looked after me." Christians, of course, have not done that directly to Jesus, and so he went on to say: "To the extent that you did it to one of the least of these my brothers, you did it to me." (Matt. 25:35, 36, 40) This treatment of Christ's spiritual brothers sets a principle that is a worthy guide for the treatment of fellow Christians.

Loving aid and concern shown to needy and sick persons within the Christian congregation strengthen the bond of Christian fellowship. Kindness shown to persons outside the Christian congregation serves as a recommendation for the truth to which Jehovah's people bear witness. Following the apostle John's counsel, then, "let us love, neither in word nor with the tongue, but in deed and truth."—1 John 3:18; 2 Cor. 6:4-6.

"If I used to hold back the lowly ones from their delight, and the eyes of the widow I would cause to fail, and I used to eat my morsel by myself, while the fatherless boy did not eat from it . . . if I used to see anyone perishing from having no garment, or that the poor one had no covering; . . . if I waved my hand to and fro against the fatherless boy, when I would see need of my assistance in the gate, let my own shoulder blade fall from its shoulder."—Job 31:16-22.



● Is it proper for a Christian to avail himself of government provisions of welfare or of relief supplies sent to disaster areas?—P. A., El Salvador.

Yes; the government makes these provisions with the expectation that they will be used by those eligible for them.

Christians pay taxes as required by worldly governments. (Rom. 13:1, 6, 7) Hence, when the need arises, the Christian who legally qualifies for government aid may properly accept benefits that are made available through such tax-supported relief arrangements, if that is his desire.

There are, however, unprincipled individuals who are not true Christians and who have, in many instances, obtained such aid fraudulently. Some have concealed facts regarding their true economic status. Others have refused to work, though capable of doing so. In certain cases, through devious means, families have lived on government aid for years, though not actually eligible for it. The true Christian cannot do these things. He must be honest, truthful and upright. He should have a clear conscience before God and men.—Prov. 3:32; Acts 24:16.

Christians fittingly bear in mind the principle enunciated by the apostle Paul at 2 Thessalonians 3:10: "If anyone does not want to work, neither let him eat." They know, too, that "if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) Nor do they forget that "the getting of treasures by a false tongue is an exhalation driven away, in the case of those seeking death." (Prov. 21:6) Obviously, then, responsible, able-bodied Christians will work to obtain the necessities of life when that is possible and will not illegally and fraudulently seek government or other financial aid.

If it became known that a dedicated Christian unjustifiably and illegally obtained such assistance, he would not have "a fine testimony from people on the outside" of the Christian congregation, or from within, for that matter. He would be "greedy of dishonest gain." Con-

sequently, he would not qualify to be an appointed servant in the Christian congregation. —1 Tim. 3:1, 7-9.

A sincere Christian is willing to work. However, he may lose his job for some reason. If a provision exists for such a person to receive unemployment compensation, there would be no Scriptural objection to doing this while trying to find other work. When receiving this assistance and while seeking another job, the Christian may even be able to devote more time than usual to ministerial activity. But it would not be fitting for any Christian to refuse to work and specifically plan to remain on relief rolls indefinitely, just to be able to devote more time to the preaching work. Additionally, if the unemployed person is expected to expend effort and time seeking employment in order to qualify for such aid, it would be improper for a Christian to accept the money but fail to meet this requirement. When suitable employment becomes available, the Christian would not turn it down and dishonestly endeavor to continue receiving unemployment compensation or other financial aid of a comparable nature. He knows that the Bible does not register approval of dishonesty or laziness. The Scriptures recommend honest, hard work. —Eph. 4:28; Eccl. 3:22.

If, due to prevailing circumstances that he cannot now rectify, a Christian lives on some form of public assistance, he should be judicious in his use of funds that are provided for his benefit. They are furnished to cover his needs and only because he is faced with financial hardship, not so that he can satisfy a craving for unessential luxuries.

At times, because of floods, earthquakes or other calamities, a government may declare a particular region a disaster area, taking relief measures and providing necessities for the victims. Food and other supplies may be sorely needed by these persons, and true Christians may be among them. Under such circumstances it would be proper for a Christian to accept such government provisions. Yet the true Christian does not take undue advantage of such arrangements, realizing that he should accept assistance only if he truly is in need. Faithful servants of God desire to conduct themselves "honestly in all things."—Heb. 13:18.

There are arrangements that the government may have, however, to which people are entitled whether they are in dire need or not. This may include some form of Social Security, medical aid, unemployment compensation or other assistance for those advanced in years. Those who are legally entitled to such benefits may certainly claim them.

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March 6: "How Will They Hear?" ¶25-27, and Are You Bearing Thorough Witness? Page 79.

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Announcing JEHOVAH'S KINGDOM

FEBRUARY 15, 1966
Semimonthly

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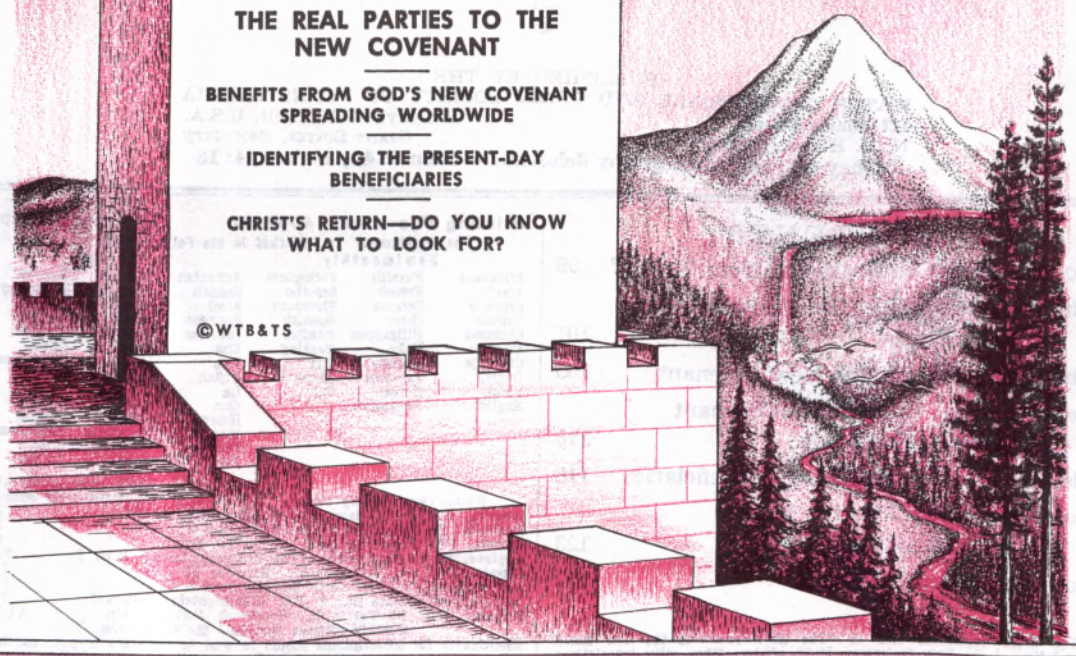

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

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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.

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

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DO YOU LIMIT COOPERATION TO YOUR TERMS?

IT IS natural for man to love liberty. But it is not wise to act too independently. There must be a 'give and take,' for we need one another. The very circumstances of life call for cooperation on the part of all of us.

Illustrating the need for cooperation is the item that appeared in the New York *Times,* October 12, 1965, captioned, "Swiss Deport U.S. Citizen in Dispute over His Home." He was deported because of getting involved in many disputes with the local authorities over petty things, such as insisting on building his home nine inches higher than the law permitted. The government held that he was a troublemaker, who either was unable or unwilling to adapt himself to local ways. Deported, he left behind his wife and four small children.

How foolish to make issues over trifles, making trouble for oneself and others! What caused him to act this way? Too much of an independent attitude. Obviously he lacked empathy; he was unable to put himself in the shoes of his Swiss hosts. He wanted everything his own way, and so was deported because he could not fit in, refusing to cooperate with the local authorities. It was an extreme case, which highlights a common human failing.

We cannot escape it: Cooperation is the course of wisdom. As a wise king long ago observed: "Two are better than one, because they have a good reward for their hard work. For if one of them should fall, the other can raise his partner up. . . . And a threefold cord cannot quickly be torn in two."—Eccl. 4:9-12.

In fact, the animals might be said to teach us the wisdom of this course—although it is no credit to them, as they act from instinct and not from choice. Thus a noted biologist, William A. Wheeler, in his book *Philosophical Biology* points out that there is something fundamentally social in all living things, and that "this must be a characteristic of all life, since every organism is at least temporarily associated with other organisms." He writes that this is true even "of such supposedly unsocial creatures as lions, eagles, sharks, tiger beetles and spiders. There are, in fact, no truly solitary organisms." According to one of America's leading anthropologists, Ashley-Montague, among lower animals cooperation is far more pronounced and important than competition for survival;

and, although a staunch evolutionist himself, he refers to Darwin's theory of survival of the fittest as "Darwin's Fallacy."*

While lower animals cooperate instinctively, it is man's glory that he can cooperate volitionally, out of choice. Cooperation has been defined as 'the act of working with another or others to a common end.' Implicit in cooperation, then, is a goal worth seeking to attain, and it requires that we be willing to yield or "give" for the sake of realizing that goal. In other words, it means the giving up of little things for the sake of bigger things.

For example, a man and a woman wed for the purpose of happy family life. But to realize that goal, each must be willing to make sacrifices for the sake of the other. For either to insist on having his or her own way, or limiting cooperation to one's own terms, would be to frustrate the purpose and shut out family happiness. Yet how often we find married persons doing that very thing, robbing themselves and their mates of happiness by refusing to cooperate on terms other than their own!

For example, a wife might prevail upon her husband to go visiting her relatives, but if he is not particularly fond of them he may do little, if anything, to make the visit a truly enjoyable one. Then, again, a husband might want to bring some friends home for supper, or he might want a certain food. But if his wife does not particularly like those friends or that food, she may go about preparing the meal in an indifferent, routine way, refusing to give wholehearted cooperation, to underscore how she feels about it. How far short each is coming of doing to the other as he would have the other do to him! Yes, and also how foolish! For even as we cannot make others happy without making ourselves happy, so we cannot make others miserable by refusing to cooperate without making ourselves miserable.—Luke 6:31.

Or it may be at your place of employment that the question of cooperation comes up. The way a certain thing is being done may not make sense to you, but that is no reason for not doing your part, and that to the best of your ability. If the course pursued is not a wise one, most likely time will tell, but in the meantime give it an opportunity to succeed by doing all you can to make it succeed. As the apostle Paul counseled early Christians: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men."—Col. 3:23.

Especially is this matter of cooperation important where voluntary work is concerned. Where there is a mutual effort for the common good and each one contributes freely of his services or goods, there is often the tendency to take oneself too seriously and to feel free to limit one's cooperation when things are not being done as one would like to see them done, or when one is not given what one feels to be a sufficiently prominent role. Here might be said to be a test of loyalty to the cause, group or organization.

Yes, to limit your cooperation to your own terms can cause the loss of many blessings. In fact, where no principle of righteousness would be violated, there always is a blessing in yielding one's preferences for the sake of others or the common good. It is to man's glory that we can cooperate out of volition, because of wisdom, because of conscience and because of love. It really is a form of giving, concerning which Jesus Christ, the Son of God, said that "there is more happiness in giving than there is in receiving." So do not limit your cooperation to your own terms. Be willing to sacrifice self-will for the sake of mutual well-being and happiness.—Acts 20:35.

* *Darwin: Competition and Cooperation* (1950).

Many persons during Christ's first presence looked for the wrong things. How can we avoid the same mistake today?

JESUS was born into a nation that was in a state of expectancy. *The Jewish Encyclopedia* (Vol. VIII, page 508) tells us: "After the fall of the Maccabean dynasty, when the despotic government of Herod the Great and his family, and the increasing tyranny of the Roman empire had made their condition ever more unbearable . . . the Jews [sought] refuge in the hope of a personal Messiah. They yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurper, who would put an end to the impious Roman rule, and would establish his own reign of peace and justice in its place."

Yes, the majority of the Jews looked for the Messiah to be a conquering Leader, majestically coming forth from Judah and guiding the nation to a resounding victory over Rome, thereby restoring independence and national sovereignty to the Jews. This view was fostered by their religious leaders, particularly the Pharisees. It appears that the Sadducees did not share this Messianic hope to the same degree but worked toward building up the nation through statecraft and collaboration with the existing political powers.

JESUS CHRIST REJECTED

Jesus did not fulfill the Messianic expectations of the religious leaders who guided the thinking of the Jewish people. Though born in Bethlehem of Judea, he came forth to them from the obscure town of Nazareth in Galilee. (John 7:52) He talked to the Pharisees about *spiritual* liberation from false worship and told them that it was only by remaining in his word that "you will know the truth, and the truth will set you free." This was not what they wanted to hear from the expected Messiah; and they self-righteously denied any need for such liberation from sin and wrong worship, calling Jesus a "Samaritan" and, in effect, a 'religious upstart.'—John 8:31-33, 48, 53, 57.

By the Sadducees, Jesus was viewed as a jeopardy, since, in their view, his teachings placed in peril the position of the Jews with regard to the political powers around them. They therefore joined forces with the Pharisees in conniving to bring about Jesus' death.—John 11:45-50; Matt. 16:1; Acts 5:17.

Thus, though the common people generally 'listened to him with pleasure,' actively discussed the possibility of his being the promised Messiah, marveled at his miraculous cures, and even went so far as to try, unsuccessfully, to make Jesus their king, yet on the whole they were adversely influenced by their rulers and religious leaders and were led to reject him. (Mark 12:37; John 7:25-27, 31, 40-42; 6:15; Matt. 12:23; 27:20) With no majestic appearance, no victorious conquests, no national independence, there could be no Messiah present—so they reasoned.

THE THINGS OVERLOOKED

They committed a tragic error. Why? The indisputable evidence of Jesus' messiahship was there to see. He was genealogically perfect for the position; chronologically he had come at the precise time foretold in prophecy; and he was undeniably the promised 'prophet like Moses' who not only performed miracles but even raised the dead, something Moses had never done.* Yes, and his humble appearance, his rejection by the nation's leaders, the manner of his death, and his resurrection—all this was there in God's inspired Word, if only they had given attention to it, in preference to their religious leaders. (Zech. 9:9; Ps. 118:22; Isa. 53:12; Ps. 34:20; 16:10) Instead, they allowed their attention to be focused on the wrong things, particularly Jewish national independence. We even find two of Jesus' disciples, following his death, disappointedly saying: "But we were hoping that this man was the one destined to deliver Israel."—Luke 24:21.

Yet Jesus *had* come as a Deliverer and had done the greatest liberation work Israel had ever experienced, opening the gates and showing the way to freedom from captivity to false religion to which their religious leaders had enslaved them. —Luke 4:17-20.

Moreover, Jesus initiated the Christian ministry, which was to spread genuine Bible education throughout the earth and produce an international congregation with a unity based on love unique among the nations. (Matt. 28:19, 20; John 13:34, 35; 15:17-19) Its members would be anointed heirs with Christ to God's *heavenly* kingdom, so superior to any rule out of earthly Jerusalem.—2 Tim. 4:18; 1 Pet. 2:9, 10.

The foundation for a completely new system of things, capable of bringing to perfection the whole framework of human conditions, was laid by Jesus' sacrifice of his perfect human life. (Heb. 9:15, 28) How much grander this than even the physical cures of specific ailments that Jesus performed!

THE SITUATION TODAY

What, then, about Christ's second presence? What do we have the right to expect? How can we avoid committing the same error as did the Jews during his first presence?

Beginning in the latter part of the nineteenth century, there was a widespread belief in many countries that Christ's return was imminent. Many held themselves in readiness for him to appear suddenly, majestically riding literal clouds, gathering up his chosen ones, resurrecting all the dead and then judging them individually (along with the rest of earth's living millions), all in twenty-four hours.

Many religious leaders, however, rejected the idea of any direct personal intervention by Christ in earth's affairs. They taught that Christ's kingdom is diffused in the hearts of men and that the Christian church by its moral force will, in cooperation with "Christian" governments, steadily bring mankind toward union with Christ.

What should we believe? How can we know what to look for? Certainly we need to be guided by God's Word, the Bible, and by what Jesus himself, as well as his inspired disciples, said about his second coming. Why not now read Matthew 24, 25, Luke 21, Mark 13, and 2 Timothy 3:1-5, which contain some of the most prominent prophecies telling us what to look for at Christ's return?

THE TRUE SIGNIFICANCE OF CHRIST'S RETURN

In reading the above scriptures, we find that neither Jesus nor his apostles indi-

* Compare Mic. 5:2; Gen. 49:10; Dan. 9:25; Deut. 18:18, 19; Isa. 53:4; with Matt. 2:1-6; Luke 3:23-33; Matt. 1:18-25; Luke 7:11-23.

cated that the time of his return would be a time of international peace and brotherhood, but, rather, a time of international war and violence. (Matt. 24:7, 8) It would not be a time of immediate deliverance from all problems and suffering but a time of famines, plagues, earthquakes, a time of anxiety and distress of nations. (Luke 21:11, 25, 26) Not a time of morality and goodness, but a time of "lawlessness" and of "critical times hard to deal with" due to money-loving, pleasure-loving, uncontrolled, unthankful, delinquent and hypocritically religious men. (Matt. 24:12; 2 Tim. 3:1-5) Jesus did not say that the glad announcement regarding his return and the establishment of his kingdom would be made by prominent, honored, socially popular religious leaders and clergymen. He said it would be announced by persons who would be persecuted and hated by "all the nations" and who would be haled into courts and imprisoned.—Matt. 24:9, 14; Luke 21:12-19.

Compare this with what has taken place since the year 1914. For over thirty years before that date and for half a century since, Jehovah's witnesses have pointed to the year 1914 as the time for the end of "the appointed times of the nations" and the time in which Christ would begin his Kingdom rule. (Luke 21:24) The world-shaking events that began with that year led a group of eight prominent clergymen in Britain to publish a manifesto in the latter part of 1917 stating that "the present crisis points toward the close of the times of the Gentiles" and that the "revelation of the Lord may be expected at any moment." However, after World War I ended, these ministers, like the rest of their clergy associates, became engrossed in national and international matters and discarded their previous declaration relative to Christ's return and the significance of the times. They have since influenced their religious flocks to reject the preaching of the announcement that Christ's second presence has begun.

Thus, like the clergy of Jesus' day, the clergy of our day have committed a tragic error and for the same reason: They have looked for the wrong things. They have forgotten what Jesus told the Pharisees when they questioned him as to the coming of God's kingdom, namely: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst." (Luke 17:20, 21) The Pharisees failed to recognize Jesus as the Kingdom's principal representative, though he was right among them. So, today, the religious clergy and rulers refuse to acknowledge, and even persecute, the humble men and women whom Jesus sends as his ambassadors to proclaim his Kingdom rule.—Matt. 24:9, 14.

In the past three issues of this magazine we have shown that Christ's second presence is a spiritual return and therefore invisible to human eyes. Now, note what Jesus said, as recorded at Luke 17:26: "Moreover, just as it occurred in the *days* of Noah, so it will be also in the *days* of the Son of man." He also referred to the "*days* of Lot." (Vs. 28) Why "days" instead of "day"? Because Christ's second presence is not a matter of just twenty-four hours during which he judges people at the rate of over 35,000 a second (as he would have to do in view of earth's vast population). It is, rather, a period of years, just as the "days of Noah" and the "days of Lot" covered a period of years. During this time the reigning King and Judge is invisibly present and accomplishes a number of purposes. What are these?

THE KING'S PROGRAM

First, he disposed of a major problem: the opposition in heaven of his prime ad-

versaries, Satan and his demons, whom he defeated in a heavenly (and therefore invisible) war and drove into a cornered position down in our earth's vicinity. This did not bring immediate relief for earth's inhabitants but, rather, "woe for the earth and for the sea, because the Devil has . . . great anger, knowing he has a *short period of time.*"—Rev. 12:7-12.

Now, from his heavenly throne, the Judge Christ Jesus can direct his attention to earth and reward his faithful followers who are sleeping in death with a resurrection to life in the heavens, that they may "sit on thrones to judge" with him. (1 Cor. 15:20-23; Luke 22:28-30) What about those alive on earth who claim to be his followers? In the parable of the "wheat" and the "weeds" Jesus showed that the world would be full of imitation Christians and that his true followers would have to be separated out at the "conclusion of a system of things." (Matt. 13:36-43) Some who had once served him would begin to say in their heart, "My master is delaying," and would have to be rejected as an "evil slave" class. Others would prove to be of that same "faithful and discreet slave" class as were the apostles and early disciples. Of this "slave" class, Jesus said that he would "appoint him over all his belongings." The "belongings" of the King, Christ Jesus, refer to the earthly interests of his kingdom, which these faithful Christians are to care for as they give out spiritual "food at the proper time." They do this by promoting and expanding the proclamation of the Kingdom message in all the world through an earth-wide preaching campaign.—Matt. 24:45-51.

Also, the King and Judge uses these faithful Kingdom preachers as a sort of "touchstone" in doing a dividing work. From his heavenly throne he, in effect, makes the whole earth a courtroom and every doorstep a witness stand for householders as he sends these witnesses throughout all nations and thus proceeds to "separate people one from another, just as a shepherd separates the sheep from the goats." The people see, not Christ, but, rather, these faithful followers whom the King calls "my brothers."—Matt. 25:31-45.

In this way a "great crowd" of righteous-hearted persons who hear the announcement of the Kingdom message by these witnesses take their stand for that Kingdom and join in its proclamation. They are drawn into unity as "one flock" with the heavenly Kingdom heirs and are prepared for life in a paradise earth under God's righteous new order.—Rev. 7:9, 10; John 10:16; Rev. 21:1-4.

Since there is a tremendous work to be accomplished, and that in the face of opposition, there is need for endurance, and so the King says: "He that has endured to the end is the one that will be saved. And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:13, 14) Thus when the proclamation and gathering work has been accomplished to the King's satisfaction, he will then act as the executioner of Jehovah's judgments by cleansing the earth of all opposers of his kingdom, both visible and invisible, thereby putting an end to rule of the earth by selfish men and unseen demons.—Dan. 2:44; Rev. 19:11-15; 20:1-3.

The "days of the Son of man" now upon us are days of opportunity, days for action, for making our decision in favor of the now reigning King, Christ Jesus. Those today who persist in waiting for the wrong evidence are in grave danger. May you see clearly the true significance of Christ's return now and act in time to ensure your preservation to life in God's righteous new order, now near at hand.

THE REAL PARTIES to the *New Covenant*

"Behold, the days come, saith Jehovah, that I will make a new covenant . . . for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."
—Jer. 31:31-34, AS.

TWENTY years ago, when the United Nations organization was founded, a newspaper (the New York *Post*) described the founding convention in San Francisco, California, as being "the most important human gathering since the Last Supper." That founding convention brought forth an agreement between fifty-one nations in behalf of international peace and security. But what did the Last Supper bring forth to make it superior to any gathering held during the past nineteen centuries till the founding convention of the United Nations? Did it also have to do with any agreement? It did, even though the New York *Post* may not have had this agreement in mind as an outstanding thing of importance back there.

[2] The United Nations founding convention was held in San Francisco, California, U.S.A., in 1945. The "Last Supper" was held in the Middle Eastern city of Jerusalem in the year 33 of our Common Era. At the opening of the Supper thirteen men were present in a large upper room in the Holy City. Before the Supper was over, one of the thirteen men had been dismissed by the master of ceremonies. They were celebrating the yearly passover supper along with all the other faithful ones of their nation, eating from a literal roast lamb along with bitter herbs and unleavened bread or *matzoth* and red wine. The passover supper continues to be held by certain religious groups down to this year. Why, then, should that one in 33 C.E. be called "the Last Supper"? Whose last supper was it?

[3] It was the last earthly supper of that kind for the master of ceremonies. To the men at supper with him he said: "I have greatly desired to eat this passover with you before I suffer; for I tell you, I will not eat it again until it becomes fulfilled in the kingdom of God." This also turned out to be the last passover supper that the men spoken to celebrated, for, as matters worked out, they afterward celebrated a supper of a different kind, although it was held on the anniversary date of that same night. It came to be called "the Lord's supper," because it was in-

1. According to the New York *Post*, the founding convention of the United Nations in 1945 was the most important gathering since what ancient event, and so what questions arise?
2. When was the "Last Supper" held, where and in what way?
3. For whom was that the "last" supper, and what supper has been held since on the same anniversary night?

troduced by their Lord, the master of ceremonies, that very night in 33 C.E. It has continued to be celebrated by the faithful followers of the Lord till this year, on the anniversary date of its introduction.—Luke 22:12-16; 1 Cor. 11:20, *AS*.

4 After dismissing the undesirable man from their midst, the master of ceremonies introduced the Lord's Supper to the remaining faithful eleven, using the unleavened bread and the red wine that were still available at the table. He used these two things emblematically. Thus the loaf of bread symbolized his perfect human body that he would allow to be put to death, and the wine symbolized his life-blood that he would shed when suffering an innocent man's death at the hands of his enemies. It was to become a yearly celebration in memory of a perfect human sacrifice offered to God in behalf of the sins of the world of mankind.—Matt. 26:26-30.

5 When he handed to them the cup of wine to pass from one to another and to drink from, he said: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20; 1 Cor. 11:25) Ah, here we have the mention of a covenant. Jesus Christ, the speaker, called it a new covenant. It was to be a new one, in contrast with another covenant that would thus become old and pass away. It is possible and likely that the eleven men who drank from the cup of wine remembered the ancient prophecy of how God would make a new covenant with his chosen people. This, of course, had nothing to do with the famous covenant of the year 1919-1920, which "Covenant" was the Constitution of the League of Nations, which was established after World War I but is now dead together with its "Covenant." The prophesied "new covenant" continues in force until now, and its benefits are spreading to people of all nations. What is it?

4. When was the Lord's Supper introduced, to whom, and with the use of what things emblematically?
5. When serving the wine cup, what new thing did Jesus Christ mention, and how long has it been in force?

6 "Covenant, *in law,*" says *The Encyclopedia Americana* (edition of 1929), is "an agreement between two or more persons, entered into by deed, whereby one of the parties promises the performance or non-performance of certain acts, or that a given state of things does or shall, or does not or shall not, exist."

7 Inasmuch as the prophesied "new covenant" is first mentioned in the sacred Hebrew Scriptures, *The Encyclopædia Britannica* (eleventh edition) says very appropriately:

> Covenant . . . a mutual agreement of two or more parties, or an undertaking made by one of the parties. In the Bible the Hebrew word ברית, *berith,* is used widely for many kinds of agreements; it is then applied to a contract between two persons or to a treaty between two nations, such as the covenant made between Abimelech and Isaac, representing a treaty between the Israelites and the Philistines (Genesis 26:26 . . .); more particularly to an engagement made between God and men, or such agreements as, by the observance of a religious rite, regarded God as a party to the engagement. Two suggestions have been made for the derivation of *berith:* (1) tracing the word from a root "to cut," and the reference is to the primitive rite of cutting victims into parts, between which the parties to an agreement passed, compare the Greek [*to cut an oath*] and the account (Genesis 15:17) of the covenant between God and Abraham, when "a smoking furnace and burning lamp passed between the pieces" of the victims Abraham had sacrificed, . . .

6. In law, what is a covenant, according to *The Americana*?
7. What is the Hebrew word for covenant, and what may be the appropriate derivation of this word?

THE PARTIES THERETO

[8] Who are the parties to the new covenant, and how may we know whether any of us today are party to the new covenant? Evidently, according to what Jesus said when starting off the Lord's Supper, the parties to the new covenant are (1) his own faithful congregation as represented by those eleven apostles and (2) God, to whom Jesus Christ was offering the sacrifice of his human life. Those faithful eleven apostles were circumcised Jews, and so we ask, Is the new covenant made between God and only Jews? Moreover, does not the prophecy of the new covenant, by its wording, indicate that it is made with only Jews or Israelites in a fleshly way? The prophecy of the new covenant was spoken by Jeremiah the Jewish priest in the seventh century B.C.E., and it reads:

[9] " 'Look! There are days coming,' is the utterance of Jehovah, 'and I will conclude with the house of Israel and with the house of Judah a new covenant; not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, "which covenant of mine they themselves broke, although I myself had husbandly ownership of them," is the utterance of Jehovah.' 'For this is the covenant that I shall conclude with the house of Israel after those days,' is the utterance of Jehovah. 'I will put my law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people.' 'And they will no more teach each one his companion and each one his brother, saying, "Know Jehovah!" for they will all of them know me, from the least one of them even to the greatest one of them,' is the utterance of Jehovah. 'For I shall forgive their error, and their sin I shall remember no more.' "—Jer. 31:31-34.

[10] That prophecy was delivered by Jeremiah to the natural-born, circumcised tribesmen of Judah and Israel of his day. With their forefathers Jehovah God had made a covenant when he delivered them from Egypt more than eight hundred years previously. And according to the wording of Jeremiah's prophecy, Jehovah God would at least *offer* to make the promised new covenant with the literal, natural, circumcised Jews of the tribes of Judah and of Israel.

[11] Yet the question is, Would the whole Jewish nation, all the tribes of Judah and of Israel, accept the new covenant and agree to enter into it according to the conditions laid down? When God entered into the earlier covenant with them at Mount Sinai in Arabia, he used the prophet Moses as his mediator. When God then proposed the covenant of the Law to the nation of Israel, "all the people answered unanimously and said: 'All that Jehovah has spoken we are willing to do.' " And later, when the covenant was actually put in force between God and Israel over the sacrifice of animal victims, "Moses came and related to the people all the words of Jehovah and all the judicial decisions, and all the people answered with one voice and said: 'All the words that Jehovah has spoken we are willing to do.' "—Ex. 19:1-8; 24:1-3.

[12] Today the Jewish people number 12,867,000 throughout the earth. Do these claim to be in the new covenant? No; but, under the leadership of their rabbis, they

8, 9. (a) Who are the two parties to the new covenant? (b) What prophet was used to foretell this covenant, and what question as to parties thereto does the wording of it raise?

10. According to its wording, Jehovah God would at least offer to make the covenant with whom?

11. To what extent was the old Mosaic covenant adopted by the Israelites, and what question arises as to acceptance of the new covenant?

12. To whom did Jesus offer the wine cup with mention of the covenant, and in what covenant do the Jewish people today claim to be?

stoutly declare that they are still under the old covenant of the Law mediated by Moses at Mount Sinai. Well, then, what about their forefathers nineteen hundred years ago, when Jesus Christ set up the Lord's Supper? To only his apostles he offered the cup of wine, 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." Those apostles were all Jews. They accepted this invitation into the new covenant that was to be put in force over the sacrifice and blood of Jesus Christ. But what about the Jewish nation as a whole?

[13] Did all Jews there at Jerusalem for the celebration of the passover join in accepting the new covenant as introduced by Jesus Christ? Did their high priests and underpriests, their scribes, Sadducees and Pharisees, enter into a new covenant with Jehovah God, accepting the shed blood of Jesus Christ as the "blood of the covenant" for putting it into force? According to history, not all the Jews did so; only a remnant of them did so.

[14] All the nation, "all the house of Israel," were offered the privilege of undertaking the new covenant. The opportunity was offered first to them to do so. This offer was in full, literal agreement with the wording of the prophecy of Jeremiah 31:31-34. And on the day of Pentecost after Jesus set up the Lord's Supper, the apostle Peter said to a crowd of over three thousand Jews in Jerusalem: "Let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled." (Acts 2:36) The number of believers then became three thousand that day. Shortly afterward the number rose to five thousand.

[15] Before the persecution broke out in Jerusalem under the Jewish Pharisee Saul of Tarsus, "the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much; and a great crowd of priests began to be obedient to the faith." (Acts 2:41; 4:4; 6:7) But, out of millions of Jews back there, only some thousands accepted the shed blood of Jesus as the "blood of the covenant" and were taken into the new covenant.

[16] *The New Jewish Encyclopedia,* by Bridger, Wolk and Eban, published in 1962 in New York City, does not discuss any "new covenant," but under the heading "Covenant" (Berit) it says:

> Jewish tradition looks upon the relation of the Jewish people with God as covenantal. God has imposed certain obligations on and made certain promises to Israel. Israel, in turn, has accepted these obligations and has been confident that He will fulfill these promises. In general, the purpose of the covenant was to spread among the people of the world knowledge of the true God, and to formalize the ritual and ethical requirements of the Law. The promise made by God was that the Jewish people were to be a blessing to all mankind, and a light to the nations. . . . That the western world has accepted the Jewish Bible as a foundation for its thinking, and considered the cultural contributions of the Jews so great as to refer to our civilization as Judeo-Christian is considered to be evidence of the promise partially fulfilled that the Children of Israel were to become a blessing to all humanity. Orthodox and other branches of Judaism to a varying degree accept the doctrine of covenant as well as the "chosenness" of the Jewish people as an eternal fact, in the literal sense of an agreement between God and Israel. It may be noted here that historical Chris-

13. Back there in the days of the apostles, how many or who of the Jewish nation accepted the new covenant?
14. To whom first was the opportunity to undertake the new covenant offered, and how many are reported as becoming believers?
15. Who of the millions of Jews back there also became obedient to the faith?
16. According to *The New Jewish Encyclopedia,* what kind of relationship to God do the Jewish people claim, what was the purpose of this relationship, and how has it been fulfilled?

tianity considers itself the inheritor of this covenant doctrine.—Pages 98-100.*

17 Well, then, does the new covenant have as the party on the one side only a few thousand Jews of the tribes of Judah and of Israel in a literal sense? Not at all! Jehovah God is the party on the other side of the new covenant, and he let the special, exclusive offer of the privileges of the new covenant continue to be held out to the natural, circumcised Jews for about three and a half years after that Pentecost of 33 C.E. Then the opportunity to be taken into the new covenant was extended to the non-Jewish, non-Israelite nations, and the Italian centurion at Caesarea became a believer in the blood of Jesus Christ as the "blood of the covenant." (Dan. 9:24-27; Acts 10:1 to 11:18) From then onward Jehovah God poured down his holy spirit on the non-Jewish believers and they became his spiritual children, spiritual Israelites.

18 In that same way, from the day of Pentecost onward, God has poured down his spirit upon the Jewish believers and they have become his spiritual children, spiritual Israelites or Jews. All the believers, whether natural Jews or Gentiles, were brought into the new covenant as *spiritual* Jews, *spiritual* Israelites.

19 So, after the Italian centurion Cornelius was converted in 36 C.E., a believer did not have to be a natural Jew or Israelite to be taken into the new covenant through the Mediator Jesus Christ.

20 This was why the Christianized Jew, the apostle Paul, said: "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." Consequently, after expressing sorrow because his Jewish brothers according to the flesh came short of their privileges regarding the "adoption as sons and the glory and the covenants," Paul says: "However, it is not as though the word of God had failed. For not all who spring from Israel are really 'Israel.' Neither because they are Abraham's seed [according to the flesh] are they all children, but: 'What will be called "your seed" will be through Isaac.' That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed."—Rom. 2:28, 29; 9:1-8.

21 These *spiritual* Jews, these *spiritual* Israelites, are now the real Israel with whom the new covenant is made. These spiritual ones and Jehovah God are the real parties to the new covenant. The apostle Paul definitely says so. After talking to the congregation of believers in the Roman Province of Galatia, he says, near the close of his letter: "Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world. For neither is circumcision anything nor is uncircumcision, but a new creation is something. And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God."

* At Tel Aviv, Israel, on May 25, the third day of the five-day triennial convention of the B'nai Berith, according to special dispatch to the New York *Times*, "Former Premier David Ben-Gurion said today that there was a need to revitalize the covenant of the Bible in which a united Jewish people would serve as 'a light to other nations.' In an address that was essentially a dissertation on the meaning of the covenant, Mr. Ben-Gurion gently warned the B'nai B'rith convention of the dangers to American Jews of assimilation. 'There is a great danger to the survival of the Jews in the Diaspora,' Mr. Ben-Gurion said, 'unless Jews everywhere remember the covenant. . . . Our secret weapon as a people is our moral, intellectual and spiritual superiority, which we inherited from the Bible.' "—New York *Times*, May 26, 1965.

17, 18. (a) Well, then, with God on one side of the covenant, is the party on the other side just some thousands of literal Jews? (b) All those brought into the new covenant are brought in as what kind of persons, and how is this made possible?

19, 20. (a) So since 36 C.E., has it been necessary to be a literal Jew to get into the new covenant? (b) How does the apostle Paul explain this in Romans 2:28, 29 and 9:1-8?

21. Who, then, are the real parties to the new covenant, and how does Paul indicate this in Galatians 6:14-16?

[22] In harmony with that rule in Galatians 6:14-16, the disciple James opened up his letter to fellow believers scattered about the earth by saying: "James, a slave of God and of the Lord Jesus Christ, to the twelve tribes that are scattered about: Greetings!" (Jas. 1:1) In addressing them as "the twelve tribes" James proves that he regards these Christian believers as the real "Israel of God," the whole Israel of God as foreshadowed by the house of Judah and the house of Israel. (Jer. 31:31-33) Members of this spiritual "Israel of God" in the new covenant continue on earth till this day.

22. By what expression in introducing his letter does the disciple James indicate with whom God makes his new covenant?

BENEFITS from GOD'S NEW COVENANT Spreading WORLDWIDE

THE entire spiritual "Israel of God" accepts the statement of the apostle Paul, in 1 Timothy 2:5, 6: "There is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." The prophet Moses has been dead now for more than three thousand four hundred years and can no longer serve as a mediator between God and Jewish men. But what about the Son of man, Christ Jesus? After his death as a "corresponding ransom," he was resurrected from the dead and was rewarded with immortal life in heaven with Jehovah God. So he has continued to serve as the "one mediator between God and men."

[2] He is the Mediator of the new covenant between God and the spiritual "Israel of God." In proof of that, the inspired letter to Christianized Hebrews (8:6-12) says: "Now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises. For if that first covenant had been faultless, no place would have been sought for a second; for he does find fault with the people when he says: '"Look! There are days coming," says Jehovah, "and I will conclude with the house of Israel and with the house of Judah a new covenant; not according to the covenant that I made with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, because they did not continue in my covenant, so that I stopped caring for them," says Jehovah.' '"For this is the covenant that I shall covenant with the house of Israel after those days," says Jehovah.'" The writer of Hebrews then goes on to quote God's explanation of the new covenant as stated in Jeremiah 31:31-34.

[3] That the new covenant is better than the old covenant of the Law with Israel

1. As regards ability to serve as mediators, how do Moses and Jesus Christ contrast with each other?
2. According to Hebrews 8:6-12, Jesus Christ is the mediator of what covenant, and with whom?
3. How does the new covenant compare with the old one, and why?

according to the flesh, the writer proceeds to show, saying: "How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God? So that is why he is a mediator of a new covenant." —Heb. 9:14, 15.

4 Later in his letter, the writer tells these Christians that, though they are Hebrews, they have not approached Mount Sinai in Arabia where Moses served as mediator. No, but as *spiritual* Israelites "you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling." "Now may the God of peace, who brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus, equip you with every good thing to do his will."—Heb. 12: 18-24; 13:20, 21.

5 In Revelation 7:4-8 the apostle John names the "twelve tribes" of spiritual Israel and puts the number of all these spiritual Israelites as 144,000, or 12,000 in each of the "twelve tribes." Revelation 14:1-5 pictures the entire spiritual "Israel of God" as standing on the heavenly Mount Zion with the "Lamb" of God, their Mediator Jesus Christ. These 144,000 are spoken of, not as being redeemed or rescued from ancient Egypt, but as being "bought from among mankind as a first fruits to God and to the Lamb." Today the natural, circumcised Jews number 12,867,000, and the non-Jewish remainder of mankind number more than three thousand millions. From this fact we can see that comparatively few of mankind are taken by God into his new covenant as mediated by Jesus Christ.

6 Today there must be very few persons who are in that new covenant as spiritual Israelites. These are known and identified by their celebrating the Lord's Supper each year on its anniversary date, namely, on the night of Nisan 14 (Biblical calendar), at which time they partake of the emblematic bread and wine. Records collected world wide the year of 1965 show that about 11,500 partook of the emblems and thus confessed that they are in the new covenant with Jehovah God as spiritual Israelites.

7 Since so few persons come to be in the new covenant foretold in Jeremiah 31:31-34 and since they are all to be transferred to the heavenly Mount Zion, very few humans indeed benefit directly from the new covenant. Despite this fact, all the world of mankind stands to benefit from this new covenant. Yes, today, the blessings of this new covenant are not confined to the around 11,500 spiritual Israelites who partake of the emblems at the Lord's Supper. No, but already benefits from it are spreading world wide. Especially benefiting therefrom are the more than a million worshipers of Jehovah God who are directly associating with this small remnant of the spiritual "Israel of God." How this is, and how all mankind, living and dead, stands to benefit from the new covenant can be seen in God's purpose behind his new covenant.

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4. So, according to Hebrews 12:18-24 and 13:20, 21, what had those Christianized Hebrews approached, and with what blood were they concerned?
5. According to what the book of Revelation shows, what proportion of mankind are taken into God's new covenant through Christ?
6. How many persons must there be today that are in the new covenant, and how do they identify themselves each year?
7. (a) Hence how many persons benefit directly from the new covenant? (b) Nevertheless, how many on earth are benefiting today from the new covenant, and how many will yet do so?

THE DIVINE PURPOSE

[8] The new covenant takes the place of the old covenant of the Law with natural Israel. So the purpose of the new covenant can be seen in that of the old one. When, at Mount Sinai in Arabia, God proposed to bring the nation of Israel into a covenant with him through the mediator Moses, God said: "You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself. And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all other peoples, because the whole earth belongs to me. And you yourselves will become to me a kingdom of priests and a holy nation." —Ex. 19:4-6.

[9] Note the expressions "my special property" and "a kingdom of priests and a holy nation." By strict obedience to their part of this covenant with God, the nation of natural Israel was to become something. What? God's permanent "special property out of all other peoples." They would also become, not a holy nation with only some members of it serving as priests and others as kings, but a "holy nation" that, as a whole, was a "kingdom of priests." That is to say, every member of this "holy nation" would be a kingly priest. The entire "holy nation" would serve God as a royal priesthood.

[10] Such a thing as this God had in mind, but would he gain it from just the nation of natural, circumcised Israel? If natural Israel were to take advantage of this opportunity and become a "kingdom of priests," O what benefits they could bestow on all the rest of humankind from whom God took them out to be a "special property" to him, his "holy nation"!

[11] More than eight centuries after Moses, Jehovah God inspired his prophet Jeremiah to foretell a new covenant, thus showing that the nation of Israel was failing to meet God's purpose. As a nation they would not become his "special property," his "holy nation," his "kingdom of priests." Over six hundred years later the Mediator of the promised new covenant arrived, Jesus Christ, the Son of God from heaven. He being sinless, perfect as a man, he was able to present the needed sacrifice to provide the blood for putting the new covenant into force between God and spiritual Israel. What was its purpose? Nothing less than that of the old covenant of the Mosaic law. The old covenant missed its purpose, the producing of a "kingdom of priests." Would the new covenant also? No! For the "blood of the covenant" is better than the animal blood that Moses sprinkled on the Law book and the Israelites. There is also a better mediator, one who does not die as Moses did. Hence we read:

[12] "He because of continuing alive forever has his priesthood without any successors. Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them. For such a high priest as this was suitable for us, loyal, guileless, undefiled, separated from the sinners, and become higher than the heavens."—Heb. 7:24-27.

[13] Because of this very important quality, God's High Priest Jesus Christ can completely save his 144,000 faithful followers, the "twelve tribes" of the spiritual "Israel of God," to become God's "holy nation," his "special property out of all other peoples," his "kingdom of priests." The

8, 9. (a) The purpose of the new covenant can be seen from what? (b) According to what God said at Mount Sinai, the purpose of the Law covenant was to produce what?

10, 11. (a) Did the Law covenant accomplish that purpose, and what indication regarding this did Jeremiah give? (b) Will the new covenant miss its purpose, and what favorable factors are there about it?

12, 13. The continuing alive forever imparts what ability to God's High Priest in behalf of those taken into the new covenant?

fact of the matter is that the apostle Peter applies those very terms to Christians whom he addresses as "the temporary residents scattered about," "the ones chosen according to the foreknowledge of God the Father, with sanctification by the spirit, for the purpose of their being obedient and sprinkled with the blood of Jesus Christ." —1 Pet. 1:1, 2.

[14] Commenting on the difference between them and the natural, circumcised Jews who rejected the Lord Jesus Christ, the Jewish Christian apostle Peter says: "To this very end they were also appointed. But you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the One that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people; you were those who had not been shown mercy, but are now those who have been shown mercy."—1 Pet. 2: 8-10.

[15] The spiritual Israelites in the new covenant do not miss its purpose to become a "kingdom of priests." In proof of this the apostle John confesses that this is due to the Mediator Jesus Christ, saying: "To him that loves us and that loosed us from our sins by means of his own blood—and he made us to be a kingdom, priests to his God and Father—yes, to him be the glory and the might forever. Amen." (Rev. 1: 5, 6) Also, in this revelation given to John he sees the symbolic twenty-four older persons giving due recognition to the Lamb Jesus Christ and saying: "You were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation, and you made them to be a kingdom and priests to our God, and they will rule as kings over the earth."—Rev. 5:8-10.

[16] That the new covenant does not fail to produce this "kingdom of priests," the apostle John sees later on in the revelation given to him. After seeing Satan the Devil bound and imprisoned in the abyss for the thousand years of Christ's rule as king, John says:

[17] "And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. . . . This is the first resurrection. Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."—Rev. 20:4-6.

[18] Thus the whole nation of spiritual Israel becomes a "kingdom of priests" along with God's High Priest Jesus Christ. In ancient Israel only the family of Aaron was appointed to be a body of priests under Aaron as first high priest. They were not *royal* priests, not a "kingdom of priests" to rule over the rest of Israel.

[19] Centuries later, when Jehovah God gave the nation of Israel a human king, he raised up David of Bethlehem to be the second king of *all* Israel, without priestly powers. Because of David's heart devotion to divine worship, Jehovah God of his own

14. According to Peter, in contrast with the Jews who rejected Christ, what do the Christians in the new covenant become?
15. How does John show, in Revelation, that the spiritual Israelites in the new covenant do not miss its purpose?
16, 17. How does John, in Revelation chapter twenty, see that the new covenant does not fail to produce according to its purpose?
18. How does the nation of spiritual Israel compare with the priesthood of ancient Israel?
19. Kingly powers were finally conferred upon whom in all Israel, and what covenant was made with regard to this privilege?

accord made a covenant with David for an everlasting kingdom within his family.

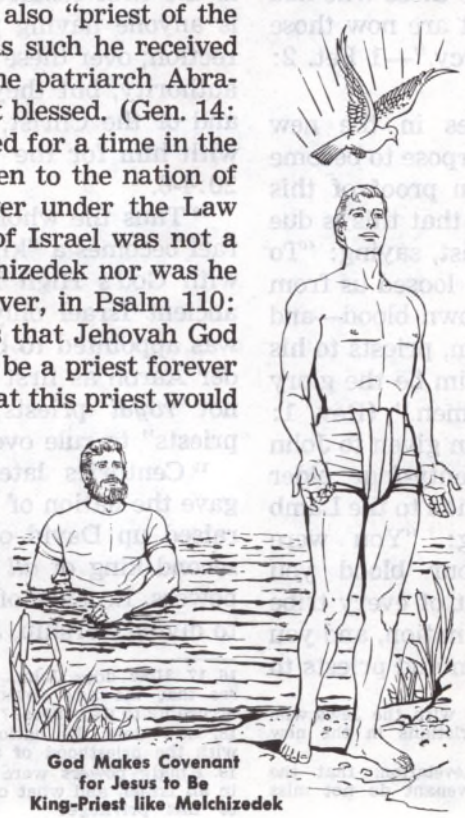
KINGDOM COVENANT WITH DAVID

[20] This kingdom covenant was made with a man under the old law covenant and was therefore done within the Law covenant. (2 Sam. 7:8-17; Deut. 17:14-20) The man who proved to be the permanent heir of that kingdom covenant was a man born under the Law covenant, namely, Jesus the descendant of David. (Gal. 4:4) However, Jesus fulfilled the Law of the old covenant even to the point of dying as a human sacrifice to God, and in this way came out from under that Law covenant. So his kingdom is not under that Law covenant.—Rom. 7:1-6; Matt. 5:17-19; Eph. 2:13-15; Col. 2:13, 14.

[21] Of course, Jehovah God had an earlier king in the earth, namely, Melchizedek king of Salem. He was also "priest of the Most High God," and as such he received religious tithes from the patriarch Abraham, whom he as priest blessed. (Gen. 14: 18-20) Melchizedek ruled for a time in the land that was later given to the nation of Israel, but he was never under the Law covenant. King David of Israel was not a successor of King Melchizedek nor was he like Melchizedek. However, in Psalm 110: 1-6, King David reports that Jehovah God swore that there would be a priest forever like Melchizedek and that this priest would sit on a royal throne, even at God's right hand in heaven. King David acknowledged that this coming heavenly King-Priest would be his "Lord."

[22] Jehovah God swore concerning this "priest to time indefinite according to the manner of Melchizedek." This sworn oath had nothing to do with the old Law covenant with the nation of Israel. It was not a part of that covenant nor was it made within it, even as King Melchizedek was never within the Law covenant of Israel. Jesus Christ is the one to whom Jehovah God swore that he should be a priest forever like King Melchizedek. (Heb. 5:5-10) But God does not swear this to the 144,000 spiritual Israelites who follow Jesus and who are in the new covenant. So God's oath concerning the royal priesthood like that of Melchizedek is a *personal* covenant. God made it with Jesus Christ alone. When did God swear to him in that behalf? It was when God anointed Jesus with holy spirit after Jesus was baptized in water. God's oath and anointing qualified Jesus to be a Priest, the Mediator of the new covenant.—Heb. 5:4-10.

[23] But as regards the new covenant, it is not a personal covenant. It is a covenant that God makes through a mediator with a people, a whole nation, with the end in view of their being all a kingdom of priests. But with whom will this nation in the new covenant



God Makes Covenant for Jesus to Be King-Priest like Melchizedek

20. That kingdom covenant was made within what other covenant, and how was the kingdom of the Permanent Heir brought out from under that other covenant?

21. (a) Who was Melchizedek, and did David become his successor? (b) However, in Psalm 110:1-6, what did Jehovah swear that has a connection with Melchizedek?

22. (a) Was God's sworn oath concerning Melchizedek a part of the old Law covenant, and was it sworn to the 144,000 spiritual Israelites in the new covenant? (b) When was it that God thus swore in fulfillment of Psalm 110:4?

23, 24. (a) What shall we say as to whether the new covenant is a *personal* covenant? (b) For what does Jesus Christ covenant with those in the new covenant, and what covenant does God first make with Jesus Christ?

be a "kingdom of priests," a "royal priesthood"? This was indicated by the Mediator of the new covenant on the night that he set up the Lord's Supper and mentioned the new covenant. Afterward when his faithful apostles started a discussion as to "which one of them seemed to be greatest," Jesus said: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in *my* kingdom, and sit on thrones to judge the twelve tribes of Israel."—Luke 22:24-30, *NW; Ro.*

COMING IN THE NEXT ISSUE

- Assume Your Christian Obligations.
- The Additional Obligations of the Overseer.
- The Kingdom of God in the Hands of Christ.

[24] Notice that here Jesus Christ speaks of what he calls "my kingdom." He is the one that makes the covenant with his disciples for a kingdom, namely, to be with him in *his* kingdom. But first Jehovah God makes His own covenant for the Kingdom with the one person, Jesus Christ. Afterward Jesus Christ brings his 144,000 disciples into his kingdom with him. To that end he mediates the new covenant between God and his 144,000 disciples, and it is this new covenant that includes priesthood, an office that Jesus did not mention when he talked about making a covenant with his disciples for a kingdom. As a priest like Melchizedek, Jesus reigns in heaven.*

"KINGDOM OF PRIESTS"

[25] The new covenant is limited to just the "holy nation" of 144,000 spiritual Israelites. Yet the benefits resulting from this covenant will be worldwide. How so? Because it produces a "kingdom of priests," a "royal priesthood," to serve under the royal High Priest Jesus Christ, the King-Priest like Melchizedek. By the new covenant God produces a "royal priesthood" under Jesus Christ for the benefit of all the world. The benefits from this "kingdom of priests" produced by the new covenant will become especially manifest during the thousand years when they "will be priests of God and of the Christ, and will rule as kings with him."—Rev. 20:4-6.

[26] However, the benefits from the new covenant have already begun to spread world wide. Nineteen centuries ago the apostle Paul wrote to spiritual Israelites in the city of Corinth, Greece, and said: "Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant, not of a written code, but of spirit; for the written code [through Moses] condemns to death, but the spirit makes alive." (2 Cor. 3:5, 6) Back there, Paul and his companion Timothy were acting as "ministers of a new covenant." They benefited only the spiritual Israelites, who were brought into the new covenant through the ministry of Paul and Timothy. But today the remnant of the "ministers of a new covenant" are also benefiting mankind in general.

* Jehovah God does not need to make a *new* Kingdom covenant personally with Jesus for him to come into David's throne, for Jesus came into the ancient kingdom covenant that God made with David naturally, that is, by human birth. Thus he becomes Permanent Heir to David's kingdom. But God's oath concerning a priest forever like Melchizedek is something different. It is a covenant for a heavenly kingdom. It is a *personal* Kingdom covenant, made only with Jesus Christ. Thus those two covenants concerning kingdom did not apply to the nation of Israel or to Christ's disciples, but only to Jesus Christ himself. On the other hand, the new covenant is made *through* a mediator, Jesus Christ, with his 144,000 disciples. This new covenant with the "holy nation" of spiritual Israelites is what brings forth the "kingdom of priests," to serve under Jesus Christ, the King-Priest like Melchizedek. Hence Jesus appointed a kingdom to his disciples in Luke 22:28-30. Hence we must distinguish between the Kingdom covenants that apply to the one person, Jesus Christ, and the new covenant that applies to the nation of spiritual Israel. Jesus Christ became a King-Priest in heaven by Jehovah God's oath, not by virtue of the new covenant.

25. To whom is the new covenant limited, and yet who will get benefits from this, and particularly when? 26. Whom did Paul and Timothy in their day benefit as "ministers of a new covenant," and whom do the remnant thereof benefit today?

Identifying the PRESENT-DAY BENEFICIARIES

TODAY, in the year 1966, the ministry of the remnant of "ministers of a new covenant" is known among all nations. However, the people who particularly benefit from their ministry are what the last book of the Bible calls "a great crowd, which no man was [then] able to number, out of all nations and tribes and peoples and tongues, standing before the throne [of God] and before the Lamb [Jesus Christ]." The apostle John saw the vision of this "great crowd" after he beheld the sealing of the 144,000 members of the twelve tribes of spiritual Israel. (Rev. 7:4-9) Hence this "great crowd" are not in the new covenant, yet they receive early benefits from it because of their associating at present with the remnant of spiritual Israel who are "ministers of a new covenant."

[2] Who is this "great crowd"? This was long a mystery. In the very first year that the magazine *Zion's Watch Tower* was published the attention of readers was called to this "great multitude." (Rev. 7:9, *AV*) But it was thought to be a spiritual class of Christians with a heavenly destiny. The 144,000 faithful disciples become the heavenly Bride of Christ, whereas the "great multitude" was thought to be made secondary to this Bride class in heaven like bridesmaids or "companions" of the Bride class.—Ps. 45:14, 15.

1. According to Revelation, chapter seven, who particularly benefit from the ministry of the remnant, and what shows whether they are in the new covenant?
2, 3. (a) When did *Zion's Watch Tower* first call attention to this "great crowd"? (b) Of what was this "great multitude" thought to be composed, and what was their destiny?

[3] For instance, the fourth issue of *The Watch Tower*, that of October 1879, said in its article "The Day of the Lord":

> It is then, while the "little flock," the "Bride," the "*overcoming* church," is thus enthroned with Jesus, and while she is inflicting the judgments written, and while the other class of Christians in the church, the carnal-minded ones, left in the world are "washing their robes," that the Lamb feeds *them* with truth, and *leads them* (some quickly, others more slowly) unto living fountains of water, bringing, finally, as many as *will be led*, to the heavenly condition, beyond all tears, pain and sorrow, receiving them into his eternal home; and so we see them (Rev.vii.14) "clothed in white robes and palms in their hands:" and we are told: "These are they that came out of" . . . "*the* great tribulation, and have washed their robes," etc.; "Therefore are they before the throne and serve God in his temple." —Paragraph seven.

Paragraph nine applies Psalm 45:13 to them as being "companions" of the heavenly Bride of Christ.

[4] The next article of the same issue, entitled "Reconciliation of the World," speaks of this great company and says, in paragraph twenty-four: "The 'little flock,' or bride company, and the company who come out of the great tribulation (Rev.vii 14,) will ever be given spiritual bodies."

[5] This early view prevented the real "great multitude" or "great crowd" from receiving the due attention until God's own time. It caused the remnant of the 144,000

4. Out of what was this great company to come, and what kind of bodies was to be given to them?
5. (a) What was the expectation as to whether the "great multitude" would survive the battle of Armageddon? (b) What misdirection did this viewpoint give the remnant of the 144,000?

"ministers of a new covenant" to look for a great company of spirit-begotten Christians to come out of Babylon the Great during the final "great tribulation" upon the whole world, washing their robes of identification clean and shedding their own blood in martyrdom. They were expected not to survive the battle of Armageddon on earth, but to die before its finish. From such a viewpoint the remnant kept looking for the wrong thing.

6 In the year 1914 a tribulation greater than any that had yet come since the Flood came. This did not surprise the remnant, for they knew that the Gentile Times, or "the appointed times of the nations," would end about October 1 of the year 1914.

7 World War I dragged on for years, and the remnant were persecuted as never before, but they saw no "great multitude" come *en masse* out of the many religious systems of Christendom. Then, as World War I neared its climax, on Sunday, February 24, 1918, the then president of the Watch Tower Bible & Tract Society delivered in Los Angeles, California, the talk "The World Has Ended—Millions Now Living May Never Die." It held out a hope of never dying off the earth but of surviving the "great tribulation" that had begun on the earth, clear through the battle of Armageddon and into the new order of things under God's heavenly kingdom by Christ. This talk did not identify the earthly survivors of Armageddon as being the "great multitude" of Revelation 7:9 (*AV*). It considered them just as people in general who are devoted to righteousness, even though they were not dedicated to God or were not spirit-begotten.

6. Why were the remnant not surprised when the tribulation started in 1914?
7. (a) During World War I, whom did the remnant not see emerge? (b) What hope did the speech in Los Angeles in 1918 hold out, but whom did it not identify?

8 Five years later, in the same city of Los Angeles, on Sunday, August 26, 1923, the same speaker addressed an audience of more than 30,000 on the subject "All Nations Marching to Armageddon, But Millions Now Living Will Never Die." This speech was the climax to an eight-day convention of Jehovah's people. On the previous afternoon he spoke to the convention on Jesus' parable of the "Sheep and Goats" as given in Matthew 25:31-46. In this talk he identified the "sheep" class as being the earthly class that will survive Armageddon into God's new order under the heavenly kingdom. At the close of the talk he read and moved adoption of a Resolution of seventeen paragraphs, the last of which appealed to the sheeplike people, "that they individually and collectively declare themselves on the side of the Lord and in sympathy with his cause, and be ready to receive the blessings of God's kingdom which he has prepared for them from the foundation of the world." However, no specific effort was made to gather such "sheep."

9 At that time Bible Students thought that the new covenant as foretold in Jeremiah 31:31-34 did not apply to the 144,000 spiritual Israelites but was to be made with the natural Jews after the battle of Armageddon. Lectures were given to large public audiences on "Jews Returning to Palestine," and in October of 1925 the book *Comfort for the Jews* was published. Under the subheading "The New Covenant," pages 97-103 discussed this covenant and reserved it for the natural Jews regathered to Palestine. The third paragraph from the end of the book said: "The day of jubilee is come; the good news must be given to the people of Israel and

8. In 1923, what parable was explained in the Los Angeles convention, and to whom did the last paragraph of the resolution adopted appeal, and to do what?
9. Bible Students then thought that the new covenant applied to whom, and what did *Comfort for the Jews* say in that regard?

then to all the peoples of the earth.—See Psalm 89:15."

10 Later the material of *Comfort for the Jews* was embodied in a large clothbound book entitled "Life," and on July 15, 1929, this book was released to us, to circulate mainly among the Jews.

11 On page 331, under the subheading "All Nations," it said:

> Not only will the Jews be favored with restitution under the terms of the new covenant, but that favor will be extended to all the peoples and nations of the earth. God's unchangeable promise is, 'In thy seed shall all the peoples and nations of the earth be blessed.' That seed is The Christ. (Gal. 3:16, 27-29) This is another reason why the "remnant" of the Christians now on earth have the keenest interest in restitution.

Farther along in the last chapter, pages 340, 341 said:

> God promised the land of Palestine to Abraham, Isaac and Jacob. . . . They must be resurrected in order that the promise of God may hold good. . . . Jesus declared that these men should be in the kingdom as representatives thereof on earth.—Matt. 8:11, 12. The Scriptures warrant the conclusion that Jerusalem will be the city of first importance on the earth. Long ago God chose to put his name there. When he has restored his faithful men of old, who at all times were loyal and true to him, and has brought them into the land of Palestine, it would be the most reasonable thing that Jerusalem would be made the earthly seat of the government.

12 Thus, in the year 1929, more attention and interest were being paid to the natural, circumcised Jews than to the "sheep" of Jesus' parable on the sheep and the goats. These "sheep" were made secondary to the Jews, and after Armageddon they were to line up under the Jews. No special effort was made to gather them at that time into the "one flock" of the "Fine Shepherd," Jesus Christ.

13 In 1930, the book *Light,* in two volumes, gave a verse-for-verse commentary on the book of Revelation, but it still applied the "great multitude" of Revelation 7:9-17 (*AV*) to a spirit-begotten class of professed Christians who, after a martyr's death at Armageddon, would each "get life as a spirit creature," but secondary to the Bride of Christ. (Volume 1, pages 91-97) Due to this there was no concentrated attention being given to the earthly "sheep" class, the "other sheep" of the Fine Shepherd.—John 10:16; *The Watch Tower,* October 15, 1923, page 310, paragraph 33.

14 In 1931 the first volume of the book *Vindication* was published. In dealing with chapter nine of Ezekiel's prophecy it said concerning the people who were to be marked in their foreheads and spared from execution: "The ones marked could not refer to the 'great multitude', or 'tribulation' class, because . . . they will not be spared in the great time of trouble, but, on the contrary, they are appointed to die. . . . They will not be carried through the time of trouble. They will be forced into the time of trouble to take their stand on the side of the Lord, but must die in order to live as spirit creatures." Then the book *Vindication* goes on to identify the ones marked as being the earthly "other sheep," the "sheep" of Jesus' parable of the Sheep and Goats, which "sheep" will survive the battle of Armageddon into God's new order.

15 In speaking of the marking work, page 111 of *Vindication* said that "this work of giving the testimony is not for the purpose

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10, 11. (a) The material of that book was later embodied in what larger book, and in what year was this released? (b) According to this book, how were the Jews to be specially favored, and what was to happen to Palestine and Jerusalem?

12. Under whom were the "sheep" of Jesus' parable on the sheep and the goats expected to line up, and what was the attitude toward gathering these "sheep"?

13. To whom did the book *Light* of the year 1930 apply Revelation 7:9-17, and so how much attention was being given to the "other sheep"?

14. (a) In 1931 the book *Vindication* ruled out the "great multitude" as being the ones marked in their foreheads, because of what understanding? (b) Whom did this book identify as being the marked ones?

15. What did page 111 of *Vindication* say regarding the purpose of the testimony work, and so what work regarding the "other sheep" was not encouraged?

of converting the people of the world and bringing them into some organization, but it is to make known the fact that those who desire to flee from the wicked organization of Christendom may do so and declare themselves on the Lord's side, and thus be in line to be brought through the time of trouble, when the slaughtering begins." Thus no real gathering and organizing of these marked ones, the "other sheep," was encouraged, even in the year 1931, when the remnant of the 144,000 spiritual Israelites embraced the name "Jehovah's witnesses."

[16] Very plainly, the natural, circumcised Jews and the supposed "great multitude" of second-rate spirit-begotten Christians were diverting the attention of the spiritual remnant.* However, in the year 1932 volumes two and three of the book *Vindication* were published, dealing with the remaining twenty-four chapters of Ezekiel's prophecy. By means of these books Jehovah revealed to his people that the prophecies about restoration did not apply to the earthly, natural, circumcised Jews or Israelites, but applied to the faithful remnant of *spiritual* Israel since the year 1919 C.E.—See Volume Two, from page 253 on to the end.

[17] This explanation took the spotlight off the Jews, but it still left the matter of the new covenant to be settled and it also left expectations of the emergence of a spirit-begotten "great multitude" of professed Christians who needed to be helped out of Babylon the Great, particularly Christendom. Volume Three of *Vindication* said that this secondary spiritual class was pictured in Ezekiel's prophetic temple, which is described in his prophecy, chapters forty to forty-eight.—See pages 240, 265-269.

[18] Two years later, in 1934, increased understanding came. In the issue of April 15, 1934, of *The Watchtower* (page 117, paragraph 10) it declared that the new covenant will not be made with the natural, circumcised Jews in Palestine after Armageddon, but that the new covenant is in force *now,* with the *spiritual* Israelites. It said: "The new covenant was made . . . with and for the benefit of spiritual Israel. . . . Natural Israelites having broken the terms of the law covenant made in Egypt, it would be entirely inconsistent for God to make with that same people a new covenant, which new covenant is higher and more exalting than the old law covenant. This of itself would preclude the conclusion that the new covenant is made with the natural descendants of Abraham." (See also the book *Jehovah,* pages 171-173, edition of 1934.) Such correction of understanding brought great joy to the remnant.

"OTHER SHEEP" AND BAPTISM

[19] Real encouragement, too, was given to the "other sheep" in the *Watchtower* issue of August 15, 1934. In ancient times those earthly "other sheep" were pictured by the non-Israelite man named Jonadab the son of Rechab and the friend of King Jehu of Israel. So the article entitled "His Kindness" spoke of the "other sheep" as Jonadabs or the Jonadab class. In paragraphs 34, 35 it said:

> Should a Jonadab consecrate himself to the Lord and be baptized? Answer: Most assuredly it is proper for a Jonadab to con-

* Note what *Vindication,* Volume One, page 212, has to say about the confirming or inaugurating of the new covenant with the natural Israelites, when "God's ancient prophets and witnesses will stand as earthly sponsors for the Jews." (Edition of 1931) See also Volume Three, pages 255-257, of the 1932 edition, concerning the inauguration of the new covenant as being future and for all mankind.

16. (a) Thus by whom was the attention of the remnant being diverted? (b) In 1932, what did volumes two and three of *Vindication* reveal regarding the Bible's promises concerning restoration?

17. How did this explanation affect the Jews, but what expectations did *Vindication* leave regarding the "great multitude"?

18. What increased understanding came in 1934 by way of the *Watchtower* magazine concerning the new covenant?

19. In the issue of August 15, 1934, of *The Watchtower,* what encouragement was given to the "other sheep" regarding dedication, baptism and Bible studies?

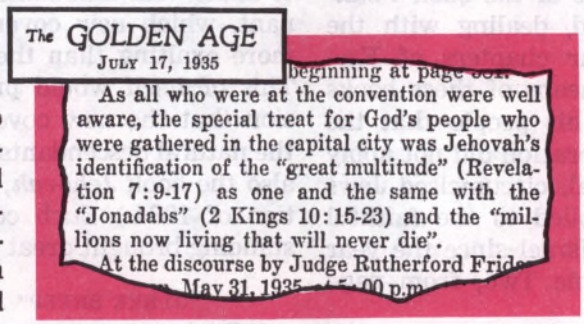
secrate himself to do the will of God. No one will ever get life without doing that. Water immersion is merely a symbol of having made a consecration to do God's will, and that would not be out of order. . . . The time is now here for the instruction of the Jonadab or "millions" class, which mean one and the same thing.

And then the *Watchtower* article went on to tell how members of the anointed remnant should conduct meetings with the Jonadab class, saying: "Such studies are now essential and particularly for the benefit of those of the Jonadab company, that they may learn what is the will of God concerning them."

[20] However, three months later in that same year, or on November 15, 1934, the book *Jehovah* came off the Society's printing presses in Brooklyn, New York, and on page 182 it still expressed belief in a secondary spiritual class, yet expected to come out of Babylon the Great and take a stand on Jehovah's side. Accordingly, though the book pointed out that the new covenant did not apply to the natural, circumcised Jews, pages 181, 182 said:

> The spiritual house of Israel embraces all who, trusting in the blood of Christ Jesus as the redemption for man, have made a covenant to do the will of God and have been begotten of God, and this necessarily includes all spirit-begotten ones, particularly the "little flock." . . . This prophecy is concerning a new covenant to be made with the house of spiritual Israel, meaning that it embraces all of spiritual Israel, including all the spirit-begotten ones, and with the house of Judah, thus identifying the Kingdom company, which company is to be associated with Christ Jesus, who is "the Lion of the tribe of Juda". (Rev. 5:5)—See also page 185, paragraph two.

[21] Thus this secondary class of spirit-begotten spiritual Israelites was still diverting the attention of the remnant late in 1934 and was taking a place of greater importance than the Jonadabs or earthly "other sheep" class, who were to be marked in their foreheads. (Ezek. 9:4) So these marked ones were not specifically invited to attend the celebration of the Lord's Supper on Nisan 14, 1935.*


The GOLDEN AGE
JULY 17, 1935
beginning at page
As all who were at the convention were well aware, the special treat for God's people who were gathered in the capital city was Jehovah's identification of the "great multitude" (Revelation 7:9-17) as one and the same with the "Jonadabs" (2 Kings 10:15-23) and the "millions now living that will never die".
At the discourse by Judge Rutherford Frid
May 31, 1935 at 5:00 p.m.

DISCERNING THE GREAT CROWD

[22] However, great joy was now near for the Jonadab company or "other sheep." A five-day general convention of Jehovah's witnesses was announced. Beginning with the April 1, 1935, issue of *The Watchtower* the announcements thereof said: "Again *The Watchtower* reminds its readers that a convention of Jehovah's witnesses and Jonadabs† will be held at Washington, D.C., beginning May 30 and ending June 3, 1935. It is hoped that many of the remnant and the Jonadabs may find it convenient to attend the convention. Heretofore not many Jonadabs have had the privilege of attending a convention, and the convention at Washington may be a real comfort and benefit to them." (Page 98) "This is a service convention, and it is expected that all

20. According to the book *Jehovah*, issued on November 15, 1934, with whom was the new covenant made as being embraced under the expression "with the house of Israel and with the house of Judah"?

* See *The Watchtower*, as of February 1, 1935, page 47, paragraphs one and two.

† At that time the Jonadabs or "other sheep" were not considered to be "Jehovah's witnesses."—See *The Watchtower*, August 15, 1934, page 249, paragraph 31.

21. Thus before the attention of the spiritual remnant, what class was taking a place of greater importance than the "earthly sheep" late in 1934?

22. In the issue of April 1, 1935, of *The Watchtower*, what general assembly was announced, and who were specifically invited to it?

the remnant and the Jonadabs will participate in the service."—Page 110.

[23] That Washington, D.C., convention indeed proved to be of benefit to the Jonadabs. On the second afternoon of this convention (May 31), the then president of the Watch Tower Society addressed the visible audience at the Washington Auditorium and also invisible audiences over radio stations WBBR and WHPA on the subject "The Great Multitude" as foretold in Revelation 7:9-17 (*AV*). In this speech he pointed out that the long-discussed secondary spiritual class did not exist and that the picture of the "great multitude" applied to no such class. Rather, the "great multitude" was made up of the modern-day Jonadabs, and these had to show the same degree of faithfulness to Jehovah God as the spiritual remnant.

[24] The unspeakable joy that the Jonadabs at Washington, D.C., experienced that afternoon was spread to all this class around the globe by the publishing of this revelation in the article "The Great Multitude," in two parts, in the *Watchtower* issues of August 1 and 15, 1935. Later the *Yearbook of Jehovah's Witnesses* for 1936 (page 63) said: "This revelation stirred the brethren and stimulated them to renewed activities, and everywhere throughout the earth come the reports exhibiting joy in the fact that the remnant now have the privilege of carrying the message to the great multitude, and these together working to the honor of the Lord's name."

[25] In the congregations of Jehovah's people larger privileges of service were opened to the members of the Jonadab class or "great multitude" when the *Watchtower* issue of May 1, 1937, page 130, announced concerning the companies or congregations:

> 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.

How providential this arrangement was for the future can now be seen, twenty-nine years later, when the remnant of the "ministers of a new covenant" have dwindled to about 11,500 and it has become necessary for the "other sheep" to provide the overseers and ministerial servants of most of the more than 24,000 congregations world wide.

[26] At the celebration of the Lord's Supper following the above announcement concerning "Company Servant," the Jonadabs were specifically invited to attend as companions of the remnant on April 15, 1938. (*The Watchtower*, February 15, 1938, page 50) But a grand climax of joy for the Jonadab class or "other sheep" came in 1950. On Saturday night, August 5, 1950, at the international assembly of Jehovah's witnesses in Yankee Stadium, New York City, it was revealed from the Scriptures that competent men among the "other sheep" now being gathered may be appointed as "princes in all the earth" after the battle of Armageddon along with those referred to in Psalm 45:16.—*The Watchtower*, October 1, 1950, pages 364, 365; November 1, 1950, pages 414-417.

[27] Thus at last the dedicated, baptized members of the "great multitude," the "other sheep," were finding their proper place in association with the anointed remnant of "ministers of a new covenant." The

23. At that Washington convention, what revelation was made concerning the "great multitude" of Revelation 7:9-17 (*AV*)?
24. How was the joy at such a revelation spread around the globe, and what did the 1936 *Yearbook* report about this?
25. (a) How were the service privileges of the Jonadab class enlarged in May of 1937? (b) How providential did this arrangement prove to be for the future, as can be seen today?
26. (a) Thereafter, what event were the Jonadabs specifically invited to attend each year? (b) What climax of joy for the Jonadab class came in 1958 with regard to service possibilities?
27. Where, at last, was the Fine Shepherd now bringing the "other sheep"?

Fine Shepherd, the Lord Jesus Christ, began bringing in his "other sheep" into the "one fold" where the remnant of the "little flock" were already gathered, that there might be even now "one flock" under "one shepherd."—John 10:16; Luke 12:32.

THE SPREADING BENEFITS

[28] The raging of World War II during 1939-1945 did not break up the union of the anointed remnant and the earthly "other sheep." So the number of these "sheep" who do good to Christ's spiritual brothers has kept on growing into indeed a "great crowd" at the present time. In the midwar year of 1942 there were 5,232 congregations of Jehovah's dedicated people reporting activities in preaching "this good news of the kingdom" in all the inhabited earth, 160,000 of the remnant and "other sheep" taking part in publishing this message of salvation. (1943 *Yearbook*, pages 221, 222) During this past service year of 1965 there were 24,158 congregations in more than 190 lands, and a monthly average of 1,034,268 publishers from among the remnant and the "other sheep."

[29] That meant indeed that the number of "other sheep" already gathered into the "one flock" had increased to a "great crowd," for by then the number of the remnant of "ministers of a new covenant" had decreased to 11,550. These partook of the emblematic bread and wine at the Lord's Supper on April 16, 1965, when a worldwide total of 1,933,089 persons memorialized the death of the Lord Jesus Christ, the Mediator of the new covenant.

[30] Beyond all question, then, the benefits of the new covenant are already spreading throughout the world of mankind. According to the terms of this new covenant, the anointed remnant who are in God's new covenant were to know Jehovah "from the least one of them even to the greatest one of them." This knowledge of the Most High God the remnant now have and they are sharing it with the increasing "great crowd" from all parts of the world.

[31] Furthermore, in the new covenant, Jehovah said that he would forgive the error and remember the sin of the remnant of spiritual Israelites no more. (Jer. 31:34) They have such forgiveness of sin through the perfect sacrifice, that of the self-sacrificing Mediator of the new covenant, Jesus Christ, the "Lamb of God."

[32] Today the "great crowd" who have dedicated themselves and symbolized their dedication by water baptism also enjoy forgiveness of their sins through the blood of the Lamb Jesus Christ. They thus enjoy peace with Jehovah God and become numbered among his "men of good will." (Luke 2:14) Jesus' parable of the Sheep and Goats calls them "the righteous ones." Revelation 7:9, 14 pictures them as "dressed in white robes," which robes they have washed and made white "in the blood of the Lamb." God now recognizes them, and so "they are rendering him sacred service day and night in his temple," and he wipes out every tear from their eyes.—Rev. 7:15-17.

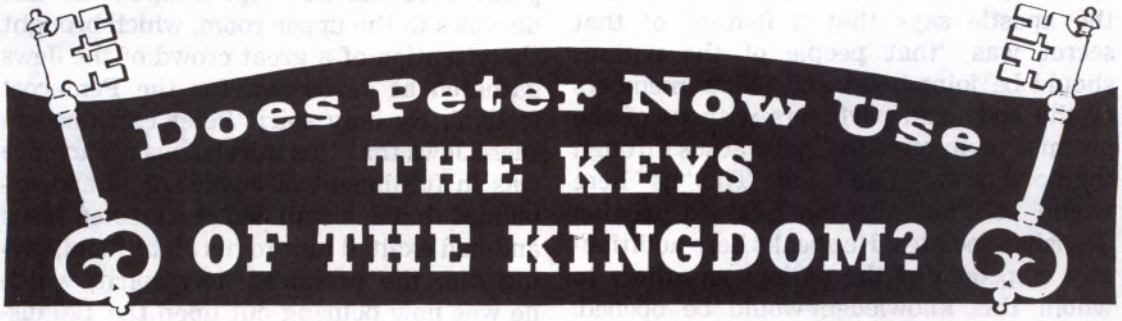
[33] As the anointed remnant of the "ministers of a new covenant" keep on ministering, assisted by the "other sheep," the "great crowd" of those receiving the benefits of their ministry on earth increases. Thus even though God's new covenant does not apply to all the world of mankind, its

28. How many congregations of Jehovah's people were there in the midwar year of 1942, with how many reporting preaching work, but how many congregations and publishers have there been in this past service year?
29. What did this mean as regards the increase of "other sheep," and how many memorialized the Lord's death during that service year?
30. As regards knowledge, what was to be one of the benefits of the new covenant, and with whom is this knowledge being shared?
31. What benefit of God's mercy did the new covenant promise, and through whom does this come to the remnant?
32. Who else today enjoy such forgiveness, and how do the Scriptures classify such dedicated, baptized ones?
33. (a) How many today on earth are receiving benefits from the new covenant, and through whose ministry? (b) What promise awaits fulfillment when these finish their earthly ministry?

benefits are spreading more and more world wide, bringing life-giving knowledge of Jehovah God and of his reigning King Jesus Christ to the sheeplike people for their eternal salvation. (John 17:3) In God's due time the remnant will finish their earthly ministry. According to the promise of Jesus Christ they will be united to him in heaven.—Luke 22:28-30.

[34] Then the "kingdom of priests" that God's new covenant successfully produces will be complete. They will do kingly and priestly service with the great King-Priest, Jesus Christ, foreshadowed by Melchizedek. Then during the thousand years of Christ's reign all the world of mankind, living and dead, will, as never before, get the benefits resulting from God's having triumphantly accomplished the loving purpose of his new covenant.—Rev. 20:4-6; 21:3, 4.

34. How will those ministers then serve, and who on earth will get the benefits from God's accomplished purpose of the new covenant?



IT IS a common belief fostered by some of the religious systems of Christendom that Peter is the gatekeeper in heaven, and that one can be either admitted by Peter at the gate or rejected. It is true that Peter is now in heaven, for he was a faithful disciple and apostle of Jesus Christ and died a faithful death. He had to await in death in the grave, however, for many centuries until the second coming of Jesus Christ to God's spiritual temple, just as did the faithful apostle Paul. (2 Tim. 4:8) In 1918 he was resurrected to the heavens along with the other faithful members of Christ's congregation who had died prior to that time. But Peter is no gatekeeper. Those who are resurrected to the heavens with Christ are to reign as *kings* and *priests* with him during the thousand-year reign. Then Peter will sit on a heavenly throne as one of 144,000 associate kings, members of the body of Christ, who share with him in his kingly and priestly rule. —Rev. 14:1-3; 20:6; Luke 22:28-30.

The questions therefore arise, What does Jesus mean when he says to Peter: "I will give you the keys of the kingdom of the heavens"? (Matt. 16:19) What are the keys? How many are there? When were they used and for what? Who benefits from the use of the keys?

Jesus gave us a clue to what the keys open up when he said to the Jewish Pharisees: "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) The keys, then, would have something to do with unlocking knowledge. They would unlock something that had been previously locked up for centuries. They would have to do with the sacred secret of God, his administration of the universe by his heavenly kingdom. (Rom.

16:25; Col. 1:26, 27) While faithful men of ancient times had looked forward to the coming of the Messiah and his kingdom, it was never understood by them that associated with him would be men taken from earth to heaven to be heavenly kings and priests. The apostle Paul explains the purpose of this sacred secret at Ephesians 1:9-12; 3:5, 6.

Since even the faithful prophets of old did not have this knowledge, when was it first opened up? When were the keys used and how many of them were there? In speaking of the sacred secret, notice that the apostle says that a feature of that secret was "that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news." (Eph. 3:6) The "us" here would be Paul and his fellow Christian Jewish associates. He speaks here additionally of people of the nations as others to whom this knowledge would be opened. So there were two keys of the Kingdom, keys that unlocked knowledge. First, the Jews had the opportunity unlocked to them of entering into the heavenly kingdom and, second, the Gentiles were later invited to this great privilege.

FIRST KEY USED

The time for using the keys had to do with Daniel's prophecy of the seventy weeks of years.* The beginning of the seventieth week was to be marked by the coming of the Messiah and it was, as Jesus appeared exactly on time, in the fall of 29 C.E., to be baptized by John the Baptist, and he was anointed as Messiah the Leader. The Jews were favored by the Messiah's presence and ministry for three and one-half years. Daniel's prophecy also foretold that the middle of the seventieth week of years would mark the time for the Messiah to be cut off in death. This took place in the spring on the fourteenth day of the Jewish month Nisan, in the year 33 C.E. There were yet three and one-half years to run in this "week" of special favor to the Jews.—Dan. 9:24-27.

Accordingly, the greatest favor ever offered them was that which God held out to them a short time after Jesus' death, at Pentecost, 33 C.E., for at this time Peter stood up and used the first of the keys of the Kingdom. There was a miraculous outpouring of the holy spirit upon the 120 disciples in the upper room, which brought the attention of a great crowd of the Jews gathered at Jerusalem for the Pentecost festival. By holy spirit Peter explained to these Jews that this miraculous occurrence was in fulfillment of Joel 2:28-32 and explained that Jehovah had resurrected Jesus and had exalted him to his right hand, giving him the promised holy spirit, which he was now pouring out upon the 120 disciples. Peter then unlocked the door for these Jews by saying to them: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit." (Acts 2:38) There were three thousand Jews that immediately grasped the opportunity for gaining the heavenly kingdom with the Messiah or Christ. Shortly after this the number grew to five thousand.—Acts 2:1-41; 4:1-4.

During the three and one-half years left of the seventieth week the Christian congregation continued to be made up exclusively of natural Israelites, Samaritans and circumcised Jewish proselytes. It was during this period of time that Saul of Tarsus, outstanding Jewish persecutor of Christians, was converted by the miraculous appearance of Christ himself to Saul. Jesus appointed Saul, who came to be called Paul, to the office of apostle. He came to

* See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by the Watchtower Bible and Tract Society.

be known as the apostle to the nations or as an apostle or teacher of nations, that is, of uncircumcised Gentiles. (Rom. 11:13; 1 Tim. 2:7) The key of knowledge and of opportunity for entering the Kingdom had been used on behalf of the Jews by Peter. Would Paul be the one to use the key to open similar opportunities to the Gentiles? No, Jesus had given this privilege also to Peter.

The seventieth week of special favor to the Jews continued on. It would end in 36 C.E., the seventh anniversary of the baptism of Jesus. Would the Jews grasp the opportunity of entering Kingdom privileges and membership and fill up the number that God had foreordained for this kingdom, namely, 144,000? The apostle Paul in a later writing explains what took place. He likened the congregation of Jewish candidates who were in line *naturally* for the heavenly kingdom to an olive tree that had a definite number of branches attached to the tree trunk, which pictures the Messiah. As he goes on to show, the Jews failed to take good advantage of this opportunity to make up the complete Kingdom body because of lack of faith in Jesus as Messiah. And so these Jewish branches were broken off. God's purpose had to stand and therefore the vacant places had to be filled to make up the complete Kingdom membership. Paul explains: "A dulling of sensibilities has happened in part to Israel [only a remnant of Israel believed in the Messiah] until the full number of people of the nations [the Gentiles] has come in, and in this manner all Israel will be saved [the complete number of the 144,000 will be gathered out of the Gentile nations, filling up the places of the branches broken off]. Just as it is written [in Isaiah 59:20]: 'The deliverer will come out of Zion [heavenly Zion] and turn away ungodly practices from Jacob.'" —Rom. 11:13-26; Rev. 7:4-8.

SECOND KEY USED

How did it come about that Peter used the second key? Just as in the first instance holy spirit directed him, so in the second instance it was not his own idea. He did not bind up the opportunity exclusively for the natural Israelites until the end of the seventieth week. He did not loose the Gentiles from their restrictions to enter into the race for the heavenly Kingdom. All this was arranged in heaven first by God, not by Peter on earth, as the account of the facts shows.

There was a Gentile man, a devout worshiper of God but not a Jewish proselyte, a centurion named Cornelius. Exactly at the time of the end of the seventieth week, God by a vision and by his spirit instructed Peter to accept Cornelius' invitation to his home in Caesarea, after Peter had hesitated. When Peter arrived and saw the Gentile people gathered there to hear the Kingdom message, he said: "For a certainty I perceive that God is not partial [now to the Jews], but in every nation the man that fears him and works righteousness is acceptable to him." Heaven thus directed Peter and he stood up and used the second key by preaching to those Gentiles about the Anointed One, Messiah the Leader, and how he died. He said: "God raised this One up on the third day and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God [Jehovah], to us, who ate and drank with him after his rising from the dead. Also, he [Jehovah God] ordered us to preach to the people and to give a thorough witness that this [Jesus] is the One decreed by God to be judge of the living and the dead. To him all the prophets bear witness, that everyone [Gentile or Jew] putting faith in him gets forgiveness of sins through his name."

The Gentiles listening accepted this Kingdom message with full faith, and Je-

hovah God himself showed his approval of Peter's use of the second key by his acceptance of the Gentiles to be grafted in to fill the places the Jewish nation had vacated. (Rom. 11:17-19, 24) The account reads: "While Peter was yet speaking about these matters the holy spirit fell upon all those hearing the word. And the faithful ones that had come with Peter who were of those circumcised were amazed, because the free gift of the holy spirit was being poured out also upon people of the nations. For they heard them speaking with tongues and glorifying God [like on the day of Pentecost]." Peter acted on this indication from God by informing these Gentiles what to do, saying: "Can anyone [Jewish] forbid water so that these might not be baptized who have received the holy spirit even as we [natural Jews] have?" No circumcised Jew present forbidding, Peter "commanded them to be baptized in the name of Jesus Christ."—Acts 10:1-48; 15:7-9.

NO MORE KEYS NEEDED

The question arises, Did Peter continue to carry these keys of the Kingdom around with him to open to those whom he would and to close to others the opportunities for entering the Kingdom? Are there more keys besides the two? The answers are shown in the following facts. Up to this time Jehovah had divided up mankind into just two classes: the Jews, whom he dealt with as his special people, and the people of the nations, the Gentiles. So only two keys were needed. Neither could Peter use the keys further, for the door was opened to both Jews and Gentiles now. In using the second key Peter did not shut the door to the Jews but merely opened up the opportunity to the Gentiles as well as Jews. From this time on, Jews and Gentiles were on the same basis as to opportunities of entering into Kingdom privileges. There was therefore no need for further keys and neither could Peter close or lock the door of opportunity thus opened, for the two keys were to *unlock,* not to *lock up* Kingdom opportunities.

The fact that Peter could not close the door of Kingdom opportunity by the use of either key, that, in fact, these keys once used were no longer needed, is strengthened by a circumstance that came about in the Antioch congregation. In Antioch of Syria first the disciples of Jesus were by divine providence called Christians. (Acts 11:20-26) Peter had learned from the circumstances surrounding his use of the second key that the Gentiles were accepted by God. When he afterward came to Antioch he at first went into the homes of Gentile converts and ate meals with them. Neither did he insist upon their being circumcised like Jews before he would eat with them. But certain Jewish Christians came down from Jerusalem and said that James, Jesus' half brother, who was overseer of the congregation there, was of the opinion that Jewish believers could not associate with uncircumcised Gentile believers. This was certainly a question of faith and morals. In this instance did Peter act as the chief of the apostles or as the pope? We refer to the account:

"When Cephas [Aramaic for Peter] came to Antioch, I resisted him face to face, because he stood condemned. For before the arrival of certain men from James, he used to eat with people of the nations; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. The rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense. But when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: 'If you, though you are a Jew, live as the nations

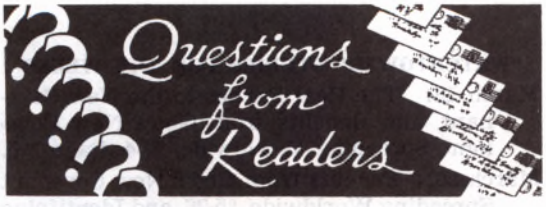
do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?' "—Gal. 2: 11-14.

DOOR OF OPPORTUNITY REMAINS OPEN

Here the apostle Peter was publicly reproved, and rightly so, for Peter was not walking straight according to Christian faith and morals. Fear of men was again influencing Peter as it had done when he denied Jesus three times on the night of betrayal by Judas Iscariot. (Matt. 26:31-35, 69-75; Mark 14:27-31, 66-72; Prov. 29: 25) It was as if Peter was trying to use the second of the keys of the kingdom of heaven to shut and relock the door in the faces of the uncircumcised Gentiles. But he did not have the power to do so, for the resurrected Jesus Christ said later on: "These are the things he says who is holy, who is true, who has the key of David, who opens so that no one will shut, and shuts so that no one opens, 'I know your deeds —look! I have set before you an opened door, which no one can shut.' " (Rev. 3: 7, 8) So heaven did not agree with the course Peter was taking at Antioch. He quickly corrected his course, no doubt, in line with the counsel of his fellow-apostle Paul. This was in agreement with what Peter said when he spoke during the debate over circumcision in Jerusalem. (Acts 15:6-11) And he admitted that Paul had spoken and written correctly when he wrote in his own second letter to Christian believers:

"Consider the patience of our Lord as salvation, just as our beloved brother Paul according to the wisdom given him also wrote you, speaking about these things as he does also in all his letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction." —2 Pet. 3:15, 16.

Peter did not consider himself an infallible pope, nor did he think he was a gatekeeper to heaven. All this is in harmony with the rest of the Bible, which teaches that Jehovah God, not Peter, is the Great Judge of his people and he uses Christ Jesus as the associate Judge with him. Also, those who do enter into the kingdom of the heavens must grasp this opportunity while on earth and must live a life of integrity. If one enters into heaven, it is because he really has followed Jesus' footsteps on earth. To Jehovah God goes all the credit for his undeserved kindness in opening the way to the kingdom of heaven and selecting those to be Kingdom heirs with Christ. Correspondingly, to Jehovah goes the credit for arranging for the Kingdom rule of the earth and establishing his kingdom in 1914 C.E., with full blessings to begin to be poured out on mankind during this generation by his undeserved kindness.



● Must a person fulfill all vows he made to God prior to becoming a dedicated Christian? —R. J., U.S.A.

Vows are not to be treated lightly, as indicated by the Bible at Ecclesiastes 5:4-6: "Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay. Better is it that you vow not than that you vow and do not pay. Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake."

When a person makes a solemn vow to God, he does so voluntarily, not under duress. So

there should be a willingness to fulfill the vow. In view of the seriousness of the matter, the Scriptures recommend careful advance consideration of the obligations one would assume upon making a vow. Proverbs 20:25 states: "It is a snare when earthling man has rashly cried out, 'Holy!' and after vows he is disposed to make examination." Hence, vows to God should not be treated lightly but should be the result of careful advance consideration, not mere emotion or momentary enthusiasm.

Marriage vows serve to illustrate these points. A person may decide that he should get married. Entering wedlock is something he does of his own volition. He acts wisely if he gives the matter advance thought, acquainting himself with the responsibilities that will be his upon entering matrimony. Then, when taking the marriage vow before God and human witnesses, he should view the vow seriously and maintain fidelity to his marriage mate. (Matt. 19:4-6) Regardless of who the marrying agent is, if the marriage is legal, his vow is binding upon him, and it continues to be binding when he becomes a dedicated Christian.

An individual may have voluntarily made some other personal vow to God in years past, prior to becoming a dedicated Christian. It was more than a mere desire or plan in his mind or expressed to a friend; it was a solemn vow to God. He was under no compulsion to make the vow. However, now he may desire to be relieved of it. He may ask someone else whether the vow is binding. But it should be realized that another person is in no position to relieve the vower of the responsibility he has taken upon himself as a result of his solemn vow to God. This is a matter between the obligated person and Jehovah God.—Rom. 14:4.

Perhaps the vow was not one required by the Bible. Nevertheless, if it did not conflict with the Scriptures, it would be proper to keep the vow, even if this presents problems in later life.

However, before learning the truth from God's Word, a person may have made a vow to do something that conflicts with Jehovah's will. He may become aware of this conflict as he pursues a study of the Bible. What view should he now take of this vow that does not harmonize with God's will as expressed in the Scriptures? He must decide, but it would be an evidence of faithfulness to Jehovah to act in accord with God's plainly stated will. This means taking positive steps, such as desisting from practices or breaking off associations that are unclean and improper from God's standpoint. Such a display of devotion to Jehovah will result in a blessing. (2 Cor. 6:16-18) A person cannot dedicate himself to God through Christ if he does not render such a vow null and void.

ANNOUNCEMENTS

FIELD MINISTRY

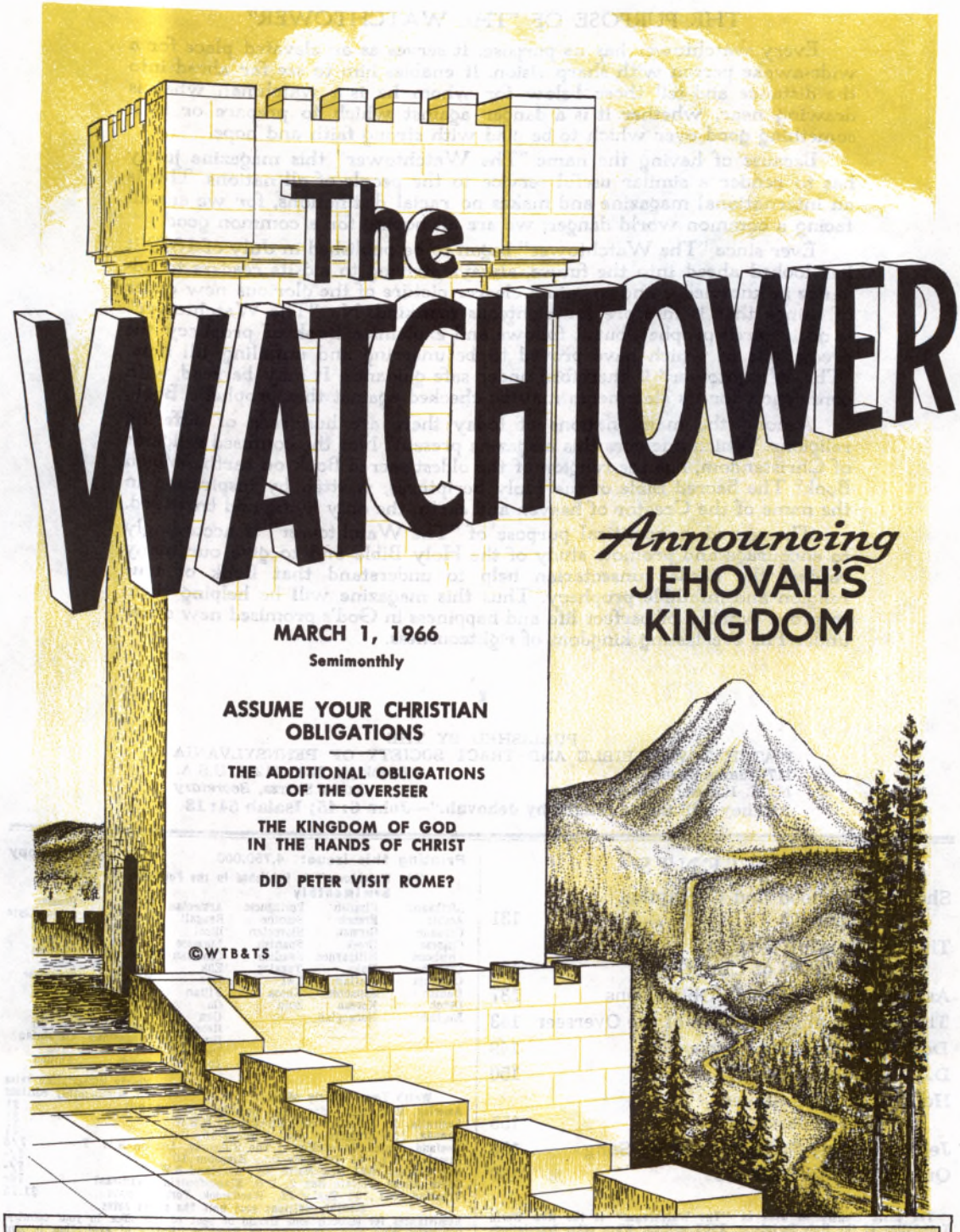
Witnesses of Jehovah God have great joy because of their relationship to him and to his anointed king, Jesus Christ. Unselfishly they endeavor to aid others to share that joy, and they do this by taking to them the faith-inspiring message of the Bible. During February, as they share in this Christian work, they will offer to all persons the outstanding aid to Bible study, *The Watchtower*, with three booklets, on a $1 contribution.

"WATCHTOWER" STUDIES FOR THE WEEKS

March 13: The Real Parties to the New Covenant, and Benefits from God's New Covenant Spreading Worldwide, ¶1-4. Page 105.

March 20: Benefits from God's New Covenant Spreading Worldwide, ¶5-26, and Identifying the Present-Day Beneficiaries, ¶1-6. Page 111.

March 27: Identifying the Present-Day Beneficiaries, ¶7-34. Page 117.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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Should FALSEHOOD AND CORRUPTION be Exposed?

THE line between right and wrong has become so indistinct to many persons that it is almost imperceptible. Policemen take payoffs for overlooking traffic violations; citizens pad expenses on income-tax returns; married persons are unfaithful to their mates and youths cheat on school examinations. Once almost everyone would have viewed such behavior as shocking, obviously wrong and deserving of censure. But now, while not being fully approved, it is generally accepted as natural—the way of life. "They all do it," people are frequently heard to say.

What is more, it is considered uncharitable and unkind to expose the lie or publicize the wrong of another. People feel that it may not be the best policy to deceive and be untruthful, but to make known deception and uncover falsehood is regarded as being even worse. To do so often opens one to greater censure than is received by the person who commits the wrong.

This apathetic acceptance of corruption and falsehood is also noted in religious matters, especially now when ecumenical efforts are seeking to unite the many different religions. The teachings and practices of a religious organization may admittedly be false, misrepresenting true Christianity, yet to expose them as such is viewed as unchristian. You, no doubt, have noted this to be so.

Well, then, how do you feel about the matter? What if someone spoke out publicly against certain religious leaders, saying to them: "You are from your father the Devil, and you wish to do the desires of your father. . . . When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie." Would you think such language unbecoming to a Christian? Even though it were true, would you consider it wrong to undermine the reputation of respected religious leaders in that way?

What if a person used even stronger condemnatory language, saying: "Woe to you, theologians and clergymen, 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. . . . Fools and blind ones! . . . Woe to you, theologians and clergymen, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but in-

side 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. . . . Serpents, offspring of vipers, how are you to flee from the judgment?"

Would such language immediately cause you to label the speaker an intolerant bigot? Many people may consider such speech entirely improper and unchristian. *Yet these are the words of our Lord Jesus Christ, spoken to the respected religious leaders of his day!* The only change in this direct quotation from the Bible is the substitution of the terms "theologians and clergymen" for "scribes and Pharisees." And this is most appropriate, for those men were the clergy of the first century among the Jews, even wearing distinctive garb to draw attention to their office, as many clergymen do today.—See John 8:44 and Matthew 23:1-36.

But why did Jesus speak in this way about those men? It was because they had misrepresented God and his teachings. Their false religious traditions and practices had misdirected people from the pathway of righteousness that leads to the kingdom of God. On an earlier occasion Jesus had said to certain religious leaders:

"You have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their heart is far removed from me. It is in vain that they keep worshiping me, because they teach commands of men as doctrines.'" And so Jesus said to his disciples: "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. 15:6-14.

So, then, when religious leaders and organizations of Christendom misrepresent God's Word by teaching traditions of men, is it wrong to expose their false doctrines? When they claim to be following Christ and yet mix in worldly politics, is it a bad thing to publicize that their actions are unchristian and condemned by God? Should the truth be suppressed because it exposes falsehood and corruption? *Never!* Jesus never hesitated to speak the truth, even though he was killed at the instigation of the angered religious leaders for doing so.—John 17:14; Jas. 4:4.

Therefore, how will you respond when pointed statements are made about false religious teachings and corrupt practices? Will you immediately condemn the person or organization making the exposé? Do you feel it is all right to teach lies and misrepresent God's Word, but wrong to expose the error? Contrary to what some may think, it is not unkind and unloving to lay bare falsehood and corruption.

Remember the example of Jesus Christ. He was the most loving and kind person to walk the earth. He was tender and compassionate, even with sinful harlots and tax collectors. Lovingly he forgave them their transgressions and helped them on the way to life. Rather than advertise their sins, he covered them over. Yet, at the same time, in some of the strongest language recorded in the Bible, Jesus exposed the stubborn, haughty religious leaders. This was really a loving service, for the false teachings and practices of those religionists were leading their followers to the pit of destruction. The people needed to know the truth if they were to gain God's approval.—Matt. 23:15.

Therefore, it is right and proper to speak out strongly against falsehood and corruption. A person or organization that, in imitation of Jesus Christ, has the courage to do so deserves attention and respect.

The KINGDOM OF GOD in the Hands of Christ

Whose kingdom is it—God's or Christ's? Why is Christ made its king?

"LET your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

When Jesus taught his disciples to pray in this manner he was teaching them to pray for God's kingdom, the kingdom of their "Father in the heavens." (Matt. 6:9) While in the Bible book of Matthew this kingdom is repeatedly spoken of as "the kingdom of the heavens," throughout the books of Mark and Luke it is regularly called "the kingdom of God." Yet, when Jesus was born on earth, it was foretold of him that 'he would rule as king forever, and that there would be no end of *his* kingdom.' (Luke 1:33) Jesus personally referred to the Kingdom as his when he told Governor Pilate: "*My* kingdom is no part of this world. . . . *my* kingdom is not from this source." (John 18:36) You may ask, Can the Kingdom be both God's and Christ's at the same time?

Evidently so, since at Ephesians 5:5 the apostle, speaking of unworthy persons, stated that they would have no "inheritance in the *kingdom of the Christ and of God.*" How is this so?

It does not mean that Christ is God and therefore coequal with his Father. The Bible records Jesus' own statement that "the Father is greater than I am." (John 14:28) In fact, the more closely we look into the matter the more evident it becomes that Christ, even though king, occupies a position subordinate to his Father, Jehovah God.

JEHOVAH THE SOVEREIGN RULER

Following Jesus' death, the same apostles whom he had taught to pray, later addressed his Father in this way: "Sovereign Lord, you are the One who made the heaven and the earth." —Acts 4:24, *NW; Mo; RS.*

As they acknowledged, Jehovah is the Universal *Sovereign.* What does this mean? "Sovereign" means much more than merely the ruler or head of a government. It means the one who is the *source* of all right to rule, the one in whom all authority justly resides. Jehovah legitimately holds this position over all others by virtue of his Godship and because he is the Creator of all that exists. The psalmist sang of him: "Jehovah himself has firmly established his throne in the very heavens; and over everything his own kingship has held domination." (Ps. 103:19) Unlike those heads of earthly governments today whose executive power is balanced by and limited through a separate legislature and a separate judiciary, Jehovah is not limited in his authority. For that reason the prophet wrote of him: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us."—Isa. 33:22.

Without stepping down or in any way diminishing his own position as the Sovereign Ruler, Jehovah can, nevertheless, dele-

gate authority and grant power to others, appointing them to carry out his will. Because he always remains King over all such ones, it can be said to him: "Your kingship is a kingship for all times indefinite, and your dominion is throughout all successive generations."—Ps. 145:13.

An example of such kingship authorized by Jehovah is found in the case of the nation of Israel. Beginning more than a thousand years before the birth of Christ, Jehovah delegated authority to men to serve as kings in that nation, among them Saul, David, Solomon and others. It was said of them that they sat on "Jehovah's throne." (1 Chron. 29:23) Why? Because they served as anointed deputy kings, representing Jehovah on earth. So, while we read of the 'kingdom of David' as though it was *his* kingdom, we find David himself in prayer acknowledging Jehovah as the great Sovereign Ruler, saying: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all."—1 Chron. 29:11.

THE SON RECEIVES KINGSHIP

The kingship by men of the nation of Israel served its purpose and that was, chiefly, to foreshadow the kingship of the one whom God would make the King of an everlasting kingdom. Following the overthrow of the last king to sit on Jehovah's throne in Jerusalem, the prophet Daniel was given a vision describing the future appointment of God's own Son to serve as King. As you read it in Daniel 7:13, 14, note how clearly Jehovah's position as Sovereign stands out when he, as the Ancient of Days, grants rulership to his Son. The account states:

"I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."

A comparison of this text with Matthew 26:63, 64 leaves no doubt that the "son of man" in Daniel's vision is Christ Jesus. Note how clearly the respective positions of Jehovah and of his Son Christ Jesus are set forth in that vision. The prophetic picture shows Christ Jesus 'gaining access' to Jehovah's presence and then Jehovah, as the Sovereign and therefore the Source of all right to rule, *giving* his Son "rulership and dignity and kingdom." Coequality? There is not the slightest sign of it here!

THE KING'S AUTHORITY

What, then, is this kingdom that Christ receives from his Father? Is he merely a "puppet ruler," much like many kings today who have no real power of control themselves? Or is he an "absolute monarch," that is, one who is not answerable to others and whose rulership is not subject to limitation?

That Christ is no "puppet ruler" can be seen from his own words, after his resurrection and just prior to ascending to Jehovah's heavenly courts, when he told his disciples: "All authority has been given me in heaven and on the earth." (Matt. 28:18) For that reason the command is given in Daniel's vision that "the peoples, national groups and languages should all serve even him." Christ, therefore, derives none of his power from the "consent of the governed," as in a democracy or earth-

ly limited monarchy, but derives it directly from the true Source of Authority, Jehovah God. He obtained this authority by making request to his Father, in fulfillment of God's invitation expressed at Psalm 2: 8, 9: *"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."

In one of his parables Jesus pictured himself as a "certain man of noble birth [who] traveled to a distant land [that is, to heaven] to secure kingly power for himself and to return." (Luke 19:12) He showed that his kingship would be rejected by the majority of earth's inhabitants, however, when he added: "But his citizens hated him and sent out a body of ambassadors after him, to say, 'We do not want this man to become king over us.'" (Vs. 14) Because of just such opposition to his divinely invested authority, the King Christ Jesus will be obliged to dash earthly governments to pieces in the coming war of Armageddon.—Dan. 2:44; Rev. 16:14-16.

But Jesus said that all authority was given to him, not only on the earth, but also "in heaven." (Matt. 28:18) What does this mean? Does it make him the Absolute Monarch of all the universe?

Christ's authority in the heavens is shown in the statement at Philippians 2: 10 that "in the name of Jesus every knee should bend of those *in heaven* and those on earth and those under the ground." As with all of earth's inhabitants, so, too, the millions of God's angelic sons are all subject to Christ's rule. (See also Hebrews 1: 4-6, 13, 14.) Yet One in the heavens is excepted, and this places the only limitation on Christ's kingship. For this reason the next verse of Philippians chapter two adds: "And every tongue should openly acknowledge that Jesus Christ is Lord *to the glory of God the Father.*"—Phil. 2:11.

Yes, though all others in God's universe are subject to the Son's rule, Christ Jesus himself remains subject to his Father and God, the sole Absolute Monarch. As the apostle Paul explains: "God 'subjected all things under his [Christ's] feet.' But when he says that 'all things have been subjected,' it is evident that it is with the exception of the one who subjected all things to him. But when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone."—1 Cor. 15:27, 28.

Throughout all time and space Jehovah God will continue to be the sole and legitimate Sovereign Ruler. What good purpose, then, is there in his having his Son represent him and serve as the anointed Executor of God's will? Certainly it is not to relieve Jehovah of responsibility or to reduce in any way his work. How could that be, when he continues to be the very Source of all his Son's power? (Isa. 40:28; Heb. 1:8) Evidently, then, this arrangement is an expression of Jehovah's wonderful love whereby he extends this grand privilege to his Son. His Son has been trained at his Father's right hand; he has been tested to the limit, perfected for the position; he has the ability and the wisdom required for the task. Now his Father lovingly exalts him to a position that allows this Son to use these assets to the widest possible extent and for the greatest good of all. He displays absolute confidence in him, knowing that his Son's proven attitude is: "To do your will, O my God, I have delighted, and your law is within my inward parts." —Ps. 40:8; see also Hebrews 5:7-9; 10:5-7.

At the same time this arrangement vindicates Jehovah's position as the true Sovereign, which was challenged by Satan from the time of the historic rebellion in

Eden forward. How false the Opposer's claim that he could achieve and legitimately maintain the position of a rival sovereign by inciting men to act independently of God and by even creating disaffection among some of God's heavenly sons! What a crushing defeat that one experienced when God's Son on earth rejected his every temptation and endured all of Satan's insidious efforts to crack his integrity, dying loyal to his Father's sovereignty! Though Satan has set himself up as the "ruler of this world," by his integrity-keeping course Christ Jesus "conquered the world" and has proved its ruler to be worthy only of destruction.—Job 1:6-11; Rev. 12:3, 4; John 12:31; 16:33.

THE KING GRANTS PRIVILEGES TO OTHERS

The King Christ Jesus is not selfish with regard to his kingly position but follows his Father's loving example. He shares with others the privilege of his kingly power. On the night of his death as a man, he said to some of these: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." (Luke 22:28-30) Those who are brought by Jesus into that covenant for the kingdom and who will make up his royal joint heirs are pictured in their heavenly position at Revelation chapter 14. Their number is there set at 144,000, all of them "bought from among mankind as a first fruits to God and to the Lamb." —Vss. 1, 3, 4.

It was such ones together with their Head, Christ Jesus, that the prophetic vision of Daniel referred to as "holy ones," saying: "The Ancient of Days came and judgment itself was given in favor of the holy ones of the Supreme One, and the definite time arrived that the holy ones took possession of the kingdom itself. And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them." (Dan. 7:22, 27) What a privilege is theirs for having upheld and stood fast for Jehovah's sovereignty!

Even on the earth, transformed into a paradise by the King and inhabited by men and women who love righteousness and who uphold Jehovah's sovereignty, there will be those who will exercise authority from him. The prophet long ago foretold: "Look! A king will reign for righteousness itself; and as respects princes, they will rule as princes for justice itself." (Isa. 32:1) Showing where such princes rule, Psalm 45:16 says: "In place of your forefathers there will come to be your sons, whom you will appoint as princes *in all the earth.*" Whether from the resurrected forefathers of Jesus, such as Noah, Abraham, David and others, or from among faithful men of more recent times, all these will faithfully represent the King. They all 'bow their knee to him' in recognition of his Father's sovereignty, by virtue of which Christ rules.

For all of God's angels, for all of Christ's 144,000 joint heirs of the Kingdom, for all the earthly "princes" and for all others of his earthly subjects, Christ Jesus will serve for all time to come as their Model and Example of obedience to his Father's will. He will be their divinely given standard as to the proper exercise of authority received from the great Sovereign of the universe, Jehovah God. What a wise and loving arrangement!

Assume Your CHRISTIAN OBLIGATIONS

"He that says he remains in union with him is under obligation himself also to go on walking just as that one walked."—1 John 2:6.

CHRISTIAN obligations! Can there be talk of Christian obligations? Are not a Christian's worship and service voluntary? True, the Christian's worship is voluntary. His coming to God, dedicating his life to God and his rendering acceptable service is voluntary, resulting from the free exercise of his free will, even as were the sacrifices of the ancient Israelites. (2 Chron. 29:31; Ps. 110:3; Rev. 22:17) Still the Christian has an obligation to do God's will. How so? According to *Webster's Unabridged Dictionary,* an obligation is "that which a person is bound to do or forbear; any duty imposed by law, promise, contract, oath, or vow . . . state of being indebted for an act of favor or kindness." Are Christians under obligations? Definitely! First of all, all men, including non-Christians, are indebted to God for the favor or kindness of life they have received. Note what is stated in Revelation 4:11: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." The Creator's worthiness to receive glory and honor because of creating us gives all men the obligation to render such glory.

[2] But Christians are even more indebted. How so? By accepting the ransom from death to everlasting life, which God provided through Christ Jesus—a very valuable favor. (1 Pet. 1:18, 19; 1 Cor. 7:23) Now Jehovah could hold us under obligation on this basis alone; but, instead, with his demonstration of love he appeals to us on the basis of love. "The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. Beloved ones, if this is how God loved us, then we are ourselves *under obligation* to love one another." (1 John 4:10, 11) By having had our debt of sin forgiven by God, we are under obligation to forgive those who sin against us. (Matt. 18:32-35) By reason of this we are indebted to our neighbor; we *owe* him love.—Rom. 13:8.

[3] Further, an obligation can be 'any duty imposed by law,' or a command, and Christians, for example, are under command to love. (John 15:9-11; 13:34, 35; Matt. 22:37) In addition to our obligations by reason of our indebtedness to God, and by reason of his commands, we have had duties imposed on us by reason of our vow of dedication to God on the basis of his provision through Christ Jesus. "He that says he remains in union with him is *under obligation* himself also to go on walking just as that one walked." (1 John 2:6) "Pay to the Most High your vows."—Ps. 50:14; 61:8; Luke 9:23.

1. (a) What questions arise when speaking of Christian obligations? (b) What is an obligation, and how can it be said that Christians are under obligation to God?
2, 3. (a) In what further ways are Christians under obligations? (b) What scriptures prove this?

4 Having received the benefits of Christ's ransom sacrifice, we are also obligated to help others get such benefits. "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) Yes, in looking after the interests of our brothers and preaching the good news to others we may even bring our freedom and our very lives in danger, but this we are now *obligated* to do. Further, we received the good news because someone else put forth the effort to preach to us, likely spending many hours in calling back and studying with us. Now we are under obligation to make our contribution to advance the Kingdom work by preaching, by aiding financially and by showing hospitality. "For it was in behalf of his name that they went forth, not taking anything from the people of the nations. We, therefore, are *under obligation* to receive such persons hospitably, that we may become fellow workers in the truth." —3 John 7, 8.

5 The apostle Paul said that he was under obligation to preach to those of the nations. "Both to the Greeks and to Barbarians . . . I am a debtor: so there is eagerness on my part to declare the good news also to you there in Rome." (Rom. 1:14, 15) And speaking of those of the nations who had received the truth from the disciples in Jerusalem, Paul wrote: "Yet they were debtors to them; for if the nations have shared in their spiritual things, they also *owe* it to minister publicly to these with things for the physical body." (Rom. 15:27) So Paul knew he was under obligation to preach. He did not sit comfortably back and say he would preach only if and when he felt like it, that his preaching was, after all, only voluntary. His awareness of his obligation moved him to fight against the tendency of the flesh to want to take it easy. He knew that, in order to win life, he had to exert himself vigorously. (Luke 13:24) He showed his sense of obligation when he wrote: "If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news!"—1 Cor. 9:16.

6 But some may argue, "Is not the Bible against obligatory service? Does not Paul also say in this chapter that he would get his reward only if his service was willing, meaning entirely free from any sense of obligation? And, therefore, if one does not feel the urge and desire to preach, is it not in vain to compel himself to do it simply because he knows it is right? Should not the desire come from the heart?" Yes, the desire should come from the heart, but we know that the human heart is often selfish and deceptive. (Jer. 17:9, 10) It often takes much study of God's Word, many prayers and vigorous exertion on the part of the mind and the will to overcome the selfish tendencies of the flesh. (Rom. 7:18-25) Some Christian witnesses have heard the above-mentioned argument and become discouraged and depressed with their service, some even stopping because they did not feel a natural urge or desire to preach. They feel, if they must discipline themselves to do what is right, it will be in vain. But this is not true. We are obligated to discipline ourselves to avoid the wrong. "So, then, brothers, we are *under obligation,* not to the flesh to live in accord with the flesh." (Rom. 8:12) And we must discipline ourselves to do the right by using our power of reason.—Rom. 12:1.

7 But what did the apostle Paul mean at

4, 5. (a) In what way have Christians become obligated to others? (b) How did the apostle Paul show that he was under obligation?

6. (a) In what way have some Christians become discouraged in their service to God because of a wrong understanding of 1 Corinthians 9:17? (b) What arguments show it is proper for the Christian to compel himself to do what is right?

7. What was it that Paul spoke of performing willingly, and what reward was he speaking of in 1 Corinthians 9:17? What was he under obligation to do?

1 Corinthians 9:17, when he wrote: "If I perform this willingly [of my own choice, *New English Bible*], I have a reward." What was this 'willing' performance he was talking about, and what was the "reward"? Was the performance the preaching, and the "reward" everlasting life? Let us examine the context a little. Paul acknowledges in his letter to the Romans (1:14) that he was a debtor to the Greeks, so he was obligated to preach the good news to the Greek-speaking Corinthians, and this he confirms when he says: "Woe is me if I did not declare the good news!" (1 Cor. 9:16) In the ninth chapter of this letter Paul is defending his apostleship against his critics by 'boasting' that he preached at his own expense; he did not make use of his right to receive financial help in connection with this. (1 Cor. 9:15) So the performance that he did willingly, of his own choice, was, not the preaching itself, but the doing of the preaching at his own expense. The "reward" that he mentions is simply his right to boast of something that he did of his own choice, without obligation. The preaching he was obligated to do; it was not of his own choice, and for doing it he could claim no "reward" in the way of right to boast. (Luke 17:10) Thus he writes: "What, then, is my reward? That while declaring the good news I may furnish the good news without cost, to the end that I may not abuse my authority in the good news." —1 Cor. 9:18.

PRINCIPLES FOR ASSUMING OBLIGATIONS

[8] So it is Scripturally established that Christians are under many obligations, which include preaching the good news. These are proper burdens that the Christian must bear. (Matt. 11:30; Gal. 5:6) To assume all our Christian obligations we need to know exactly what they are, and in what order they must be cared for. Success in our performance requires the following of certain basic principles. First, our primary obligation is to Jehovah. "Fear the true God and keep his commandments. For this is the whole obligation of man." (Eccl. 12:13; Matt. 22:37) All of God's commandments constitute obligations for the Christian, and include preaching, maintaining our integrity and following Godly principles at all times. (Gal. 5:22, 23) These primary obligations fall equally on all dedicated Christians regardless of their place in God's organization.

8. To whom is the Christian's primary obligation, and what is involved?

[9] Next, all Christian obligations must be cared for. One is not free from some Christian obligations by reason of having taken on others. Jesus clearly showed this principle when he said to the Pharisees who were under the Mosaic law, which was in force at that time: "You give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were *under obligation* to do, but those other things not to omit." (Luke 11:42; Matt. 23:23) Note that the fulfilling of the obligation to give the tenth of the mint and other things did not free these from performing the "weightier matters" of the law, and the reverse was also true.

[10] A third principle is that dedication to God obligates the Christian to do God's will as revealed; additional obligations from God must be assumed as they come. God can extend obligations in scope, increase their detail or add new obligations as he wills. The Christian has the obligation to prove to himself the "good and acceptable and perfect will of God." (Rom. 12:2) Increased knowledge and understanding can make us aware of additional obligations.—Phil. 1:9, 10; 3:15, 16.

9, 10. (a) Is one freed from some Christian obligations because of having taken on others? Explain. (b) How should the Christian view additional obligations from God?

11 A fourth principle is that there must be no conflict of interests. Since the whole obligation of man is to keep God's commandments, the Christian is not free to take on other obligations that conflict with or work contrary to the primary obligations to God. Being slaves purchased with the precious blood of Christ, none of us could allow ourselves to become slaves to another master. "No man serving as a soldier involves himself in the commercial businesses of life, in order that he may gain the approval of the one who enrolled him as a soldier." (2 Tim. 2:4; Matt. 6:24) A Christian does well to consider this when selecting secular work or taking on business or other obligations.

12 A fifth principle is that, since obligations can be increased and since we cannot cut out some Christian obligations to make room for others, it is necessary to find a proper balance, to "make sure of the more important things." (Phil. 1:9, 10) It means we will free ourselves from things we are not obligated to do to make room for the growing Kingdom interests. (Eph. 5:15, 16) So with these five principles in mind let us see just what the Christian obligations include.

PRIMARY CHRISTIAN OBLIGATIONS

13 First, the primary obligation that rests upon all Christians is to be well-qualified ministers of God, to uphold Jehovah's name and purpose in action and word. Since this involves carrying out specific commands that God states at specific times, it includes now, in this "time of the end," the preaching of this good news of the Kingdom throughout all the earth for a witness to all nations. (Matt. 24:14) "Ascribe to Jehovah the glory belonging to his name." (Ps. 96:2-4, 8, 10; Rev. 14:6, 7) It means going from house to house, using God's Word properly in our teaching, keeping proper record so that we can be sure to give a witness to the occupants of every house, and can properly follow up where interest is shown. It means preparing sermons, making return visits, conducting Bible studies, as well as training others to become proficient in this work. "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright. . . . be gentle toward all, qualified to teach." (2 Tim. 2:15, 24) The primary obligation on all Christians includes personal study of God's Word and also attending and participating in all congregation meetings, including assemblies. (Heb. 10:24, 25; 2 Pet. 1:19-21; 3:2, 18) In other words, everything necessary to save ourselves and those who listen to us.—2 Tim. 3:14-17; Rom. 15:4; 1 Tim. 4:16.

14 To be worthy of the primary obligation a Christian must also include every aspect of his personal and family life, of his relationship to his marriage partner, children, parents, Christian brothers, congregation overseers, worldly employer or employees, neighbors, relatives, business associates as well as this world's governmental authority. (Eph. 5:2, 28; 6:1,

11, 12. (a) How can there arise a 'conflict of interests' for the Christian in assuming his obligations, and what Bible principles must he keep in mind? (b) How can the Christian make room for the increasing obligations?
13. (a) Outline in detail some of the primary obligations falling on all Christians. (b) What scriptures support this?

14, 15. (a) Aside from obligations to preach, what other obligations does a Christian have? (b) What position do these obligations occupy in relation to the obligation to preach?

4-9; Col. 3:22–4:1; Rom. 12:17; 1 Tim. 5:8; Rom. 13:1-7) Therefore, if you are a husband and father, included is your obligation to care well for the material and spiritual needs of your family. If you are a married woman, you have the wifely and Christian obligation to be a helper to your husband and to care for your children. Your becoming a Christian witness dedicated to Jehovah with obligations to preach and attend meetings should not result in the neglect of your family obligations, rather, in better care of them. How so? Because the caring for your family obligations has now become more than a mere human and social obligation. Such has become a Christian obligation, a part of keeping God's commandments. But neither should the caring for family obligations result in the neglect of obligations to preach and participate in congregation meetings.

[15] Performing of family and congregation obligations does not free or excuse you from the obligations of being honest and dependable with your employer, employees, business associates, government officials or others. In addition to being legal obligations, such are even more compelling as Christian obligations. The Christian is obligated to lead a life of moral cleanness and uprightness. His actions and speech must be exemplary. "Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31; Col. 3:17; Titus 2:1-10.

[16] Not only are there many obligations now resting on Christians, but since we are living in the "time of the end" when the New World society is being built up, obligations are sure to be increased. One cannot say, "When I got baptized we did not have all these obligations with sermons, teaching, training program, hour goals, and such things, so they are not binding on me. I am only obligated to do what I agreed to do when I was baptized." Of such one we could ask, "What did you agree to? Was it just to preach the good news with a card or phonograph, or perhaps a sermon? Not at all! Your dedication was to do Jehovah's will as that is revealed through Christ Jesus, the holy spirit and the Bible." So by our dedication vow we *are bound* to perform whatever additional obligations Jehovah places upon us. And when we consider our indebtedness to God, there is an even more compelling reason for us to assume additional obligations. Remember, 'we are *under obligation* to go on walking as that one walked.'—1 John 2:6; Luke 24:48.

[17] That Jehovah can expand our obligations in scope, increase specific detail or add new obligations can be seen in his dealing with the nation of Israel. They received a basic set of laws and obligations at Mount Sinai, recorded in the books of Exodus, Leviticus and Numbers. But when they were ready to enter the Promised Land, they got increased obligations, some wider in scope, others greater in detail and also some entirely new obligations. This can be seen from a comparison of the law from Sinai with the book of Deuteronomy,

16. (a) What wrong attitude could some have as to their obligations? (b) Why is the Christian obligated to assume all additional obligations from God?

17. How did Jehovah increase the obligations of the Israelites as they were entering the Promised Land, and in what fields especially?

which name means "Second Law." For example, though teaching and its importance were mentioned in the law from Sinai, yet in the book of Deuteronomy the responsibility of teaching—when, how and why—was spelled out in detail. Not only the importance of showing love, but the many ways in which love was to be demonstrated in practice, and the many actions that are regulated by the motive of love are shown in detail in Deuteronomy. Increased obligations were specified relating to their social life, family life, religious festivals, strictness for pure worship and many warnings against false worship. Instructions were given in detail as to identifying and clearing out of apostates. So here Jehovah demonstrated that he could and did increase his righteous requirements or obligations on his people.

[18] Today in the Christian New World society we observe also that Jehovah in his wisdom and care for his people has gradually increased our obligations as he has prepared us for living in his new order. Take the matter of knowledge and teaching. Over the years the number of meetings held weekly by the congregation has increased and these have become more specific in their purpose, requiring more preparation and greater personal participation, and thus greater personal benefit. There are also the circuit and district assemblies, as well as national and international assemblies, all of which are a part of the pattern of our meetings for increased knowledge and specific training. As for our ministry, also here we have experienced more specific instruction giving greater personal responsibility. Personal teaching from house to house, on back-calls and Bible studies, magazine distribution, proper coverage of territory with the house-to-house record, use of sermons and the training program, all place greater obligations on us individually. Also in this field our obligations will continue to grow. Time alone can place additional obligations. "You ought to be teachers in view of the time."—Heb. 5:12.

[19] This growth has not been one-sided, not a sort of organizational and efficiency growth at the expense of love and spirituality. No, for at the same time we have been taught with greater emphasis and detail the need of prayer and how to keep close to God, how to show love for God, our families and our fellow Christians. There has been good counsel on showing more love in preaching as well as in assisting others in the congregation according to the needs of each individual.

[20] At the same time, in the counsel from the pages of this magazine there has been a note of increased strictness with regard to pure worship, the placing of additional obligations on each one individually, strict counsel on morals, honesty, neutrality and such requirements as showing respect for the sanctity of blood. Congregations have been kept clean from growth of apostasy by the application of such sanctions as probation or disfellowshiping when necessary. But even this strictness has been balanced with mercy and love.

[21] If we were to view all these obligations from a purely human standpoint, we might feel overwhelmed, but there is no need for this. Jehovah knows our needs and abilities, and he is leading his people as a careful, loving shepherd, well aware of our limitations. But we must assume each obligation as it comes and in that way the increase will not be too great a burden. If

18-20. How has an increase in the Christian obligations within the New World society been observed (a) in the field of knowledge and teaching? (b) in our ministry? (c) in developing love and spirituality? (d) in strictness for pure worship?

21, 22. (a) How should a Christian view the increase of obligations? (b) How can one take on these obligations so as not to be overburdened?

we fall behind, then the accumulated burden of unassumed obligations can become too great to be borne. So know that your primary obligations are to preach the good news of God's kingdom and to lead exemplary Christian lives. Then determine if your place in the congregation gives additional obligations, and what they are. Next, make a practical schedule to spend some time on each and stick to it. None can be pushed aside. Follow Jesus' example, for we are under obligation "to go on walking just as that one walked."—1 John 2:6.

[22] But how does one reach out for additional obligations? What do these involve, and how can they be cared for? This will be taken up for consideration in the following article.

The Additional OBLIGATIONS of the OVERSEER

"Shepherd the flock of God in your care, . . . eagerly; . . . becoming examples to the flock."—1 Pet. 5:2, 3.

IN THE previous article it was established that there are obligations resting on all Christians. All are obligated to God by reason of their indebtedness to God, by reason of their dedication vow and by reason of God's commands or laws in the Christian system of things. In addition to the primary obligations that rest upon all Christians, God has made provision for Christians to reach out and take on additional obligations as congregation, circuit or district overseers, full-time pioneer ministers, missionaries or members of one of the Watch Tower Society's Bethel homes. What is it that causes some to reach for additional obligations? It is a desire to do more. "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) This desire is voluntary but comes from a feeling of obligation to God. The depth of one's love and devotion, the degree of appreciation and thankfulness to God, according to the full awareness of one's indebtedness to God, all move one to see to what extent he is obligated to utilize his time and abilities to the greatest possible extent in Jehovah's service.—Col. 1:9-11.

[2] Our dedication obligates us to seek the right kind of work. God's undeserved kindness obligates the mature Christian to take on more good works. "By this undeserved kindness, indeed, you have been saved through faith; . . . it is God's gift. . . . For we are a product of his work and were created in union with Christ Jesus for good works, which God prepared in advance for us to walk in them." (Eph. 2:8-10; Col. 1:28, 29) And "to be made mighty" and to be "filled with all the fullness that God gives" implies a growing to greater capacity and taking on of greater responsibility. (Eph. 3:16, 19) Even as the "gifts in men"

1. (a) For what additional obligations has God made provision? (b) What causes some Christians to reach out for these additional obligations?

2, 3. (a) What scriptures indicate that the Christian should want to increase his service? (b) How did Jesus show that others should take on the obligations of shepherding?

were to help the congregation to become a "full-grown man," attaining to the measure of growth that belongs to the fullness of the Christ, so such gifts are to help the individual Christian to increase his capacity for service and take on individually more obligations.—Eph. 4:8, 11-13.

[3] Christ is the example; he was a good shepherd and never shied away from additional obligations. He trained his apostles to take on the obligations as shepherds and showed what was required. "Whoever wants to become great among you must be your minister." (Matt. 20:25, 26) He commanded them to be shepherds: "Shepherd my little sheep." (John 21:15-17) Not only the apostles but others would have to take on the obligations of shepherds if they were to make disciples of people of all the nations. (Matt. 28:19, 20; Acts 14:21-23; 20:18, 28) Therefore, the Christian who has the abilities and the qualifications is under obligation to reach out for additional privileges of service, and his love for God should motivate him to take on these obligations willingly.—1 Pet. 5:2.

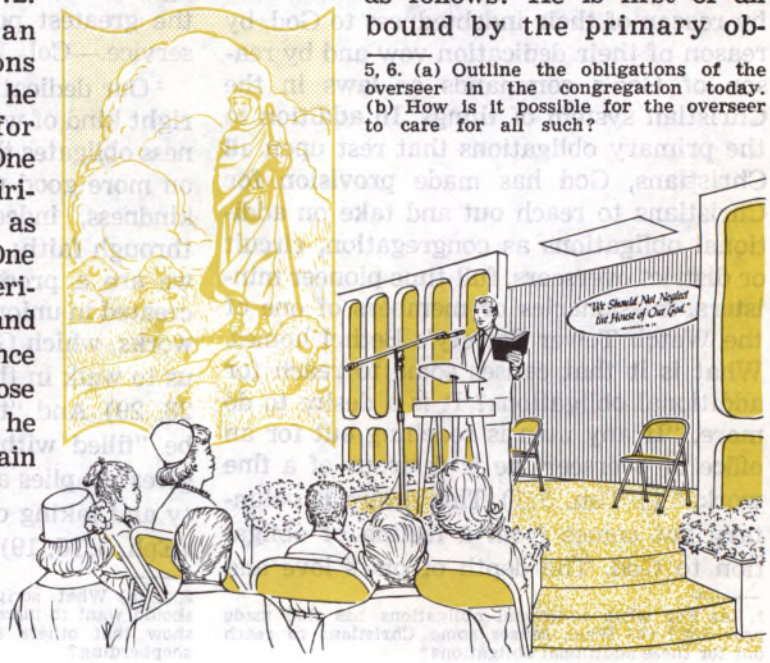
[4] What is required of an overseer? What obligations does he take on? How does he make himself available for this right kind of work? One must have the necessary spiritual qualifications as well as certain natural abilities. One must have had some experience in serving Jehovah and the opportunity to experience how Jehovah deals with those who apply his Word, and he must have developed a certain confidence in Jehovah. And one must be willing.

4. (a) What qualifications should one have to become an overseer? (b) What are some obligations of an overseer according to the Scriptures?

The overseers have the obligation to "shepherd the flock of God . . . becoming examples to the flock." (1 Pet. 5:2, 3) Each one must pay attention to his teaching. (1 Tim. 4:6, 11-16; Titus 1:9) He must be a preacher of the Word. (2 Tim. 4:2) And he must train others to be preachers. (2 Tim. 2:2) As a shepherd he must be able to feed spiritually and to lead and direct. In addition to initiating right works he has the obligation to inspect and correct things. As a shepherd he must protect the sheep from harm, and this involves reproving those who do wrong, and cleaning out wrongdoers where necessary. (1 Tim. 5:20, 21) The instruction booklet that is provided for all dedicated Christian witnesses and that explains the function of the congregation, states in this regard: "The congregation servant's duties are numerous, but they can be summed up by saying he has the over-all supervision of the congregation and he should set the proper example himself in zeal and leadership."

[5] So his obligations could be outlined as follows: He is first of all bound by the primary ob-

5, 6. (a) Outline the obligations of the overseer in the congregation today. (b) How is it possible for the overseer to care for all such?



ligation resting on all Christians as outlined in the previous article. He must be a preacher of the good news and must take proper care of his wife and family spiritually and materially, and he must conduct himself in everything in an upright, honest and morally clean way. In addition he must take the lead in training and teaching others in the preaching work; he has the obligation to organize and administer the congregation needs in preaching, arranging for the training of others, arranging for proper coverage of territory by preaching, following through on all witness-work campaigns. He will arrange for the five different well-prepared meetings for the instruction of the entire congregation in Biblical teaching and practical counsel in preaching, seeing to it that all who share in the instructing are well prepared, qualified to teach.

6 His obligation as a shepherd means to look after the spiritual needs of the congregation as a whole and as individuals, visiting the different ones and giving help and counsel according to their individual needs. He will be alert to help persons avoid falling into wrongdoing by giving warning counsel at the proper time. (Gal. 6:1) All this involves many details, maintaining oversight of the work of his many assistants, seeing to it that proper record is kept of activity by members of the congregation, that sufficient supplies of literature, magazines and material to advertise public talks are on hand to meet the needs, that all speakers are arranged for in advance, that the coverage of territory in house-to-house preaching is properly organized, and that the Kingdom Hall is maintained presentable and adequate for a place of instruction. The overseer has many obligations and he can perform them properly only by having the full cooperation and support of all in the congregation.

7 These obligations are very important because the lives of many people can be involved in his properly caring for their spiritual needs. But even so, as important as they are, the performing of these does not free the overseer from the primary obligation of preaching, from caring for his family obligations and leading a clean life. (Luke 11:42) Why, because of his position of overseer, his caring for these primary obligations becomes even more compelling, because he is the example or pattern that others will copy. "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."—Luke 12:48.

8 Yet, in spite of the many important obligations that rest on the overseer, he will never become heady or high-minded. He will keep in mind he is only a slave of Jehovah, doing what he ought to do. (Luke 17:10) He will remember that the flock or congregation is not his but Jehovah's and is under the care of the Fine Shepherd, Christ Jesus. (1 Pet. 5:3, 4) He will remain humble and modest and apply the methods Jehovah uses in dealing with His "sheep": "Like a shepherd he [Jehovah] will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them. Those giving suck he will conduct with care."—Isa. 40:11.

9 As for the assistant congregation servant, Bible study servant and other ministerial assistants, these all have the primary obligations mentioned in the previous article. (1 Tim. 3:8-13) Additionally, they must take the lead in teaching others from house to house, on back-calls and on Bible studies. And, in accord with the special as-

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7. What obligations have become even more compelling for the overseer, and how did Jesus show this?
8. What attitude will the overseer always show in his dealings with others?
9. (a) What are other obligations resting on some in the congregation? (b) What principle must each ministerial assistant keep in mind?

signment each one has received, he will care for all the details involved, whether it be the organizing and supervising of territory coverage, seeing to it that sufficient supplies of Bible literature and magazines are on hand, keeping proper records of service activity or accounts or conducting one or another of the instruction meetings. Each servant will be diligent to learn his job well and be faithful in its performance. "What is looked for in stewards is for a man to be found faithful."—1 Cor. 4:2.

[10] Then there are the traveling circuit and district overseers. These have also all the primary obligations of Christians, and they must take the lead in teaching others in all features of witnessing. These men have the responsibility of inspecting the congregation organizations and of instructing all those holding positions of responsibility in all their duties. In addition, they have obligations in connection with the organization and program of the semiannual circuit assemblies and other larger assemblies that are arranged. Yet, important and far-reaching as these are, they do not free these overseers from the primary obligations to preach, to study and, if married, to care for their wives, as well as leading clean, moral lives.

[11] Then there are the full-time pioneer and special pioneer ministers and missionaries. These too have all the primary obligations of preaching the good news and leading exemplary Christian lives. They have also taken on additional obligations of preaching a certain number of hours each month. And they have obligated themselves to adjust their lives and personal tastes in some respects to the particular needs of the territory; especially do missionaries have this obligation. The Bible principle here is: "I have made myself the slave to all, that I may gain the most persons. . . . I have become all things to people of all sorts, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:19-23) Yes, the way people live, their habits and their way of thinking place definite obligations on the ministers who would help them; they must adapt themselves to such, be patient and be willing to endure many inconveniences without complaint as they help these persons get on the way of life. Those serving where the need is greater, as well as those thinking of doing this, would do well to keep this missionary principle of 1 Corinthians 9:19 in mind.

[12] Those serving at one of the Society's branch offices and Bethel homes, from where literature and magazines are sent out to the congregations, are also under the primary Christian obligations. In addition, by applying for and accepting service at the Bethel home, such have taken on the obligation of cooperating with the entire arrangement in the home, of being trustworthy and dependable and of taking proper care of the assigned work. These persons have the obligation of striving for better quality work and increasing production. Conscientious care of the equipment and materials entrusted to these is an obligation. Those assigned to care for correspondence have the obligation to be diligent, prompt and to give good *counsel* based on the Bible, and to do this with the urgent desire to help, showing love, kindness and helpfulness.

QUALIFYING TO MEET THE OBLIGATIONS OF AN OVERSEER

[13] If one is an overseer, or is reaching

10. What obligations have traveling overseers taken on, and yet what must they keep in mind?
11. (a) What obligations have full-time ministers and missionaries taken on? (b) What Bible principle must these keep in mind, and who else should be guided by such?
12. What obligations do those have who serve at one of the Society's Bethel homes, offices or printeries?
13. (a) What Scriptural qualifications are needed by the overseer? (b) What Scriptural principle applies in determining when one should be recommended, and how might one prepare himself for such service?

out for the fine work of an overseer, it is good to know exactly which qualifications are needed. Primarily, there are the Scriptural qualifications as outlined at 1 Timothy 3:1-10 and Titus 1:1-9. He must possess the fruits of the spirit. (Gal. 5:22, 23) He must be a mature, well-balanced Christian, well grounded in the Scriptures and present truth. These qualifications he must have before being appointed as an overseer. "Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation." (1 Tim. 3:10; Ex. 18:21) There are also certain natural qualifications or abilities needed in caring for the obligations, and these can be developed with effort, study and training. By knowing what these are the one taking on the obligations of an overseer can know how to prepare himself, and know in what way he should strive for advancement.

[14] Some of these qualifications might be put in the category of skills. For example, the overseer must be skilled in the art of teaching. (1 Tim. 3:2; 4:13, 16; 2 Tim. 2:2, 15, 24; 4:2; Titus 1:9) He must be able to teach sound doctrine from the Bible, to explain prophecy clearly and to give counsel on living according to Bible principles. He must be able to teach so that his listeners understand and are filled with a desire to apply the knowledge. The overseer must also be skilled in teaching others how to teach, skilled in teaching his assistants in their duties, skilled in planning the instruction meetings so that a variety of effective teaching methods is used, talks, discussions, question and answer, and demonstrations or live scenes. By making use of the book *Qualified to Be Ministers* and observing the teaching methods used in the Society's literature and at assemblies the overseer will have many ideas to use.

[15] He needs skill in comprehending or grasping the ideas in what he reads and hears, seeing the main points and their relationship, so that he can explain such to others. He needs skill in speaking so that he can formulate his ideas and express them clearly and coherently. (Eph. 3:18-21) Another skill is the art of listening. It is very important for the overseer to learn to be a good listener, to hear what is actually being said, not merely what he thinks is being said. Only in this way can he really help persons in need of spiritual advice. Only by being a good listener can he really apply needed counsel given to him. He must learn to remember oral instructions accurately. He needs some skill in writing, being able to formulate properly questions to the Society, and to make reports on certain situations. He must learn to write completely, clearly and comprehensively, avoiding ambiguity.

[16] Another category of qualifications could be called knowledge, knowledge of Bible teachings, prophecy and Biblical history, as well as Bible principles. Yes, a grasp of that entire body of teaching that we know as "the truth." "Keep holding the pattern of healthful words which you heard from me." (2 Tim. 1:13) Then there is a knowledge of the organization of Jehovah's witnesses, its history and function and its operating policy. In addition, there is knowledge of a special nature, pertaining to the congregation, keeping records, accounting, and a knowledge of the practical things pertaining to the care of the Kingdom Hall. All this knowledge can be learned.

[17] Habits are also a field of qualifications in which the overseer can make advancement. He will want to develop useful and

14, 15. (a) What skills should especially be developed by an overseer so that he can properly care for his assignment? (b) Why are these so important?

16. For what knowledge should the overseer strive?

17. (a) What habits should the overseer form? (b) How can his habits affect others?

upbuilding habits. It is good to take stock of oneself once in a while. Those habits that are not upbuilding should be broken, because habits can develop into a pattern of thinking. Avoid associations that spoil useful habits. (1 Cor. 15:33) Form good study habits, the habit of regular meeting attendance and regularly sharing in preaching. Form the useful habit of getting started in good time with your assignments, whether a short student talk, service meeting assignment or hour talk. Good habits of speech in everyday life, of dress and posture will be good for the overseer, because others will be inclined to imitate him. And the same applies to his habits of eating, drinking and relaxation; let these be moderate.—1 Tim. 3:3; Titus 2:2.

[18] A fourth field of qualifications is attitude. This should be positive, a willingness to do with your might what you can do, and the attitude should be cheerful. "Always rejoice in the Lord. Once more I will say, Rejoice!" (Phil. 4:4; 1 Thess. 5:16) Do all you can to be helpful and considerate of others. Be willing to admit your own mistakes and learn from them. Show respect for God's visible organization, be cooperative and be quick to obey theocratic instructions and be willing to accept counsel.

[19] By being aware of these fields of natural qualifications for performing the obligations of an overseer, one can better understand where to work for improvement. But some feel unable to take on more responsibility than they have in caring for their families and in preaching the good news. Others who have been overseers have given up, being unable to bear the burden of responsibility. Now, why? Is it because the burdens are too great? Can only a few very capable persons bear them? Did not the apostle Paul write: "For all things I have the strength by virtue of him who imparts power to me"? (Phil. 4:13) Is Jehovah's hand limited? Not at all.

[20] Those who feel that the burdens of secular work and their family are so great that they do not have the spiritual stamina to bear more can grow spiritually. It may also be a matter of attitude. Does one accept the additional burdens willingly, with rejoicing, or is it with resentment? The burdens of the office will not be too great if one maintains his spiritual health and is happy. Jehovah will impart power to such an overseer. But resentment undermines one's strength, wearing it down. It may be that one who had to give up failed to strive for advancement in the natural qualifications needed, or he failed in the spiritual qualifications. It may be that the overseer failed to learn how to cast his anxiety on Jehovah. "Humble yourselves, therefore, under the mighty hand of God . . . while you throw all your anxiety upon him, because he cares for you." (1 Pet. 5:6, 7) Have you learned how to cast your anxiety upon Jehovah? It requires a willingness to wait on Jehovah instead of insisting on having things worked out the way you want. But it is one's hoping in Jehovah and waiting upon him that gives strength. (Isa. 40:31) Anxiety can become a burden if an overseer is a perfectionist, demanding too much of others as well as himself. The overseer may be discouraged because he feels he does not have enough capable assistants, but he must learn to work with those he has available, helping them to grow, even as he has been helped.

[21] Of course, pressure could come from anxiety over other things, dissatisfaction with one's secular work, anxiety over ma-

18. What attitudes should be developed by the overseer, and what especially is important?

19. (a) How do some feel about taking on additional obligations as overseers? (b) What help did Paul have that is available to all Christians?

20, 21. (a) What things could be the cause of the burdens' becoming too great for an overseer? (b) What Bible principles must he learn if he will be able to assume these obligations?

terial things, desire for things of this world that are unnecessary. "Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear." (Matt. 6:25-33; 1 Tim. 6:1-10) This is very sound advice from one who had many burdens to bear. And very important: "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) This is vital counsel for every overseer who wishes to succeed in his assignment, and he must learn it well.

[22] How does one make himself available for the responsibilities of being an overseer? Not by pushing himself forward, flattering an overseer or telling of one's own superior qualities for the assignment. Nor is it by trying to build up a sentiment for support among others in the congregation by criticizing the present servants after the manner of Absalom. (2 Sam. 15: 2-6) No, it is, rather, by first properly performing all the primary obligations of Christians mentioned in the previous article. By making advancement in developing the fruits of the spirit. Then demonstrating zeal, diligence and regularity in supporting all congregation meetings and service activity. Taking part in the training program, showing willingness to help others, and all such things. These are observable to others. It was in this way that Timothy made himself available for additional responsibilities. "He was well reported on by the brothers." (Acts 16:2; 1 Tim. 4:12-16) It is also vital to be faithful in the performance of every obligation, no matter how small or insignificant it may appear. "The person faithful in what is least is faithful also in much."—Luke 16: 10.

[23] So all you who can, reach out for the additional obligations, the fine work of being an overseer. And you who are overseers, assume your additional obligations. "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock."—1 Pet. 5:2, 3.

22, 23. (a) How does one make himself available for the responsibilities of an overseer? (b) What Scriptural principles will help him succeed?

Do You Read Your "Yearbook"?

For many years the *Yearbook of Jehovah's Witnesses* has been published only in the English language, but it is now available in German and Spanish. One Witness in Florida writes, in appreciation for the Spanish *Yearbook:* "I have felt something special in having the privilege of reading it in my own language. As I read in Spanish the experiences of far-off countries, I have felt a sensation of unity with the brothers in those places. I consider the *Yearbook* to be one of the most marvelous provisions that God's organization has provided. I have spoken with several brothers and they have all expressed to me the same thing; namely, the happiness, edification and knowledge that they have received in what they have read up to now. The *Yearbook* in Spanish is for all the Spanish-speaking brothers throughout the world one of the most effective ways that Jehovah has used to keep us up-to-date with the progress of his visible organization." Are you reading your *Yearbook?*

DID *Peter* VISIT ROME?

MANY who believe that Peter was the first pope and the church's foundation hold also that Peter visited Rome, wrote from there and was martyred there. This would, of course, make Rome appear to be very prominent in Christendom as a spiritual center. Is it true that Peter was in Rome? Did he establish the Christian congregation there? Is the Babylon from which Peter wrote a mystical name for Rome, as some say?

These questions may seem unimportant to some persons, but to understand or misunderstand the answers to them means we will either understand or misunderstand one of the most important Bible themes and may lose our lives by failing to obey the command to "get out of her" (Babylon the Great) to avoid our own destruction.

While it is true that Peter used the keys of the kingdom of the heavens and unlocked the knowledge of the opportunity of entering the kingdom of heaven to the Jews at Jerusalem on Pentecost day of 33 C.E. and later to the Gentiles when he opened this knowledge to Cornelius and his household at Caesarea, about fifty miles away, in 36 C.E., Paul was the one chosen by Christ to be the "apostle to the nations," or Gentiles. (Acts 9:15; 22:17-21) Paul himself explains the territory division whereby the apostles were given different parts of the world in which to preach and to establish new Christian congregations:

A TERRITORY ASSIGNMENT

"Then after fourteen years [after a previous visit] I again went up to Jerusalem with Barnabas, taking also Titus along with me. But I went up as a result of a revelation. And I laid before them the good news which I am preaching among the nations, . . . when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter had it for those who are circumcised—for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations; yes, when they came to know the undeserved kindness that was given me, James and Cephas [Peter] and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they [James, Peter and John] to those who are circumcised."—Gal. 2:1-9.

Now, most of the Jews were located in the East, including Babylon, during the first century. So Peter would concentrate there. On the other hand, for Paul this meant going west toward Europe. That this territory division was approved by God is shown by the fact that Paul, when visiting Troas at the western tip of Asia Minor, was called west by God: "During the night a vision appeared to Paul: a certain Macedonian man was standing and entreating him and saying: 'Step over into Macedonia and help us.'" (Acts 16:9) The first con-

gregation to be started as a result of Paul's work there was in the Macedonian city of Philippi. Then followed the starting of Christian congregations in Athens, Corinth and other cities of Europe.

PETER NOT ABOVE ALL OTHERS

Proving that this Western city of Corinth had a congregation established in it as a result of the work of Paul and also showing that Peter was not to be looked to as head of the Christian congregation, Paul had to write to the Corinthians on just such an issue, for they had been forming religious sects among themselves. They were saying, variously, "I belong to Paul," "I to Apollos," others, "I to Cephas [Peter]," "I to Christ." Paul reproved them sharply: "Are you not fleshly and are you not walking as men do? For when one says: 'I belong to Paul,' but another says: 'I to Apollos,' are you not simply men? What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor he that waters, but God who makes it grow. Hence let no one be boasting in men; for all things belong to you, whether Paul or Apollos or Cephas [Peter] or the world or life or death or things now here or things to come, all things belong to you; in turn you belong to Christ; Christ, in turn, belongs to God." —1 Cor. 1:12; 3:3-5, 21-23.

These men through whom they believed and who helped to cultivate their spiritual growth, some of whom were of the governing body, belonged to the congregation as its servants provided by God through Christ. They were "gifts in men." So certainly no man such as Paul or Peter was the foundation or chief one of the church. It was founded on Jesus Christ. As Paul told the Corinthians, "no man can lay any other foundation than what is laid, which is Jesus Christ." (1 Cor. 3:11) Christians looking to a man as foundation were "simply men," fleshly, lowering themselves from spiritual persons to the thinking of unspiritual, materialistic men.

PAUL GOES TO ROME

The book of the Bible called the Acts of Apostles gives us the account of Paul's work and shows that *he* was the one who was active in the West among the Gentile nations, although he did, of course, preach to the Jews in those lands. But it was not even Paul "apostle to the nations," and more certainly not Peter, who established the congregation at Rome. While in Ephesus in Asia Minor, after speaking about a planned visit to Jerusalem, Paul said: "After I get there I must also see Rome." (Acts 19:21) He wrote to the congregation in Rome, not in Latin, but in Greek, and said to them: "I was many times hindered from getting to you. But now that I no longer have untouched territory in these regions, and for some years having had a longing to get to you whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company."—Rom. 15:22-24.

After being arrested in Jerusalem and suffering at the hands of the Jewish religionists there, Paul appealed his case to Caesar, and Christ indicated his approval on this, as the account says: "The Lord stood by him and said: 'Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome.'" (Acts 23:1-11) These facts would indicate that Paul did not establish the congregation at Rome, but that it had been undoubtedly established by Jews from

Rome who were at Jerusalem on that remarkable day of Pentecost of the year 33 C.E. and who were among those there converted. When they returned to Rome they preached the good news of the Kingdom there.—Acts 2:1-10.

After many difficulties Paul arrived at Rome. Acts 28:14-16 tells us: "Here [in Puteoli] we found brothers and were entreated to remain with them seven days; and in this way we came toward Rome. And from there the brothers, when they heard the news about us, came to meet us as far as the Market Place of Appius and Three Taverns and, upon catching sight of them, Paul thanked God and took courage. When, finally, we entered into Rome, Paul was permitted to stay by himself with the soldier guarding him." There is no mention that Peter came down from Rome to meet Paul and the later record does not report that Peter visited Paul during Paul's being held in custody there before he appeared before Emperor Nero, the Pontifex Maximus. Neither is Peter mentioned in Paul's long letter to the Romans, with all its many greetings.—Rom. 16:3-23.

PETER'S MINISTRY TO EASTERN CONGREGATIONS

In the meantime, where was Peter doing his missionary work? Well, he was working as he had been assigned, in his apostleship to those who are circumcised. (Gal. 2:8) Therefore, he was concentrating his efforts on the Diaspora, the dispersion.* Babylon would be an important concentration point in the Eastern dispersion of Jews. Concerning this we read:

> In the time of Christ, Josephus could speak of the Jews in Babylonia by "innumerable myriads" (*Antiquities*, XI, v, 2). He also tells us of the 2,000 Jewish families whom Antiochus transferred from Babylon and Mesopotamia to Phrygia and Syria. . . . Babylonia remained a focus of eastern Judaism for centuries, and from the discussions in rabbinical schools there were elaborated the Talmud of Jerusalem in the 5th century of our era, and the Talmud of Babylon a century later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaborâs, which were also centers of Syrian Christianity. —*International Standard Bible Encyclopaedia*, edition of 1955, Volume 2, page 856a.

* "Referring to Jews in voluntary or forced 'exile' from the Holy Land, particularly in the era of Jewish expulsion from their homeland after the destruction of Jerusalem at the hands of Titus (70 C.E.)." —*Concise Dictionary of Judaism*, by Dagobert D. Runes, 1959.

While Paul went to the West, to Europe, James and Cephas and John, in harmony with the agreement mentioned at Galatians 2:9, served in the Eastern world. James, in writing his letter, is in agreement with this. He opens his letter: "James, a slave of God and of the Lord Jesus Christ, to the twelve tribes that are scattered about: Greetings!" (Jas. 1:1) The apostle John, who wrote the last book of the Bible, addressed it to Eastern congregations with these words: "John to the seven congregations that are in the district of Asia." The resurrected Christ, who gave John the vision, commanded: "What you see write in a scroll and send it to the seven congregations, in Ephesus and in Smyrna and in Pergamum and in Thyatira and in Sardis and in Philadelphia and in Laodicea." (Rev. 1:4, 11) Now, to whom did Peter write? Peter introduces his first letter: "Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia." (1 Pet. 1:1) Not one of these places is in Europe.

BABYLON NO MYSTICAL NAME FOR ROME

Not only does Peter not mention Rome in his letter, but he distinctly indicates that it was written from Babylon, at 1 Peter 5:13: "The church that is in Babylon, elected together with you, saluteth you; and so doth my son, Mark." (*Douay Ver-*

sion) But proponents of the idea that Peter wrote from Rome say that he referred to Rome symbolically, disguising it under the name Babylon. For example, superscriptions to Peter's first letter, as printed by the publishers John Murphy Company, with approbation by James Cardinal Gibbons, reads, in part:

> He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's Ascension.

And the footnote on Babylon, in 1 Peter, reads: "Figuratively, Rome." The footnote in the translation of the New Testament by Monsignor R. A. Knox (1944) reads: "There can be little doubt that Babylon means Rome, compare Apocalypse xvii, 5."

If Peter wrote his first letter about fifteen years after Jesus' ascension to heaven, the very latest dating for Peter's letter by this Catholic reckoning would be 48 C.E. However, *The Catholic Encyclopedia,* Volume 11 (edition of 1911), on page 753b says:

> The most probable opinion is that which places it about the end of the year 63 or the beginning of 64; and St. Peter having suffered martyrdom at Rome in 64 (67?) the Epistle could not be subsequent to that date; besides, it assumes that the persecution of Nero, which began about the end of 64, had not yet broken out . . . the Epistle could not be prior to 63.

So, then, according to Catholic reckoning, Peter wrote his letter before Rome entered upon her career of persecuting the Christian congregation. What would be the purpose or logic of disguising the name of Rome or to have to use Babylon as a metaphorical name for Rome when Rome was not persecuting Christians? Regarding this, M'Clintock and Strong's *Cyclopœdia,* Volume 8, page 18, says:

> But why discover a mystical sense in a name set down as the place of writing an epistle? There is no more reason for doing this than for assigning a like significance to the geographical names of [chapter] 1, [verse] 1. How could his readers discover the Church at Rome to be meant by ἡ συνεκλεκτὴ [*he syneklekté: the church elected with*] in Babylon? And if Babylon do signify a hostile spiritual power, as in the Apocalypse (xviii, 21), then it is strange that Catholic critics as a body should adopt such a meaning here, and admit by implication the ascription of this character to their spiritual metropolis. Dr. Brown, of Edinburgh, puts a somewhat parallel case—"Our own city is sometimes called Athens from its situation, and from its being a seat of learning; but it would not do to argue that a letter came from Edinburgh because it is dated from Athens" (*Expository Discourses on 1st Peter,* i, 548).
>
> . . . The natural interpretation is to take Babylon as the name of the well-known city. We have indeed no record of any missionary journey of Peter into Chaldaea, for but little of Peter's later life is given us in the New Testament. But we know that many Jews inhabited Babylon—οὐ γαρ ὀλίγοι μυριάδες [*ou gar oligoi myriádes: for not a few myriads*], according to Josephus—and was not such a spot, to a great extent, a Jewish colony or settlement, likely to attract the apostle of the circumcision? . . . Granting that the Parthian empire [in which Babylon then lay] had its own government, he is writing to persons in other provinces under Roman jurisdiction, and he enjoins them to obey the emperor as supreme, and the various governors sent by him for purposes of local administration. Moreover, as has often been observed, the countries of the persons addressed in the epistle (i,1) are enumerated in the order in which a person writing from Babylon would naturally arrange them, beginning with those lying nearest to him, and passing in circuit to those in the west and the south, at the greatest distance from him. The natural meaning of the designation Babylon is held by Erasmus, Calvin, Beza, Lightfoot, Wieseler, Mayerhoff, Bengel, De Wette, Bleek, and perhaps the majority of modern critics.

In support of the above we have the volume entitled "A Commentary, Critical and Explanatory, on the Old and New Testaments," by Drs. R. Jamieson, A. R. Fausset and D. Brown of Great Britain, edition of 1873, Part Two of which says on page 514b on *Babylon:*

The Chaldean Babylon on the Euphrates. See *Introduction,* ON THE PLACE OF WRITING this Epistle, in proof that *Rome* is not meant as Papists assert; compare LIGHTFOOT sermon. How unlikely that in a *friendly salutation* the enigmatical title given in *prophecy* (John, Revelation 17.5), should be used! Babylon was the centre from which the Asiatic *dispersion* whom Peter addresses was derived. PHILO, *Legatio ad Caium,* section 36, and JOSEPHUS, *Antiquities,* 15, 2.2; 23:12 inform us that Babylon contained a great many Jews in the apostolic age (whereas those at Rome were comparatively few, about 8000, JOSEPHUS 17.11); so it would naturally be visited by the apostle of the circumcision. It was the headquarters of those whom he had so successfully addressed on Pentecost, Acts 2:9, Jewish "Parthians . . . dwellers in Mesopotamia" (the Parthians were then masters of Mesopotamian Babylon); these he ministered to *in person.* His other hearers, the Jewish "dwellers in Cappadocia, Pontus, Asia, Phrygia, Pamphylia," he now ministers to by letter. The earliest distinct authority for Peter's martyrdom *at Rome* is DIONYSIUS, bishop of Corinth, in the latter half of the second century. The desirableness of representing Peter and Paul, the two leading apostles, as together founding the Church of the metropolis, seems to have originated the tradition. CLEMENT OF ROME (1 *Epistola ad Corinthios,* section 4, 5), OFTEN QUOTED FOR, IS REALLY AGAINST IT. He mentions Paul and Peter together, but makes it as a *distinguishing* circumstance of Paul, that he preached both in the East and West, implying that Peter never was in the West.*

In 2 Peter 1:14, he says, "I must *shortly* put off this tabernacle," implying his martyrdom was near, yet he makes no allusion to Rome, or any intention of his visiting it.†

* The First Letter of Clement to the Corinthians, section 5, reads: ". . . Let us place before our eyes the good Apostles. Peter, by unjust envy, underwent not one or two but many labours; and thus having borne testimony unto death he went unto the place of glory which was due to him. Through envy, Paul obtained the reward of patience. Seven times was he in bonds; he was scourged; was stoned. He preached both in the east and in the west, leaving behind him the glorious report of his faith. And thus, having taught the whole world righteousness, and reached the furthest extremity of the west, he suffered martyrdom, by the command of the governors, and departed out of this world, and went to the holy place, having become a most exemplary pattern of patience."—Page 6 of *A Translation of the Epistles of Clement of Rome, Polycarp and Ignatius,* by Temple Chevallier, B.D., edition of 1833, London, England. See also pages 51, 52 of *The Apostolic Fathers—An American Translation,* by Edgar J. Goodspeed, edition of 1950.

TRUTH, NOT TRADITION, GIVES FREEDOM

What if those religious writers of literature that is not a part of the Bible do say that Babylon was Rome—that it is the apocryphal name for Rome? These men were not inspired, as were God's servants who wrote the Holy Scriptures. Peter was among the inspired Bible writers. (2 Pet. 1:21) If, by saying Babylon he really meant Rome, then the spirit of God that inspired Peter was wrong, which, of course, is unthinkable, for Babylon is not Rome and does not picture Rome, as we shall see in later articles in this series. God is always true and his inspired writers wrote the truth. Therefore, the statement of Peter at 1 Peter 5:13 does not mean Rome, but means the literal city of Babylon in Mesopotamia.

As to the existence of Babylon at that time, *The Westminster Historical Atlas to the Bible,* Revised Edition of 1956, by Wright and Filson (page 89, map entitled "The Roman World at the Birth of Jesus"), shows that Babylon was in existence as a city at that time. The expression at 1 Peter 5:13, "She who is in Babylon," may mean a congregation there, but "she" did not save Babylon from becoming a complete desolation, to fulfill prophecy.

Christians today look to Christ Jesus as the Foundation of the Christian congregation and the apostles as faithful men used by their Head and Master, Christ, who are built on the Foundation. They do not look to any city on earth as the center of their faith or as being of greater importance than another city in God's eyes at the

† Regarding the above-named Dionysius, M'Clintock and Strong's *Cyclopœdia,* Volume 8, page 14, says: "Eusebius (iii, 25, in a quotation from Dionysius, bishop of Corinth) adds that they [Peter and Paul] suffered martyrdom together . . . Yet the whole story rests ultimately on the testimony of Dionysius alone, who must have died about A.D. 176 (The passages in Clemens Romanus, 1 *to Corinthians* v, and Ignatius, *to the Romans,* v, settle nothing.) . . . Epiphanius (xxvii, 7) even calls Paul the bishop (ἐπίσκοπος) of Christians in Rome."

present time. Whether a certain man, even one of the apostles of Jesus Christ, visited a particular city or not, is not the thing of importance here. But it is important to know that Peter did not mean Rome when he said Babylon, for if Babylon is a mystical name for Rome, then Babylon the Great is Rome. But the Bible shows us that Babylon the Great is something much more important and exercises a much more far-reaching influence than Rome ever did, or than does the religion that emanates from Rome. Babylon the Great is the world empire of false religion, which includes, not only the religions of Christendom, but also those of pagandom. To obey the Bible command to get out of her, one does not have to be in Rome; he can be in any location on earth and be held a spiritual prisoner under the influence of Babylon the Great. It is from this that he must flee. He must see unmistakably what Babylon the Great is in order to flee from her to save his life. To do this he must have a clear understanding of what the Bible says about Babylon. Therefore, let us rely upon God's inspired Word rather than the traditions of men who are uninspired and who try to support a preconceived opinion. It is only the *truth* that sets men free.—John 8:32.

HOLDING FAST AS SLAVES OF OUR REPURCHASER

TODAY all humankind is born under sin as slaves of sin. How did this unhappy state come about? It came because our first parent, Adam, sold himself to sin and death for the selfish pleasure of keeping continued company with the selfish transgressor, Eve, for a few short years. What folly! Since all his offspring were in his loins when he sold himself, he sold all of us with him under sin at the same time.—Rom. 5:12.

But thanks to Jehovah God's great love, we do not need to remain slaves of sin nor slaves of sinful men! As his Word tells us: "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" —set free from the bondage to sin.—Rom. 5:19.

As believers we have turned from willing slavery of sin, accepted the righteousness that comes through the merit of Jesus' sacrifice and have dedicated ourselves to do Jehovah's will. The first ones thus to be constituted righteous are those who comprise the spiritual congregation of Jesus Christ, the 144,000 Kingdom heirs of whom a mere remnant are left upon the earth. However, the "great crowd" of "other sheep" among us also benefit even now in that they are shown as 'washing their robes and making them white in the blood of the Lamb.'—Rev. 7:9, 14.

Since we have been bought with the sacrifice of Jesus Christ, whether of the 'remnant' or the "other sheep," we belong to the one who ransomed us, Jesus Christ, our Repurchaser. Having been purchased by him, we may no longer be slaves of sin, slaves of ourselves or slaves of other men. How appropriate, then, our theme for the month of March that we should keep "holding fast as slaves of our Repurchaser"! Yes, as the apostle Paul warns us, "you were bought with a price; stop becoming slaves of men."—1 Cor. 7:23.*

To keep "holding fast as slaves of our Repurchaser" is by no means an easy thing to do. Today totalitarian rulerships and fanatical nationalism are taking control, and ambitious, power-hungry men and institutions demand our abject obedience and our very lives. Since upon no just basis they lay claim to or demand our lives as their slaves, we dare not yield to their demands.

Others, again, such as greedy commercialists, would like to bring us into bondage for financial gain. They use "the desire of the flesh and the desire of the eyes and the showy display of one's means of life" to ensnare us. How important that we keep strict watch against this spirit of the world!—1 John 2:16; Eph. 5:15.

* For details see *The Watchtower*, December 1, 1965.

There are also those foes of God's truth and kingdom who by ridicule or threats would lead us to become their slaves instead of holding fast as slaves of our Repurchaser. But we may not let fear hold us back from going from house to house with the good news, or from offering it to passersby on the street or from making opportunities for incidental witnessing. Therefore, whenever tempted to yield thus to the fear of men, let us remember Jesus' words about fearing God rather than men.—Matt. 10:28.

We must also hold fast as slaves of our Repurchaser against those that would ensnare us by false doctrine or wrong conduct. Selfish, ambitious men today, even as in the days of the apostle Paul and the disciple Jude, worm themselves into God's organization and seek to use unsuspecting ones for their own advantage. Against all such we must likewise be on guard!—Jude 3, 4.

If we would 'hold fast as slaves of our Repurchaser' in spite of the efforts of all such men to make us their slaves, we must make good use of all the aids that Jehovah God has provided for strengthening us spiritually, including prayer, personal study and meeting attendance. And in particular will activity in the field ministry strengthen us so as to be able to keep "holding fast as slaves of our Repurchaser," Jesus Christ, our Ransomer. Let us make good use of our opportunities in this respect during the month of March, especially in endeavoring to start Bible studies with lovers of righteousness who are conscious of their spiritual need!

Jehovah is MY STRENGTH AND My Song

As told by George S. Douras

THIS year I am completing, by God's undeserved kindness, forty-five years of dedication and service to the living and true God, Jehovah. Throughout this long period of time, amid favorable and unfavorable circumstances, Jehovah has been my strength and my song, my support and my reason for joy of heart.

I have always wanted to praise my Creator, even as a student of law in Athens, Greece, in 1920, as a youth of twenty-five years of age. I was mainly a litterateur, a poet—and how I enjoyed praising God, the Creator, with my songs! However, at that time I really did not know how to praise God in full harmony with the words of Isaiah 42:10, "Sing to Jehovah a new song, his praise from the extremity of the earth."

A QUESTION PROMPTS QUEST FOR KNOWLEDGE

One day something happened that stirred up my thinking about God. A friend of mine who used to read my poems suddenly asked me: "Well, do you believe in God? Then teach me to believe too." After thinking a little about that request, I answered: "It's doubtful whether I even know God. Beyond what I write in my poems to praise him, I can hardly say I know anything about God." And, indeed, I did not have accurate knowledge about God.

What a milestone that question was for

me! I was jarred into realizing that I ought to know about God, about his will and purpose for man. So it was not long before I devoted myself to searching for accurate knowledge. Someone gave me a Gospel account of the life of Jesus Christ, and this helped me to get started on my quest for knowledge.

I must admit that, as I examined the religions of Christendom, the doctrines such as eternal torment and trinity and others were not at all satisfying to me. I began to wonder whether these doctrines might not really be of human origin. But how could I be certain? I needed help in understanding the Bible. About that time a Bible tract came into my hands. It was *The Bible Students Monthly*. Published by the Watch Tower Society, it was entitled "The Fall of Babylon." It showed how false religion must soon fall to oblivion. On the back page was a cartoon picturing a wall crumbling, with stones being thrown down, one by one, that were marked, "Eternal torment theory," "Doctrine of the trinity," "There is no evil, no pain, no death, no Devil," "Baptism of infants," "Purgatory," and many others. These stones' being thrown down represented the exposure of the unscripturalness of these doctrines.

After reading that tract, I bought some of the Watch Tower Society's publications, which I obtained from an Athens bookstore. I began an avid study of the volumes entitled "Studies in the Scriptures." During my study of the Watch Tower publications, I still had no contact with the publishers or their representatives. However, the president of the Watch Tower Society, J. F. Rutherford, made a visit to Athens, and this was reported by the newspapers. Though I was not able to see or hear him, it spurred me on to find the persons who distributed these wonderful Bible truths. Finally, I found a small congregation of about fifteen persons, who made up the local congregation of the International Bible Students Association, as Jehovah's witnesses were called. Recognizing that they were teaching the truth from the Bible, I lost no time in associating with them, and began a life of serving God with accurate knowledge.

BIBLE TALK CAMPAIGNS

In 1922 *The Watch Tower* printed the monumental address by the Society's president, delivered at the Cedar Point, Ohio, convention, and which concluded with the exhortation: "Advertise, advertise, advertise, the King and his kingdom." My desire was to have a part in advertising God's kingdom, and thereafter I was privileged, by the congregation's appointment, to be the first one of our group to give public Bible talks in the provinces of Greece. It was not long until, in Jehovah's strength, I was serving as the first "pilgrim" in Greece, that is, a traveling representative of the Watch Tower Society.

I certainly thank Jehovah for the next three years of blessed experiences. How wonderful they were! Jehovah was my strength and my song, bringing me great joy despite the fact that there were many opposers to God's Kingdom good news, persons who would call the police to hinder our efforts to teach the Bible. Often at the instigation of the religious clergy the police would cancel our public Bible talks. Most of the time, however, the Kingdom message was preached in halls filled with people, warmly receiving God's truths.

On one of Greece's islands a public Bible talk was announced, and the crowd filled the theater, waiting for the speaker to begin. But at the last moment the police forbade the talk to be given. The speaker was allowed only to explain briefly from the platform the fact and cause of the talk's cancellation. This anti-Bible action of the

police displeased a certain man in the audience who was connected with the French Consulate, so he got up and loudly declared: "Here we are forbidden; just come along with me to the French Consulate, and we shall be allowed there!" The speaker was the first to start following this man from the French Consulate, and then the whole audience followed suit. What a unique spectacle this was in the streets of Corfu! Shortly afterward the Bible talk was delivered in the hall of the French Consulate, much to the joy of those in attendance! Here the Greek authorities could not prevent our talking about the Bible and God's kingdom.

COMING IN THE NEXT ISSUE

- Appreciating the Book of Life-giving Wisdom.
- "Increasing in the Accurate Knowledge of God."
- Man's "World of Tomorrow" or Christ's Kingdom Rule, Which?

In 1925 the condition of my health obliged me to discontinue the "pilgrim" work; and during the time when my health did not permit me to do as much as I wanted I felt much like the psalmist who said: "When I kept silent my bones wore out through my groaning all day long." (Ps. 32:3) I hoped in Jehovah for renewed strength, knowing that it is written: "Boys will both tire out and grow weary, . . . but those who are hoping in Jehovah will regain power."—Isa. 40:30, 31.

ARRESTS AND IMPRISONMENT FOR THE GOOD NEWS

In time I regained my strength and enjoyed many more privileges in Jehovah's service. When Greece came under a dictatorial regime in 1936, I became a participant in an unusual experience, along with other Witnesses. The authorities closed up our meeting hall in Athens and the Society's branch office as well. Almost all of Jehovah's witnesses in Athens were arrested and brought to jail, where they were kept for about one month.

The authorities demanded that we give up our Bible beliefs; but that we would not do. Seeing that they could not intimidate us to give up our faith, they then made arrangements for deporting us to various Greek islands. But this plan to deport us was frustrated at the last moment. Some person who was on friendly terms with the dictator happened to hear the Kingdom good news presented to him by one of Jehovah's witnesses. This man found the decision to deport Jehovah's witnesses to be a monstrous one. So he said to the dictator: "These people are not our political opposers. What do they do? They await God's kingdom. Be it welcome! We, too, await it." At this comment from his friend, the dictator changed his mind and ordered his minister of public security to cancel the deportation proceedings. The minister then called all of us (about 100 Witnesses) into a large hall in his ministry, where he gave us his admonition and told us he was setting us free.

During the next ten years I had many privileges in serving my brothers. Although open public Bible lectures were forbidden, as a congregation overseer I had occasion to give talks on God's kingdom to groups in private homes in Athens. On one occasion a person who lived at the home where the Bible talk was to be given called the police. I was arrested, along with other Witnesses. At a court trial I was sentenced to two years' imprisonment.

This prison term was rather a new experience in my Christian career, but how valuable it turned out to be! Bodily suffering while in three different prisons, yes, but what gladness of spirit! Though sleep did not always come easy on the cement floor, during the day I often found oppor-

tunities to preach. At times I talked to so many inmates that I felt as if I were on a "public-lecture campaign." Moreover, the "poet" had the occasion to remember that he could praise Jehovah with verses, and he did so during the long idle hours, expressing the pains and joys of a prison term for the sake of Christ. The two-year prison sentence, however, was reduced to six months; thus I was soon back beside my beloved brothers.

It was as if in answer to one of my theocratic supplicatory songs:

Oh, Lord, don't be away,
Oh, Lord, don't be late;
Deliver thy servants by thy mighty arm,
And we shall sing a new song to thy name.
Oh, harp, resound, let thy strings beat
harmoniously!
As it is marvelous!

The six months in prison also gave me the opportunity to increase my knowledge of the English language, so that, upon release, I was better equipped to serve at the Society's branch office, in the translation department. This has continued to be my privilege for the past nineteen years. When I look back to how I came to learn God's truth in 1920, when the believers in Greece were hardly more than fifteen, I rejoice today to see, in Greece, Kingdom publishers to the number of over 11,000! It has been my joy, along with my faithful wife, to be counted among them.

Jehovah has been with his people in Greece. I personally feel thankful to Him and exalt his name for everything He has done for me. Whatever is ahead, I feel certain that for his faithful people Jehovah will continue to be their strength and their song.

(Brother Douras, whose hope was the "prize of the upward call" referred to at Philippians 3:14, remained faithful in the ministry at the Athens Bethel until his death on October 15, 1965, shortly after returning home from a congregation meeting. As with others of those called to the heavenly kingdom and who finish their earthly course faithfully, "the things they did go right with them."—Rev. 14:13.)

● In the book *"Things in Which It Is Impossible for God to Lie,"* why does it state that the planet Pluto was discovered because of its effects on the planets Uranus and Saturn? Is not Neptune closer to Pluto than Saturn is? —L. P., U.S.A.

This is not a point that is dealt with in the Bible, but the Bible textbook referred to above simply uses it to illustrate the fact that the existence of something not visible to the human eye can be proved by effects that it causes.

In the book *"Things in Which It Is Impossible for God to Lie"* it is stated regarding Pluto, on page 11: "It was first discovered in the year 1930. However, the existence of Pluto was suspected back in 1905. Why? Because of its influence that produced certain effects upon the planets Uranus and Saturn. It came to be called Planet X. By making scientific calculations according to those effects it was made possible to locate the position of this planet about 3,680,000,000 miles distant from our sun, so as finally to train a telescope of sufficient strength upon it and photograph it. Thus by an astronomer's prediction and by twenty-five years of research, this yellowish planet Pluto was proved to exist."

Some inquirers have expressed the thought that Pluto's existence was suspected because of its effects on the planets Uranus and *Neptune,* not Uranus and *Saturn,* which is more distant from Pluto than Neptune is. As it is, certain books on astronomy provide this information: Astronomers predicted the path of

Uranus; however, it failed to keep to the predicted orbit. This led to studies and the discovery of the planet Neptune. Yet it was found that Neptune's gravitational pull did not fully account for the fact that Uranus did not keep to its calculated path. Furthermore, vagaries were noted in the motion of Neptune itself. This prompted further research, photographic studies of the heavens and the discovery of Pluto in 1930.—See *The Encyclopædia Britannica,* 1959 edition, Vol. 18, page 92; *1001 Questions Answered About Astronomy,* by James S. Pickering, pages 66, 67, 69.

However, the following interesting statement by Dr. S. A. Mitchell, Director of the Leander McCormick Observatory, University of Virginia, appears in *The Americana Annual* of 1932, page 79: "A quarter of a century ago it began to be apparent that both Uranus and Saturn departed from their calculated orbits more than could be accounted for by the pertubations of Neptune. Many investigators attacked the problem, including in America, Percival Lowell and W. H. Pickering . . ."

Because of queries received on this subject, an inquiry was directed to the Americana Corporation in New York City, questioning the accuracy of the statement just quoted. The Senior Editor of *The Encyclopedia Americana* replied: "A colleague, who is well read in modern astronomy texts, tells me that Dr. Mitchell's statement is correct and the facts are similarly stated in many texts. He adds: 'Before its discovery, the existence of Neptune was suspected due to the perturbations of Saturn and Uranus. After Neptune was discovered, it was found that the forces (gravitational) did not account for the total perturbations of Saturn and Uranus—some other planetary body was influencing their orbits. From these data, the position of ninth planet, Pluto, was calculated.'"

It might be observed in passing that it is usually desirable to go back to a source of information that is quite close to an occurrence. Contemporary scientists, historians or spokesmen are in touch with the actual circumstances themselves and are generally in a better position to provide reliable information regarding what has taken place in their own time. Hence, we found it practical to use as a source of information on the discovery of Pluto in 1930 *The Americana Annual* of 1932.

In view of the foregoing information, then, it is not without basis that the book *"Things in Which It Is Impossible for God to Lie"* says on page 11: "The existence of Pluto was suspected back in 1905. Why? Because of its influence that produced certain effects upon the planets Uranus and Saturn."

ANNOUNCEMENTS

FIELD MINISTRY

As willing and devoted slaves of Christ who appreciate that they were "bought with a price," Jehovah's witnesses will hold fast to the service of their heavenly Master during March by sharing in the ministry. (1 Cor. 7:23) As they do so they will offer to all persons a year's subscription for *The Watchtower,* along with three booklets, for $1.

LORD'S EVENING MEAL

On Tuesday, April 5, after 6 p.m., Standard Time, the Lord's Evening Meal will be commemorated by all congregations of Jehovah's witnesses along with other interested persons. Each congregation should make advance arrangements for this occasion, notifying interested persons in its territory of the exact time and place of the meeting. 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 3: Assume Your Christian Obligations. Page 137.

April 10: The Additional Obligations of the Overseer. Page 143.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MARCH 15, 1966
Semimonthly

APPRECIATING THE BOOK OF LIFE-GIVING WISDOM

"INCREASING IN THE ACCURATE KNOWLEDGE OF GOD"

MAN'S "WORLD OF TOMORROW" OR CHRIST'S KINGDOM RULE, WHICH?

THE MOST WIDELY PUBLISHED SONG

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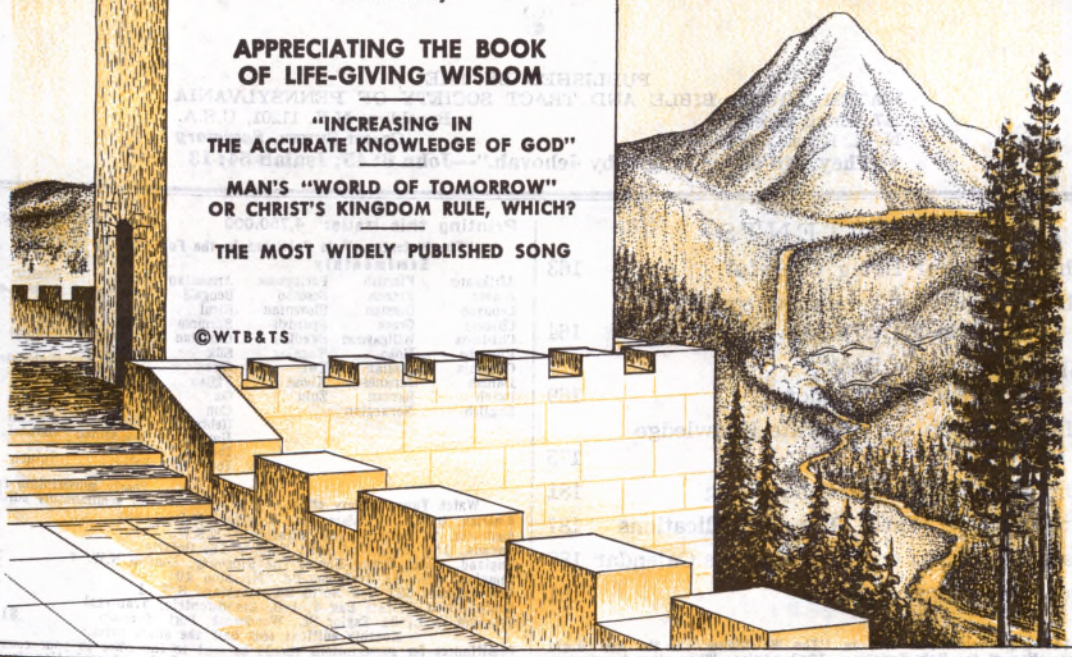

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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The Beauty of Being Grateful

IT IS not difficult to be grateful to a friend who showers you with gifts. Yet for the earth itself, for life, health and your powers of reason, how often do you express gratitude? Surely if gratitude is due from children to their earthly parents, how much more is the gratitude of the great family of mankind due to our Father in the heavens!

Gratitude is thankful appreciation. The 100th Psalm of the Bible is a melody of thanksgiving. It reminds us that God is good and that "his loving-kindness is to time indefinite." Since we enjoy the beauty of God's earth and live by its bounty, we should express gratitude. "It is good to give thanks to Jehovah," said the psalmist. "In connection with everything give thanks," wrote the Christian apostle Paul. (Ps. 92:1; 1 Thess. 5:18) The beauty of such gratitude is that it opens up fountains of joy in the grateful one.

Gratitude should also be felt and expressed for our fellowman and for privileges of service. The apostle Paul began many of his letters by thanking God for his fellow believers. "I am grateful to God," he says respecting Timothy, "that I never leave off remembering you in my supplications." (2 Tim. 1:3) Of his fellow believers in Rome, he said: "I give thanks to my God through Jesus Christ concerning all of you." (Rom. 1:8) Paul was "grateful to Christ Jesus" because he considered him faithful by assigning him "to a ministry." (1 Tim. 1:12) Do we express grateful appreciation for similar associations and privileges? Such gratefulness is rewarding. It awakens the eyes to the goodness of God and deepens our appreciation of one another.

Being grateful can also help those to whom it is expressed. A husband who shows gratitude for his wife's work adds to the enjoyment of her work. A wife who never forgets the gifts of her husband does much to keep things running smoothly at home. A clerk at a ticket counter always remembered a customer's smile and friendly way. "It helps to keep me smiling," he said. Another worker, a secretary, stated that she owed her efficiency to her employer's gratefulness. No matter how small her service, he never failed to acknowledge it.

The beauty of gratitude is that it makes both the one who expresses it and the one to whom it is expressed happier. It makes routine relationships more human and renders monotonous jobs more agreeable. And, above all, it strengthens our love for one another and, most of all, for our Creator. Are not these reasons enough for being grateful?

MAN'S "WORLD OF TOMORROW" OR CHRIST'S KINGDOM RULE —WHICH?

How do man's promises for the future compare with the blessings of Christ's Kingdom rule?

"THERE'S a great big beautiful tomorrow!"

Thousands of visitors at the New York World's Fair last year came out of one of its more popular exhibits singing that song, the exhibit's theme. It might also be called the theme of the men—rulers, statesmen, scientists, industrialists, social planners and others—who are mapping out the "world of tomorrow." Their plans are received by many as thrilling, appealing. How well are you acquainted with their proposals? Have you ever thoughtfully weighed them as to their true worth and their implications? Are you willing to compare them with the promises made in a very ancient book, the Bible, and then honestly make a personal decision as to which side offers the better, more practical hope? We invite you to do so.

To begin with, let us assume that the things envisioned, seriously proposed and publicly prophesied by men of this world are feasible and attainable by them, even where their past performances give doubtful basis for warranting such confidence. Let us go much, much farther, and assume that their proposed goals could be achieved and realized during *your lifespan,* thereby permitting you to experience the full effect of their benefits. What would the prospects then be?

GLOWING PROSPECTS PREDICTED

According to human forecasters of the future, man's "world of tomorrow" will enjoy unprecedented power as new energy sources are developed. Nuclear energy and solar-powered cells and batteries will revolutionize human living and eradicate poverty and hunger, they say. Whereas vast areas now lie barren due to having no easy access to coal, oil or hydroelectric power, they hope to make these areas productive by means of the new sources of power, made available or easily transportable everywhere. They forecast the desalinization of seawater to irrigate arid regions, and intensive "farming" of the sea itself, thus solving much of mankind's food problem.

More leisure time for the workingman is promised by industrial scientists. They say that increased automation may reduce his workweek to as little as three or four days. Yet they prophesy that his earnings will be greater than at present and express hope that this increased prosperity will bring greater contentment and that the increased leisure time will be used for personal development in education and the arts, and in travel.

Rocketlike speed is also supposed to add new horizons for those living in the "world of tomorrow." The planners envision com-

muters in special trains being hurtled through giant tunnels at speeds of 500 miles per hour, while international travelers are rocketed through space at supersonic speeds to any point on the globe in one or two hours.

The gleaming cities of the future are predicted to be traffic-free in their central "cores," as underground conveyors bring in freight and produce, and people park their vehicles at the city's outer edge and travel in to business and commercial areas by monorail systems, or comfortably sit in a small waiting room, which room is itself then picked up by a helicopter and transported into the city's center. Moving sidewalks would take over from there.

Communications executives talk of the day when the woman shopper will, at any time, be able to take from her purse a small cordless telephone, speak into it, and cause her thermoelectric range at home to begin cooking the family dinner; or have her home telephone play back messages from other members of the family or outside callers.

A dust-free "Home of Tomorrow" is envisioned with complete air filtration and sootless, dustless heating or cooling from wall and ceiling panels. Ultrasonic energy is predicted to make washing of clothes and dishes amazingly easy.

Medical scientists speak of "breakthroughs" in the discovery of ways to combat disease; of anticancer vaccines; of pills or injections to slow down the aging processes of the human body. They tell of bloodless, painless surgery by means of laser beams or an "ultrasonic wand" that anesthetizes and cauterizes as it cuts. They venture the possibility of replacing entire vital organs, such as the heart, liver or kidneys, with plastic devices or by successfully transplanting other human or even animal organs into the patient's body. Mental problems are to be cured by drugs that quiet man's worries or stimulate his creative thinking.

Finally, as a result of all these promised benefits and by means of a world government, perhaps a "Federated States of the World," the "world of tomorrow" is prophesied to be a world of peace.

METHODS OF CONTROL

Obviously, these achievements could never be attained without tremendous organizational efficiency and cooperation or without global agreement and support. To ensure total support, new laws and controls are to empower the world government and each nation or "Federated State" under it, to control the major phases of the economic and community life of its citizens to ensure that all that is done is for the general good of the "Society of Tomorrow."

In this regard, it is suggested that there may be need to regulate even such intimate matters as human procreation. That is to say, the possibility is presented of determining beforehand the genetic combinations that social scientists believe would be most beneficial in the kind of human society they view as ideal. They believe they could thereby decide whether it would be advisable for a certain couple to have children or not, or whether the wife should have a "test-tube baby" produced with the sperm of someone other than her husband.

Religion, of necessity, would be affected by these plans. Yet, despite the fact that such plans frequently are in open violation of Bible standards of morality, some philosophers and even religious leaders express belief that today's religions will be able to "adjust" to the new situations. An article in *Life* magazine of October 1, 1965, however, went even farther. Discussing the possibility of scientifically controlling the mental and physical qualities

of future generations by manipulating their genetic structure before birth, the writer said: "No one would argue that man couldn't stand some improvement, but having the actual power to do so presents some sticky choices. Who is it that we will appoint to play God for us? Which scientist, which statesman, artist, judge, poet, theologian, philosopher, educator—of which nation, race or creed—will you trust to write the specifications, to decide which characteristics are desirable and which not?" This is one of the many questions that the men directing the predicted "world of tomorrow" would have to decide on behalf of all those living in such world.

BLESSINGS OF THE KINGDOM RULE

What, then, can God's kingdom by Christ Jesus offer to compare with this? What basis do we have for reliance on its promises? What hope can we have of actually enjoying its blessings?

Even if we were to view the matter solely from the standpoint of human benefits, it could be said that one of the major differences between what man's proposed "world of tomorrow" offers and what Christ's Kingdom rule offers is in the things *lacking* in what man offers. Christ's Kingdom rule goes so much beyond all that men envision and enters into fields that they hesitate to discuss or, at best, tend to gloss over. One of these is human relations.

According to the Bible, the Book that sets out the Kingdom government's program, Christ's government will make of planet Earth not only a literal paradise but also a spiritual paradise, one in which the fruits of righteousness will blossom with a beauty surpassing any product of human invention. What are such fruits? They include "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) They are not produced by pills or drugs but result from a transformation of the person himself by his 'making his mind over and proving to himself the good and acceptable and perfect will of God' with the help of God's spirit and Word. (Rom. 12:2) Ask yourself: What would all the gleam and glitter, abundance and even opulence of a future era mean or matter if these lovely fruits of God's spirit were missing?—Compare Proverbs 15:17; 17:1; Psalm 133:1.

Christ's Kingdom rule promises an earth free from crime and from selfishness, which is crime's seed. It will therefore result in a world without jails, without police, without locks, without fear. (1 Tim. 1:9-11; Rom. 6:12-14) Then, as foretold, people "will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble; for the very mouth of Jehovah of armies has spoken it."—Mic. 4:4.

Peace? Yes, unequaled peace will endure under that Kingdom rule but on an entirely different basis from that which men propose. It will come, not because of mutual fear of war and of the hideously destructive power of nuclear weapons that scientific minds have produced, nor simply by rigid control and enforcement of law, but because men have first found peace with God by loving him with all their heart, mind, soul and strength, and because they love their neighbors as themselves. (Matt. 22:37-39) Is that possible? Why, even now more than a million persons of all nations, races and colors, who are endeavoring to qualify as subjects of that Kingdom rule, fulfill the prophecy at Isaiah 2:4 and "beat their swords into plowshares and their spears into pruning shears. . . . neither [do] they learn war any more." Really, what greater force for peace, what stronger basis for peace, could you offer than love?—See Romans 13:8-10.

PERSONAL HAPPINESS ASSURED

The government of this earth by Christ's kingdom does not rule out the development of equipment and products to reduce man's labor or lighten the work of woman in the home. Used aright, such things can be a blessing to man and can, indeed, allow more time for increasing his knowledge, developing his talents and, better yet, doing more for those around him by contributing to their enjoyment of life. But under Christ's Kingdom rule the *motive* will be the determining factor that will ensure that such things do not lead to a life of indolence, where pleasure-madness eventually produces licentiousness or reverts to boredom. A premium will be placed on knowledge of God's will, and the carrying out of his purposes for earth and mankind will give true meaning to human living and make all work, study and other endeavors sources of joy. —Phil. 4:8, 9.

Yes, there will be pleasure in working, even should it be plowing a field of rich, brown earth warmed by the golden sunshine, where the gaze takes in the blue skies and fluffy clouds, or rests on green trees and gaily colored flowers, or watches a squirrel scamper across the field, or notes a robin singing a song of springtime. Craftsmanship, metalworking, the arts, all will reach new heights of expression, beauty and precision, because the motive of those who produce them will be the best: the desire to honor the God they love and to use his gifts to praise him and to bless and delight their companion subjects of his Kingdom rule.—Note the principles in 1 Corinthians 10:31; 13:4-7; 2 Corinthians 9:11-14.

Life forever in vibrant health is also promised for earth's inhabitants by God's government through his King Son, Christ Jesus. Not in patched-up bodies with plastic parts or plastic surgery, but in bodies that have been regenerated and restored to perfect health so that a man's flesh 'becomes fresher than in youth and he returns to the days of his youthful vigor.' (Job 33:25) Medical scientists today admit that the greatest healing powers they know of are found, not in their "miracle drugs," but right within the human body itself. Thus, when divine power, exercised by Christ reverses the aging process and increased cell reproduction, or other healing process, revitalizes all human organs, then 'mourning, outcry, pain and tears will pass away.'—Rev. 21:3, 4.

The basis for this removal of imperfection will be the ransom sacrifice provided by the King, Christ Jesus himself. It will get at the very root of all man's ills and troubles by removing their source: sin, which is the failure to reach and comply with God's perfect standards and which is every man's inheritance. Thus, whereas today in some countries one-third of all hospital facilities are occupied by mental patients, those living under Kingdom rule will all be happy individuals, free from guilt and free from harmful thoughts, anxieties and selfish emotions that upset and block the proper functioning of the human organism.—Rom. 5:12, 21; 6:21-23; Prov. 14:30.

On that same basis of the ransom, Christ as King will do what no man or human government could dare to offer. He will restore to life earth's dead millions whose bodies have long since returned to the dusty elements. What prospect could be more thrilling or more heartwarming than that of seeing the fulfillment of the King's promise that "all those in the memorial tombs will hear his voice and come out"? (John 5:28, 29) What could be more interesting than meeting men and women of all ages, getting to know them, and aiding them to learn the principles of truth and righteousness, that they may

qualify for an eternity of life under that Kingdom rule?

YOUR HONEST CONCLUSION

For which, then, will you make your personal decision—for man's "world of tomorrow" or for Christ's Kingdom rule? Which really offers you the better, the more practical, hope? As an aid to a wise decision ask yourself the following questions:

Which gives you sound basis for believing that the world promised will be one in which hate will be replaced by love; where fear and suspicion will be replaced by confidence and trust; where cheating and deceit and corruption will give way to helpfulness and honesty and integrity?

Man's "world of tomorrow" proposes to solve the world's problems by great increases in power, speed, material prosperity and leisure time, principally by advances in technological science in collaboration with political science. Would you say that the increases in these very things in our own generation have truly brought a genuine improvement in human relations—internationally, nationally, in your own city or home? Or does the problem lie to a greater extent in the human heart? —See Matthew 15:18, 19; Proverbs 4:23.

What does your own experience in life tell you? Is there not a far greater need in our day for patience rather than speed? Would not mildness, kindness and self-control remedy far more of the world's ills than power? Have you personally found that by increasing a man's possessions you make him more considerate, more thoughtful of others, a better, more loving neighbor? And is it logical to trust that that which has helped make possible mass bloodshed is now to become the basis for a united world of peace, namely, technological science in the service of the political powers?

The Bible shows the true fomenters of all human strife and discord to be Satan and his demons. (Jas. 3:13-16; Rev. 12:7-12) Men of this world scoff at that. Yet they seriously talk about the possibility, even the probability, of finding intelligent creatures on some planet of outer space. They have no real proof that such creatures exist, no conclusive sign of any influence by them upon man; yet all human experience in all ages of history clearly manifests the evidence of an invisible force operating on men's minds and stimulating them to acts of brutality and sadism such as are unknown even among the lower animals. The power needed, then, is such as will wipe out of existence those demonic forces. That power the King of God's government possesses; science does not.—Heb. 2:14, 15.

Read the writings of the prominent men of this world. Then compare their appeal and their lives to the words and the life of the one who said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:28-30) Which one would *you* prefer to have as ruler over you?

You may wisely decide against putting your trust in imperfect men and their fallible predictions and promises. Yet more than this is required. You need a knowledge of God's Word. Have you ever seriously investigated the Bible, not merely reading it but studying it? Do you not feel that you now owe it to yourself and to those whom you love to do so? Yes, why not accept the invitation of the Bible's Author, who says: "Come, now, you people, and let us set matters straight between us"? (Isa. 1:18) Jehovah's witnesses offer you their sincere help.

Appreciating THE BOOK OF LIFE-GIVING WISDOM

LIFE! Of all the possessions we may have, what could be more precious than life itself? Without it we could enjoy none of the other things we possess. Reasonably, then, it was asked by the greatest of men to live on the earth: "What benefit will it be to a man if he gains the whole world but forfeits his soul?" (Matt. 16:26) The desire to live, the instinct for self-preservation, is one of the primary forces that drives man. Since ancient times imperfect, dying men have sought to unlock the secret of life and thus escape the inevitability of death. But neither the wisdom of the ancients nor the technical know-how of modern doctors and scientists has proved successful in this search. Despite all the sum of human wisdom, man still dies, and the goal of a perfect life continues to elude his grasp.

[2] But the truly wise person recognizes the essential truth that life is a provision of the great Creator of all things animate and inanimate. The book known as the Bible identifies this One as Jehovah, "the God that made the world and all the things in it . . . he himself gives to all persons life and breath and all things. For by him we have life and move and exist." (Acts 17:24, 25, 28; Gen. 2:4, 7) As Creator, the true God could be the only One to hold the key to everlasting life, and this He has promised as a gift to those who faithfully worship him. (Rom. 6:23) If you are a person who professes Christianity, you will no doubt wholly agree with that statement. But consider for a moment just what that means. It means that each one of us is entirely in the Creator's hands as to gaining life. He grants life to us, not on our terms, but as it pleases him and according to whether we conform to his will. Hence, to come to an accurate knowledge of God's will is as essential to life as temporal food and drink, indeed, more so.

[3] This principle for living was forcibly brought to the attention of an entire nation, the nation of Israel, and that by the Creator of life himself. To that nation, overly concerned as it was with its immediate physical need for food in the wilderness, Moses explained: "So [Jehovah] humbled you and let you go hungry and fed you with the manna, . . . in order to make you know that not by bread alone does man live but by every expression of Jehovah's mouth does man live." The first one to receive life from the Creator was "the beginning of the creation by God," and he became Christ Jesus. When being tempted by the Devil in the wilderness, he quoted from those words of Moses, thus not only verifying the historicalness of the event but also underlining the essential

"I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll; and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life."—Rev. 22:18, 19.

1. Of what value is life, and in what have men's efforts to prolong life resulted?
2. What does the truly wise person recognize about life, and what therefore becomes essential?
3. How was man's dependence on feeding on the words of God forcibly brought home to the Israelites?

principle: To live man must feed upon the words of God.—Deut. 8:3; Rev. 3:14; Matt. 4:4.

[4] It logically follows that, having made the feeding upon his words essential for life, God would make the 'expressions of his mouth' available to mankind through the ages. This he has done by having these expressions preserved in writing in what we today call the Bible. That book, then, may properly be called the Word of God. —Compare Mark 7:13.

[5] It is in the Bible that Jehovah God reveals himself and his purposes to man. Hence, for one to be able to worship God he must come to know accurately what the Bible has to say about Him. It is in the Bible that man can learn of Jehovah's greatness, so that 'generation after generation may commend his works.' Its pages reveal the 'abundance of God's goodness' and show how "Jehovah is gracious and merciful, slow to anger and great in loving-kindness." It is only by appreciating these qualities of God as manifest in his dealings with mankind that the hearts of men are stirred to give to Jehovah the worship that is due to him and thus live in a way pleasing to him. Realizing the need for such knowledge, the apostle Paul wrote: "That is also why we . . . have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God, being made powerful with all power to the extent of his glorious might so as to endure fully and be long-suffering with joy."—Ps. 145:4, 7, 8; Col. 1:9-11.

[6] Yes, we have to become well acquainted with the Bible, "the word of righteousness," if we want to be counted among the true worshipers of God. Jesus Christ was well acquainted with his heavenly Father and with the expressions that came from him. This personal, intimate knowledge of God shaped his whole mental attitude. It led him to serve appreciatively as the foremost worshiper of the Creator, with the one desire to glorify him. (John 17:1) If it is your sincere desire to follow Jesus in the way of true worship, then, as you read the Bible, which contains "things that were written aforetime . . . for our instruction," you too may grow in like knowledge and appreciation, and indeed by this means Jehovah God may graciously grant you the privilege of having "the same mental attitude that Christ Jesus had, that with one accord you may *with* one mouth glorify the God and Father of our Lord Jesus Christ."—Rom. 15:4-6.

[7] Jesus was accurately acquainted with Jehovah's viewpoint on matters, of how He viewed what was right and what was wrong. Never was he in doubt as to what course he should follow to please his heavenly Father. Beneficially for us, Jehovah God has preserved in his Word the Bible his expressions as to what is good for man and what is bad for him. By having recorded the histories of men and nations as they relate to His purposes, Jehovah also instructs man by example as to what courses of action he approves or disapproves, and of the consequences thereof. Thus he trains us to distinguish clearly between right and wrong. Well did Paul express this under inspiration: "Everyone that partakes of milk is unacquainted with the word of righteousness, for he is

4. What provision would God logically make for man?
5. (a) Why is an accurate knowledge of the Bible essential to one's worship of God? (b) For what did Paul pray on behalf of his fellow Christians?
6. What was it that shaped Jesus' mental attitude, and how can we be like him in this respect?
7. How does Jehovah provide training for our perceptive powers to distinguish right and wrong?

a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:13, 14.

[8] If, then, it is your desire to be counted among those worshiping God "with spirit and truth," you will want to cultivate an appetite for his written Word, having a sincere longing to learn the life-giving wisdom this book contains. You will want to respond wholeheartedly to the inspired advice: "My son, if you will receive my sayings and treasure up my own commandments with yourself, so as to pay attention to wisdom with your ear, that you may incline your heart to discernment; if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, if you keep seeking for it as for silver, and as for hid treasures you keep searching for it, in that case you will understand the fear of Jehovah, and you will find the very knowledge of God." —Prov. 2:1-5.

[9] But, you may ask, can we be sure that, when we open the Bible and read it, we are reading a book truly inspired by God? Do we have sound reasons for believing that the Bible as we have it is indeed God's own revelation of himself and his purposes for mankind? May it not be that the Bible is but a collection of writings of merely human origin which, over the passage of time, has come to be accepted by tradition as of divine origin but without any real evidence of such?

[10] It is true that the Bible is a collection of different documents composed and compiled in written form over a period of some sixteen centuries. Such a collection written by at least thirty-nine men from virtually all walks of life, if of merely human origin, would, without doubt, lack cohesion and unity and would, because of human imperfection, be full of contradiction and error. Here at the outset we are faced with one of the most remarkable qualities of the Bible. Despite its being written over such a long period of time and having many writers involved in its compilation, this book exhibits the kind of unity of composition and inner harmony of facts and teaching that one could expect only from a common author. And that is exactly what the Bible claims for itself: that, though different men were used in its writing, this book has but one author, Jehovah God, whose invisible power or spirit moved those who wrote it. And so it is written: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." —2 Tim. 3:16, 17.

8. What, then, must be cultivated, and to what advice will the sincere person wish to respond wholeheartedly?
9. What questions concerning the Bible might some wish to ask?
10. (a) If the Bible were of human origin, what would we expect to find? (b) But to what do the contents of the Bible testify?

ESTABLISHING THE BIBLE CANON

[11] The collection of inspired Scriptures is sometimes called the Bible *canon*. Originally this word *canon* referred to a reed used as a measuring rod. So, the books of inspired Scripture comprise a measuring rule or standard for determining right faith and doctrine and what is acceptable conduct with God. Additionally, the internal unity and harmony of the Bible has served as a straightedge or rule for determining the rightness of the claim of the individual books to a place in the collection of sixty-six books comprising the Divine Library.

11. In what ways is the term *canon* appropriate to the Bible?

12 But how did this collection get its start? What determined which writings over the years should be included as part of the growing canon of sacred Scripture? Logically the Bible canon had its beginning with those writings that told of the very origins of mankind and of the Creator's earliest dealings with the human family. In contrast to the superstitious and illogical stories of man's origins found in pagan mythology, the first writings to be included in the Bible canon contain a logical and comprehensible explanation of the creation of the earth and man. In so doing its presentation of the order in which living things were created is wholly in harmony with what has been established by the modern science of palaeontology, the study of past geological periods and fossils. Those same writings tell in a simple, direct way of the fall of man from perfection, and thus lay the basis for understanding the reason why man has inherited sin, imperfection and death. This account was referred to by the greatest teacher who ever lived on earth as true and reliable, and upon it he and his followers based their teachings.—Matt. 19:4, 5; 23:35; 24:37-39; Rom. 5:12-14; 1 Cor. 15:45; and so forth.

13 Those first writings of the Bible came to be called the Pentateuch (Greek for "five rolls") and were penned by the one writer Moses. Originally comprising one book, the Pentateuch was later divided into five rolls or scrolls for easy handling, and these came to be named in modern English Bibles as Genesis, Exodus, Leviticus, Numbers and Deuteronomy. From the beginning these writings were accepted by the nation of Israel as a *canon* or rule for right conduct and worship. Moses' successor, Joshua, said: "You must be very courageous to keep and to do all that is written in the book of the law of Moses by never turning away from it to the right or to the left. And you must be on constant guard for your souls by loving Jehovah your God." (Josh. 23:6, 11) They were also accepted by the Jews as inspired and as wholly trustworthy documents. Thus the psalmist later recounts, in the first fifty-four verses of Psalm 78, many of the events recorded in the Pentateuch as undisputed historical facts.

14 "The book of the law of Moses," as Joshua called the Pentateuch, bears all the evidence of inspiration. In addition to what is discussed above in paragraph 12, many other proofs of inspiration could be presented. The writer Moses claims that he wrote under divine command and that what he wrote was from Jehovah. So the claim of inspiration was not something that grew up by tradition, but was claimed from the start. (Ex. 17:14; 24:4) Moreover, wherever it is possible to test Moses' writings as to their historicalness and geographical accuracy, they stand up to the closest scrutiny. For example, the Genesis account points to the plains of Shinar (now part of the modern country of Iraq) as the place where the human family settled after the Flood and where the languages of men were confused following their disastrous attempt to build the tower of Babel. On this point archaeologist Sir Henry Rawlinson remarked: "If we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar, as the focus from which the various lines had radiated."*

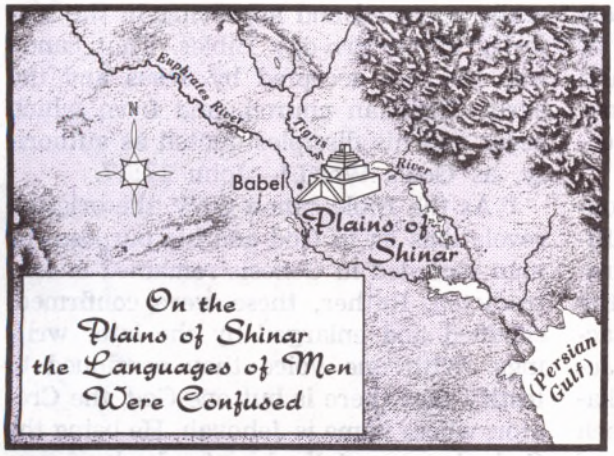
15 Likewise, modern geological investi-

12. What kind of start did the Bible canon have, and what testimony stamps this beginning as true and reliable?

13. (a) What is the Pentateuch? (b) How were these writings viewed by the nation of Israel?

* *The Historical Evidences of the Truth of the Scripture Records*, page 287.

14, 15. What other evidences can be presented to support the authenticity of the Pentateuch?



gation has given convincing support to the Bible account of the destruction of the cities of Sodom and Gomorrah, whose existence had long been questioned by critics of the Bible. (See the book *"All Scripture Is Inspired of God and Beneficial,"* pages 331, 332.) It can therefore be stated about the Pentateuch, as it can be stated for the rest of the inspired Scriptures: "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; the biographical and other historical narratives harmonize marvellously with the evidence afforded by extra-Biblical documents." So wrote Professor R. D. Wilson in his book *A Scientific Investigation of the Old Testament,* page 213.

16 But the Pentateuch is more than an accurate history of bygone events. While historical, geographical and geological accuracy strongly support the claim that Moses wrote under divine inspiration, there would have to be more evidence than that to put the question beyond all doubting. And that evidence there is, in abundance. For example, mere humans could not have devised the wise and just laws recorded by Moses. The instructions regarding diet, diseases, treatment of dead bodies, quarantining of the sick, and so forth, found in the book of Leviticus, were of the highest practical value and anticipated literally thousands of years in advance the application of present medical knowledge. While not normally considered as prophetical books, those of the Pentateuch nevertheless contain prophecies that had accurate fulfillments, as recorded history has shown.* But the highest authority for the authenticity of Moses' writings is the Bible itself. They so evidently belong to the one book of the one author Jehovah, because they are in complete harmony with it. Jesus, when on earth, clearly recognized this, for it is recorded about him: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures." (Luke 24:27) Time and again Jesus and the inspired Christian Bible writers quote from the writings of Moses as being of inspired origin.†

17 Thus with the writings of Moses so evidently compiled under inspiration of God a firm basis was established for the other inspired writings to follow. These would have to follow logically as to contents, both historically and in connection with doctrine, being in harmony with the fundamental principles of true worship established in the Pentateuch. And a close examination of the Bible books reveals this to be so. Not only does each successive book contain within itself (like the Pen-

16. (a) What proves that the Pentateuch is more than just accurate history? (b) To what, therefore, does it undeniably belong, as testified by whom?

* *"All Scripture Is Inspired of God and Beneficial,"* pages 18, 26, 343 and 345.
† *Ibid.*, pages 346 and 347.

17. (a) What, then, was provided by the Pentateuch? (b) What evidences of canonicity does each succeeding book provide?

tateuch) evidences of inspiration, but each book gives evidence of being a product of the same divine authorship, its unity and harmony with what has gone before proving it belongs together in the one collection of divinely inspired writings.

[18] While there were other writings contemporary with those included in the Bible canon, not all bore evidence of inspiration nor did they claim to be such for the most part, even though containing accounts historically true. Without doubt, Jehovah God, by his spirit, guided the collation of the inspired writings. Just as each individual book would give evidence of his inspiration, and hence his authorship, so the collection as a whole must give evidence of his inspired guidance and direction. And that it does. There would have to be nothing in any of the individual writings that would conflict with the internal harmony of the whole. In this respect the Bible as a collection of books by different writers stands unique, there is truly nothing else like it in existence. No other book can successfully maintain the claim to being the progressive revelation of God's will and purposes and of his dealings with mankind.

[19] It was without doubt with these considerations in mind and under the direction of God's guiding invisible force that the scribe Ezra and those of the Great Synagogue after him drew up the catalogue of canonical books of the Hebrew Scriptures. It seems probable that, as the traditional Jewish view maintains, the canon of the Hebrew Scriptures was fixed by the end of the fifth century B.C.E. This canon did not include apocryphal writings included in some Bible editions, but listed just the thirty-nine books generally accepted and appearing in the majority of modern-day Bibles. That canon was the one accepted by Jesus and the early Christian church, and from which Jesus and his disciples quoted as authority, as God's Word.*—John 17:17.

[20] As the Bible canon grew, the original revelations as to God and his purpose for man recorded in Genesis remained uncontradicted. Rather, these were confirmed, clarified and enlarged by the later writings. With one voice they continued to testify that there is but one God, the Creator, whose name is Jehovah. He being the God who cannot lie, his standards of true justice, first expressed in his judgment on Adam and Eve, are upheld. But the developing revelation reveals him as a God of undeserved kindness to others unfortunately born to imperfect human parents. Moreover, the prophetic utterances in the first book of the Bible prove to be basic foundation stones on which later revelations of the Divine will are firmly constructed. Thus the promise of the Seed at Genesis 3:15 commences a wonderful series of prophetic revelations that is strung throughout the Bible like a string of precious stones. At the same time it, along with other stirring Bible themes, draws the individual books of the Bible together as testimony to their one common authorship.

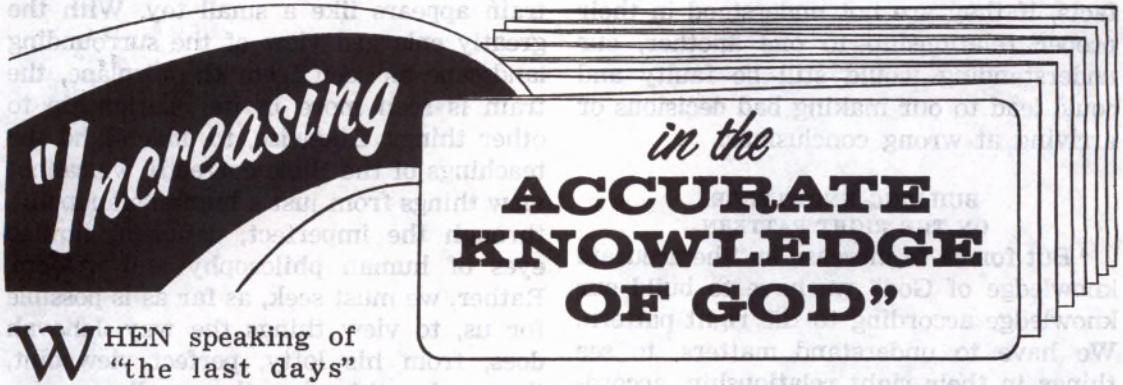
[21] As each book is written, God's thrilling purpose unfolds—not as a series of disjointed episodes or unrelated prophetic pictures, but, like a masterful tapestry, the Bible reveals the purposes of God as a composite picture, all its parts being related to one another, each incident or event of Bible history having some part to

18. Besides inspiring the writing of the individual books of the Bible, what other operation of holy spirit was required in producing the Bible canon?
19. (a) What considerations would guide Ezra and the Great Synagogue in establishing the canon of the Hebrew Scriptures? (b) By when, probably, was this canon finished, and of what did it consist?

* *"All Scripture Is Inspired of God and Beneficial,"* pages 299 and 300.

20. In what ways did the growing Bible canon manifest internal harmony and testify to its one authorship?
21. (a) Rather than as a series of disjointed events and unrelated pictures, how should we view the Bible? (b) To what does it lead man?

play in the understanding of the whole. Each thought, doctrine, event, revelation or prophecy fits into the picture in its proper place, never clashing or contradicting, but contributing to our comprehension of the one grand purpose of Jehovah God. Above all, this wonderful book, the Bible, helps us to come to know God, and that knowledge means our life.—John 17:3.



WHEN speaking of "the last days" when "critical times hard to deal with" would be here, the apostle Paul wrote of those who are "always learning and yet never able to come to an accurate knowledge of truth." Such learning is indeed futile, for it fails to be of any real benefit. That is why in his letter to the Colossians the same apostle prayed that his fellow Christians might "go on bearing fruit in every good work and increasing in the accurate knowledge of God."—2 Tim. 3:1, 7; Col. 1:10.

[2] How is it that some are "always learning and yet never able to come to an accurate knowledge of truth"? Of course, as the context of these words shows, persons who are not true lovers of God and who do not put him first in their lives could not come to an accurate knowledge of the truth. Their indulgence in sin and pandering to wrong desire prevent the needed flow of God's spirit, which is an essential to such understanding. (1 Cor. 2:10-14) But the manner in which we accumulate knowledge also determines the extent of our understanding and comprehension.

[3] For example, a man may consider building himself a house. He might collect all the needed materials and deposit them at the building site—piling up bricks, bags of cement, window and door frames, roofing tiles, and so forth. But, unless he starts putting all the materials together according to a definite plan or design, they will remain just a heap of unrelated items serving no useful purpose. And that is exactly how some people appear to accumulate knowledge, or at least items of information, including religious or Bible information, piling them up in their minds as an unrelated miscellany of ideas. It is only when the actual construction work begins on the building site that it is possible to determine whether the materials meet the required specifications and will fit properly into their place in the structure. Likewise with building up accurate knowledge in the mind. It is only when

1, 2. (a) What condition as to learning did Paul foretell for "the last days," and why so? (b) What other factor affects our growth in accurate knowledge?

3. How can we test the accuracy of our knowledge, and how might this be illustrated?

we relate what we know, putting our knowledge together in a composite pattern, that we can discern whether our knowledge is accurate, harmonious and understandable, or whether it consists of inaccuracies, contradictions and possibly even falsehoods. Even if we have the right facts, if they are not understood in their proper relationship to one another, our understanding would still be faulty and could lead to our making bad decisions or arriving at wrong conclusions.

BUILDING KNOWLEDGE ON THE RIGHT PATTERN

4 But for us to increase in "the accurate knowledge of God" we have to build our knowledge according to the right pattern. We have to understand matters, to see things in their right relationship, according to the principles of truth established by the author of the Bible, Jehovah. As we study the Bible, we have to put our minds to work building a pattern of truth in our minds. Everything that Jehovah God has revealed through his Word is part of his one grand purpose. So each new thing we learn we need to see in its right place, in its right relationship to other things in God's Word. Only by discerning the setting of each incident, idea, prophecy or point of instruction or counsel, against the background of God's purpose as a whole can we have the fullest understanding of matters. Indeed, as our understanding of God's Word and purposes as a whole grows, this increases our accurate knowledge of each individual fact or idea in the Scriptures.

5 As we look at material things with the literal eye, we see that they have dimensions—height, depth, length and breadth. Each object in the scene before us is related to the scene as a whole. Then the position from which we view an object can affect the way it appears to be. To a man on the ground, a railway train passing a few yards away is a large, impressive piece of machinery. But, seen from an airplane flying high in the sky, the same train appears like a small toy. With the greatly enlarged view of the surrounding landscape as seen from the airplane, the train is seen more in its relationship to other things. Likewise, to understand the teachings of the Bible correctly we cannot view things from just a human standpoint, through the imperfect, deficient, limited eyes of human philosophy and wisdom. Rather, we must seek, as far as is possible for us, to view things the way Jehovah does, from his lofty, perfect viewpoint, thus seeing things as they really are, accurately. In this way we "may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth" of spiritual things, and thus "be filled with all the fullness that God gives."—Eph. 3:18, 19.

6 When studying a portion of the Bible, here are some things to keep in mind, factors that will help you to increase your knowledge accurately, to discern the spiritual "dimensions" of things. Consider (1) the relationship of one Bible doctrine to other teachings of the Scriptures, (2) the immediate context and its bearing on the particular texts being considered, (3) the circumstances under which the original writings were penned, (4) the location of events in the stream of time and (5) how the material being considered fits into the larger picture of God's purpose, illuminating the basic themes of the Bible.

7 Failure to relate one doctrine to others results in confused thinking and the ac-

4. How can we be sure that we are building our knowledge according to the right pattern of truth?
5. What viewpoint must we endeavor to have in order to understand things accurately?
6. What factors will help us to increase knowledge accurately?
7. Failure to see the relationship between one teaching and others can lead to what? Illustrate.

cepting of error without recognizing it as such. We find such confused thinking in Christendom. For instance, many religious persons acknowledge the Bible teachings that "the wages sin pays is death," that Jesus died and "gave himself a corresponding ransom for all" and that there is to be a "resurrection of the dead." (Rom. 6:23; 1 Tim. 2:6; 1 Cor. 15:42) But at the same time they profess belief in the immortality of the soul. Not only is this idea out of harmony with what the Bible teaches about the human soul—that man is a soul, that the soul dies and that the dead know nothing (Gen. 2:7; Ezek. 18:4; Eccl. 9:5-10)—but the teaching that the human soul is immortal is in direct conflict with the Bible teachings mentioned above. If the soul were immortal and death were but a doorway to some other life, then death would be no penalty for sin. And for what purpose did Jesus die? From what does he ransom men, if not from sin and death? If man's soul were immortal and he did not cease living at death, we would really have no need for Jesus' sacrifice, would we? And what need would there be for a resurrection, if there were no dead to resurrect?

[8] On the other hand, the Bible teaching on the subject is logical and consistent. Man was created as a living soul. He sinned and was sentenced to death, to lose his life on earth, the only life he had. Unable to pass on life now to his offspring, he could only pass on to them sin and death, and, without the provision of the ransom sacrifice of Jesus, death would have been the complete end for all of us. Now, on the basis of Jesus' sacrificial death, God can justly deliver man to everlasting life, and for the dead this can only be by a resurrection. How simple and logical! Accurate knowledge of this right pattern of Bible teaching causes false doctrines like that of the immortality of the soul to be rejected from the mind.

8. What does accurate knowledge of Bible doctrine enable us to do?

CONSIDERING THE CONTEXT

[9] To get the full force of any Bible expression it is necessary to see it against the immediate context and with the circumstances surrounding the original writing in mind. For example, consider 1 Corinthians 3:17: "If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." At first sight one might conclude that this applies to those of this evil world who seek to break up the Christian congregation and its activity by persecution. It is true that such would be an attack upon God's templelike arrangement, against the congregation, and this would most certainly bring God's adverse judgment of destruction upon such evil-intentioned persons. But the context shows that Paul was talking about those *inside* the congregation who, by following men and setting up cliques, were causing divisions and so threatening to destroy the unity of the congregation. (1 Cor. 3:3, 4) And Paul was not just writing a detached essay on Christian unity. When we consider the larger context, the circumstances and background to the writing of the letter, we get the full force of Paul's argument and catch the feeling of urgency and concern that so obviously prompted him to write.

[10] Paul had been instrumental in establishing the Christian congregation at Corinth when he visited that city about the year 50 C.E. and stayed there for some eighteen months. (Acts 18:1-11) He felt a very close relationship to the brothers

9. (a) What is necessary in order to get the full force of any Bible expression? (b) How can we apply this to 1 Corinthians 3:17?

10. How do the circumstances surrounding Paul's writing of the letter to the Corinthians help to enlarge our understanding?

there. (1 Cor. 4:14, 15) Now, some five years after he first went to Corinth, distressing news had reached Paul that there was grave dissension among the brothers. While the latter part of the letter (from chapter 7 on) indicates he had been considering writing on other matters, it was this news of dissension that spurred Paul to write while he was at Ephesus. He was naturally disturbed. He loved those brothers to whom he had first preached the good news. He had to do something to prevent that work from being undone, from seeing many of those loved brothers of his hurt and perhaps stumbled. So, after a brief but warm greeting and words of commendation, he quickly gets to the point: "The disclosure was made to me about you, my brothers, . . . that dissensions exist among you." (1 Cor. 1:11) They are following men, not Christ. They are reasoning on things in a fleshly way, not in harmony with God's principles. Working this way not only would prove to be unprofitable but would actually be working against the interests of the congregation. Those taking the lead in this would be acting destructively toward the temple of God, which temple they, the congregation, were.

[11] So Paul reasons things out with the congregation in his letter, helping them to get things in the right perspective and not out of proportion. "What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. Hence let no one be boasting in men." (1 Cor. 3:5-7, 21) So it is that, if we do not increase in the accurate knowledge of God and maintain proper discernment, we can find ourselves viewing things incorrectly, with possible disastrous consequences.

11. So what does Paul help the brothers at Corinth to do?

FIXING EVENTS IN TIME

[12] It is also most helpful to our understanding of the Word of God to be able to place Bible events accurately in the stream of time, and especially in relation to other events in the Bible. One event will often explain the cause of another, and conditions prevailing at a certain time are due, at least in part, to preceding happenings.

[13] To fix an event in our minds as to its place in the stream of time it is good to try to tie it to some outstanding event that we can readily place. Perhaps you are reading about Hezekiah, one of the kings of Judah. For some of our readers his place in time may readily come to mind, but for others this may be difficult. Well, let us see if we can tie him in with some outstanding events that we can readily place in time. Since he was king in Jerusalem, this means he ruled sometime before 607 B.C.E. when the independent kingdom of Judah came to an end, being overthrown by the Babylonians under Nebuchadnezzar. An event that readily comes

ASSOCIATING EVENTS OF HISTORY

B.C.E.
745 — Hezekiah begins to rule
(Isaiah and Micah already serving as prophets)
740 — Northern kingdom (Samaria) falls to Assyria
732 — Assyrians under Sennacherib invade Judah
716 — Hezekiah's rule ends
607 — Kingdom of Judah (Jerusalem) overthrown

12. Why is being able to place events in relationship as to time helpful in understanding?
13, 14. (a) How might we fix in mind the time of Hezekiah's reign? (b) What other Bible personalities does this help us to place in the stream of time?

to mind in Hezekiah's reign is that of the attack on Judah by the Assyrians under Sennacherib, described in 2 Kings, chapter 18. It was during this invasion that the famous incident occurred in which Jehovah's angel destroyed 185,000 Assyrian soldiers in one night. How did the Assyrians come to invade as far as Judah and threaten Jerusalem? Well, the preceding chapter, 17, of 2 Kings tells of the fall of the northern kingdom of Israel, and we know that this occurred in 740 B.C.E. So Hezekiah must have been ruling for some time shortly after that event. In actual fact Hezekiah reigned from 745 to 716 B.C.E., but even though we might not remember these dates, having in mind the relationship of the above-mentioned events places him approximately for us in time. For actual details we can always check a reliable reference book such as *"All Scripture Is Inspired of God and Beneficial."* —See pages 292-296 of that book.

[14] Incidentally, if we recall that Isaiah was the prophet who was used by Jehovah to answer the taunts of the Assyrians, we readily place him in time also. (2 Ki. 19: 20-34) In fact, this was apparently right at the end of his long life as a prophet. Also, having this background fixed in mind, our thoughts focus better on the setting of Micah's prophesying as we read in the opening words of his book: "The word of Jehovah that occurred to Micah of Moresheth, in the days of Jotham, Ahaz, *Hezekiah,* kings of Judah." And so it logically occurs to us that Micah was a contemporary of Isaiah and Hezekiah, around the time of the overthrow of the kingdom of Israel in 740 B.C.E.

[15] Reading the Bible in this way, that is, relating ideas and events to one another, is how to increase *accurate* knowledge. It becomes increasingly enjoyable, because it is understandable. Indeed, it becomes an exciting adventure as we piece our growing wealth of information together according to the pattern of truth, and we grow in our comprehension of the marvelous and expansive revelation of God's grand purpose. Only by such meditation and reasoning can we come to appreciate the oneness and unity of the inspired Word of God.

15. To what does such kind of Bible study lead?

THE "KINGDOM SEED" THEME IN THE BIBLE

[16] Most important to our understanding this latter point is our clearly identifying and understanding the great themes that tie the Bible together. Foremost of these is the theme of the vindication of Jehovah's name by means of the Kingdom Seed. So many things in the Bible relate directly or indirectly to this theme that failure to appreciate it fully prevents one from grasping the significance of many of the prophecies and events recorded in the Bible. The theme of the Kingdom Seed is introduced very early in the Divine Record in cryptic phrase. (Gen. 3:15) To Abraham, God later revealed that the Seed would be born as a human on earth as a descendant of his, and to David it was stated that from his descendants would come the one with whom a permanent kingdom would be established. Many prophecies occur in the Hebrew Scriptures relative to this one who would be the "son of man," and to whom, as the one "who has the legal right," the Kingdom would be given. (Gen. 22:15-18; 2 Sam. 7:12, 13; Dan. 7:13, 14; Ezek. 21:25-27) The Christian Greek Scriptures identify Christ Jesus as the Seed of Abraham, and disclose that there would be others from among mankind to be counted in with Christ as associates of the Seed, to share with him in the final victory over "the original serpent, the one called Devil and Satan," in

16. (a) What is most important to our increase in accurate knowledge? (b) Describe briefly the development of the Bible theme of the Kingdom Seed.

fulfillment of Genesis 3:15.—Gal. 3:16, 29; Rev. 12:7-12; Rom. 16:20.

17 Having this overall theme in mind heightens our appreciation of many Bible events. The Flood, while a timely execution of a wicked civilization, is also seen as a prophetic warning of how the promised Seed, the one called "the Son of man," would act toward the wicked at the complete end of this present system of things. The attack of the Assyrians on the land of Judah, discussed earlier, was really an attack on the house of David to try to thwart the fulfillment of God's promise to him of the coming Kingdom of the Seed, and the result well illustrates again what is to come on present-day opposers of God's kingdom.—Matt. 24:37-39; 2 Ki. 19:34-37.

18 Because of his understanding of the progressive revelation of this theme, Paul was able to write of "the comprehension I have in the sacred secret of the Christ. In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news." Then he goes on to speak of God's helping men to understand "how the sacred secret is administered which has from the indefinite past [from the time of the first prophecy about the Seed at Genesis 3:15] been hidden in God . . . that . . . there might be made known through the congregation the greatly diversified wisdom of God, according to the eternal purpose that he formed in connection with the Christ." —Eph. 3:4-6, 9-11.

17. Having this theme in mind plays what part in our study of Bible events?
18. What did Paul write about this Bible theme about the Seed in his letter to the Ephesians?

19 While it was yet a sacred secret the Hebrew Bible writers spoke on this theme, and, though not having the understanding of it at the time, what they wrote was wholly harmonious and consistent, so that when the time came for the understanding of this secret by the Christian congregation nothing of all the many statements and prophecies was found to be contradictory. This consistency in the progressive revelation of the theme of the Seed, running as it does throughout the Bible, is one of the most powerful proofs that the Bible is indeed the product of but one author, Jehovah God, and is a book truly inspired by the Creator of all things.

20 To understand the Bible fully we need to keep in mind that, above all, it was written under inspiration so that we might come to know God, to understand his will and purpose, so that we might worship him. It is by going to his Word the Bible that we heed the command: "Search after Jehovah and his strength, seek his face constantly." So doing, we are able to "remember his wonderful acts that he has performed, his miracles and the judicial decisions of his mouth." We are able to appreciate his "dignity and splendor" and "the glory of his name," and from the heart we can respond to the exhortation: "Give thanks to Jehovah, you people, for he is good, for to time indefinite is his loving-kindness. And say, 'Save us, O God of our salvation, and collect us together and deliver us from the nations, to give thanks to your holy name, to speak exultingly in your praise.' "—1 Chron. 16:11, 12, 27, 29, 34, 35.

21 How true is the inspired proverb: "Men given to badness cannot understand

19. How are the expressions about the Kingdom Seed found in the Hebrew Scriptures a powerful proof of Jehovah's authorship of the Bible?
20. (a) What must we have in mind if we are to increase in understanding of the Bible? (b) How does Bible knowledge enable us to worship and praise God?
21. How, then, should we approach a study of the Bible?

judgment, but those who are seeking Jehovah can understand everything." (Prov. 28:5) So, by all means seek Jehovah with the desire to worship him with spirit and truth, approaching the Bible with wholesome respect in appreciation of the fact that it contains the expressions of Jehovah's mouth so necessary for your life. Do so with confidence in Jehovah's promise that your learning from his Word will not be in vain but will lead to an understanding of the truth and to "increasing in the accurate knowledge of God."—Col. 1:10.

TO RECEIVE the widest publication, a song must have appeal. Its words must bring some kind of gladness or comfort or stir strong emotions. Songs sometimes help people to forget, momentarily, their everyday troubles. But most songs do not enjoy long-lived popularity. Like clothing styles, they become outdated, both the words and the music.

However, a few songs have lasting appeal, among these being anthems. National anthems are high on the list and have usually lasted as long as the nations themselves. Generally they have both a religious and a political flavor. The music is vigorous and the words cause emotions to well up in the singer so that in mass singing a tremendous wave of fervor seizes and sways the singing crowd.

Of all the songs ever sung, romantic, national, religious or otherwise, there is one that eclipses them all. Its words have universal appeal and are fraught with the deepest meaning. It appeals to both the reason and the emotions and brings more than transitory relief from troubles, yes, it brings real, lasting comfort and gladness. The music is the music of the heavens—the stars and the spheres—and the song is appropriately sung now and will be appropriate and appealing in all the future, since its theme is as everlasting as the eternal heavenly bodies. The song is a sort of anthem, for it tells of the government of a heavenly source that will bring peace, righteousness, life and worldwide unity to this earth. Already it has received the widest publication of any song, being sung daily in more than 197 lands of the earth, moving more than a million persons to harmonious response and being heard by uncounted millions more.

This song was heard first in a visionary way by the apostle John, who had been exiled for his zealous preaching activity to the Roman penal island of Patmos, off the coast of Asia Minor. Toward the close of the first century C.E. he had one of the most striking visions ever opened to the view of man. He describes the awe-inspiring chorus:

"And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. And they are singing as if a new song before the throne and before the four living creatures and the older persons; and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as a first fruits to God and to the Lamb, and no falsehood was found in their mouths; they are without blemish."—Rev. 14:1-5.

The angel who brought this vision to the apostle John explained that it was given by Jehovah God to his Son Jesus Christ, who sent it "to show [God's] slaves the things that must shortly take place." (Rev. 1:1) Now, 1,870 years later, with all the events as recorded in history as a backdrop, we can examine the vision to identify the singers and see just what makes the song appealing to so wide an audience.

WHEN AND WHERE THE LAMB "STANDS"

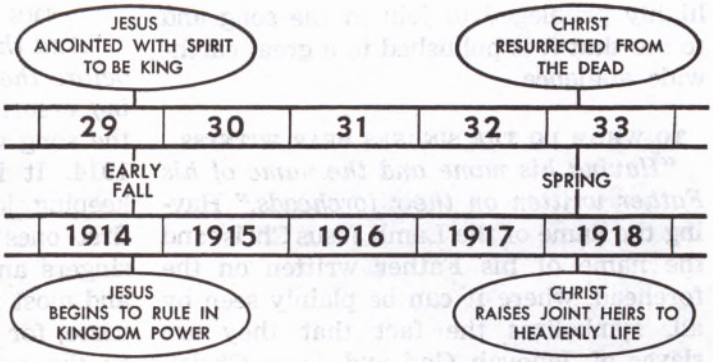
"And I saw, and, look! the Lamb standing upon the Mount Zion." Immediately we are compelled to look back to the city of Jerusalem in Palestine. Who is the symbolic Lamb? He is none other than the resurrected, glorified Jesus Christ. He is identified at Revelation 5:5 as "the Lion that is of the tribe of Judah, the root of David." When Jesus was on earth he was of the line of David and therefore had the legal right to the throne. Mount Zion was where the citadel of Jerusalem was situated when David was king of Israel. In the vision, however, Jesus does not come to be sacrificed as the Lamb. Nineteen centuries ago he was resurrected from death to life "in the spirit" and was laid in heavenly Zion as a 'sure foundation,' as the symbolic Tried, Precious Cornerstone. (1 Pet. 3:18; 2:6) He is seen *standing* upon the Mount Zion. This means that he has begun to rule, the term being used in the Bible to mean that a king has taken power to reign. (Dan. 12:1) David, in the second Psalm, speaks about the opposition of nations to the rule of God's "anointed one" (Jesus Christ), and then portrays Jehovah in anger, saying: "I, even I, have installed my king upon Zion, my holy mountain."—Ps. 2:2-6; Acts 4:19-30.

How would this help us to understand the time of fulfillment of John's vision? Well, it was the kingdom of the line of David that was overturned in 607 B.C.E. God said there would be a period of seven times in which the nations would exercise rule, during which period Jerusalem would be trampled on by the Gentile nations. Jerusalem, being the location of "Jehovah's throne," upon which David sat, came to be a symbol of Jehovah's kingdom rulership in "the kingdom of the heavens." (Matt. 4:17) When the times of the Gentiles ended, which time came in 1914 C.E., literal Jerusalem on earth was not liberated, but what ancient Jerusalem symbolized was restored to the one "who has the legal right," namely, Jesus the Son of David, in the heavens.—Ezek. 21:27.

Something in modern times paralleling events of 1,900 years ago gives us additional help in locating the fulfillment of John's vision in the stream of time. On the Pentecost of 33 C.E., which was about three years eight months after being anointed with holy spirit, Jesus Christ began, in turn, to anoint with holy spirit men who were to be joint heirs with him, footstep followers of his who would, like

him, maintain a course of integrity down to a sacrificial death, with prospects of reigning with him in the heavens.

According to the time parallel, then, three and a half years from the early autumn of 1914, at which time the Gentile Times ended, would bring us to the spring of 1918, shortly after the day of the Jewish Passover. At that time the faithful followers on earth celebrated, not the Passover, but the anniversary of the Lord's Evening Meal, just as Jesus had instituted it back there at his last passover day. The same book that contains the vision of the singers helps us to see what was due to happen then, because this book says that after the installation of the king in power on heavenly Zion the time would arrive for the faithful footstep followers of Jesus to receive their reward. We read:



"The seventh angel blew his trumpet. And loud voices occurred in heaven, saying: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever.' And the twenty-four older persons who were seated before God upon their thrones fell upon their faces and worshiped God, saying: 'We thank you, Jehovah God, the Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth.' "—Rev. 11:15-18.

A CHORUS OF UNEQUALED SIZE

"And with him a hundred and forty-four thousand." This is the number of the associates with Christ in his heavenly rulership, once stated as a number as unknown to man as the stars of heaven and the sands of the seashore, but here revealed. That it is a literal number is shown in Revelation chapter 7, where, after giving the definite number of 144,000, at verse 9 it speaks of another group, a "great crowd" whom no man was able to number. The number 144,000 could not be symbolic, for, if so, it would mean nothing. It might as well have no number at all, for there would be no contrast between it and the later-mentioned "great crowd," which is numberless.

How would the Christian "prophets" and "holy ones" who had died be rewarded and stand with him on the heavenly Mount Zion? By being resurrected just as he was, not in a fleshly body, for in flesh they could not stand with him in heaven in the presence of Jehovah God. The apostle Paul explains this fact to us in 1 Corinthians 15:35-50, where he tells us that "flesh and blood cannot inherit God's kingdom," but that these dead ones, having gone down in death in a corruptible, physical body of weakness, would be raised up with a spiritual body, incorrupt, bearing the image of the heavenly One. Their resurrection, therefore, would be in a spiritual body and be invisible to human eyes. While the great majority of the 144,000 have lived and died, yet at present there remains a "remnant," who, while completing their faithful course on earth, are

highly privileged to join in the song and to see that it is published to a great earth-wide audience.

TO WHOM DO THE SINGERS BEAR WITNESS

"Having his name and the name of his Father written on their foreheads." Having the name of the Lamb Jesus Christ and the name of his Father written on the forehead, where it can be plainly seen by all, symbolizes the fact that they are slaves of Jehovah God and Jesus Christ. They do not have the name of Babylon on their foreheads as if they were slaves of Babylon and belonged to her. What the apostle John saw in the foreheads of the 144,000 was no doubt the sacred Hebrew tetragrammaton (יהוה), for the name of the Father (YHWH), or in Anglicized pronunciation, Jehovah. The 144,000 therefore must be Jehovah's witnesses during their earthly course and now continue to be his witnesses in heaven.

"And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps." What a chorus! A hundred and forty-four thousand singers, not with earthly voices, but with heavenly voices, singing in perfect harmony, accompanied by the pure music of the harp. The extent to which the song would be heard is indicated by the fact that to John it had the mighty sound of many waters and the sound of loud thunders. Never in the history of the universe has there been such a song nor such an audience, millions of angels in heaven listening and the entire earth to hear its joyful, encouraging strains. We shall see how the singers accomplish this, by Jehovah's direction and power.

THE GRAND THEME OF THE SONG

"And they are singing as if a new song before the throne and before the four living creatures and the older persons." So the song was not known and sung before 1914. It is *new*. The 144,000 integrity-keeping joint heirs with Christ are the first ones to vocalize it. Because of its singers and its content it is the greatest and most far-reaching anthem of the universe, for it is about the kingdom of God as the government that has been established since 1914. It has the loftiest theme, the greatest truth taught in the Bible: it is about Jesus Christ reigning in Kingdom power. Jesus Christ the King in Jehovah's kingdom is the great Truth in fulfillment of all the prophetic utterances of the Bible, and he is the one who himself gave a fine testimony before Pontius Pilate that he came to earth to bear witness to this great truth. It concerns first the most important One of the Kingdom organization, for the song itself contains words addressed to the Lamb of God: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation, and you made them to be a kingdom and priests to our God, and they will rule as kings over the earth." (Rev. 5:9, 10) The 144,000 singers will have the abounding joy of reigning with Christ and sharing in his rule over the earth, bringing the blessings of the Abrahamic covenant, which provided that all families of the earth were to bless themselves by means of the Seed, Jesus Christ. To these singers the commands of Psalms 96:1, 10; 98:1, 5; and 149:1, 2 would apply:

> "Sing to Jehovah a new song. Sing to Jehovah, all you people of the earth. Say among the nations: 'Jehovah himself has become king. The productive land also becomes firmly established so that it cannot

be made to totter. He will plead the cause of the peoples in uprightness.'" "Sing to Jehovah a new song, for wonderful are the things that he has done. His right hand, even his holy arm, has gained salvation for him. Make melody to Jehovah with the harp, with the harp and the voice of melody." "Praise Jah, you people! Sing to Jehovah a new song, his praise in the congregation of loyal ones. Let Israel rejoice in its grand Maker, the sons of Zion—let them be joyful in their King."

"And no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth." No one else can master the song because these ones sing the song of their own personal experience, that no other creature but the Lamb and they themselves have had. Others can certainly hear the song and learn from these who have mastered the words of it. But to these is given the privilege of applying the song to themselves as those who will reign over the earth. Because they have been bought from the earth, they undergo, when resurrected to heaven, a change in nature, and are no longer a part of mankind. They are no longer human creatures of flesh and blood.

"These are the ones that did not defile themselves with women; in fact, they are virgins." Since these are to reign with Christ, also to be priests with him, and be his bride, the rule must be followed that was laid upon the high priest in Israel, namely, that he was allowed to take only a virgin for a wife. Therefore, the high priest of Jehovah, Jesus Christ, must have only a virgin for a heavenly bride. (2 Cor. 11:2) That is why the 144,000 must not defile themselves with women, but must keep their virginity. They do not commit spiritual harlotry or adultery through a religious union or marriage with women-like religious organizations of this world. This explains for us the fight that Babylon the Great, the world empire of false religion, has fought against these faithful footstep followers of Christ Jesus. For nineteen centuries, at the instigation of the Devil, she has used every means in an effort to cause them to become unclean prostitutes and therefore rejected by the heavenly Bridegroom. Ancient Babylon made a very accurate pattern of what her antitype, Babylon the Great, has done, namely, that virgins of ancient Babylon, before they could legally marry, had to go to the temple of Venus (Ishtar) and prostitute themselves to her by yielding themselves to a paid-for violation of their virginity by the highest bidder. These 144,000 footstep followers of Jesus have, like their Master, suffered the cruelest persecution, torture and death to maintain their virginity. Now they are rewarded. Certainly they have a reason to sing this song in fortissimo and with tones of greatest happiness.

COMING IN THE NEXT ISSUE

- Completing the Work of Making Disciples.
- Finding Happiness in Making Disciples.
- Proving Yourself a Loyal Subject of Christ the King.

"These are the ones that keep following the Lamb no matter where he goes." On earth they dedicated themselves to Jehovah God and were baptized in the name of the Father, the Son and the holy spirit, and they have followed the Son, turning down any opportunities for honor and acclaim and for political rulership. They have resisted all efforts of Babylon the Great to draw them into a compromise of interfaith or of meddling in the affairs of the nations of this world. Because of Jesus' great love for the members of his bride class and according to his promise to those who would be faithful to him to the end, he has returned to take them to

himself. Now they are able to follow him into the heavens as he administers his Kingdom rule, even when he goes up against Babylon the Great and finally removes the political organizations and Satan himself to make way for the blessing of all families of the earth.—John 14:3; Rev. 2:10.

THE SONG TO BE YET MORE WIDELY HEARD

"These were bought from among mankind as a first fruits to God and to the Lamb, and no falsehood was found in their mouths; they are without blemish." They are like the firstfruits that the Jewish high priest took from the wheat harvest and offered to Jehovah God on the day of Pentecost at the temple in Jerusalem. Since they are like the firstfruits, all the rest of the wheat harvest must picture the rest of men of flesh and blood. The "first fruits" are taken from among men and women, but they are, as a body, spoken of as engaged to marry the heavenly bridegroom and be his bride.—Lev. 23:15-20; 2 Cor. 11:2.

They do not hold onto the false teachings of Babylon or propagate her lies and false religion. They have stuck to the truth of God's Word when on earth and qualify to sing the heavenly song. They are presented to their Bridegroom chaste and without blemish. (Eph. 1:4; 5:27) Therefore, we can rely on them as the members of the heavenly government that will rule the universe and bring order and sanity into the affairs of men so as always to hold on to righteousness. The kingdom of God and its new order will never fade or deteriorate or relax its high principles in exercising its authority throughout the earth. The small and diminishing remnant of this 144,000 class are, for the present, gathered in a spiritual sense to the heavenly Mount Zion on which the Lamb stands, singing in harmony with the heavens and teaching and training the "great crowd" of earthly "other sheep" in every nation to call the attention of all people to the song and its meaning.—Heb. 12:22; Rev. 7:9; John 10:16.

Nevertheless, the song is not sung without opposition. Just as at Babylon's very inception she was the enemy of God's people and fought against earthly Zion, so Babylon the Great has not given up the fight. Though she has heretofore suffered complete defeat in trying to corrupt and cause blemishes in the 144,000 members of the bride, still she tries in every way to stop the song's publication. Encouragingly, in the book of Revelation, or Apocalypse, the long-drawn-out enmity of Babylon the Great is pictured as coming to an end in her everlasting destruction and the glorious triumph of the much-persecuted Zion. In succeeding articles we shall consider how the climax of this hostility is reached. Meanwhile, we shall give close attention to the universal song being sung and will do all we can to aid honest-hearted persons to learn its tremendous import and to feel the intellectual and emotional impact of this song so that they will be moved to respond with the earth-wide cry: "Salvation we owe to our God, who is seated on the throne, and to the Lamb."—Rev. 7:10.

Grateful for Watch Tower Publications

AN ACCOMPLISHED musician appreciates the value of a fine musical instrument. A dutiful carpenter knows the worth of proper tools with which to work. And an earnest Bible student is grateful for the faith-building Watch Tower publications. They are of tremendous help in Bible study.

A letter voicing appreciation for their value was received from a Bible student in Oklahoma. It stated in part: "Although I'm not very good at expressing myself, I want you to know how much I enjoy *The Watchtower* and *Awake!* It seems like every time I want to know about something it appears in the next issue of these magazines. I also enjoy all your other Bible aids. I have been studying with Jehovah's witnesses for about four months and it's just wonderful having knowledge of the truth, although I still have a lot of studying and learning to do."

A BENEFICIAL EXPERIENCE

In a letter from Salem, Oregon, a mother expresses gratefulness for an experience she read in *The Watchtower*, saying: "I learned a lesson I should have known. The experience of the young mother reading from the Bible to her three boys caused me to realize that I should be doing the same with my children. My two youngsters are seven and ten, and I expected protest when I announced they would have to give up some TV time in the afternoon for Bible reading and was surprised when they protested very little.

"We have been reading regularly at four o'clock every afternoon now for two weeks. Yesterday I went to town and was about five minutes late getting home, so the children were there before me. I expected the TV to be on full blast. You can imagine how pleased I was to open the door and find them at the table with open Bibles. David, my ten-year-old, had said the prayer to start the reading. Difficult names don't discourage them from wanting to read Jehovah's Word. We are becoming better Christians because of it. May Jehovah's spirit be with you all always."

VALUE OF 'ALL SCRIPTURE INSPIRED' BOOK

A Kingdom publisher from Vancouver, Washington, writes regarding the value of the textbook *"All Scripture Is Inspired of God and Beneficial,"* saying: "The young man agreed to let us show him what the Bible had to offer. We started with the chapter in the *'Inspired'* book, Archaeology Supports the Inspired Record. He was amazed that there is such a wealth of proof that the Bible is inspired and true. He had never heard such convincing arguments on the Bible's authenticity. When we got to the end of the chapter he was convinced that the Bible really had something to offer and was willing to get into a study of it. I can definitely say that the *'Inspired'* book was the instrument that Jehovah used to open his eyes to the fact that the Bible is inspired and true."

ARTICLES BRING JOY AND COMFORT

Another letter of appreciation, from Lakeview, Ohio, stated: "I feel that one of the ways in which I might express thanks and praise to Jehovah must include an expression of keen appreciation for the wonderful series of *Watchtower* articles treating the matter of resurrection. . . . I want you to know that these articles have added a deepened joy to my weekly privilege of conducting the local *Watchtower* study."

And from Florence, Italy, this expression was received: "I was studying and concentrating on *The Watchtower*—Italian—of the 15th of March (the one explaining the creation), when little by little I felt my eyes get wet with tears; my heart grew full of thankfulness. But I wish also to thank you directly for the pure joy that such a publication like this can give."

A grateful Bible student from California wrote upon reading one *Awake!* magazine: "The cares of this old world sometimes crowd in upon you and then one of the latest magazines comes in the mail. I am referring to the article in the May 8 *Awake!*, 'A Perfect World—Worth Working For?' It put into words what we as Jehovah's people feel in our hearts. Jehovah has blessed you to write such inspiring words to build us all up with the magnificent hope of God's new order. I just had to take time to let you know that we appreciate the fine magazines."

Persons who appreciate the clear ring of truth are grateful for publications that faithfully adhere to and magnify the teachings of God's Word. And this the Watch Tower publications do.

PAGAN HOLIDAYS ON CHRISTENDOM'S CALENDAR

THE earliest Christians made every effort to stay free from pagan practices. "Certainly," you might say, "my church does too."

But does it?

You may be surprised to know how many religious celebrations come, not from true Christianity, but from pagan customs. In this regard, it is enlightening to note what Louis Réau, a member of the famed French Institute who occupied the chair of Middle-Age art at the Sorbonne, France's leading university, wrote a few years ago:

"Despite the theologians' aversion to admitting the pagan origin of Christian ceremonies, most of them recognize however that one must look to the agrarian and funeral rites of the [pagan] Romans to find the origin and explanation of numerous Christian celebrations."*

But why did Christendom put the pagan holidays on her calendar in the first place? "To keep from colliding with and diverting popular beliefs," Réau says, Christendom's leaders "maintained the date of the [pagan] religious feasts." He points out that the adoption of heathen holidays and the continuing of them under another name "considerably facilitated the rapid Christianization of the pagan world."*

Thoughtful persons, however, might wonder if it did not also lead to a paganizing of Christianity. Consider, for example, some of the common holidays on Christendom's calendar, comparing your own beliefs and customs with those of the early Christians.

DAYS FOR THE DEAD, EASTER, CHRISTMAS

Due to the widespread belief in the inherent immortality of the human soul, various days for the dead were adopted by Christendom. Réau, for instance, says: "All Saints' Day, celebrated at the beginning of November, is the Christianization by the Church of a pagan festival of the Dead."*

What now of All Souls' Day, November 2, the purpose of which is, by prayers and almsgiving, to assist souls in purgatory? Again it is the adoption of a pagan practice. Says a standard reference work: "Essentially, All Souls [Day] is the adaptation of an almost worldwide custom of setting aside a part of the year (usually the last part) for the dead. The Babylonians observed a monthly Feast of All Souls in which sacrifices were made by priests."† Both the Greeks and Romans also celebrated feasts for the dead, based on Babylonish paganism.

And what about the period of fasting observed by members of the Anglican, Greek, and Roman Catholic Churches in preparation for Easter? A reference work on pagan worship tells us: "The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess."‡

It should not surprise us, then, that Easter also found its way onto Christendom's calendar, not by any command of Jesus Christ or his apostles, but through

* *Iconographie de l'Art Chrétien* (*Iconography of Christian Art*) (Paris; 1955), by Louis Réau, Vol. I, pp. 50-52.

† *Funk & Wagnalls Standard Dictionary of Folklore, Mythology and Legend* (New York; 1949), Vol. 1, p. 38.

‡ *The Two Babylons* (London; 1957), by Alexander Hislop, p. 104.

pagan practices. Clergyman Alexander Hislop wrote:

"What means the term Easter itself? It is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte . . . the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country [England]. That name, as found by Layard on the Assyrian monuments, is Ishtar. The worship of Bel and Astarte was very early introduced into Britain. . . . Such is the history of Easter. The popular observances that still attend the period of its celebration amply confirm the testimony of history as to its Babylonian character. The hot cross buns of Good Friday, and the dyed eggs of Pasch or Easter Sunday, figured in the Chaldean rites just as they do now."*

With Easter's having such pagan origin, you may rightly wonder about another of Christendom's major festivals—Christmas. By checking various standard reference works, you will find that it was unknown among the earliest Christians, but in the fifth century C.E. the Roman Catholic Church ordered a feast celebrated in memory of Jesus' birth on the day of the Mithraic rites of the birth of the sun and at the close of the Saturnalia, a Roman festival honoring the god Saturn. That pagan time of merrymaking, with exchanging of presents, furnished the model for many of the customs of Christmas.† Thus for a time after the Reformation, Protestants rejected both Christmas and Easter as pagan,‡ but gradually they began to join in the pagan revelry.

Reluctant though church leaders may be to admit the pagan origin of the many holidays on Christendom's calendar, the facts are that they originate in paganism, and the proof can be found in encyclopedias and other reference books in almost any public library. Christendom has not followed the example of the faithful Christians of the first two centuries C.E.

EARLY CHRISTIANS REJECTED PAGAN CELEBRATIONS

It is true that during the second through the fourth centuries C.E., especially after the time of Constantine, more and more professed Christians began to celebrate heathen festivals. But those Christians who adhered to the true faith as taught by Jesus Christ did not adopt any heathen holidays. A brief review of the facts shows that they did not.

They held no celebrations for the "souls" of the dead, because the early Christians did not teach the pagan doctrine of the immortality of the human soul; rather, they knew that the Bible makes clear that "the soul that is sinning—it itself will die." —Ezek. 18:4.

And having learned that Lent is of pagan origin, you will not be surprised that Cassianus, a monk of Marseilles, writing in the fifth century C.E., contrasted the first-century Christians with the church of his day, saying: "It ought to be known that the observance of the forty days had no existence, so long as the perfection of that primitive church remained inviolate."*

As to Easter: "There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers. The sanctity of special times was an idea absent from the minds of the first Christians. . . . The ecclesiastical historian Socrates [not the Greek philosopher] states, with perfect truth, that neither the Lord nor his apostles enjoined the keeping of this or any other

* *The Two Babylons*, pp. 103, 107, 108.

† See, for example, *The Encyclopedia Americana* (New York; 1956), Vol. VI, p. 622.

‡ *The Encyclopædia Britannica*, 1959 edition, Vol. 11, p. 107.

* As quoted in *The Two Babylons*, p. 104.

festival. He says: 'The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety.' . . . This is doubtless the true statement of the case."*

Moreover, the birth of Jesus was not celebrated by the early Christians, for Jesus Christ commanded his followers to commemorate his death, not his birth. (1 Cor. 11:24-26) Understandably, *The Encyclopedia Americana* tells us: "The celebration [of Christmas] was not observed in the first centuries of the Christian church." —Vol. VI, p. 622, 1956 edition.

So the many celebrations that were added to Christendom's calendar over the years were not what Jesus Christ or his apostles commanded but the product of Christian apostasy.

INCOMPATIBLE WITH THE WORD OF GOD

Upon what basis, then, did those early Christians reject pagan feasts? On the basis of the Word of God. Many first-century Christians had come out from under the Jewish or Mosaic law, with its feasts and celebrations. They were not about to replace that God-established arrangement, which had served its purpose and then was abolished by God through Jesus Christ, with debased pagan celebrations and festivals, based on the worship of false gods. And even to Hebrew Christians who held to the Jewish festivals, once required by God as a religious obligation, Paul, an apostle of Jesus Christ, wrote:

"You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4:10, 11.

Certainly it is impossible to imagine the apostle Paul's giving Christian names to celebrations that honored pagan gods. Rather, Paul vigorously urged worshipers of Zeus and Hermes "to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them."—Acts 14:12-15.

So the apostle Paul would not adopt any of those "vain things," such as pagan holidays, just to get more pagans to become Christians. No, but the Christians of the first century adhered to God's Word and the divine command:

"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 . . .' " "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing," '; ' "and I will take you in." ' " —2 Cor. 6:14-17.

There is overwhelming evidence, then, as to the pagan origin of Christendom's holidays. There is, in addition, clear-cut evidence that the early Christians shunned such pagan practices, and that the Bible warns against Christians' taking up these customs. So, in honesty now, ask yourself: What stand do you take on these pagan celebrations? How does your church view them? Are you and your church like the early Christians? Even if your religious organization does not reject such practices, can *you,* knowing these things, fail to do so?

* *The Encyclopædia Britannica* (New York; 1910), Vol. VIII, p. 828.

● Ecclesiastes 3:11 says that God has put "time indefinite" in the heart of mankind. What does this mean?—M. O., U.S.A.

Ecclesiastes 3:11 reads: "Everything he [Jehovah] has made pretty in its time. Even time indefinite he has put in their heart, that mankind may never find out the work that the true God has made from the start to the finish." The Hebrew word rendered "time indefinite" here and elsewhere in the *New World Translation of the Holy Scriptures* is *'olam'*. It relates to time, carries the basic thought of "hidden" or "concealed," and has been defined as meaning *"hidden time,* i.e. obscure and long, of which the beginning or end is uncertain or indefinite." (*A Hebrew and English Lexicon of the Old Testament,* William Gesenius, 1836, page 746) Some translations of Ecclesiastes 3:11 say God has put "eternity" in the heart of mankind. (*Le, RS, AS*) The context shows that time is under consideration. (Eccl. 3:1-8, 17) Because of this and the basic meaning of *'olam',* the terms "eternity" or "time indefinite" are most appropriately used in Ecclesiastes 3:11.

Jehovah has an appointed time for all things. (Dan. 2:21, 22; Acts 17:26, 31) He has also made everything pretty or well-arranged in its time. The orderliness and splendor of creation, such as the procession of the seasons, illustrates this. Of course, Ecclesiastes 3:11 does not mean that God literally puts a time mechanism in one's heart. It evidently refers to the way in which man's appreciation of various matters would be affected by the passing of time. This text helps us to realize that God can never be completely searched out by man. Jehovah's works are perfect, but even perfect man in God's promised new order will be unable to fathom the depths of God's wisdom. (Deut. 32:4; Isa. 40:28; 55:8, 9; Rom. 11:33-36) In the words of Ecclesiastes 3:11, mankind will "never find out the work that the true God has made from the start to the finish." There will always be something to learn about Jehovah's works. Hence, man will never lose interest in learning about God or in searching out the marvels of his creation. Though the inhabitants of God's new order will never fully "find out the work that the true God has made," they will, with each passing year, more and more learn about and appreciate the greatly diversified wisdom of God.

● What is the meaning of Matthew 10:41? Is there any difference in the rewards mentioned there?—R. D., U.S.A.

Jesus Christ stated, as recorded at Matthew 10:40-42: "He that receives you receives me also, and he that receives me receives him also that sent me forth. He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."

Jesus was sent by his Father, Jehovah God. Hence, a person who favorably received Christ's disciples would be receiving Christ and also God, who sent Christ. Surely that person would be blessed; he would not go unrewarded.

Similarly, an individual favorably receiving a prophet of God because he was a prophet would be rewarded. He would receive "a prophet's reward." How so? Well, consider the reward realized by the hospitable widow who gave Elijah food and water. For 'receiving a prophet,' she was greatly blessed. Her supply of flour and oil was miraculously multiplied by this prophet who acted under God's spirit. Why, even her son was miraculously restored to her after he had experienced an untimely death! (1 Kings, chapter 17) These miracles were wrought by Jehovah through his prophet Elijah. Evidently the widow received Elijah 'because he was a prophet.' Consequently, she received "a prophet's reward."

Not to be overlooked is the fact that Jesus Christ, who uttered the words recorded at Matthew 10:40-42, was the greatest of all the prophets. (Deut. 18:15-19; Acts 3:19-23) Those who received him because he was a prophet were spiritually blessed by what he said to them. Some of them also received miraculous cures and even resurrections. (Matt. 4:23; Luke 8:40-42, 49-56; John 11:38-44) Thereafter, as gifts to the Christian congregation, Jesus Christ gave "some as prophets." Among them was Agabus. Spiritual benefits were surely enjoyed by persons who received them favorably and who associated with them in the Christian con-

gregation. These men were used to utter new prophecies. (Eph. 4:11, 12; Acts 11:27, 28; 21:10, 11) However, in fulfillment of the words of Joel 2:28, 29, even today dedicated servants of Jehovah, though not inspired, are aided by God's spirit or active force to explain Scriptural prophecies to those receiving them in a favorable and appreciative way. Such persons are thus rewarded spiritually.—1 Cor. 2:10.

Jesus Christ also mentioned receiving a righteous man and getting "a righteous man's reward." For hospitably receiving a righteous man one could expect to be treated kindly in return, not in an unrighteous way, but in harmony with God's righteousness. The kind of righteous man to whom Jesus referred was not a person who simply set up his own standards and led what might merely be viewed as a "good life." He was speaking of a man who adhered to Jehovah's righteous expressions and commandments. (Matt. 4:4; Eccl. 12:13, 14) Those who truly met God's requirements in Jesus' day became his followers. If some individual was privileged to entertain such a believer in his home, he was in position to receive spiritual benefits, "a righteous man's reward." The visitor would no doubt share faith-building truths from God's Word with his host, even as Jesus did. (Luke 10:5-7; 19:1-10) The same thing is true in our day.

There are persons who kindly receive and do good to the righteous "little ones," those who are anointed disciples or spiritual brothers of Jesus Christ. (Rev. 14:1-4; Luke 12:32) By showing this kindness, they give Jesus' anointed followers "a cup of cold water to drink," as it were. They do good things for Christ's spiritual brothers, not simply because they show humanitarian kindness to all men, but because such ones are Christ's disciples. Therefore, these doers of good are rewarded; they 'by no means lose their reward.' Though they do not immediately receive some miraculous benefit, they have the privilege of hearing the anointed disciples of Jesus Christ explain the Scriptures. Consequently, such hearers stand to benefit measurably in a spiritual way. Those among them who manifest a love for righteousness and who do good things for Christ's brothers out of respect for the fact that they are his spiritual brothers or anointed disciples, are really showing a favorable disposition toward and support of the King Jesus Christ himself. (Matt. 25:34-40) If these persons continue to pursue such a course of action, they will receive lasting benefits, for theirs is the prospect of life everlasting in Jehovah's promised new order of things.—2 Pet. 3:13; Zeph. 2:2, 3.

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As willing and devoted slaves of Christ who appreciate that they were "bought with a price," Jehovah's witnesses will hold fast to the service of their heavenly Master during March by sharing in the ministry. (1 Cor. 7:23) As they do so they will offer to all persons a year's subscription for *The Watchtower*, along with three booklets, for $1.

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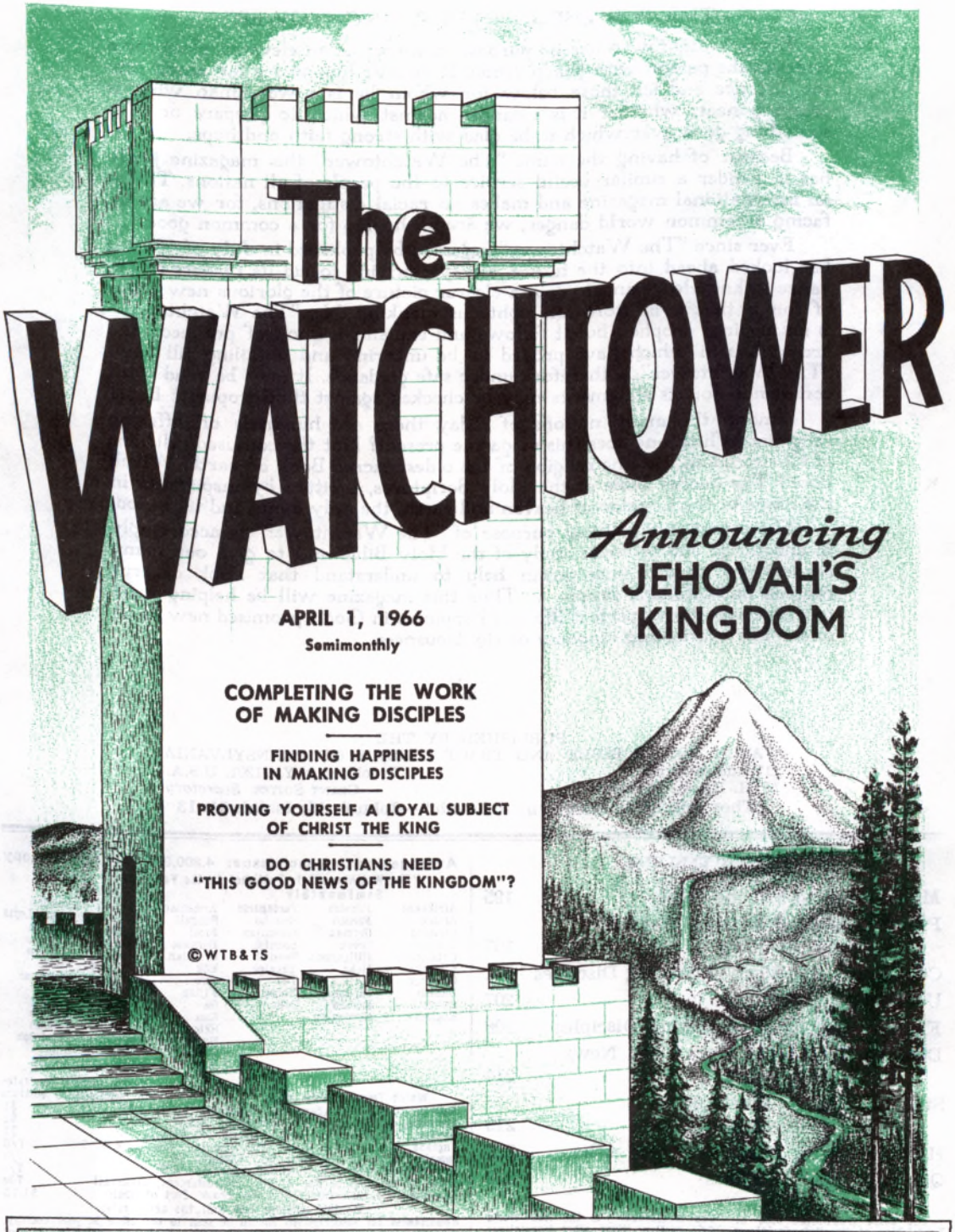
April 17: Appreciating the Book of Life-giving Wisdom. Page 169.

April 24: "Increasing in the Accurate Knowledge of God." Page 175.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

APRIL 1, 1966
Semimonthly

COMPLETING THE WORK OF MAKING DISCIPLES

FINDING HAPPINESS IN MAKING DISCIPLES

PROVING YOURSELF A LOYAL SUBJECT OF CHRIST THE KING

DO CHRISTIANS NEED "THIS GOOD NEWS OF THE KINGDOM"?

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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.

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

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Missionaries to Fill the Need

HAVE you ever wished that someone would sit down with you in your home and help you to understand the Bible? Would you like to be better acquainted with the life and teachings of Jesus Christ? Do you often wonder what the Scriptures have to say about this present time of trouble, and the prospects for the future?

If you do not know the Bible as well as you would like, you have much company. Many persons who have attended church most of their lives have not been adequately taught the Bible. Regarding this the February 18, 1966, issue of *Christianity Today* said:

"Seminary professors know that it is futile to expect their entering students who have been under the instruction of the Church all their lives to have anything approaching an ordered knowledge of the main context of Scripture. . . . As the prophet Amos said to Israel, there is a famine in the land, a famine of hearing the Word of God."

The failure of Christendom's religions to provide Bible instruction has resulted in a great need for teachers of God's Word. To fill this need, Jehovah's witnesses, now over a million strong world wide, call regularly at the homes of people everywhere and offer to study the Bible with interested persons in their own homes free of charge. Also, with this need in mind the Watchtower Bible School of Gilead was established in February 1943, and it now sends out some 100 specially trained missionaries every six months to scores of lands. On Sunday, February 27, the school's forty-first class of 103 students graduated.

At the graduation exercises held in the large Jehovah's Witnesses Assembly Hall in New York City, 1,905 persons gathered to listen to parting words of admonition.

The vice-president of the Watch Tower Society, F. W. Franz, opened his remarks by pointing back to the middle of World War II when, in September 1942, the president of the Society addressed a vast audience in Cleveland, Ohio, on the subject "Peace—Can It Last?" Franz asked: "Was the speaker, Nathan H. Knorr, crazy? Didn't he know what state the affairs of the world were in?"

Franz went on to explain that the remarks of the speaker were perfectly sane, for God's Word foresaw the end of World War II, and following it a postwar peace that would not last. "Now, here we are," Franz continued, "in the twenty-first year of this peace since World War II, and the prediction is that this peace will not last. . . . It should fill you with a sense of urgency," Franz told the students, "to realize that the sands in the hourglass up

above are running out, and the time is coming to a close for this work that has to be done before this peace ends."

"Look at what people are facing," Franz urged. "Not exactly the outbreak of World War III, a battle between men, no, but what you are facing and people in your assignments are facing is foretold in the Word of God." He then turned his audience's attention to Isaiah 66:15-18, where it shows that people are facing the coming of Jehovah "as a very fire" to execute his anger against all flesh.

"So, then, what are you going to do?" Franz asked. "What use are you going to make of the peace in which we still find ourselves until it ends . . . at Armageddon?" He then urged the students to serve as "a sign" to the "nations," and direct people to God's organization, represented in the Bible by "Jerusalem."—Isa. 66:19-24; 2:2, 3.

The Watch Tower Society's president, N. H. Knorr, then brought the morning program to a close with practical admonition on how to realize happiness in living. Pointing to the key to happy living given at Ecclesiastes 3:12, 13, Knorr emphasized: "It's such a simple way of living, and it sums up what every one of us is doing every day of our lives." The texts read: "I have come to know that there is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God."

"God has provided us food and drink and work to do," Knorr explained. So by eating, drinking and performing hard work, we can rejoice in the good we have done. "Every day in our life, we should be able to retire at night being glad, happy, for that day of life, because we should be able to see the good that we did because of our hard work."

"When Jesus came to the earth, he worked," Knorr pointed out. He finished God's work. (John 4:34) Jehovah God had made the promise that a deliverer would come forth to wipe out the Devil's organization, bring peace to the earth and remove sin. Jesus was sent to the earth to vindicate God's name and provide the ransom sacrifice, that sin might be taken away. "So Jesus came to finish that which Jehovah God started," Knorr explained. "And he did; he bought the whole human family, and he sat down at the right hand of his Father in heaven until the establishment of the righteous government that will bring peace and prosperity to everyone that loves life."

Directing attention to their work ahead, Knorr told the graduating class of missionaries that there was much to do. "There are millions of people in this earth that need assistance in the understanding of God's Word," he said. "Here is where the whole world is weak; they do not have the knowledge of the Word of God." So Knorr emphasized: "Work hard, and then you will rejoice because of the things you are doing."

After the 103 students were presented with their assignments, a representative of the student body read a resolution expressing their willingness to go any place in the world. "When we came to school we were like Isaiah, who said: 'Here I am.' Now with the benefits of having attended Gilead School behind us . . . we heartily say, 'Send me,' yes, send us out that we might do our part in declaring the great name of our God and Father, Jehovah."

Should these missionaries, or any other of Jehovah's witnesses, call at your home and offer to study the Bible with you, accept their invitation. Learn about and accept God's grand provisions for everlasting life in happiness.

Proving Yourself a LOYAL SUBJECT of Christ the King

Many look to Christ as their Redeemer but forget that he is also King. What does this mean for you?

WHETHER you are one of the 900 million persons on earth who profess to be Christians or not, the matter of loyalty to Christ the King is still a matter worthy of your most serious and urgent consideration. Why?

It is because Christ's kingdom is a *government* or, as the apostle Paul called it, "an administration" to bring "all things together again in the Christ, the things in the heavens *and the things on the earth.*" (Eph. 1:10) Additionally, the fact faces us that this government, from its heavenly capital, has openly declared its purpose to control and exercise regal administration over every square foot of the 196,950,284 square miles of earth's surface. (Ps. 2:6, 8, 9) This, naturally, includes the country and area where you live.

Do you expect that any of today's nations, inside or outside the so-called "Atomic Club," will peaceably accept such Kingdom rule? Does the Bible lead us to believe that the religious organizations of Christendom will convince any nation to do so? No, it shows that they will all "battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them."—Rev. 17:14; 16:14-16; 19:11-18.

The question is, Can you, apart from the action of the nations, personally and individually submit to the authority of this coming World Ruler? Can you prove yourself his loyal subject worthy of life under his rule? If so, how?

CITIZENS AND SUBJECTS OF THE KINGDOM

In these troubled times thousands of persons surmount formidable barriers, even risking their lives, to gain entry into other nations. As a rule, they seek more prosperous living conditions or greater stability and security in a politically upset world. You probably appreciate the effort involved in transferring to and gaining the right of residence in a new country. However, for you to prove yourself a loyal subject of Christ the King does not require you to move from where you live or to give up the citizenship you presently hold. Still, an even greater change must take place for you to qualify as his subject, a change motivated by far higher interest than mere economic or political security. What is the change?

A loyal subject of Christ's kingdom must take a course like that of men of pre-Christian times, such as Abraham, Isaac and Jacob, who, although they did not receive the Kingdom promises during their lives, "saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land." (Heb. 11:13) They thereby showed that their faith, hopes and trust were all bound up in the coming kingdom and not in the political nations within whose borders they resided.

The Kingdom promises first began to be realized when Christ Jesus was resurrected to heaven. On Pentecost 33 C.E. he poured out holy spirit on those believers present who were in line to be joint heirs with him in his kingdom. He thus began ruling as king toward such ones. That is why the apostle in his day could say that God "delivered us from the authority of the darkness and *transplanted us into the kingdom* of the Son of his love." (Col. 1: 13) God chose them to be heirs with his Son in the heavenly kingdom. Even though these Christians continued to be respectful and law-abiding citizens in the nations where they resided, the Bible record shows that they transferred their allegiance from worldly government to God's anointed King.

This does not mean, however, that Christ's Kingdom rule was established toward all the earth and its nations in the year 33 C.E. Years after the outpouring of the holy spirit at Pentecost the apostle Paul wrote about Christ's ascension: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on *awaiting* until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13) God would not give to his Son the command, "Go subduing in the midst of your enemies," until the foretold "time of the end," in which we now live. This would mark Christ's entry into full Kingdom power.—Ps. 110:1, 2; Matt. 25:31-33; Rev. 12:7-12.

Today, nationalistic pride is rapidly becoming one of the most divisive forces on earth, causing those possessed of it to feel that they are different from or even superior to other persons who are not part of their worldly nation. As a loyal subject of Christ the King, should you share such an attitude? To do so would show that the needed change in your life had not taken place. You would certainly not be viewing things as does Jesus.—Compare Ephesians 2:11-18.

In a letter to the Christian congregation in Philippi, the apostle Paul emphasized this fact. Though the people of this colony in Macedonia generally prided themselves on their possessing Roman citizenship, Paul wrote his Christian brothers there: "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ." Also, Paul wrote to those in Ephesus who had turned their allegiance to Christ the King: "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."—Phil. 3:20; Eph. 2:19.

True, the Scriptures show that this heavenly citizenship is limited to 144,000 persons who have been "bought from the earth." (Rev. 14:1-4) However, the opportunity is held out to all rightly disposed persons of the earth to gain the position of earthly subjects of that heavenly government. They are properly termed "subjects" since they owe their allegiance to a monarch and receive his protection and blessings, but do not share his kingly power.—Rev. 7:9, 10.

Thousands of persons throughout the earth today are availing themselves of this opportunity as a result of hearing the good news about Christ's Kingdom rule. They earnestly desire his taking control of all the earth, since the promise is that 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."—Ps. 72:7, 8.

GAINING THE DESIRED STATUS

In many countries a resident alien who wishes to be granted full status as a citizen or as a subject must first make a

"Declaration of Intention." He thus becomes a "declarant," and usually gains the protection of that nation while residing within its borders. Nevertheless, to attain eventually to full citizenship, he must prove that he is law-abiding. His native country, however, may view his "declaration" as a renunciation of his original citizenship, and, since he does not yet have full status in his new land, he may now be considered a stateless person, a "man without a country." If he leaves the borders of his new land he cannot claim its protection in time of difficulty.

In a similar way, any who today want to be subjects of Christ Jesus the King must declare their intention. As the King himself stated: "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. But he that disowns me before men will be disowned before the angels of God." —Luke 12:8, 9.

Obedience is also required. Could you honestly say that the 900 million persons today who call themselves Christians actually live according to the instructions and principles of Christ's government as set out in the Bible? No. Their failure to do so belies their claims to be his loyal subjects. Any immigrant who pursued such a course would never be admitted to citizenship or full status as a subject.

Nor is it enough for you to make yourself only a "declarant" for Christ's kingdom, perhaps by taking up a study of the Bible or even by speaking favorably to others about the Kingdom. You must go *all the way* if you want to assure yourself of the right to a position of full protection and favor both now and in the new system of things that Christ's rule will bring to earth. Any return to your former position of placing your trust in the present system of things would remove all promise of his protection for you.—Heb. 10:38, 39.

Usually after a period of years of residing in a new country a declarant may file a "Petition for Naturalization" giving proof as to residence, deportment, and support of the constitution of that particular nation. To prepare for this step the applicant generally pursues a course of study to gain knowledge and understanding of the nation's history and its principles and form of government. If he is accepted, the applicant then must make an oath of renunciation of his former citizenship and an oath of allegiance to the new government of which he is to become a citizen or a subject.

In a spiritual sense, any person who aspires to life in the new system of things under Kingdom rule ought to show the sincerity of his desire by separating himself from the present system of things and drawing close to Christ's kingdom as his true hope. He also does this by his association with those who loyally serve that Kingdom. Even though such ones are scattered throughout all nations, they are a united and congregated people who have made a firm stand for Christ's kingdom. Among them one can prepare himself by a serious study to learn what is required of him as a subject of that kingdom. If this is your aim, you will need to learn the history of that promised government as recorded in the Bible. This includes the Hebrew Scriptures with their account of the typical kingdom of Davidic rulers, which kingdom foreshadowed that of Christ. You will need to learn about the structure of the government and its principles so that you can develop true devotion and loyalty to them. You also need to bring your conduct into harmony with those righteous principles.

Eventually the one seeking full status

before the King must make a formal petition for acceptance, and this he can do by making a dedication of himself, not to the Kingdom government, nor even to its King, but to the Kingdom's very Source and Author, Jehovah God. Such dedication is publicly manifested by water baptism. This is at the King's own command. (Matt. 28:18-20) By doing this, a person becomes eligible to form part of that "great crowd" described in Revelation 7:9, 10, who are "out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb . . . 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.'"

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Such an oath or vow of dedication to Jehovah God and of allegiance to his King-Son, Christ Jesus, is a serious step, bringing obligations far superior to those of any oaths made to an earthly government. That is why, when the religious Supreme Court of their native land ordered Jesus' apostles to stop doing work in the interest of the Kingdom, they loyally replied: "We must obey God as ruler rather than men." —Acts 5:29.

THE REWARD FOR LOYALTY

Those who now loyally advocate God's kingdom by Christ Jesus are assured his full support. They may expect opposition, but even when haled before kings and governors they have their own King's promise: "I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute. . . . You will be objects of hatred by all people because of my name. And yet *not a hair of your heads will by any means perish.*" —Luke 21:12-19.

Even as happened with some of the early disciples and apostles, some today may die for their loyalty to Christ the King, not because of any wrongdoing, but because they insist on living in harmony with his right principles and refuse to violate his commands. But even if they temporarily perish they have his assurance that they will receive a resurrection to life in God's new order. —Luke 9:23, 24.

Those loyal subjects who live to see the time of Christ's taking action against all opposers of his kingdom will not experience the calamity of others who have put their trust in worldly governments or who have failed to follow through in gaining an approved status before the King. When the present systems of rule disintegrate in the Armageddon fight, those who trusted in worldly governments will suddenly find themselves to be men and women "without a country." In contrast, at the battle's end, the obedient subjects of Christ's kingdom will hear his invitation: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world."—Matt. 25:34; Luke 19:26, 27.

In gratitude to the King's Father, Jehovah God, the prayer of all such loyal ones, then as now, will be: "Grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him with loyalty and righteousness before him all our days." (Luke 1:74, 75) If that is your prayer, then prove yourself a loyal subject of Christ the King now.

Completing the Work OF Making Disciples

"We are God's fellow workers. You people are God's field under cultivation, God's building."

—1 Cor. 3:9.

THERE is a joy in seeing a job well done. This is true whether the job is large or small, involves many persons or you alone, is completed quickly or extends over a long period of time. Noah and his family must have felt keen satisfaction in completing the ark on time; then herding the animals into it, finally sealing it shut before the rains came. Moses and the Israelites, in completing in its intricate details the tabernacle in the wilderness, must have felt that same thrill. Solomon and those who labored with him must have rejoiced when the magnificent temple was completed on Mount Moriah in Jerusalem in 1027 B.C.E., and the cloud, signifying God's approval, filled it so that the priests could not enter.

[2] Are you one who enjoys the thrill of true accomplishment? Then what if you were given the privilege of participating in the greatest work ever done on earth by man? In this you would associate with thousands of devoted men and women of all nations. You would engage in a work that is for the greatest possible good of righteous-minded persons. It is a work that started over nineteen hundred years ago and is now reaching its grand climax. It will be completed in this generation. An energetic lover of God would surely be interested in such a work.

[3] 'But,' you may object, 'that sounds like a ministerial work, and it is my understanding that that is a profession that is waning in popularity.' 'In fact,' you might say, 'I know that this is the reason there is a shortage of ministers and priests throughout the world and the shortage is getting more acute all the time. It would probably be a very frustrating career.'

[4] Let us get the correct view of this work from the outset, doing so in a straightforward manner. The opportunity to engage in this grand work does not mean becoming a clergyman in one of the nominal religions of the day. While the invitation is to a ministerial work, it does not have the remotest resemblance to the preaching that is done in the churches of Christendom today, nor has it any connection therewith. There is a wonderful difference.

[5] First of all, one should be interested in

1. (a) How should one feel in seeing a job well done, and what factors should not make a difference?
(b) Give some Scriptural examples of assignments well done where satisfaction must have been experienced.
2. Describe a work, participation in which should give the thrill of true accomplishment.
3. How might some object to a religious or ministerial work?
4. If one would object to a work such as the clergy of Christendom engage in, what should he keep in mind?
5. (a) What should initially catch one's interest?
(b) Who is behind this work, and what did he say?

just who is behind this work and thus extends the invitation to participate. The opportunity to engage in this grandest of all work opens up through a command from Christ Jesus given to his followers and which is recorded at Matthew 28:19, 20, namely: "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."

6 Before discussing the pleasant details of this work and especially the thrill of sharing in completing it in these last days, we should ask, What is a disciple? He is "One who receives instruction from another. One who accepts the doctrines of another and assists in spreading and implementing them." Also, "A convinced adherent of a school (as a philosophy, art, or politics)," according to *Webster's Third New International Dictionary* of 1963. While this definition from this authoritative secular source helps us nicely to get some understanding of the meaning of the word, yet it is not sufficient. We are interested in a Bible meaning. The latter part of that definition, according to the modern usage of the word, shows that one could be a disciple of a person or organization that taught false religious doctrines and could even be a disciple of that which has nothing to do with the Bible.

7 We, however, have in mind the true scope of the word as used by Christ Jesus when he made the statement from which our theme is taken. He was not encouraging his followers to make disciples of "philosophy, art, or politics" or even "the church of your choice." He was encouraging them to make disciples of himself and to "observe all the things I have commanded you." We will want to remember, too, that Jesus did not teach his own ideas but, as he said, "I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment I render is righteous, because I seek, not my own will, but the will of him that sent me." (Matt. 28:20; John 5:30) We are speaking, then, of disciples in the true Christian sense of the word, and not in any worldly sense that has developed since Jesus properly used the expression. They would be persons who understood and accepted the teachings of Christ Jesus and followed him closely in spreading them.

8 Appreciating what a Christian disciple is, we are interested in how they can be made. What better way of finding this out could there be than to go back to the time when Christ Jesus issued the command and discover exactly what he had been doing in making disciples? Had he been following the example of the clergy of his day? Hardly! To these he said: "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." (Matt. 23:15) Additionally, of these he said: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform. 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; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge

6. (a) What is a disciple, according to one authority? (b) According to this definition, what kind of disciple could one become?
7. What kind of disciples did Jesus have in mind when he encouraged the making of them?
8. (a) What is the best way to find out just how disciples can be made? (b) Whose example did he not follow, and how do we know?

the fringes of their garments. They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market places and to be called Rabbi by men. But you, do not you be called Rabbi, for one is your teacher, whereas all you are brothers." (Matt. 23:2-8) No, this was not Jesus' method of finding sheeplike persons and opening up to them the way to become his followers.

9 His was a revolutionary method, designed to meet a specific need. He was not looking for hangers-on or mere listeners. He was looking for *disciples,* men who wanted to learn the "good news," as he called it, who would be willing to take their stand for the truth when they recognized it and who would, in turn, dedicate their lives to the work of making yet other disciples when shown how. And looking for them did not mean opening up a church and waiting for someone to wander in. It meant his taking the initiative and going to the people, that he might speak to them personally. He knew from the beginning that there was no better way to reach the people with his vital message than the way he was now opening up.

10 And in doing this, what ingenuity he did use! He preached to crowds on a mountainside, in his hometown synagogue and other synagogues, in the temple at Jerusalem, from a boat at the seashore, in isolated places, in private homes, and "from city to city and from village to village."—Matt. 5:1; 12:9; 13:54; 14:13, 14; Luke 5:3; 8:1; 10:38, 39; 19:2, 5, 6.

11 And to what kind of persons did he preach? Young and old, men and women, rich and poor, the sick and the well. Though he spoke to all, it was the common people who responded most favorably. His apostles, for example, were mostly men from the working class.

12 Would men from these various walks of life make good ministers? Why not? They could learn doctrine and principle as well as anyone. Besides, not only would Jesus tutor them in the truth of God's purposes, but he would instruct them and train them in just how to preach and teach. They would be vigorous, enthusiastic persons, willing and able to work.

13 First it was the twelve apostles whom "Jesus sent forth, giving them these orders . . ." (Matt. 10:5) Jesus then continued and gave detailed instructions for the house-to-house and city-to-city work in which they would engage. This is recorded for us in the tenth chapter of Matthew, and then Matthew 11:1 says: "Now when Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities."

14 Later this activity expanded when "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. Then he began to say to them: 'The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest.'" (Luke 10:1, 2) Was this early tour in God's service successful? Luke 10:17 answers: "Then the seventy returned with joy." And verse twenty-one adds: "In that very hour he [Jesus] became overjoyed in the holy spirit and said: 'I publicly praise you, Father, Lord of heaven and earth,

9. (a) For what kind of persons was he and for what kind of persons was he not looking? (b) How did he and how did he not look for them?
10. How did he show ingenuity in his work of making disciples?
11. What kind of persons did he preach to, but which kind responded most favorably?
12. Why should we expect that those from the working class would make good ministers?
13. How did training ministers for the discipling work begin, and is there evidence that thorough instruction was given?
14. How was the work later expanded, and how do we know that it was successful?

because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you.'" Jesus' method of making disciples was sound in its conception and was proving thrillingly effective and successful in its execution!

15 This was to be proved true on an even larger scale shortly after the death of Jesus. That the apostles and others of his followers understood clearly what was expected of them is shown by their activity and the results. Peter's speech, recorded in the second chapter of Acts of the Apostles, resulted in 3,000 being baptized, and shortly thereafter the number grew to 5,000. (Acts 2:41; 4:4) Their success was attested to by the high priest when some of the apostles were brought into the Sanhedrin hall. "And the high priest questioned them and said: 'We positively ordered you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching.'" (Acts 5:27, 28) That these servants of God were not to be intimidated, but that the discipling work would continue, was shown by their answer, "We must obey God as ruler rather than men." (Acts 5:29) The preaching work was mushrooming and the disciples were multiplying!

A PAUSE IN THE DISCIPLING WORK

16 How has this work progressed since then? Has it expanded into the hundreds of so-called "Christian" religions with their millions of adherents in various parts of the world today? How wonderful it would be if we could say "Yes" in answer to these questions. But unfortunately it is not possible to answer so. No, what we see in Christendom today is not an expansion of the fine Christianity of Jesus' day. The facts, Scriptural and secular, show otherwise. There was a pause in the work, as started by Jesus and the apostles, and this pause was clearly foretold by Jesus and some of his apostles. Its occurrence should not have come as a surprise then nor should understanding it be so difficult now.

17 In the parable of the sower, recorded at Matthew 13:24-30, 36-43, Jesus illustrated how there would be a corrupting of that original Christianity, and this would be both as to organization and as to doctrine. Imitation Christians as "weeds" were sown by Satan among the true Christians, who were pictured as "wheat." Because, as matters developed, there would be a period of time when it would be difficult or impossible to tell them apart, it would be necessary for the master to allow them to grow together until the "harvest" time. Then the "weeds" would be clearly identified and the separating work could take place.

18 The fall of that early organization from true Christianity took place after the death of the twelve apostles but had its beginning even before their passing from the scene in death. Note Paul's warning at Acts 20:29, 30: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." He also said: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will

15. (a) How do we know that Jesus' method of making disciples was successful even after his death? (b) Did Jesus' followers show conviction and courage in carrying out their assignment?

16. Did that early work of making disciples continue and expand into the religious work we see in Christendom today, and what are some reasons why we so answer?

17. What did Jesus illustrate in the parable of the sower?

18. When did the falling away from true Christianity begin, and what did the apostles Paul and Peter say about this?

accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth, whereas they will be turned aside to false stories." (2 Tim. 4:3, 4) Peter warned: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves."—2 Pet. 2:1, 2; 2 Thess. 2:7.

[19] From then on, down through the centuries, including the Middle Ages, the Dark Ages, Christendom with her crusades, wars and inquisitions was anything but Christian. Could Christendom, with her belief in such pagan doctrines as hellfire, purgatory, immortality of the human soul, trinity, and so forth, be truly Christian? And what of her involvement in politics, commercialism, wars and gambling? Besides, do you see her clergy or the members of the church busily engaged in the discipling work of Christ Jesus and the apostles in the manner that the Bible describes and to which we have previously referred? No, Christendom today is not Christian and is not fulfilling Jesus' command to make true disciples. Many statements by prominent clergymen show that this is so. It is freely admitted.

[20] Who, then, is doing the discipling work today? There can be no doubt of this. It is the Christian witnesses of Jehovah. The revival of the work of making disciples is to be found in that organization in these last days. They have freed themselves from the constricting creeds and contaminating false doctrines of the nominal churches. They have freed themselves from the hierarchical, congregational and all other forms of church rule that are unscriptural and they are governed by theocratic rule. Finally, they have taken up the method of work established by Christ Jesus and followed by the apostles and early disciples. This method was not adopted simply to conform to a Scriptural pattern now outmoded. No, it is being closely adhered to because it is still the most thorough and effective method of accomplishing the work that could be found. Yes, Jehovah's witnesses today are the ones who are obeying the command of the Master (found at Matthew 28:19): "Go therefore and make disciples of people of all the nations." But even more than that, they are obeying the command meant for our day and recorded at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." The discipling work is again in full swing!

19. What are some evidences that, down through the centuries and also now, Christendom was not and is not Christian?

20. (a) By whom is the discipling work being done today, and how have they prepared themselves for the assignment? (b) What additional command is now tied in with Matthew 28:19 as applicable especially for our day?

COMPLETING THE WORK

[21] Even a casual observing of the activity of Jehovah's witnesses will cause one to be aware that there is an urgency in the matter. But why? Surely the work of making disciples can continue on indefinitely! That is just the point. It cannot. This work had a start and it will have an end. The scripture last quoted above tells us that when the preaching work has been accomplished, "then the end will come." The "last days," so often warned of in the Bible, are here. (2 Tim. 3:1; Jas. 5:3; 2 Pet. 3:3) Those who would like to have a clear foreview of these days can read Matthew 24:37-39 and Genesis the sixth and seventh chapters. These days, Jesus said, would be "just as the days of Noah were." Noah was called a "preacher of

21. (a) Is there an urgency in the work of making disciples, and why? (b) With respect to urgency, what is learned from the experiences of Noah?

righteousness" and when his warning work was completed and the door of the ark was closed, there were no more disciples made from that generation. The opportunity for salvation had passed.

[22] If we are living in urgent times and the end of this system of things is near, then probably there is a need for hurried "decisions for Christ" to be made after the manner of a Billy Graham, some may reason. No, it is not that easy. Jesus' command was to "make" disciples. That expression in itself indicates that there would be a good deal of work involved in doing so. It indicates that the disciple would have to be fashioned, formed or molded according to a new set of principles and ideas. This is precisely what is needed, according to the apostle's words at Romans 12:2: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." Such work would take time; it would not be accomplished by means of a quick conversion.

[23] First a searching work must take place. From door to door and in many other ways interested persons are contacted and given the opportunity to hear a brief presentation of Bible truth. Those who show themselves to be of a sheep-like disposition and manifest an interest in learning the truth of God's purposes are noted and additional calls on them stimulate that interest. If the interest proves to be genuine, then a Bible study may be started in which a wide range of Bible subjects are covered, misconceptions are cleared out of the way and many questions answered. As has been said, all of this takes time. The good news has been veiled for a long time and minds have been blinded. Note with what seriousness Paul makes this point at 2 Corinthians 4:3, 4: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." Persistent teaching, though, allows the light of the good news to shine through. Each week of the year in 1965 Jehovah's witnesses conducted 770,595 home Bible studies.

[24] Not only is the teaching done on a personal basis, but there are instructive and interesting congregational meetings to attend and from which to learn. The *Watchtower* study, public talk, service meeting, ministry school and congregation book study are attended each week by those who are conscious of their spiritual need and who want their thirst for the water of truth

22. Can disciples be made hurriedly, or just what is involved?

23. (a) What initial work and follow-up work must be done that takes time? (b) What is true of people's minds today that slows down the discipling work?

24. How else are disciples assisted in addition to the teaching of them done on a personal basis?

satisfied. This is being done on a worldwide scale in 24,158 congregations in 197 lands, as reported in the 1966 *Yearbook of Jehovah's Witnesses.*

25 Will this tremendous job finally be completed? God assures us that it will. Concerning anything that he starts he says: "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) It is really Jehovah's work that we are doing, as can be seen from the words of Paul at 1 Corinthians 3:9: "For we are God's fellow workers. You people are God's field under cultivation, God's building." The work is being directed by Christ Jesus and the angels. (Rev. 14:6) We can be certain that with such supervision it will be completed. Anyone today who really has a love for the truth also has the opportunity, somehow, to hear that truth.

26 This should be and is a joyous time. Speaking in a general way concerning our day, Jesus said: "But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) Describing the rejoicing that takes place when one stray sheep is found, Matthew 18:13 says: "And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed." It is especially a joyous time now, when thousands are being found.

27 Anticipation at the start of an undertaking can be exciting. But which part of an endeavor is really the most enjoyable, the start or the finish? The finish, of course. It is at this point that one sees the fruits of his labor. This is where one sees, not just the outline or the plans, but the reality. So it is with the work of making disciples. The preaching of this good news of the Kingdom and the gathering of disciples thereby out of all nations and races is the greatest assignment ever attempted on this earth. What a joy to live at a time when its completion takes place before our very eyes! Many, indeed, are the reasons for rejoicing.

28 But one of the real joys comes in having a part in the work. Not only must one be a disciple, but one must make disciples, and this work must be shared in now. Once this opportunity to share has passed by it will never be repeated. It is true that God does not need us in order to do the work, but what a blessing to have him permit us to have a part! Appreciating this, we should work to the full limit of our strength and ability.

25. How can we be assured that this tremendous undertaking will be completed?
26. How could this time of making disciples be properly described?
27. Why should the completing of the work of making disciples be more joyful?
28. What thoughts should one have in mind as he views the climax of this great work?

Unexpected Guest

● A Witness living in Maryland reports that he was at home one Friday night getting ready for the meeting when a friend called whom he had not seen for five years. As they talked, he explained to his friend how he became one of Jehovah's witnesses. As time passed, the Witness wondered what to do about his unexpected guest. "Then the doorbell rang and the brother was there to take me to the Kingdom Hall," he reports. "This encouraged me and we invited him to come with us to the Kingdom Hall. He agreed. He enjoyed both meetings and agreed to having a home Bible study. I've been studying with him ever since, and he has attended several meetings."

FINDING HAPPINESS *in* Making Disciples

ARE you happy in your work? You should be. So much of your time, in fact, your lifetime, is devoted to your career or vocation, that life is only worthwhile if you are happy in it. On this point Solomon said: "I have come to know that there is nothing better for them than to rejoice and to do good during one's life; and also that every man should eat and indeed drink and see good for all his hard work. It is the gift of God." (Eccl. 3:12, 13) Yes, it was intended that a man should work and work hard. Not in drudgery was this to be, but in an occupation that he thoroughly enjoyed and in which there would be rich and satisfying rewards. What a blessing it would be to experience the fulfillment of this promise, finding a career to work at whole-souled, satisfied that he could find "nothing better" and from which he would indeed "see good"! Solomon describes this as "the gift of God."

[2] In our previous article we considered the work of making disciples that Jehovah's witnesses are now engaged in on a worldwide scale. The pattern that Jesus Christ set in making disciples was reviewed and the concerted effort that the Witnesses are making today in completing the work was outlined. Now, however, we are concerned with the work from the individual minister's standpoint. We will discuss the joy and happiness that come to the individual as he personally applies himself to that work.

[3] What is it that makes a person really happy? Is it work or play? A proportion of play, certainly, for relaxation, change and exercise. But primarily it is work that brings happiness. Calvin Coolidge, thirtieth president of the United States, in his Acceptance Speech, July 27, 1920, said, "Work is not a curse, it is the prerogative of intelligence, the only means to manhood, and the measure of civilization. Savages do not work."

[4] The Bible had made this same point before Coolidge did. Concerning the hard work that he himself engaged in Jesus Christ said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) It was work, not play that he delighted in. It was more nourishing and satisfying to him than literal food. When Adam and Eve were created and placed in the Garden of Eden, Jehovah arranged for activity that would make them satisfied and happy. "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.' " (Gen. 1:28) Showing that, although this would keep man working hard, yet the complete arrangement had God's final ap-

1. (a) Why is it important to be happy in one's work? (b) What did Solomon say was a gift from God?
2. What is the purpose of this article as compared with the preceding one?
3. How does work compare with play for making one happy?
4. (a) What was the attitude of Jesus toward work? (b) How does Jehovah feel about work, as shown in the assignment given Adam and Eve?

proval, Genesis 1:31 says: "After that God saw everything he had made and, look! it was very good." God knew that hard work would be good for man.

5 But what kind of work is it that will make one happy? Albert Schweitzer, noted physicist and Nobel Prize winner, identified one of the requirements for satisfying work when he said: "Reverence for life . . . does not allow the scholar to live for his science alone, even if he is very useful to the community in so doing. It does not permit the artist to exist only for his art, even if he gives inspiration to many by its means. It refuses to let the business man imagine that he fulfills all legitimate demands in the course of his business activities. It demands from all that they should sacrifice a portion of their own lives for others." (New York *Times Magazine,* January 9, 1955, celebrating Schweitzer's 80th birthday) Count Tolstoi said, "The vocation of every man and woman is to serve other people." Experience had taught these men that selfish striving at the expense of others brings no true satisfaction, but that work, lovingly performed in the interest of others, does. This is one requirement for a work that will make one happy.

6 This aspect of work, too, is in agreement with Bible principles. The apostle Paul said: "I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.' " (Acts 20:35) It is work done in behalf of others that brings real happiness.

7 And how does the work of making disciples fulfill this requirement? Is there a work that would do more in behalf of another than teaching him the truth that will put him on the road to everlasting life? Hardly! Freeing men's minds from ignorance and bondage to false ideas would be in their highest interests. "And so Jesus went on to say to the Jews that had believed him: 'If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free.' "—John 8:31, 32.

5. What kind of work is it that makes for true happiness?
6. What does the Bible say about working in behalf of others?
7. Why, then, should the work of making disciples make one happy?

HAPPINESS IN THE WORK ITSELF

8 The work of making disciples begins with searching a territory thoroughly, looking for those who have a heart that inclines toward righteousness, an ear that is willing to listen and a mind that is willing to reason. This means going from door to door, speaking to each person you meet, no matter who he is, what his station in life or his religious faith is. At first glance it might appear that it would be difficult to find happiness in such work. Not at all. One so engaged is moved by the right motive, that of love. He has love for his neighbor, not wanting to see him lose out on everlasting life, if he has the love of righteousness mentioned. He has love for God, wanting to see His name cleared of all reproach that comes upon it by reason of ignorance of His purposes and opposition to it. Having this loving motive at heart, he will find happiness no matter if he does find indifference on the part of the majority of persons he meets.

9 It is found that in many places it is impossible to arrange to sit down and talk for a few minutes and explain the purpose of the call. This is usually because minds are closed, either through prejudice or a real lack of interest in receiving a new

8. Where does the work of making disciples begin, and why can one find happiness therein?
9. (a) What reception does the minister often get, and how is this dealt with? (b) Following what counsel eliminates any feeling of frustration?

idea. So the minister adjusts his mind to each separate situation that he encounters. If the one to whom he is speaking is obviously opposed and antagonistic, little time is wasted there. It is best to courteously withdraw and make another call. Jesus' counsel for such occasions was: "Wherever anyone does not take you in or listen to your words, on going out of that house or that city shake the dust off your feet." (Matt. 10:14) Following this excellent counsel eliminates any possible feeling of frustration on the part of the minister. Having done his best to present the good news in the most appealing way, he is satisfied to allow the matter to rest there. He shakes the dust from his feet and moves happily on his way. A fresh, new call now absorbs his interest.

[10] If one had the wrong motive at heart or the wrong goal in mind in this initial searching work he could become very unhappy and frustrated. The well-balanced minister, however, keeps in mind that few, comparatively, will grasp wholeheartedly the opportunity to be a disciple, or even show mild interest in a better understanding of the Bible. Jesus Christ made this clear when he said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matt. 7:13, 14) Thus his goal is not that of converting the world, knowing that such is an impossibility. No, his goal is simply to find those who might listen. This means he knows what to expect in the territory and this allows for the right mental attitude, that of happiness in his work.

[11] The work of making disciples changes somewhat in nature when interested persons are located. If there are indications that these would appreciate enlarging their knowledge of Bible truth and would enjoy further discussions, then return calls are made. Now the reason for one's happiness changes somewhat. As one devotes time to these who have shown an initial interest in the Kingdom message one's happiness comes in feeding them greater portions of accurate Scriptural knowledge. While one finds joy in any feature of the discipling activity, yet to concentrate on aiding one who is interested in learning of his Creator and His works brings far greater joy. The motive of love, however, remains the same.

[12] When the interest of this one is cultivated so that a regular home Bible study is started, then the happiness on the part of the minister increases even more. Generally, one hour at a specified time each week is set aside for this study. Each one knows the subject to be considered for the coming lesson and each prepares for it. A close bond of friendship and respect grows between teacher and pupil as time goes by and progress is made. There is a fine spirit of sharing that becomes apparent. This is according to the principle expressed at Galatians 6:6: "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." These are precious hours of happiness together that will never be forgotten.

HAPPINESS IN PERSONAL PREPARATION

[13] While there is no doubt that happiness in the work itself is there to be enjoyed, what about the other hours of one's life when not thus actively engaged? Should one expect to find happiness only

10. How does having the right goal in mind help in making one happy in the door-to-door work?
11. What feature of the discipling work brings greater joy, and why is this true?
12. Why is there even greater happiness in the home Bible study work?
13. Should the servant of God expect to find happiness only in the direct discipling work, or what?

while working hard in the direct discipling work or should one expect to find happiness in all other aspects of one's life as a dedicated minister of God? One should find it in all aspects of one's life. One such aspect concerns his personal preparation for his ministerial work.

[14] Teaching others Bible truth requires genuine skill. This, in fact, is one of the features of the work that makes for constant interest in it. Proverbs 22:29 says: "Have you beheld a man skillful in his work? Before kings is where he will station himself; he will not station himself before commonplace men." This principle is especially applicable to servants of God. It is for this reason that 2 Timothy 2:15 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." The opportunities for increasing in Bible and related knowledge are unlimited and the opportunities for improving in the presentation of that knowledge to others, that is, "handling the word of the truth aright," are likewise unlimited. The ideal goal to have in mind, of course, is copying Jesus Christ, concerning whom it was said: "Never has another man spoken like this."—John 7:46.

[15] Those who are earnest in their endeavors to make constant improvement in their accurate knowledge and ability to present such to others have a schedule for personal study. These hours set aside for quiet, individual preparation and meditation are some that bring the sweetest joy and contentment. Some find these hours difficult to come by, but careful thought and rigid scheduling will find a way. Personal preparation is too necessary to take too lightly. Besides, it adds so much to one's happiness.

14. (a) How should one feel about skill, and how does this apply to teaching others Bible truths? (b) What opportunities are unlimited for the servant of God, and what goal should he have in this?

15. How should one feel about scheduling time for personal study?

HAPPINESS IN DEALING WITH OTHERS

[16] Happiness can be yours only if you are happy in being with others. Hermits are not happy, balanced persons. Humans are gregarious. They want to associate and live together, not be separated. This is a tendency that they were created with and that is a fine God-given quality. Yet, what do we find? People want to be together but cannot get along. Two young persons are madly in love when married but become cool toward each other shortly thereafter. Whole nations would like to live in peace with one another but find it more difficult to do so day by day. Foretelling the growth, in our day, of these undesirable characteristics, the apostle Paul said: "But know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power; and from these turn away." (2 Tim. 3:1-5) Obviously, those who develop these traits will not be happy, with themselves or in association with others. But will the grand work in which God's servants are busy protect them from developing these traits? Will their work aid them to be happy and balanced in their dealings with all people no matter where they find it necessary to associate with them?

16. (a) With regard to association, with what characteristic did God create man, but what do we find among people in this connection? (b) What questions can we ask ourselves with respect to dealing with others?

[17] Without a doubt. The fine motives and qualities that are developed in the Christian in searching for interested persons and then teaching them the truths of God's Word cannot be sidetracked when he has other dealings with people. True servants of God do not have split personalities. If the Christian has a loving motive when he engages in the preaching and teaching work, then he will have a loving motive in all other dealings with people. He follows the counsel of the apostle Paul, recorded at Galatians 6:10: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." How, then, can he help but be happy on other occasions in association with people? He cannot help but be.

[18] But does not 1 Corinthians 15:33 say: "Do not be misled. Bad associations spoil useful habits"? Yes, and the statement is true. The Christian does not seek out associations of this kind. He limits his association as much as possible to those with like precious faith. But he is thrown in with others constantly in secular work and everyday affairs. Having the sure Kingdom hope as an anchor at all times, he is not tempted to copy the examples of these worldly persons. Rather, in such association he remembers that his life is dedicated to God and his service, and thus he is interested in the eternal welfare of any persons who might turn out to be interested in the good news. He is not interested in others for any selfish reason, but he is interested in them from a purely unselfish viewpoint. Thus, in any association, he has a positive, optimistic mental attitude and outlook. He can be happy in almost all associations with others.

17. How will the qualities that one develops in the preaching and teaching work benefit him in his relationship with others?
18. In view of 1 Corinthians 15:33, how can one be happy in any association with outsiders?

'NEVER GIVING UP'

[19] To those who start out in this work, the apostle Paul says: "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) You will say that that is fine admonition in addition to a fine reward that is held out. But can a person be happy in making a *career* out of the discipling work, that is, continuing in it year after year after year? By all means! In fact, those who have tried it find that their joy grows greater and richer with each passing year. Do you want proof that this is so? Then consider the life histories of some concerning whom all of this is true.

[20] Here is a Witness who began his career in the ministry about forty years ago. He says: "I shall never forget the first time I went out in the service of the Most High God. It was a beautiful day in the Indian summer or autumn time of the year 1920 in Winnipeg, Canada. My brother and I were only distributing handbills, but the contentment and peace of mind I received from this slight service gave me assurance that the Almighty, unlike earthly masters, is well pleased with even imperfect and small services rendered toward him. Just as hearing the truth brings a certain joy and peace of mind, so the step of service brings a greater joy.

[21] "When later I engaged in distributing literature from house to house, I experienced greater joys and blessings. From that day to this I have never been out in the house-to-house work without experiencing personal kindnesses from some, appreciation for Jehovah's Word from others, and, above all, Jehovah's blessing of peace of mind and contentment."

19. (a) What counsel is given to those who start out in the work of making disciples? (b) Can one find happiness in this work year after year?
20. What does one Witness, who has made a career of the ministry, say about starting out in this work?
21. What does this Witness say was his experience as he enlarged his activity in his chosen career?

[22] After serving faithfully as a full-time minister in Canada, the United States and in a foreign missionary assignment, he says, "The longer I enjoy this great privilege the more I thank Jehovah for being kinder than any other master could possibly be and for having kept me and guided me."

[23] Another who has devoted his whole life to the discipling work says: "Those who learn the grand truths of the Bible in childhood are indeed richly blessed. I have ever been thankful to my father for the devoted schooling he gave me, in my youngest years, concerning the great God, Jehovah, and His Kingdom purposes, and concerning the soul and the hope of life. My early life was spent in Christchurch, New Zealand. As a schoolboy I worked hard at my studies and won first place in the University Entrance Scholarship, a prize for which all of New Zealand's colleges and high schools vie with one another. I was on my way to becoming an atomic scientist, but now materialistic, evolutionary thinking began to surround me, and I soon found this to be just as unreasoning and worthless as the clergy's 'hellfire' teaching. The Bible began to exercise its full power in my life. Though I went on to take my master's degree in science, I was devoting almost pioneer time to the ministry during most of my university days. I was often in the vacation pioneer service."

[24] After joyful years in God's service in New Zealand, Australia, the United States and Japan, he says: "Once I was able to visit my aging parents in New Zealand, and for this I was deeply thankful. It is now [twenty-seven] years since I left a happy, theocratic home to go wherever Jehovah would send me in his full-time service. Our family ties of love were strong, but stronger are the ties that bind us together in Kingdom service, even though in widely separated lands. It was a joy to find my parents as strong as ever in Kingdom service. However, New Zealand no longer seemed like home, nor did Australia. 'Strange' the way of life seemed 'down under,' compared with the life we had become accustomed to in Japan's missionary field. Through this visit I truly came to appreciate that 'home' is wherever Jehovah assigns us in the realm of theocratic service."

[25] Another said: "Calitri, Italy, was my birthplace, in December, 1879. My devout parents had me baptized and later confirmed as a Roman Catholic. Little did we expect that at the age of [eighty-five], I would fondly look back at [fifty-nine] years as one of Jehovah's witnesses." In 1900 when he was twenty-one years of age he moved to the United States and came to a knowledge of the truth four years later. In 1909 he joined the headquarters staff of the Watchtower Society, to become a faithful, zealous servant of God thereafter. He further said: "Reviewing [fifty-nine] years spent in Jehovah's service, I can truthfully say these have been the happiest years of my life. [Fifty-six] of them have been as a member of the Brooklyn Bethel family—a privilege of service I wholeheartedly recommend to any young Christian. To be sure, there have been some trials, but these increased our faith in Jehovah. I have never doubted that he is using the Society to direct the worldwide witness work that Jesus foretold at Matthew 24:14. As Paul said, any tribulations 'do not amount to anything in comparison with the glory that is going to be revealed to us.' "

22. After about forty years in the ministry, what does he say?
23. What does another one who has made the ministry his lifework say about the start of his career?
24. What does he say about happiness and contentment after many years in a foreign assignment?
25. How did one member of the Brooklyn Bethel family begin his career as a minister, and how did he describe his many years in Jehovah's service?

[26] There are a number of such faithful servants of God who are on in years who continue their faithful service at this Brooklyn headquarters. In some instances they find it difficult to hear all that is said but they are never absent from a meeting. Though in many instances it takes great effort and at times loving assistance on the part of some of the younger ones, they never miss morning worship prior to breakfast, assemblies large and small, or their own congregational meetings, even though sometimes these are quite some distance and it is necessary to walk. Their joy in association with others who are interested in God's works continues unabated.

26. How do many older members of the Bethel family feel about opportunities to associate with their brothers?

[27] Yes, it is not play that makes one happy; it is hard work. But it has to be the right kind of work, that is, work done in behalf of others. No other work can fill that requirement like the work of making disciples of Jesus Christ. Not only will you be happy while engaged in the work itself, but you will be happy and content in all that you do. Yes, devoting your life to this work will have that effect on your whole life. Are you truly happy in your present work? If not, then you are probably in the wrong career. You should be finding happiness in making disciples.

27. What are some of the thoughts one should have in mind if he wants to find real happiness?

DO CHRISTIANS NEED "This Good News of the Kingdom"?

WHAT was your reaction when one of Jehovah's witnesses first approached you and explained that he had come to preach the "good news of the kingdom" to you? If you are a member of one of Christendom's religious organizations, you may have thought, as some have expressed themselves: 'Why don't you go to someone who needs it, to those who do not believe in Christianity? My preacher preaches the Kingdom, in fact, has done so for many years.'

It is understandable that you feel this way. On the other hand, give some thought to this question: Does not the very fact that you are a member of a religion mean that you are looking for something good that is to come? And did God not in the past send progressive new messages of good news to his people at different times? When Jesus was born in Bethlehem about the beginning of our Common Era, angels announced this as good news. (Luke 2:10) About thirty years later, six months before Jesus was baptized at the Jordan River and began

his ministry, God considered it good news to the extent that he sent a special messenger, John the Baptist, to proclaim it to the Jews. (Matt. 3:1, 2) This was in fulfillment of the good news that God had given Abraham. (Gal. 3:8) When Jesus died, his disciples were very sad, but when he was resurrected, and he told them that all power had been given him in heaven and in earth, this, to the disciples, was the best news of all to date. (Matt. 28:18-20; Luke 24:50-53) But before Jesus died he told his disciples of an even better good news that would be proclaimed on a worldwide scale in a time far distant from their day.

TODAY'S GOOD NEWS DIRECTED FIRST TO CHRISTIANS

This is the first of two very good reasons why the good news of the Kingdom being preached by Jehovah's witnesses today is of greater interest to Christians than to any other people. In fact, it is sent specifically and first of all to them. Everyone who professes to be a Christian should at least examine what the good news is that is being proclaimed, for it is a special good news for our day to Christians. Let us see how this is true.

When Jesus was on earth he opened up his Galilean ministry with the announcement, "The kingdom of the heavens has drawn near." (Matt. 4:17) John had begun making that announcement the year previous. Jesus' disciples took up the good news of the earthly presence of Jesus the King and proclaimed it widely throughout Palestine during Jesus' three-and-a-half-years' ministry in association with them. He told them, however, that he would have to go away from them and that in time he would return, after receiving Kingdom power. They were very concerned about his return, for they knew that it would mean that they would sit on thrones in his kingdom with him. Therefore they asked him shortly before his death: "What will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3) In answer Jesus described a long list of events that would take place to mark this time of his second presence and, among other things, he said: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

After Jesus' death his disciples no longer proclaimed 'the kingdom is at hand,' for the King was not at hand among them. They preached the Kingdom to come. The preachers of Christendom have been preaching a kingdom to come through the past centuries. But notice that Jesus was talking about the *time of the end,* when he said: "THIS good news of the kingdom will be preached." Yes, the good news of the King *at hand* would again be preached, meaning that the Kingdom had been obtained by the King and that he had returned to exercise Kingdom power. In other words, *this* good news of the kingdom would be the good news that at last the Kingdom had been established in power. The purpose of the preaching of it would be for a witness. It would therefore be done by Kingdom witnesses who would be Christians.

Do you believe that this is true? or would you like to have further proof? Then consider this fact: The apostle John lived to work vigorously for more than sixty years in proclaiming the good news of the Kingdom to come in the future. Yet close to the end of the first century C.E. John was given a vision of future historical events, and included among the things to take place at the time of judgment of the nations was a special good news:

"And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who

dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters."—Rev. 14:6, 7.

Did this mean that John had not been preaching the good news heretofore? Not at all. It means that there was a further and greater good news to be proclaimed in future times.* Notice that the angel flew relatively near the earth, for midheaven is described in the Bible as the place where the birds fly. (Rev. 19:17) Did it signify that an angel would literally shake the earth with a thunderous voice? No, for God is not going to take the message out of the hands of Christ's followers on earth. Christ told them: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) But Jesus said that, when he arrived in his glory, he would have the angels with him. (Matt. 25:31) In the prophecy of Revelation he shows that *"this* good news" would be so important that he would use mighty heavenly angels in directing the preaching of it to the ends of the earth for a witness. The message would not be delivered directly or audibly by the angel in midheaven, but by people on earth, by worshipers who fear God and give him glory. Flying in midheaven and with a loud superhuman voice would mean that it would be heard over a wide radius from that height as he orbited the earth. It was good news deserving to be heard and given attention by everybody dwelling on the earth. The good news would come, not from politicians or earthly rulers, but from heaven, and it would affect every person living on earth, man, woman and child.

The fact that more than a million persons, mostly in the lands known as Christendom, have recognized "this good news" as truly announcing the establishment of the Kingdom for which they have prayed, supplies incentive to listen. These persons have analyzed the announcement carefully and the effectiveness and the power of the good news is such that in 1965, 1,034,268 were regularly proclaiming "this good news." They devoted 171,247,644 hours and conducted 770,595 home Bible studies with more who are listening. The previous year's proclamation (1964) added to their ranks 64,393 proclaimers.

A SECOND REASON CHRISTIANS SHOULD LISTEN

There is a second urgent reason why all persons who belong to a religion of Christendom should give more than the usual attention to this good news of the Kingdom being preached. That reason is that there is a judgment message that accompanies the good news, as the angel flying in midheaven goes on to say 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. 14:7.

Now, the word "judgment" is a word generally connected with fearful implications in the minds of most people, but here it is really good news. Why? Because Jehovah God's judgment hour having arrived means that he, the Supreme Judge, will straighten out all matters in perfect justice, vindicating his own universal sovereignty and holy name and delivering his faithful servants from bondage and slavery to the Devil's oppressive organization. His judgments in force will truly be the

* For details on this, and how it came to be understood first in the year 1920 C.E. that "this good news of the kingdom" at Matthew 24:14 is of the Kingdom established in power in the heavens, soon to exercise full control of earth's affairs, see the bound book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watch Tower Bible and Tract Society (1963), pages 462-467.

panacea for human ills and injustices.

Revelation's next verse goes on to tell us just what part of the oppressive organization of this world is judged first. When you see what it is you certainly have reason to be happy, for it has been the most vicious instrument that Satan has used. It has been the key enemy of the worship of God since its beginning. It has been doubly insidious in that its very identity has been shrouded in mystery and it has thereby been able to make many sincere, conscientious people serve its vile purpose. It has to do with wrong religious worship and practice, which makes it most dangerous and destructive of all, for it directly affects the morals and lives, even the hope of future life, of its practicers. O how good it is to see this deceptive instrument of the Devil exposed and judged! John, describing his vision, goes on to say:

"And another, a second angel, followed, saying: 'She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!' "—Rev. 14:8.

By the time Revelation was written (about the year 96 C.E.) Babylon, of course, had not been a world power for centuries. What was left of the city was declining toward its final disappearance. It had been good news when ancient Babylon had been overthrown in the sixth century B.C.E. During Babylon's existence her name had become synonymous with enmity toward the Most High God and with that which is cruel and oppressive. But now here is something even worse—Babylon the Great. Surely we should inform ourselves as to what she is.

Babylon the Great is named after a city, but she is only a symbolic city, like the city that Revelation 11:8 describes as "the great city which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled." What is this city, this spiritual Babylon the Great?

THE OUTSTANDING FEATURE OF BABYLON

To understand what she is it is necessary for us to take a brief flashback. Babylon originally was founded as a breakaway from the worship of Jehovah and from allegiance to him as God, for Babylon was established by the rebel Nimrod, stigmatized in the Bible as "Nimrod a mighty hunter in opposition to Jehovah." The pagan city came to be called by its inhabitants the "Gate of God." However, Jehovah called the city Babel, which means "Confusion," because he confused the language of the builders of the city and its tower. (Gen. 10:8-10; 11:5-9) From that time on, Babylon was always against God's chosen people. In the days of Nebuchadnezzar it rose to the height of power and delighted in the opportunity to overthrow the dynasty of King David, who ruled in Jerusalem. It apparently had swallowed down the chosen nation of Israel "like a big snake" or dragon. (Jer. 51:34) Babylon's purpose was to keep Israel down.

When we think of the ancient city of Babylon, what feature stands out most remarkably? Of what trait are we at once reminded? Well, Babylon was, of course, a political city. It was militaristic and highly commercial and materialistic. But the one thing that overshadowed its other features by far and for which it is best known in history is its religiousness. Even Assyria, which was very religious, kept detailed records in which even the names and political outcomes of the kings of Judah and Israel were frequently included with historical backdrop, but cuneiform inscriptions dug up in the Middle East show that in Babylon the main emphasis was placed on religion, for the records of Babylon under the dynasty of Nebuchad-

nezzar mention little else than the religious and architectural events of the time, ignoring what happened to the kingdom of Judah. An ancient cuneiform inscription gives us some idea of just how religious ancient Babylon was:

> Altogether there are in Babylon 53 temples of the chief gods, 55 chapels of Marduk, 300 chapels for the earthly deities, 600 for the heavenly deities, 180 altars for the goddess Ishtar, 180 for the gods Nergal and Adad and 12 other altars for different gods.

Regarding Babylon's greatest king, Nebuchadnezzar, *The Encyclopædia Britannica** says: "From his inscriptions we gather that Nebuchadnezzar was a man of peculiarly religious character." His successors were also religious.

As to the hold of the Babylonish religion upon the people of Babylonia, historical records show that Babylon was a "land of graven images" (Jer. 50:38), that its priests ruled on nearly every activity of the Babylonian's life and that the people could undertake no important activity without consulting the Babylonian priests and practitioners of magical arts.

Even a great part of the commercial life of Babylon was fully controlled by religion, for the Babylonian priests turned all the sacrificial animals and all the religious tithes that people presented each day on the altars, especially the quickly perishable things, into money as soon as they could. Just as in Abraham's hometown of Ur of the Chaldeans, the temple authorities had their necessary warehouses and ran their own department stores. They saw good to invest their religious revenue and so ran their own banks for that purpose.† Do you see anything like this in religion today?

* Volume 19, page 332a (edition of 1911).

† See *The Bible as History*, by W. Keller, pages 287, 289, London Edition. Also Young's *Concordance* supplement (1879 edition), pages 33, 34.

BABYLON'S FIGHT, AND ITS NEW OPPONENT

Religious Babylon had been against God's true worshipers when Nimrod established it. Later, when the tongues were confused and Babylon's people were scattered, they carried their false religion to other parts of the earth. Consequently, wherever true worship was practiced false Babylonish religion was there to oppose it. In 539 B.C.E., when Babylon fell to the Medes and the Persians, its religion continued. It had tried to swallow up the Jews permanently when it took them into captivity but was forced to release them. However, its religion made strong efforts and did succeed in influencing and corrupting the Jewish religion, so that when Jesus appeared on earth he was bitterly opposed and put to death. But now in Christianity the religion of Babylon came up against something new, even though Christianity began with or among the Jews. Her religion came up against the faith of Christ's apostles. Babylon's religion had fought against earthly Zion, but now set herself to fight against spiritual Zion as represented by the Christian witnesses of Jehovah. Would she have success in this fight?

All along, Satan the Devil has used Babylonish false religion as an instrument to fight against God's people, and we can be sure that now that wily adversary of Jehovah would be more vicious than ever in his fight. In our next issue we shall discuss how, by means of Babylonish false religion, he contrived the most treacherous and diabolical plot ever conceived and carried out. We shall see how it has deceived and ensnared many, has tested the faith of true Christians to the limit and has brought great distress upon all the peoples of the earth. So the message of this day that a judgment time has arrived is certainly good news, something over which to rejoice. "This good news of

the kingdom" is therefore something needed by all, *especially by Christians,* for it is only with the Kingdom established in power in the hand of Jesus Christ that the judgment of Babylon's religion could come about. If you are not fully aware of the fact that Christ has received the Kingdom and has returned invisibly in Kingdom power, and if you do not know the extent to which Satan has used Babylon's religion to infiltrate even Christendom and her religions, you need to give attention to *this* good news of the Kingdom. You will enjoy and appreciate the forthcoming issues of this magazine, which will discuss and expose this plot and will show how God has unveiled Babylon the Great and stripped her of her mysteries in this day when she will be judged and put out of existence, to the great relief and blessing of all true Christians, who uphold the pure worship of Jehovah God.

STRENGTHENED TO FAITHFULNESS BY THE RESURRECTION HOPE

WHAT manifold assurance for the resurrection hope we find in the Word of God! As Jesus told the doubting Sadducees of his day, the very utterance of Jehovah, namely, "I am the God of Abraham and the God of Isaac and the God of Jacob," testifies to the fact of the resurrection of the dead, for Jehovah is not a God of the dead but of the living.—Matt. 22:32; Ex. 3:6.

The resurrection hope magnifies God's love, wisdom and power. Without it we would indeed be "of all men most to be pitied." (1 Cor. 15:19) But with it, how strengthened we can be to faithfulness!* (Matt. 10:28) That resurrection hope strengthened Abraham so that he could proceed to offer up his son Isaac. (Heb. 11:17-19) It enabled Jesus to prove faithful until death, knowing that Jehovah would not leave his soul in Sheol nor allow his body to see corruption. (Ps. 16:10; Acts 2:24-28) And more than ever before we can see to what extent the resurrection hope is a miracle of divine mercy.

What a spur to faithfulness the resurrection hope should be to us! How it should cause our hearts to overflow in love and gratitude to our God Jehovah! True, as a class the "great crowd" of "other sheep" hope to live right through Armageddon without ever needing to die, but there have been, are and will be not a few of their number that, because of old age, sickness or accident, go down to Sheol and so will need to be resurrected. For these we can hope, not only in a resurrection, but in an early one. Of course, sooner or later all the "remnant" of Kingdom heirs will need to die and be resurrected to receive their heavenly reward.—Rev. 14:13.

When we are faced with an issue such as blood transfusion, it is truly a source of strength to know that, should we die faithful, we can expect to have an early resurrection. And, in particular, should we come face to face with violent persecution and our very lives be threatened, we can draw hope from the certainty of our being raised up if we prove faithful. Well does Jesus counsel us not to fear those who, after having killed the body, "are not able to do anything more." —Luke 12:4.

Our Lord Jesus Christ rested his hope in the power of Almighty God to resurrect him from the dead on the third day, and he himself has been entrusted with the power of raising the dead during his thousand-year Kingdom reign. To the Christian apostle Paul, God's provision for the resurrection of the dead was a hope that sustained him and strengthened him to face even a martyr's death. (2 Tim. 4:6-8) It especially stimulated him to keep a good conscience toward God and man. (Acts 24:15, 16) We do well to imitate both Jesus Christ and his apostle Paul and let the resurrection hope make us courageous, strengthening us to faithfulness until we have won the right to everlasting life. So, be "steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58.

* For details see *The Watchtower,* March 15, 1965.

Humbly GIVING BACK *what* GOD ASKS

As told by GEORGE A. RANN

IN THE year 1914 I was living on a homestead ranch in southern Saskatchewan, Canada, thirty-five miles from a railroad town. About once or twice a year I made a trip into town by horse and wagon for supplies. On one of these trips a neighbor and I went together.

This neighbor had given me a book to read earlier, a book with which he was well acquainted, and I had finished reading it. It was entitled "The Divine Plan of the Ages" and was filled with material about the Bible, which interested me very much. As the year 1914 was well advanced, many Bible Students, including my neighbor, were looking for something to happen soon in fulfillment of Bible prophecy. These matters dominated our conversation.

Less than three weeks after this trip to town, the very things we talked about happened! All Europe, one nation after another, was ablaze in war, seeking to destroy its neighbor. This was in direct fulfillment of Bible prophecy and verified the truths contained in the book my neighbor had given me. The "last days" mentioned in the Bible had begun, and we were seeing and living in that very time!

After these occurrences I became more interested in taking in knowledge and so joined the little group of about ten Bible Students that had been organized in our vicinity to do this. It was comforting to be gathered to other believers, because there were not many there in those days. Why, if you found one Bible Student in fifty miles, you were doing well.

GIVING BACK

Since the summer of 1914 I had been reading and studying the Bible with the aid of the literature of the Watch Tower Society. Now I saw that, whereas I had received much from Jehovah concerning his marvelous purposes, he also wanted something back from me, my willing service to him. I accepted the responsibility and made a dedication of my life to God. This was a cause of much rejoicing on the part of our little group.

Soon I found out that this was not all that Jehovah asked. His organization was clean. Our individual habits must be also. But I had been a very heavy user of tobacco for years, since my youth. By this time my system was thoroughly saturated with nicotine. I would have liked to stop quickly, but since the habit was so much a part of me I felt it would take time.

I kept increasing my knowledge of God and his purposes and asked Jehovah for strength to break the smoking habit. Then one day, while I was reading my Bible, I filled my pipe and lighted it; but it did not taste so good anymore. I looked the pipe over and found everything in order, then tried lighting it again; but it tasted even worse, so I laid it aside. No doubt the good conscience I had been cultivating

was coming to my aid. Three weeks later I threw out all my smoking equipment, trusting in Jehovah's help to stay free from the habit.

I needed help to do this, for cleansing my body of nicotine was an indescribably difficult ordeal for me. At times my chest would get very tight, just as if the muscles were tied in a knot. Since I was not renewing the supply of nicotine in my system, my body was apparently reacting to the change. At times, the difficulty was so severe I thought I might die. But I prayed to Jehovah for the strength to overcome this problem, and overcome it I did.

The agony I had gone through caused me to think seriously of the future. True, I had already dedicated myself to do God's will, but as yet I was not baptized, and I knew that this was something else Jehovah required of those who had accepted his truths. But it was still winter, and there was no open water outside, nor were house facilities available inside. What to do?

We finally solved the problem by constructing a place for my baptism. We made a frame for a tub about six feet long and two feet wide, the height of which was about eighteen inches. Then we tacked table oilcloth onto the top of this and let the cloth hang down into the frame, making a tublike arrangement, the cloth being the sides of the tub. At the beginning of the meeting held for my baptism we put water on the kitchen stove, and at the end of the meeting it was warm enough for baptism. A perfect coverage of water was obtained in our homemade tub and I was baptized.

GIVING BACK MORE

Things went on much as before for a while, but not for long. Jehovah had put something good in my heart and now he asked something more back. Jehovah wanted my mouth to be used to tell others the good things I had learned. This would be an expression of praise to him. This I began to do now in earnest, especially from about 1920 onward.

Because we were farming, we preached as we could set aside time for it. You see, I was a homesteader and had to work hard. The government had given us homesteaders land grants of 160 acres each; and if we stuck it out for five years, the land would become ours.

When we settled on our 160-acre lots, there was nothing there to live on, so we all had to make our own homes, such as they were. We would lay a wooden floor, around which the sides were built up with rough lumber and covered with tar paper. On the outside, we piled sod, twenty to twenty-four inches thick and three to four feet high. This kept the place quite warm in winter. I lived alone, although I had several neighbors close by who were farming their homesteads as I was.

This homesteading meant that our preaching came in spurts, for while the ministry now became part of our life, our farms still had to be maintained. So we cared for the necessary seasonal work, then spent weeks at a time preaching. But there was, at that time, no regular week-by-week coverage-of-territory preaching, as is done by Jehovah's witnesses today.

Our territory was mostly rural, and we gradually extended the scope of our activity, covering a radius of about a hundred or more miles from our farms. At times we worked out from Moosejaw, but not in the town itself. The brothers there took care of preaching in town. However, they did not have transportation to go preaching outside the town. We did, and so took care of the rural areas.

Of what did our transportation consist? Well, another brother and I that teamed up in the preaching work used a Ford that

I had. We remodeled it, mounting on the back a canvas-covered frame, eight by six feet, for living. In that car we could live for weeks at a time and accomplish our ministry far from home. In it we carried all the literature we needed, as well as food and other supplies.

Our preaching work was very enjoyable. People in these rural areas were always glad to see anyone, as prairie life was a lonely one. Once in a while we would meet a rabidly opposed person, but not very often. Our work consisted mainly of calling on the people in their homes and leaving Bibles and Bible-study aids. Then, as they developed interest, they would associate with the small congregations in the area.

CALLED TO BETHEL

Later I moved to Michigan, in the United States, where I was born. I was in the full-time ministry at the time of the assembly held by the Watch Tower Society in Detroit in 1928. There I met the president of the Society at that time, J. F. Rutherford. At this assembly he issued a call for service at Brooklyn Bethel, the headquarters of the Society. During the interview, he asked me: "Do you think that you could stand the hard work that is done at Bethel?"

Why was that a very appropriate question, in my case especially? Because in 1928 I was already fifty-three years old. I had been born in 1875. So my age was decades above the usual age for Bethel applicants. But to his question, I replied positively, "Yes, sir." However, he corrected me by gently saying, "By the Lord's grace"—the gentlest rebuke that I ever received from man.

I am sure he remembered the incident, for one day at Bethel as I was working, I felt a friendly pat on my back. When I looked around it was Brother Rutherford, passing by on one of his inspection tours. He seemed pleased that I was able to keep up with the hard work and that he had not misplaced his confidence in me.

Since coming to Brooklyn Bethel over thirty-seven years ago I have had many privileges. The first three years I worked on just about every floor of the factory. Eventually I was assigned to run a printing press. Then, about 1931, I was put in the office to do bookkeeping and stayed there for nearly twenty years. After that, another job awaited, caring for those whose subscriptions for the *Awake!* and *Watchtower* magazines had expired. Along with several others, I handled notices that are sent out to the congregations so that those who do not renew can have a minister make a personal call to encourage them to keep up their study of God's Word. In spite of my deep-seated arthritis, I am still able, at ninety-one years of age, to care for this task.

Am I able to carry on any preaching work now? Not from house to house as I would like, although I was able to participate in that feature of the ministry until I was eighty-five years old. Then for a few years after that I was able to do the street-preaching activity. But in the past three years I have not had the health to be able to perform that either.

Then how am I able to preach? By letter! I get names and addresses of interested persons from the congregation in the form of those expired subscription notices that I help to work on during the day. To these persons I write letters of a page or two and also send literature. My theme in all these letters is the kingdom of God and his righteousness.

Also, to keep up-to-date spiritually, I attend meetings on Monday night, Tuesday night, Friday night and also on Sunday. In this way, though well advanced in

years, I have the spiritual strength to give back, in some small measure, what Jehovah asks of those he has blessed with his truths.

Some inquire how I have been able to endure the hard work of the past nearly five decades. The answer must come in the matter of motive and dedication. It was a matter of pleasing either myself or of pleasing Jehovah, as far as I was concerned. I felt that Jehovah had given me the truth in the first place, so he had the right to ask back certain things of me. If I accepted the truth, then I should be willing to give back what he asks. So my motive in life after dedication was to please Jehovah first, and I have tried to do this.

What has helped very much, too, is that I have reflected continually on Jehovah's promises and have had complete faith in his Word that he would straighten out all of man's affairs in his due time. With this full confidence I could endure in the work regardless of what was required, because I knew full well that in the end Jehovah would make everything work out for the best interests of his servants, including me. Yes, with a willing spirit, putting God and his requirements first, anyone can give back humbly what God asks of him. —Mic. 6:8.

● At 1 Corinthians 10:8 the apostle Paul said that 23,000 Israelites fell in one day for committing fornication. However, the figure given at Numbers 25:9 is 24,000. Were these two different incidents?—K. S., U.S.A.

Both texts apparently apply to the same incident. To the Corinthian Christians, who lived in a notoriously licentious city, the apostle Paul appropriately wrote at 1 Corinthians 10:8: "Neither let us practice fornication, as some of them [the Israelites in the wilderness] committed fornication, only to fall, twenty-three thousand of them in one day." Evidently Paul was referring to the incident recorded in Numbers, chapter 25. At that time the Israelites suffered a scourge from Jehovah for having immoral relations with the daughters of Moab and for engaging in the false worship of the Baal of Peor. Numbers 25:9 reported the result, stating: "And those who died from the scourge amounted to twenty-four thousand."

It is possible that the number of those slain was between 23,000 and 24,000, allowing for either round figure to be satisfactorily given as a total. However, it is to be noted that in Numbers special mention is made of the fact that the judges of Israel killed the head men who had an attachment with the Baal of Peor. (Num. 25:4, 5) There may well have been a thousand of those head ones who died at the hands of the judges. But the 23,000 persons apparently were direct victims of the scourge from Jehovah. The resulting total would be 24,000, the figure given at Numbers 25:9. Of course, in general all 24,000 experienced God's scourge in that they all died under his decree of judgment. (Deut. 4:3) Since Paul wrote under divine inspiration, there is no reason to conclude that he erred in giving the number of those who fell because of their wrongdoing in the incident involving the Baal of Peor.

● Who was the father of Zerubbabel? The Bible seems to indicate both Pedaiah and Shealtiel.—J.B., U.S.A.

Pedaiah was the fleshly father of Zerubbabel. This is indicated by 1 Chronicles 3:17-19, which states: "And the sons of Jeconiah [Jehoiachin] as prisoner [in Babylon] were Shealtiel his son and Malchiram and Pedaiah . . . And the sons of Pedaiah were Zerubbabel and Shimei."

However, Zerubbabel is called the son of Shealtiel elsewhere in the Bible, as at Ezra 3:2, 8 and in the genealogies of Jesus Christ at Matthew 1:12 and Luke 3:27. Why is this so?

According to First Chronicles, chapter three, Pedaiah was Zerubbabel's father, whereas Shealtiel was his uncle, his father's brother. Yet, for some reason that is not disclosed in the Bible, Zerubbabel was *reckoned* as the son of Shealtiel. Evidently Zerubbabel was considered to be his legal son and heir. It is, of course, possible that Shealtiel died childless and that his brother, Pedaiah, complied with the law of levirate marriage, marrying his brother's widow. (Deut. 25:5-10) The first son of such a union would be viewed as Shealtiel's legal heir. On the other hand, perhaps, because of Pedaiah's death, Shealtiel came to have custody of Zerubbabel, raising him as his son. However, the Scriptures themselves are silent on the matter.

Regardless of the undisclosed circumstances, the Bible shows that Zerubbabel was literally the son of Pedaiah. (1 Chron. 3:19) But, since the Scriptures also call him the son of Shealtiel, it was fittingly stated on page 160 of the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!:* "In fact, Jehoiachin had sons at Babylon, Shealtiel, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah. Of these sons Shealtiel was *reckoned* as the father of Zerubbabel, who became governor of Judah under Persia and who rebuilt the temple at restored Jerusalem."

ANNOUNCEMENTS

FIELD MINISTRY

How many people are there in the world who, if there is a choice, are willing to die rather than compromise on what they believe? Not many. But those who have firm faith in God's promise of a resurrection are thus strengthened to faithfulness. Jehovah's witnesses have such faith, and during April they will continue to call at the homes of people everywhere endeavoring to aid others to gain faith in God and his Word. As an aid in this work, they will be offering a year's subscription for this magazine, *The Watchtower,* along with three Scriptural booklets, for $1.

MEMORIAL OF CHRIST'S DEATH

Where will you be on the evening of April 5? That depends on what the date means to you. To Christians who take seriously the instructions of the Lord Jesus to commemorate his death, that date is most important. This year April 5, after sundown, corresponds to Nisan 14 on the Jewish calendar, and that is the date that Jesus Christ died on behalf of mankind. So at Kingdom Halls of Jehovah's witnesses around the earth large numbers of persons will be gathered for the Memorial of Christ's death on that evening. After a Bible discourse, the Memorial emblems, the bread and the wine, will be passed, following the example Jesus himself set on the last night he was with his disciples before his death. You are invited to attend this important meeting. 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 1: Completing the Work of Making Disciples. Page 201.

May 8: Finding Happiness in Making Disciples. Page 208.

WHAT BINDING SATAN THE DEVIL Will Mean for Mankind

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT – An American Translation
AV – Authorized Version (1611)
Du – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Announcing JEHOVAH'S KINGDOM
Vol. LXXXVII April 15, 1966 Number 8

"Happy are Those Conscious of Their Spiritual Need"

DID you ever see a person totally blind who was not aware of his blindness? Or did you ever meet a person so afflicted with trembling palsy that he could not feed himself and yet did not know that something was wrong with him? Hardly! But do you know that it is possible for a person to be just as blind and helpless in a religious or spiritual sense, in regard to his relationship to his Maker, the God of heaven and earth, and yet be wholly unaware of it?

Yes, there are such persons today, even as there were in Bible times. Thus Jesus Christ, the Son of God, said that the religious leaders of his day were 'blind men leading the blind and that both would fall into the pit'; although they themselves said to him, "We are not blind also, are we?" Likewise in the book of Revelation we find a certain Christian congregation, the one at Laodicea, being told, among other things: "You say, 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and blind and naked."—Matt. 15:14; John 9:40; Rev. 3:17.

Such calloused sinners certainly are not included in the opening words of Jesus' Sermon on the Mount: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them." In passing it might be noted that the nine conditions Jesus mentioned in his opening remarks are, according to the original Greek, states of felicity rather than "beatitudes," as they are usually termed.—Matt. 5:3-11.

Literally translated, Jesus' words, as noted in the footnote of the *New World Translation,* 1950 edition, read: "Happy are those who are beggars for the spirit." The word in the original Greek rendered "poor" or "beggars" is *ptokhos,* which means not just the poor but the very poor, the destitute, the beggars. It is used to describe Lazarus in the parable of the rich man and Lazarus, making the greatest possible contrast.—Luke 16:20, 22.

Why did Jesus refer to these "beggars for the spirit" as being happy, that is, having a state of felicity or being favored by God? First of all, because, in contrast to those who are calloused, indifferent or ignorant of their spiritual need, there is hope for these. Conscious of their spiritual plight, they have stopped going in the wrong direction.

Those who are truly conscious of their spiritual needs or are beggars for the spirit may also be said to be happy because they will do something about it. They will heed Jesus' instructions: "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." Among the things they may ask for is Jehovah's spirit, which Jesus said his heavenly Father was ready to give.—Luke 11:8-13.

Further, those "conscious of their spiritual need" are happy in an anticipatory sense, even as Jesus said, "since the kingdom of the heavens belongs to them." Strictly speaking, those to whom the "kingdom of the heavens" belongs are a limited number of Christ's followers who will sit on thrones and rule with him for a thousand years. (Luke 12:32; Rev. 20:4-6) However, the principle stated at Matthew 5:3 also applies to others, to Christ's "other sheep" mentioned at John 10:16. These will be happy in that they will inherit the earthly realm of the kingdom of God, even as Jesus said to the "sheep" on his right hand in his illustration or parable of the 'sheep and the goats': "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the founding of the world." —Matt. 25:34.

The felicity or happiness of those conscious of their spiritual need Jesus illustrated in his parable of the rich man and Lazarus. Lazarus pictured those of the common people who were conscious of their spiritual lacks and shortcomings and upon whom the religious leaders laid great burdens. On the other hand, the rich man pictured those who were rich religiously speaking, having seated themselves in Moses' seat and having access to the Law of Moses and occupying the chief seats in the synagogues.—Matt. 23:2-4.

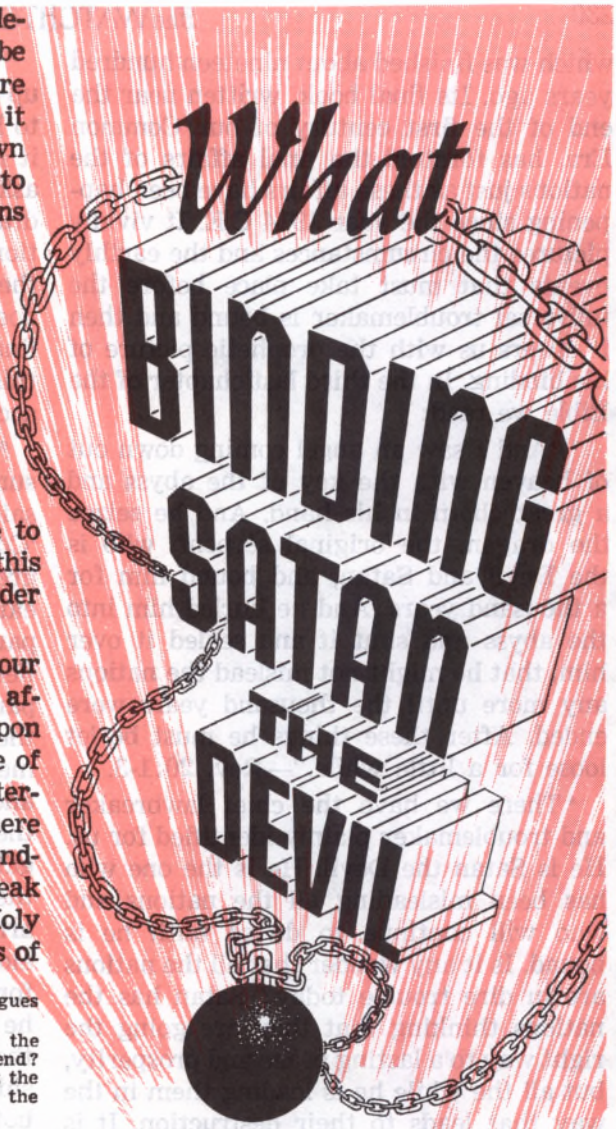
However, as a result of Jesus' preaching a change took place, pictured in the parable by the death of each. The 'rich' religious leaders came to be in torment because of the blunt message that Jesus preached, exposing their greed, hypocrisy and false religious teachings; whereas the Lazarus class, those conscious of their spiritual need, accepted the truth Jesus preached, became the spiritual remnant of Jewry and were given the hope of the heavenly kingdom.—Luke 16:19-31.

If you would know the happiness that Jesus spoke about, then you too must be conscious of your spiritual need. How do you show that you are conscious of your spiritual need? One way is by being a "beggar for the spirit," that is, praying to God for his spirit and for help in knowing and doing his will. (Luke 11:13) Another way is by carefully studying God's Word, wherein he reveals his will for his earthly creatures. Of course, to understand that Word you will need help, which God has providentially provided, as, for example, through the magazine you are now reading.—Matt. 24:45-47.

If you would satisfy your spiritual need you may "not neglect the house of our God," but must assemble with others who are conscious of their spiritual need for the purpose of satisfying it. Coming together with others of the same heart and mind, you are able to minister to one another's needs, to incite one another to love and fine works, giving and receiving mutual encouragement. Included in such fine works is ministering to still others who are conscious of their spiritual need with the Word of God. Doing so will result in even greater happiness!—Neh. 10:39; Acts 20:35; Heb. 10:23-25.

Truly it can be said that those who "are conscious of their spiritual need" and who sincerely strive to satisfy that need are happy now and will yet become increasingly happy!

What Binding Satan the Devil Will Mean for Mankind



THE greatest lawbreaker and troublemaker of all creation needs to be bound. Now all nations of the earth are in a bad plight. The one responsible for it needs to be bound, even during our own generation, if the human family is to survive. The very fact that the nations in desperate distress are close to their extremity argues that the binding is near, in fact, so near that members of this generation may live on and experience the grand effects of this. When in the near future the threatening world situation reaches its worst, it simply offers an excellent opportunity for the binding to take place, just when it is needed most. The one able to do the binding will take advantage of this opportunity, with benefit to the good order and peace of all.

[2] According to the grim realities of our times we must be near the end of the affairs of the nations. We cannot depend upon modern science to speak with the voice of supreme authority and to foretell or determine the destiny of our human race. There is something far older and more dependable than modern science, and it does speak with supreme authority. It is the Holy Bible, the writing of the sixty-six books of

1. Who especially needs to be bound, and what argues that this binding is near at hand?
2, 3. (a) As to speaking authoritatively regarding the destiny of our race, upon what can we depend? (b) What does the last book of the Bible say about the final affairs of the nations and of the binding of the troublemaker?

"And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years."—Rev. 20:2.

which was finished about nineteen hundred years ago. Its final book, written near the end of the first century of our Common Era, has foretold the final affairs of the nations just as these affairs have been happening since the year 1914 C.E. It vividly pictures the circumstances and the earthly events that must take place before the universal troublemaker is bound and then it cheers us with the prophetic picture of his binding. In the third last chapter of the Bible we read:

[3] "And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while."—Rev. 20:1-3.

[4] There we have the chief lawbreaker and troublemaker plainly identified for us. He is Satan the Devil. He is the one who has been misleading all the nations and who will continue to do so until he is bound. Is it any wonder that all the nations are in dire trouble today? Satan has the nations thinking that they are going the right way to a lasting peace and prosperity, but all the while he is leading them in the way that leads to their destruction. It is not surprising, then, that he is likened to a snake; and because he misled mankind from the beginning of human history, by means of deception, he is called "the original serpent." (Gen. 3:1-15) For his ability to do harm and to swallow up victims, Satan the Devil is no small enemy but is likened to a great fiery dragon with seven heads.—Rev. 12:3, 4; Jer. 51:34.

4. How is Satan the Devil misleading the nations in their thinking, and to what does the Bible therefore liken him?

[5] Dragonlike, Satan has tried to swallow up all men into his power. In order for us to locate the time for his binding, whether it is to be within our generation, we may ask, What is the thing that this symbolic dragon, Satan the Devil, does to the nations right before he is bound, hurled into the abyss and put under seal? Into what does he mislead the nations? It is to their final war! There can be no mistake about this, for in the five verses right before the account of the binding of Satan we read:

[6] "I saw also an angel standing in the sun, and he cried out with a loud voice and said to all the birds that fly in midheaven: 'Come here, be gathered together to the great evening meal of God, that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of strong men and the fleshy parts of horses and of those seated upon them, and the fleshy parts of all, of freemen as well as of slaves and of small ones and great.' And I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army. And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both were hurled into the fiery lake that burns with sulphur. But the rest were killed off with the long sword of the one seated on the horse, which sword proceeded out of his mouth. And all the birds were filled from the fleshy parts of them." —Rev. 19:17-21.

[7] Ah, yes, the symbolic Dragon, Satan

5, 6. (a) To help us locate the time of his binding, in what relevant question do we interest ourselves? (b) What is the answer to the question, and why can there be no question about its rightness?

7. Who is it that brings the kings and their armies to the battle position, and how is this shown some verses ahead of the battle description?

the Devil, uses the "wild beast" and the "false prophet" and brings the kings of the earth and their armies to this battle position. In some verses ahead of the above battle description, in chapter sixteen, verses thirteen through sixteen, the Bible points this out, saying: "And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon [or, Armageddon]."—Rev. 16:13-16; see also the *Authorized* and *Douay Versions*.

[8] So, as a human race, we are unavoidably headed for war. It will be no ordinary war. Otherwise, it would not be called "the war of the great day of God the Almighty." All the political rulers, here called "the kings of the entire inhabited earth," will be gathered to that war, and all of them on the one side, namely, against "God the Almighty." The religious leaders of the nations may persuade the political rulers, the "kings of the earth and their armies," that they are fighting for God, but this is all part of the deception by the 'inspired expression' that comes out of the mouth of the Dragon, Satan the Devil. Certainly these earthly nations will not be fighting for the God of truth and of righteousness, the Creator of heaven and earth, for his own Word warns us that he will destroy all these nations. Why so?

[9] Because they will be his enemies, opposed to his good purposes and to his heavenly government. They are all misled by the Chief Enemy of Almighty God, namely, the Dragon, Satan the Devil, who uses the "wild beast" and the "false prophet." In being destroyed the nations will experience the ultimate result of their having been misled by Satan the Devil for over four thousand years.

[10] The "war of the great day of God the Almighty" at Armageddon is bound to come for the reason that the Dragon, Satan the Devil, and his demons are not yet bound and hurled into the abyss. The imprisoning of them in the abyss will not take place until *after* the war of Almighty God at Armageddon has been fought and his earthly enemies have been destroyed. Thus Satan the Devil must first see his visible organization on earth wiped out of existence and must know that he is whipped. Inasmuch as that war at Armageddon is impending, we know that the binding and imprisoning of Satan the Devil and his demons is also drawing near.

NO MERE "PRINCIPLE OF EVIL"

[11] In bluntly saying that all the worldly nations are lining up against God the Almighty and are going to fight against him, are we not assuming something? No! Our saying such a thing is not meant as an insult to such nations. This is only what the inspired Holy Bible has to say, namely, that all the nations are being misled by the great Dragon, Satan the Devil, and his demons.

[12] Of course, that goes contrary to what the religious leaders of the nations, the priests and clergymen of Christendom and of "heathendom," say to the political rul-

8, 9. (a) What indicates that this will be no ordinary war, and on what side will earth's kings be gathered? (b) For that reason, what will the nations deserve and get?

10. Why is the war at Armageddon bound to come, and why do we know that the binding of Satan is drawing near?

11. Why is our speaking of nations fighting against God not meant as an insult to them?

12. This statement goes contrary to what who say to the world rulers, and why do worldly-wise men smile at our talking of a personal Devil?

ers with whom they have friendly connections. The religious and political rulers of the earth are so worldly-wise and proud of their worldly learning that it hurts their feelings to be told that they are marching to a military Armageddon under the invisible guidance of the Dragon, Satan the Devil. While they admit that evil is really running rife throughout the earth, yet many highly educated persons will smile at our talking about a personal Devil. They say that Satan the Devil is only the "principle of evil," not a literal person.*

13 True, no cloven-hoofed, spike-tailed, two-horned, red devil exists. Such a creature is only the imagination of old-fashioned artists, painters and religiously backward persons. But with the world in the condition in which it is, this is no time to be fooling ourselves by imagining that Satan the Devil is merely the "principle of evil" personified, and not a superhuman, invisible spirit person who is the source and chief promoter of wickedness. The idea that the Devil is only the "principle of evil" is not recent, due to our coming into this scientific age, this age of nuclear power and travel in outer space. That religious idea was already given attention in the year 1894, when the ninth volume of the *Cyclopœdia of Biblical, Theological and Ecclesiastical Literature* was published by the scholars John M'Clintock and James Strong in New York city.

* On page 3063, column 2, Volume 2 (edition of 1836) of the comments on the New Testament by Adam Clarke, LL.D., as published in London, England, said in a footnote on Revelation 12:9: *"That old serpent]* The rabbins speak much of this *being*, sometimes under the notion of יצר הרע yetser hara, *the evil principle*, and sometimes *Sammael*.

"He was cast out into the earth, and his angels were cast out with him.] This is very like a saying in the book *Bahir*, in *Sohar Gen.*, fol. 27, col. 107: *'And God cast out Sammael and his troops from the place of their holiness.'"*

13. What kind of Satan the Devil as pictured by old-fashioned artists does not exist, but is the idea of Satan as being merely the "principle of evil" something recent?

14 On page 361 this volume discusses the "Personality of Satan" and says that we determine whether Satan is a real person by the same standards of judgment that we use for "determining whether Caesar and Napoleon were real, personal beings; or [were] the personification of abstract ideas, namely, by the tenor of history concerning them and the ascription of personal attributes to them." Then this volume nine goes on to refer to the sacred writers of the Holy Scriptures, such as the Jewish prophet Moses and the first-century disciples of Jesus Christ, and says:

15 "All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. They describe him as having power and dominion, messengers and followers. He tempts and resists; he is held accountable, charged with guilt; is to be judged, and to receive final punishment." If we were only to *suppose* that the sacred writers meant to teach that Satan was an actual person, "they could have found no more express terms than those which they have actually used." For anyone to *suppose* that "all this semblance of a real, veritable, conscious moral agent" is only a figure of speech, only the personification of a lifeless thing, a representation of an imaginary person, "is to make the inspired penmen guilty of employing a figure in such a way that, by no ascertained laws of language, it could be known that it was a figure—in such a way that it could not be taken to be a figure, without violence to all the rhetorical rules by which they on other occasions were known to have been guided."

14, 15. (a) According to this *Cyclopœdia*, by what standards of judging do we determine whether Satan is a real person? (b) If we were just to suppose that the Bible writers wanted to present Satan as a real person, could they have carried out their idea in a better way than they did? (c) From the way they wrote about him, could it be known that Satan was just a figure of speech, or what would treating Satan as a figure of speech mean?

[16] However, the inspired Bible writers, from the prophet Moses down to the Christian apostle John, did not use the Devil as a figure of speech. They purposely wrote in the most effective way for us Bible readers to know and understand that Satan the Devil is a real, corporeal, conscious, intelligent spirit person. They did not violate the laws of language and thus merely deceive us into thinking that Satan the Devil is a true-to-life person instead of simply the "principle of evil" personified. Hence the above-quoted *Cyclopædia* goes on to say: "But there are other difficulties than those general ones by which the theory of personification is encumbered. This theory supposes the devil to be the *principle of evil.* Let it [the theory] be applied to the interpretation of two or three passages of Scripture." Then the *Cyclopædia* takes up the Scripture passage about the temptation of Jesus Christ in the wilderness of Judea by Satan the Devil, as told by the Christian apostle Matthew, and says:

[17] " 'Then was Jesus led up of the Spirit to be tempted of the devil.' (Matthew 4:1-11) Was Jesus tempted by a real, personal being? Or was it by the principle of evil? If by the latter, in whom or what did this principle reside? Was it in Jesus? Then it could not be true that in him was no sin. The very principle of sin was in him, which would have made him the tempter of himself. This is bad [science of interpretation], producing worse theology. Let it also be remembered that this principle of evil, in order to be moral evil, must inhere in some conscious moral being. Sin is evil only as it implies the state or action of some personal and accountable agent."

16. (a) Were the Bible writers trying to impose upon us a deception by the way they wrote about the Devil? (b) Is the theory that the Devil is merely the personification of the "principle of evil" free of encumbrances?

17. How does the aforesaid *Cyclopædia* argue about the temptation of Jesus in the wilderness (Matthew 4:1-11)?

[18] The same argument against the idea that the "principle of evil" is personified as Satan the Devil could be used with regard to God Almighty himself. This is in connection with the God-fearing man named Job, who was still alive in the days of the prophet Moses fifteen hundred years before our Common Era. The Bible book of Job tells us of how Satan himself appeared in the presence of God at the time of a meeting of the holy angels in heaven. Job, chapter one, verse seven, reads:

[19] "Then Jehovah said to Satan: 'Where do you come from?' At that Satan answered Jehovah and said: 'From roving about in the earth and from walking about in it.' "

[20] Well, now, was Satan here no real person, but merely the "principle of evil"? If so, then to whom was Jehovah God talking? To himself? If so, then Satan, the personified principle of evil, was residing in Jehovah God himself. This would mean, too, that the principle of evil was inherent in God Almighty himself, and that moral evil originated with the only living and true God. Such a blasphemous idea is against all the rest of the Holy Bible.

[21] Furthermore, God pronounced the man Job to be "a man blameless and upright, fearing God and turning aside from bad." But Satan accused Job of serving Jehovah God just for what earthly benefits he could get out of it. We read: "At that Satan answered Jehovah and said: 'Is it for nothing that Job has feared God? . . . But, for a change, thrust out your hand, please, and touch everything that he has and see whether he will not curse you to your very face.' " (Job 1:8-11) Now, if Satan here were just

18. How can this same argument against the personification of the "principle of evil" be applied in connection with Jehovah God?

19, 20. If, in Job 1:7, Satan the Devil is just the "principle of evil," then what questions arise and to what conclusion do we come?

21. Were the theory of the personification of evil principle true, who, then, really accused Job before God, who contradicted himself, and who proved to be a liar in the outcome?

the "principle of evil" personified that really was accusing the man Job to God, then Jehovah God himself would be the accuser, and this right after he had pronounced Job to be a good man without an equal in the earth. In that case the principle of evil would be in the Most High God himself, and he would be contradicting himself. Furthermore, when God let Satan test out Job and when Satan was proved to be a liar, then, if Satan was only the principle of evil, God himself was proved to be a liar.—Job 1:12-22.

[22] His first test having failed, Satan asked for permission to make a further test of Job, and Jehovah God let him do so. Again Satan's accusation of Job was proved to be false. If Satan here was just the personified "principle of evil" that actually resided in Jehovah God, then once more Jehovah God was proved to be a liar. But it is impossible for God to lie, whereas Jesus Christ said that Satan the Devil is the author or "father" of the first lie, the lie by means of which Satan the Devil murdered the human family.—Titus 1:1, 2; Heb. 6:18; John 8:44.

[23] So by all the rules of sound reason and by the laws of language, Satan must be a real, live person in the invisible spirit realm. After Job's faithfulness proved Satan to be a devil or slanderer, God recovered Job from his great affliction and richly blessed him. Other Bible writers besides Moses speak of Job as a historical person, not an imaginary person; and this argues that Satan the Devil was and is a historical person, just the same as Jehovah God is an actual, conscious, moral Being in the Bible book of Job.—Ezek. 14:14, 20; Jas. 5:11; compare Revelation 12:9-12.

22. (a) How does such a theory make God prove himself a liar a second time in connection with Job? (b) Why is the conclusion drawn from such an application of the theory an impossibility?

23. Thus what is Satan the Devil really proved to be, and, parallelwise, what is Job, and even Jehovah God, proved to be?

[24] Other passages of the Holy Scriptures could be discussed to prove how ridiculous it is to say that Satan the Devil in the Bible is no real person but merely an impersonal "principle of evil." But our time does not allow; just as M'Clintock and Strong's *Cyclopœdia* argues with reference to John 8:44 and then says: "It would be a waste of time to prove that, in various degrees of clearness, the personal existence of a Spirit of Evil is revealed again and again in Scripture. Every quality, every action, which can indicate personality, is attributed to him in language which cannot be explained away." —Volume 9, page 361b.

HOW BROUGHT INTO EXISTENCE

[25] Since the God of all goodness and righteousness is not the source of any moral evil or badness, it may be hard for you to reason out how Satan the Devil could come into existence and become a menace to the whole world of mankind today. However, the Sacred Bible gives the simple facts on this. The expression "Satan the Devil" means "Resister the Slanderer." It is not hard for anyone to make himself a resister or opposer and a slanderer [*diábolos*] of someone else, particularly of Jehovah God.

[26] For instance, on one occasion Jesus Christ called his apostle Peter a *satan* or "resister." After Peter rebuked his Master Jesus Christ for predicting a violent death for himself, the Master said to Peter: "Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men." (Matt. 16:23) On another occasion, when this same Peter expressed faith that Jesus was "the

24. What does time not allow us here to do, and what, too, does the *Cyclopœdia* say about proving existence of a personal Devil?

25. What book explains how Satan the Devil came into existence, and what does this name and title of him really mean?

26. How is it shown, in connection with Peter and Judas Iscariot, that it is easy to make a satan or a devil of oneself?

Holy One of God," then, as reported in John 6:68-71 (*AS*), Jesus answered him, "'Did not I choose you the twelve, and one of you is a devil [*diábolos*]?' Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve." Thus Judas Iscariot made himself a devil or slanderer.—John 6:70, *NW*.

27 When the Christian apostle Paul wrote out instructions for Christian women, he said: "Women should likewise be serious, not slanderous [or, female devils]." (1 Tim. 3:11) "Likewise let the aged women be reverent in behavior, not slanderous [*diabólous*]." (Titus 2:3) Paul also wrote: "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, . . . slanderers [*diáboloi*]." (2 Tim. 3:1-3) So besides spirit devils, there can be human devils in the sense of being slanderers against men and against God. The "God of truth" does not make them devils or slanderers; men and women make themselves such. —Ps. 31:5.

28 The same process of making oneself something is true with respect to the superhuman spirit creature whom the Bible calls "the great dragon . . . , the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth." (Rev. 12:9) The spirit creature who became such had a beginning as such after Jehovah God created him. Regarding him, the Lord Jesus Christ said to some religious persons who were inclined to murder him: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44, *AV*) On this statement made by Jesus the *Cyclopædia* quoted above (Volume 9, page 364a) says: "But here it seems likely the words *ap' arkhés* [*from the beginning*] refer to the beginning of his action upon man."

29 Thus the spirit creature here involved was not created as Satan the Devil. God did not create him a murderer, but created him in the truth. However, he did not choose to remain in the truth, but decided to become a liar, a slanderer (*diábolos*). So, when he lied, he did not speak according to the will and spirit of his heavenly Father but spoke the lie of his own accord or disposition. Since he did not stand fast in God's truth but started off lies, he was called the father of lies. He was a murderer, not from the time of his creation by God, but from his beginning as Satan the Devil. He was a self-made Satan the Devil.

30 In chapter three, the first book of the Bible as written by the prophet Moses tells us how Satan the Devil came to be. As a superhuman spirit person he was present invisibly in man's first home, the garden of Eden in what is now southwest Asia. After Jehovah God created woman to be a companion for the perfect man Adam, Satan the Devil came on the scene of action. Using a snake or serpent as his medium, this invisible spirit son of God displayed resistance or opposition to Jehovah God by telling the perfect woman Eve a shameful lie against God her heavenly Father.

31 The Resister or Opposer thus made himself a slanderer or devil. In telling Eve a lie to mislead her into disobedience toward God, he also became a deceiver. He

27. How does the apostle Paul show that women and men can make devils of themselves in the sense of being slanderers?

28. This process of making oneself something was true also of whom, and how did Jesus confirm this in John 8:44?

29. How did the one who is now Satan the Devil become the "father" of lies, and when did he become a murderer?

30. When did Satan the Devil come on the scene of action, and how did he then show his resistance?

31. What about his course was it that made him a deceiver, and what did God thenceforth use as a symbol of him clear to the end of the Bible?

kept invisible to Eve, but used a visible serpent to tell the lie to her. Hence the Bible says: "The serpent seduced Eve by its cunning." (2 Cor. 11:3) For this reason, right there in the garden of Eden, Jehovah God made the serpent or snake a symbol of Satan the Deceiver, and in the last book of the Bible this arch Deceiver is called "the ancient serpent," or, "the original serpent," who is "misleading the entire inhabited earth."—Rev. 12:9; 20:2, *RS; AT; NW*.

32 What was the purpose of the "original serpent, the one called Devil [*Diábolos*] and Satan," in misleading Eve by calling her God and Father a liar filled with fear? According to the way that things worked out, his purpose was to turn Eve against God and then to use her to turn her husband Adam against God and thus get both of them on his side and under his power. In that way, too, he would get all their offspring, the whole human race, under his power and the whole earth would become a land of rebels or resisters against Jehovah God. About forty-one hundred years later, the Christian apostle John wrote: "The whole world is lying in the power of the wicked one." (1 John 5:19, *NW; RS; NEB*) At the same time wicked Satan brought mankind under the power of sin and death, for God's decree is: "The wages sin pays is death." (Rom. 6:23) We were all born in sin and death from Adam and Eve.

33 In enforcing his sentence of death upon the sinners, Jehovah God drove Adam and Eve out of the garden of Eden and thus away from its tree of life. We read: "Jehovah God went on to say: 'Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take fruit also of the tree of life and eat and live to time indefinite,—' With that Jehovah God put him out of the garden of Eden to cultivate the ground from which he had been taken." It was after this that the sinful Adam and Eve began to have children, outside, not within, the garden of Eden. (Gen. 3:22 to 4:3) By God's judicial decree and by the law of genetics sin and death passed on all of us as their descendants. (Rom. 5:12) What a fall we had!

34 However, the angelic son of God who became "the original serpent, who is the Devil and Satan," also suffered a fall. This is indicated by God's words directed to him there in the garden of Eden. Speaking to him as if he were speaking to the literal serpent whom Satan had used to mislead Eve, Jehovah God said: "Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you will eat all the days of your life. And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:14, 15.

35 Satan the Devil thus came under God's curse and became the father of the cursed ones. (Matt. 25:41) Accordingly, he is doomed to be forever destroyed, to be bruised in the head under the foot of the promised Seed of God's "woman." In harmony with this the Christian apostle Paul said to those who are part of this Seed of God's "woman": "God who gives peace will crush Satan under your feet shortly."—Rom. 16:20.

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32. What was the Devil's purpose in misleading Eve, and so in what condition were we all born?

33. To enforce his decree against Adam, what did God do, and why did sin and death pass on to all of us?

34. Who also then had a fall, and how did God indicate this in the garden of Eden?

35. Satan thus became the father of what ones, and to what is he therefore doomed?

WHEN CAST OUT OF HEAVEN

[36] Many readers of the Bible have thought that at the time when God pronounced those words against the serpent in Eden Satan the Devil was cast out of heaven, and that this fall from heaven is what is described in the last book of the Bible, in Revelation 12:3-13, where we read these words:

[37] "Another sign was seen in heaven, and, look! a great fiery-colored dragon, with seven heads and ten horns and upon its heads seven diadems; . . . And the dragon kept standing before the woman who was about to give birth, that, when she did give birth, it might devour her child. And she gave birth to a son, a male, who is to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. . . .

[38] "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! . . . Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time.' Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the male child."

36-38. When do many Bible readers think that Satan's fall from heaven occurred, and where do they think the description of this is given in the Bible?

39 Does that account refer to the casting of "the original serpent, the one called Devil and Satan," out of God's favor at the garden of Eden? No! Even the *Cyclopædia* already quoted from refers to Revelation 12:7, 9 and says: "Whatever be the meaning of this passage, it is certain that it cannot refer to the original fall of Satan."* At that time, almost six thousand years ago, no woman had given birth to a child. Certainly God's symbolic "woman" had not given birth to the promised "male child." At that early time Jehovah God merely promised that his "woman" would give birth to a seed that would bruise the Serpent in the head. For that reason the "original serpent," Satan the Devil, would thenceforth be on the watch to devour the Seed of God's "woman" and prevent being bruised in the head to destruction. But at that time no war broke out in heaven to cast Satan the Devil out.

40 Another thing: the last book of the Bible was written many years, traditionally sixty-three years, after Jesus Christ died, was resurrected and ascended back to heaven. So its writing was near the close of the first century of our Common Era; and Revelation, chapter one, verse one, says: "A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place." Hence what is referred to in chapter twelve of the Revelation must be those things due to occur some time after the resurrected Jesus Christ gave this revelation to his faithful apostle John about 96 C.E.

41 It is not strange, therefore, that the book of Job, likely written by Moses, plainly declared that in Job's day, twenty-five centuries after Satan the Devil misled Eve in the garden of Eden, he still had entry into heaven and could accuse God's people before God's face. (Job 1:6 to 2:7) Also, none of the inspired Hebrew Scriptures written after Job reveal that Satan the Devil was cast out of heaven, even down till the prophet Malachi's time.

42 Has Satan the Devil been cast out of heaven and down to this earth as yet? If so, when? How can we tell, since we cannot see him inasmuch as he is a spirit creature unseen to our eyes?

THE EVIDENCE OF HIS OUSTING

43 Look, though, at world conditions on earth since World War I of 1914-1918. Satan's being cast out of heaven and down to our earth would surely affect things on this earth, especially since Revelation 12:12 cries out: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." What is that—"a short period of time"? Till when? Till he and his demons are seized, chained and hurled into an abyss, unable to mislead the nations for a thousand years. (Rev. 20:1-3) Certainly someone superhuman is responsible for the woeful conditions on earth since World War I, and could that one be the angered, ousted Satan? Let us see.

44 Note, please, what Satan's ouster *is* said to betoken. After he and his demon angels were to be defeated in the war in heaven, a loud voice was to be heard in heaven, saying: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." (Rev.

* Quoted from page 363b of Volume 9 of the *Cyclopædia* by M'Clintock and Strong, under the heading "Satan."

39. That prophetic account in Revelation 12:3-13 could not apply to Satan's fall back in Eden, because of what vital things not yet being fulfilled then?

40. According to Revelation 1:1, why could what is described in Revelation, chapter twelve, not have occurred back at Eden?

41. What does the book of Job reveal as to Satan's access to heaven, and what do the Hebrew Scriptures written after Job have to reveal on this?

42. So, now, what questions do we ask about Satan's being cast out of heaven?

43. Who must be responsible for world conditions since World War I, and why does Revelation 12:12 suggest itself in this connection?

44. What, according to Revelation 12:10, was Satan's ouster to betoken, and so his ouster results really from what?

12:10) From this meaningful announcement it is plain that the casting of Satan and his demon angels out of the high heavens and down to our earth must take place after God's kingdom is set up in the heavens. Satan's ouster results from the fact that God's "woman" in the heavens gives birth to the male child, and then the symbolic Dragon, Satan the Devil, fails to devour the male child but this male child is "caught away to God and to his throne." (Rev. 12:1, 2, 4, 5) So the birth of the male child and its enthronement alongside God in heaven must picture the birth of God's heavenly kingdom by the enthronement of his Son Jesus Christ in power at God's right hand. That is why the announcement could be made in the heavens: "Now have come to pass . . . the kingdom of our God and the authority of his Christ."

45 Birth and enthronement of God's kingdom with his Christ in royal authority took place in 1914. World events during the more than fifty years since 1914 harmonize with the prophecies given by Jesus Christ himself. In them he foretold the events and conditions that should be in evidence when God would enthrone him in the heavens and when he as the new Messianic king would begin ruling in the midst of his enemies in heaven and on earth. —Ps. 110:1-6; Heb. 10:12, 13; Matt. 24:3 to 25:46; Rev. 6:1-8; 11:15-18.

46 Evidently the war that "broke out in heaven" to oust Satan and his demons therefrom ran simultaneously, for at least part of the time, with World War I here on earth during 1914-1918. But that war, which the politicians said was "the war to end all wars" and to "make the world safe for democracy," did not end carnal warfare, make the world safe for democracy or end our woes.

47 Do you see the fulfillment of Bible prophecies in world affairs since the year 1914? If you do, then the evidence is clear that Satan has been ousted from heaven and is now restrained to our earth. It is evident that we are now living in that "short period of time" that Satan knows he yet has and we see him venting his great anger at his defeat in heaven by causing "woe for the earth and for the sea." Not only that, but he is causing religious persecution, inasmuch as it is written: "Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the male child. . . . And the dragon grew wrathful at the woman, and went off to wage war with the remnant of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:12-17) Is it any wonder, then, that in all parts of the world Jehovah's Christian witnesses are persecuted because they bear witness to the birth of God's Messianic kingdom in the heavens in 1914? No, not at all!

48 About fifty years have already been used up of the "short period of time" that the ousted Satan knows he has before he and his demons are bound and hurled into the abyss for a thousand years of imprisonment. The time remaining before that must now be very short. Feverishly he and his demons are using their unseen influence to gather the "kings of the entire inhabited earth" to what the last book of the Bible calls Armageddon, for the "war of the great day of God the Almighty." (Rev. 16:13-16) A "great day" that will be indeed for God the Almighty, for he and his King Jesus Christ will win the war at Armaged-

45. When did the birth of God's Messianic kingdom take place in heaven, and what proof thereof do we have?

46. So what two wars took place simultaneously, and what happened to our woes?

47. In what "period of time" are we evidently living, and what explanation is there for religious persecution today?

48. (a) How is Satan using what remains of his "short period of time"? (b) How will the day of battle at Armageddon prove to be a "great" one?

don. All those on the Devil's side will lose this decisive war, the greatest of all human history. For men it will prove to be the worst woe into which Satan and his demons will have led mankind.—Matt. 24:21, 22.

49 The big question for each one of us to decide is, Will I be on the winning side? It is a most critical question for us, for we want to decide in the right way. The time for deciding is now, as it is a matter of everlasting life or of everlasting death and destruction for us. We do not desire to be lined up at that time with the "wild beast and the kings of the earth and their armies" who are "gathered together to wage the war with the one seated on the horse and with his army," namely, with the heavenly Jesus Christ, the "King of kings and Lord of lords," and his heavenly angels. (Rev. 19:11-19) To be lined up with the "wild beast" and the earthly kings and their armies then would mean our destruction with them, as shown by the Bible prophecy on the outcome of the war of Armageddon on God's "great day."—Rev. 19:20, 21.

BENEFITS TO MEN FROM HIS BEING BOUND

50 The binding of Satan and his demons immediately follows the destruction of his earthly forces at Armageddon, and, were we to be destroyed at Armageddon, we could never enjoy the lasting benefits therefrom. (Rev. 19:20 to 20:3) Never could we enjoy the blessings of the royal rule of Jesus Christ for a thousand years that follows the binding of Satan and his demons and the hurling of them into the abyss of complete restraint. That this is the lineup of events is shown in Revelation 20:3-6, where we read:

51 "And [the angel from heaven] hurled him into the abyss and shut it up and sealed it over him, that he might not mislead the nations any more until the thousand years were ended. After these things he must be let loose for a little while. And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."

52 What will the reign for a thousand years by Jesus Christ and the rest of the Seed of God's "woman" who did not worship the "wild beast" mean? For one thing, mankind will no more be ruled by the "wild beast." Here you might think we are joking; you might ask, Mankind has never been ruled by a wild beast, has it? No, not by a literal wild beast, but by a symbolic one. And what is that? In explanation, the Revelation to John refers to the Dragon, Satan the Devil, after his being cast out of heaven, and then says:

53 "And it stood still upon the sand of the sea. And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names. Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and

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49. What is now the big question for us to decide, and why is it so critical for us?

50, 51. (a) According to Revelation 19:20 to 20:3, what is the lineup of events at and after Armageddon? (b) So what would one's destruction with Satan's earthly forces at Armageddon mean?

52, 53. Christ's thousand-year reign will relieve mankind of the rule of what earthly thing?

its mouth was as a lion's mouth. And the dragon gave the beast its power and its throne and great authority. . . . And it opened its mouth in blasphemies against God, to blaspheme his name and his residence, even those residing in heaven. And there was granted it to wage war with the holy ones and conquer them, and authority was given it over every tribe and people and tongue and nation. And all those who dwell on the earth will worship it."—Rev. 13:1-8.

54 What does this "wild beast" symbolize? The worldwide political system under the invisible control of God's great adversary, Satan, "the original serpent," who blasphemed God in the garden of Eden. A comparison of the foregoing symbolisms in this Revelation to the apostle John and the symbolisms in the prophetic book of Daniel, chapter seven, will confirm that the "wild beast" symbolizes the worldwide political system that God's great adversary has used since the days of Nimrod the founder of ancient Babylon on the Euphrates in the next century after the watery deluge of Noah's day. Nimrod the great-grandson of Noah was called "a mighty hunter in opposition to Jehovah."—Gen. 10:8-12.

55 The system of political rule from Nimrod's time onward till now has featured seven successive world powers that have oppressed God's people. Has that system been like a "wild beast"? We leave you, our readers, to judge. First read the history of those world powers, namely, ancient Egypt, Assyria, Babylonia, Persia, Greece, Rome and the British-American political alliance, and then render your honest judgment. This symbolic "wild beast" has been worshiped. Even today we witness the worship of the political state, the idolizing of national sovereignty. All this has bred wars!

56 After the "wild beast" is destroyed at Armageddon and its invisible master, the Dragon, Satan the Devil, is bound, there will be no "wild beast" of that kind to worship nor any further oppression of all mankind by it, nor any persecution of the worshipers of Jehovah God by it. This spells the death knell for international wars, civil wars, yes, for political alliances and treaty organizations, for the United Nations organization, for territorial boundaries that divide off one peacefully inclined people from neighboring peoples, for tariffs, customs, duties, for commercial rivalries or battles over world markets, and for all other present divisive arrangements that are due to the worshiping of the political state as a god.

57 Worshipers of the "wild beast" will resent our saying that the Dragon, Satan the Devil, has given to the worldly political system its power, throne and authority over every tribe, people, language and nation. But what can they say in the face of the Devil's own statement to Jesus Christ when tempting Jesus to take over the political rule of the whole earth? Let them read Luke 4:5-8, which says that Satan the Devil took Jesus up and "showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.' In reply Jesus said to him: 'It is written, "It is Jehovah your God you must worship." ' "

54. What does this "wild beast" symbolize, and how can we confirm this Scripturally?
55. How can we determine for ourselves whether the Bible's use of a "wild beast" as a symbolism fits matters?
56. After the "wild beast" is destroyed at Armageddon and Satan is bound, what things will no longer continue on earth?
57. How may some persons feel about our statement that the Devil has given the political system its control, but what did the Devil himself disclose when tempting Jesus Christ?

[58] Jesus Christ was not just imagining something when he called Satan "the ruler of this world." (John 16:11) The Christian apostle Paul was not just imagining something when he called Satan "the god of this system of things" and said that "Satan himself keeps transforming himself into an angel of light" and "his ministers also keep transforming themselves into ministers of righteousness." (2 Cor. 4:4; 11:14, 15) There is a real Satan the Devil that needs to be bound and that will be bound and imprisoned. All hail the day when this is done! When Satan and his demons are finally hurled into the abyss out of touch with all mankind, it will mean the end of all false religions and of religious wars, divisions and hatreds, the end of all demonism, witchcraft, voodooism, spiritism, astrology and sorcery. Then the one true, life-giving religion will prevail throughout all the earth. Men will worship the one living and true God, the One whose name, says Psalm 83:18, "is Jehovah." The benefit of the worship of Jehovah as God is stated by Jesus Christ as follows:

[59] "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. See also Isaiah 11:9; Habakkuk 2:14.

[60] The rule of Satan the Devil for millenniums of time has meant sin, death and the descent into the common grave of all mankind till now. The millennial reign of Jesus Christ with the remaining ones of the Seed of God's "woman" will mean the bruising of the "original serpent" in the head, to his destruction. (Rev. 20:7-10; Gen. 3:14, 15; Rom. 16:20) It signifies the giving to men the opportunity for endless life in happiness under a perfect godly government over an earth transformed at last into a paradise of pleasure for mankind's everlasting habitation. The precious opportunity for this does not confine itself to God-fearing persons on earth who live through the war of Armageddon and the binding and imprisoning of Satan the Devil and his demons. No, but this grand opportunity takes in all people for whom Jesus Christ was 'bruised in the heel' and died as a ransom sacrifice nineteen hundred years ago. —1 Tim. 2:5, 6; Matt. 20:28.

[61] How will that be possible? Ah, there will be a resurrection of those dead in the common grave. (Acts 24:15) Not all of them at once, but by the end of the thousand years the common grave of mankind will have been emptied of them all. All the obedient ones who pass the decisive test of their devotion to God at the end of the thousand years will get or keep their names written on God's book of life. Thus they will "come to life" in its perfect fullness at the end of Christ's thousand-year reign. Those who fail in that final test will be destroyed forever along with Satan and his demons by means of whom God will permit the final test to come upon all inhabitants of the earthly Paradise.—Rev. 20:5, 7-15.

[62] What exquisite expectations, therefore, will be realized by mankind after Satan and his demons are bound and imprisoned! Let us pray constantly for the early realization of those blessed expectations by continuing to offer the Lord's prayer to our heavenly Father: "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:9, 10.

58, 59. (a) What did Jesus and his apostle Paul call Satan, not imaginatively, and so what will the binding and imprisoning of him mean for mankind? (b) What will the worship of Jehovah God mean for mankind?

60. (a) In contrast with what Satan's rule has meant for mankind, what will Christ's thousand-year rule mean for them? (b) Will the opportunity thus presented be for earthly survivors of these final events, or for whom?

61. (a) How will that be possible? (b) Thus when will the "rest of the dead" finally "come to life," and how?

62. How can we pray for the realization of these blessed expectations?

ARE YOU BEING EXPLOITED WITH Counterfeit Words?

WHEN word gets out that there is counterfeit money being circulated in a community, you immediately check the money you have on hand because you know it may mean considerable loss to you if you happen to have some of the counterfeit, and, worse, may involve you in a great deal of trouble if you should try to pass some of it. It may be such a skillful counterfeit that you have to go to your banker to identify it. Counterfeit words can be even more deceptive and damaging. You would have to go to a reliable source of true words and facts to detect the fraud.

The apostle Peter, one of the most intimate apostles of the Lord Jesus Christ, a short time before his own death wrote an inspired warning to the Christian congregation, telling them to keep on the watch, for, he said, there would be some from right among the Christian congregations who, with covetousness, "will exploit you with counterfeit words." (2 Pet. 2:3) We can be sure, then, that not all that holds itself out to be Christianity is truly Christian and that the counterfeit is no weak and insignificant attempt but a deeply laid plot with strong power to deceive. Happily, due to God's care for us we are able, by looking into the Bible, a source of true words, and by tracing the inception and development of this counterfeit Christianity, to unmask the counterfeit. How? These reliable authorities clear up many questions for us, among them being: Why are there so many different sects and divisions in the lands known as Christendom, when Christianity really sprang from one person, Jesus Christ?

In previous issues we have been watching the contest between Babylon and Zion, or Jerusalem. We have seen how the ancient city swallowed up Jerusalem but later was forced to release its captives. Babylon gradually went into decay but its religion remained and came to be very strongly represented in the religion of pagan Rome. After the fall of Babylon to Cyrus the Persian, the god of the Babylonish religion, Satan the Devil, had to adopt different tactics to fight against God. By playing on the selfishness and greed of the leaders of the Jewish nation, he infiltrated that religion and brought about an apostate condition. So far was it from the true worship of God that it caused these leaders to put to death the Messiah, whom the Hebrew Scriptures had foretold. As a result, God cast them off. No more could Israel be used by God as his holy nation. Nevertheless, there was a faithful Jewish remnant who would not follow their leaders but stuck to the true worship of God and accepted the Messiah. It was these who formed the nucleus of Christianity. The Devil recognized that the Messiah, Jesus Christ, was the Seed who was foretold to crush his head in due

time and that the preaching of Christ's kingdom was a powerful force against him. Therefore, he must employ Babylonish religion again to oppose this new arrangement of God. He must, if possible, destroy Christianity.

In setting out to fight Christianity, however, the religion of Babylon was coming up against something new and different. Christianity was far more vigorous; besides, it was a missionary religion—it was preached to all nations. The early Christian congregation grew amazingly fast and, under the leadership of the twelve apostles, flourished while maintaining its original purity against Jewish and official persecution. Babylon must employ more effective tactics. How Babylonish religion set about to fight Christianity by a devilish strategy and how far it succeeded makes most interesting reading and at the same time is something we must know. It means the unraveling of a mystery.

JESUS FORETELLS THE COUNTERFEIT

Jesus Christ, the leader of Christianity, foresaw the fight and its conclusion. He forewarned his disciples by giving them the following parable:

> "The kingdom of the heavens has become like a man that sowed fine seed in his field. While men were sleeping, his enemy came and oversowed weeds in among the wheat, and left. When the blade sprouted and produced fruit, then the weeds appeared also. So the slaves of the householder came up and said to him, 'Master, did you not sow fine seed in your field? How, then, does it come to have weeds?' He said to them, 'An enemy, a man, did this.' They said to him, 'Do you want us, then, to go out and collect them?' He said, 'No; that by no chance, while collecting the weeds, you uproot the wheat with them. Let both grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.' "—Matt. 13:24-30.

When asked about the meaning of the illustration Jesus explained that he himself was the sower; the field was the world; the fine seed were the true Christians as sons of the Kingdom; and the weeds were the sons of the wicked one sowed by the Devil—hypocritical Christians. The harvest would be a conclusion of a system of things and the reapers were angels.

The Devil's sowing of the imitation sons of the Kingdom within the Christian congregation was not to wait until a long time after Jesus' death, no, it was to be while men were sleeping, referring to the sleeping in death of the twelve apostles of Christ, or to the sleeping mentally or failure on the part of the appointed overseers of the Christian congregation to keep on the watch spiritually.

WHERE THE COUNTERFEIT ORIGINATED

So the Devil would perpetrate a counterfeit. This would be a much more effective way to hinder the spread of true Christianity than an open fight against it. Supporting Jesus' words and showing just where the deceptive counterfeit Christians would come from, Peter said: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. Also, with covetousness they will exploit you with counterfeit words. But as for them, the judgment of ancient times is not moving slowly, and the destruction of them is not slumbering."—2 Pet. 2:1-3.

In Peter's words the mystery about the method of Satan's fight through Babylon-

ish religion is cleared up. The imitation Christians would be strong professors of Christianity, Christians who would turn from the truth. They would be leaders who would even form sects claiming to be Christian but being actually destructive of true Christianity. They would disown the owner who bought them, not openly in so many words, but by their hypocritical course of action. The apostle Paul described them to Titus in this way: "They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort." (Titus 1:16) The result among professing Christians would be loose conduct and would cause the way of truth to be spoken of abusively.

When the apostles of Jesus Christ were alive, they worked hard to build up the Christian congregation as a bulwark against such apostasy, which they knew would occur, and their efforts were not in vain, for true Christianity did survive. A case in point is the congregation at Corinth, where some were trying to divide the congregation, but Paul quickly "nipped in the bud" the disunifying menace. (1 Cor. 1:17-19) In the year 56 C.E., twenty-three years after Jesus Christ had died and been resurrected, the apostle Paul had a meeting with the overseers from the congregation of Ephesus and gave them this warning: "I know that all of you among whom I went preaching the kingdom will see my face no more. . . . Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he purchased with the blood of his own Son. I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. Therefore keep awake." —Acts 20:16, 17, 25-31.

Paul died about ten years later, or about 65 C.E. In Paul's letters to Timothy, the last being written just before his death, he repeatedly warned Timothy of the apostasy and gave him strong admonition to exert himself vigorously in building up the Christian congregation as a bulwark against apostasy.—1 Tim. 4:1-3; 3:15; 6:3-5, 20; 2 Tim. 2:1, 2; 3:1-7; 4:1-5.

To see how the hideous counterfeit was no ordinary enemy, but kept persistently trying to rear its head, we can look at a point near the very close of the first century. About 98 C.E. the apostle John wrote: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour. 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 went out that it might be shown up that not all are of our sort."—1 John 2:17-19.

In the Revelation given to John about 96 C.E. the Lord Jesus Christ told him to write the congregation in Ephesus, which Paul had warned long before both by word of mouth and by writing to Timothy in Ephesus. Jesus said this, through John: "Remember from what you have fallen, and repent and do the former deeds. If you do not, I am coming to you, and I will remove your lampstand from its place, unless you repent. Still, you do have this, that you hate the deeds of the sect of Nicolaus, which I also hate." In a warning to the congregation in Pergamum, John was told to write this: "I have a few things against you, that you have there those holding fast the teaching of Balaam, who went teaching Balak to put a stumbling

block before the sons of Israel, to eat things sacrificed to idols and to commit fornication. So you, also, have those holding fast the teaching of the sect of Nicolaus likewise. Therefore repent. If you do not, I am coming to you quickly, and I will war with them with the long sword of my mouth."—Rev. 2:1, 5, 6, 12, 14-16.

Suggestive of Babylonian influence in the congregation of Pergamum was the existence of the "teaching of Balaam," inasmuch as the original Balaam was from Mesopotamia, the region of ancient religious Babylon. Pergamum or Pergamos was the city to which the Babylonian priesthood, on fleeing from the fall of Babylon to Cyrus, went to set up their central religious college. There they put into the place that Belshazzar and his predecessors had occupied, the kings of Pergamos, thereby filling the seat of Belshazzar and his successors, who had been the heads of the Babylonish religion.—Deut. 23:4, 5; Num. 22:5; 31:8, 16.

WHERE WE FIND THE COUNTERFEIT TODAY

Perhaps in reading this you are already thinking about the things that you have heard from the many sects that claim to be Christian and from their representatives. You have discerned some counterfeit words from these sources. Correspondingly, this description from the Bible clearly points out that the great counterfeit is represented in the religious sects of Christendom, and that the religious leaders thereof, the clergy of Christendom, are the ones warned against by the apostles Peter and Paul. The apostle Paul gives us, probably, the most detailed description of the work of this class of religious counterfeiters and speaks of it as a 'mystery of lawlessness.' Just as Jesus Christ did in the illustration of the wheat and the weeds, Paul also shows that in the time of the end, in the time of the second presence of the Lord Jesus, the apostasy, along with those upholding it, will meet its doom. Let us analyze the words of the apostle Paul for description and clear identification of this counterfeit, in order that we may know what course of action to take to avoid being exploited with counterfeit words. Paul with great concern admonishes:

"However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of you not to be quickly shaken from your reason nor to be excited either through an inspired expression or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah is here.

"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. 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."—2 Thess. 2: 1-12.

We notice that the apostle Paul personifies the counterfeit Christian leaders as

the "man of lawlessness." This could not refer to one individual, for Paul says this man was already doing his work in Paul's day and would finally be done away with at the time of the presence of the Lord Jesus. One man could not live that long nor could he accomplish the things ascribed by Paul to the "man of lawlessness."

The lawlessness that this "man" commits is not against the governments of this world, although he has at times been guilty of this. We see, however, that the clergy of Christendom hobnob with the rulers of the world and try to influence them in political affairs. At times, when it does not suit their purposes, they have been guilty of lawlessness against these rulers. But the lawlessness here mentioned is lawlessness against God. It is not a mere falling or drifting away from Christianity that this man commits, but it is an apostasy, a deliberate, planned rebellion against the sovereignty of God. By misleading the people and exploiting them with counterfeit words he is really turning them away from the King Jesus Christ, who rules in God's name. The clergy follow the pattern of the clergy of the Jewish nation in rejecting the Messiah, the King sent to that nation by Jehovah. The haughtiness of this "man of lawlessness" is so great that "he is set in opposition and lifts himself up over everyone who is called 'god' or an object of reverence." We find an instance in the words of Lucius Ferraris, an eighteenth-century canonist of the Franciscan Order of monks, who says:

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

Yes, God's sovereignty is opposed and the words and law of Jehovah God himself are challenged. And it is not the Catholic clergy alone, but the clergy of all Christendom, who adopt the same attitude, teach Babylonish doctrines and commit spiritual fornication with the governments of this world. They set up their traditions and their own opinions ahead of God's Word and claim to be in charge of all the religious interests of the people. When Jehovah's witnesses enter a city or neighborhood preaching the Bible truth, they object to them as encroachers upon *their* pasture. They do not respect the true Christians, the anointed brothers of Jesus Christ who bring the Kingdom message to them, neither do they respect the words of the apostles themselves. They claim to be living stones in the spiritual temple of God, comprising his congregation.

Paul goes on to say that this apostasy was restrained in his day but that this restraint would be taken out of the way, and then the "man of lawlessness" would blossom forth and become prominent. In reading the letters of the apostles we can see that this restraint was removed by the death of the apostles and their immediate associates who outlived them. So it did not have to wait long after the end of the first century.

'POWERFUL WORKS' THAT DECEIVE MANY

To be effectually deceptive the "man of lawlessness" was to perform "every powerful work." This does not necessarily mean miracles of the kind that the Lord Jesus Christ worked, but, for example, he has performed powerful works by converting the people by means of the state, by

* The *Ecclesiastical Dictionary*, a standard Roman Catholic authority, under the word *papa*.

the conversion of whole populations, by the uniting of church and state, by the crusades. Such powerful works have been performed, not only by the Catholic section of Christendom, but also by the so-called Protestant section, in such things as the reformation, the maneuvering of governments, causing powerful laws to be passed to hold the people tighter in subjection to their organizations. Then there are "signs and portents" that put people in awe of them, for example, their claim of apostolic succession, their many councils, reforms, schools and hospitals operated by religious orders, shrines where they claim cures have been accomplished, Catholic Action, ecumenical councils, the World Council of Churches, encyclicals, appearances before and influences on the United Nations, and many other like things. They even acknowledge spiritism and astrology and have condoned the action of political leaders in going to fortune-tellers and mediums on questions of state. These activities may appear good and may exert powerful influence on people and politicians, but not on Jesus. He says: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness."—Matt. 7:22, 23.

Consequently, the apostle Paul says that, inasmuch as these high and mighty men have exalted themselves against him and do not accept the love of the truth that they might be saved, God has allowed an operation of error to go to them and they actually believe the lie. They are those "who are perishing," but they have actually gone along with Satan's counterfeit way and accepted it to the point that they believe they are holy and that God will let them get by with it.

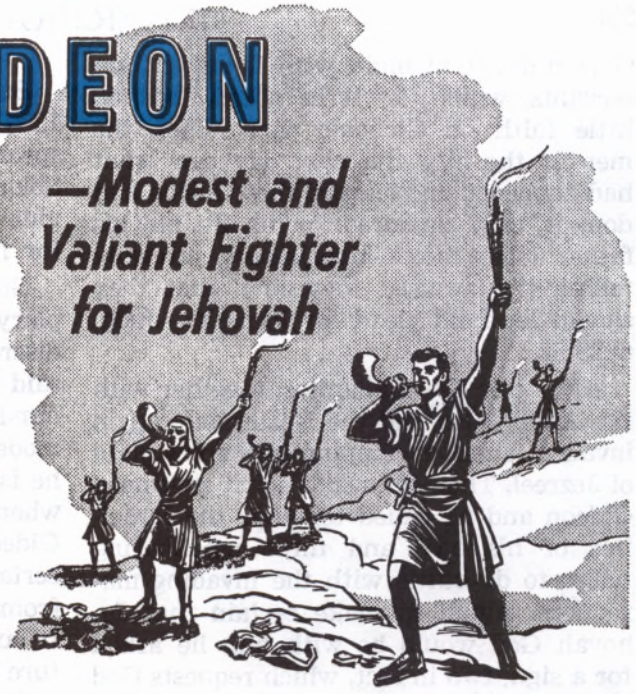
Thus Satan through the Babylonish "man of lawlessness" accomplished much in his fight against true Christianity, but that he did not succeed in stamping it out is evident by the fact that we can read about and understand and identify the great counterfeit today and also by the fact that more than a million Christians are proclaiming the good news of the Kingdom to the people all over the world. Soon the apostle's words will be fulfilled that the Lord Jesus, now in power and great glory in the heavens, will do away with him by the spirit of his mouth and bring him to nothing by the manifestation of his presence.

COMING IN THE NEXT ISSUE

- The Overseer of a Happy Flock.
- A Happy Flock Requires Servant Leadership.
- "You Will Be with Me in Paradise."
- Is Christendom Truly Christ's Domain?

With this consideration of the Bible's warnings and the facts of first-century history, we identify the counterfeit that Babylon's religion has used in its fight, and we come nearer to the understanding of what Babylon the Great is. There is more to learn, however, about the historical facts, not only regarding the infiltration of selfish men into leading positions to bring about the apostasy and establish the "man of lawlessness," but also just how the doctrines of Babylon were brought by these men into apostate Christendom. We must know these things so that we can unmask the counterfeit thoroughly. For to be exploited with the counterfeit words of this "man of lawlessness" and thereby fall into the hands of Babylon the Great would mean for us a destruction like theirs. Let us look to succeeding issues of this magazine for these historical facts.

GIDEON
—Modest and Valiant Fighter for Jehovah



AMONG the men of ancient times whose faith is held out for Christians to imitate is that of Judge Gideon. Of him the writer of the Bible book of Hebrews states: "What more shall I say? For the time will fail me if I go on to relate about Gideon, . . . who through faith . . . became valiant in war, routed the armies of foreigners." Yes, Gideon was one warrior whose faith in God was so strong that, when Jehovah instructed him to send home most of his army and fight with only 300 men against an army of 135,000, he did it, and Jehovah gave him the victory. But this judge of Israel also manifested another admirable quality, one that especially endears him to us, namely, his modesty, as we shall see.—Heb. 11:32-34.

Some two hundred years had passed since Joshua, Moses' successor, had died. As Moses had prophetically warned, the Israelites were being deprived of the fruits of their toil because of their unfaithfulness to their God, Jehovah. (Lev. 26: 14-16) For a number of years the neighboring pagan nations, in particular, Midian, had invaded Israel at harvesttime with hordes as numerous as locusts "and would ruin the yield of the earth."—Judg. 6:1-6.

Then one day an angel of Jehovah appeared to Gideon, the son of Joash, of the Israelite tribe of Manasseh. At the time he was threshing grain in a winepress so as to avoid being discovered by the Midianites. Said the angel to Gideon: "Jehovah is with you, you valiant, mighty one." Modestly Gideon ignored the compliment and replied with the force of logic: "Excuse me, my Lord, but if Jehovah is with us, then why has all this come upon us, and where are all his wonderful acts that our fathers related to us, saying, 'Was it not out of Egypt that Jehovah brought us up?' And now Jehovah has deserted us, and he gives us into the palm of Midian." —Judg. 6:11-13.

When told that he himself would deliver his people, Gideon again showed his modesty by answering: "Excuse me, Jehovah. With what shall I save Israel? Look! My thousand is the least in Manasseh, and I am the smallest in my father's house." But Jehovah, by his angel, assured him: "Because I shall prove to be with you, and you will certainly strike down Midian as if one man." This caused Gideon to ask for a sign, which was given him and by which he knew that the messenger was indeed Jehovah's angel.—Judg. 6:14-24.

That same night Jehovah put Gideon to the test by commanding him to tear down his father's altar of Baal, to cut down the sacred pole alongside it, to build an altar to Jehovah and then to offer a sacred bull upon it, using as firewood the sacred pole.

Gideon did so at night with the aid of ten servants, which, let it be noted, took no little faith on Gideon's part. When the men of the city the next day saw what had happened and learned that Gideon had done it, they clamored for his life, but his father Joash took Gideon's part, shrewdly telling the aroused townsmen that they should let Baal plead for himself.—Judg. 6:25-32.

After this the Midianites, together with the Amalekites and the Easterners, again invaded Israel, encamping in the low plain of Jezreel. Then Jehovah's spirit enveloped Gideon and he called together the Israelites of his own and three neighboring tribes to do battle with the invading marauders. Again to make certain that Jehovah God would be with him he asked for a sign, two in fact, which requests God readily granted.—Judg. 6:33-40.

As a result of his call to arms 32,000 fighting men gathered to Gideon, whereas the enemy had 135,000 men, or more than four times as many. But Jehovah said that even this number was far too great, for Israel might claim credit for the victory. So by means of two tests that Jehovah stipulated, all the fearful as well as all those not vigilant were eliminated, whittling down Gideon's band to a mere 300. What faith in God it took for Gideon to proceed with 300 men against 135,000! —Judg. 7:1-8.

That Gideon might be certain of victory Jehovah instructed him to take his attendant and reconnoiter the enemy camp. Doing so, he overheard a man telling a dream about a loaf of barley bread that knocked over a tent in the camp of Midian, and heard that dream interpreted to mean: "This is nothing else but the sword of Gideon the son of Joash, a man of Israel. The true God has given Midian and all the camp into his hand."—Judg. 7:9-14.

CAUTIOUS AND DISCREET

But how were 300 men to put to rout 135,000? Obviously not with swords and spears. The answer is found in wise King Solomon's words: "Wisdom"—that is, divine wisdom—"is better than implements for fighting."—Eccl. 9:18.

Gideon was not only a man of exemplary faith and modesty but he was also discreet and cautious. In fact, it might be said that discreetness and caution went hand in hand with his being modest. The modest man does not presume too much, he is careful, he knows his limitations. So when God's angel first appeared to him, Gideon asked for a sign so as to know for certain that this commission was coming from Jehovah. Was his caution justified? It surely was in view of the unusual *na*ture of his commission and *his* being selected, he being the least of the least. —Judg. 6:17-23.

Note also Gideon's caution in requesting of the angel: "Do not, please, move away from here until I come to you and I have brought out my gift and set it before you." Here he was going to bring an offering by which to test the messenger or angel and he did not want him to vanish or walk off before he returned! (Judg. 6:18) And did not Gideon show due caution by proceeding against Baal's altar at night? To have tried to do so in broad daylight would have infuriated all the Baal-worshiping townsmen and made it impossible to carry out his assignment. Cautiously he did this at night, taking along with him ten servants, no doubt to have some stand watch while the rest assisted him in tearing down the altar of Baal and in carrying out the rest of his assignment.—Judg. 6:25-28.

Then, upon having gathered the fighting men, 32,000 strong, he asked Jehovah for further evidence that Jehovah was with him. He asked that a fleece spread out at night on his threshing floor be wet

with dew the next morning but all the rest of the floor be dry. When God granted him this miracle, Gideon asked for a miracle of the converse: "Do not let your anger blaze against me, but let me speak just once more. Let me, please, make a test only once more with the fleece. Let, please, dryness occur to the fleece alone, and upon all the earth let there come to be dew." Yes, Gideon cautiously wanted to have Jehovah's being with him established by two tests so that there could be no question as to whether the first miracle had been just a coincidence. And Jehovah, far from being displeased, granted Gideon this request also, which, let it be noted, was made with due modesty. No question about it, Gideon had the caution and discreetness that go with modesty. That caution and discreetness guided him in the strategy that he used. And what was that? A war of nerves!—Judg. 6:36-40.

THE STRATEGY

First of all, Gideon gave each of the 300 men with him a horn or trumpet and a large earthenware jar inside of which he had placed a large torch. Next he divided his men into three groups of a hundred men each so as to be able to approach the camp of Midian from three sides. And cautiously Gideon timed matters so that he and his men came upon the camp of Midian right after the guards had been changed at the beginning of the middle night watch and when something unexpected would be the most likely to startle the guards or watchers.—Judg. 7:15-19.

Then, in keeping with Gideon's instructions, his men did as he did. They suddenly shattered the stillness of the night by blasting 300 trumpets, by smashing 300 large earthenware jars and by shouting 300 powerful war cries, at the same time lighting up the sky with their 300 torches. The surprised and startled Midianites, thinking they were surrounded by 300 bands of warriors, began shouting in terror and fleeing. And not only that, but "Jehovah proceeded to set the sword of each one against the other in all the camp."—Judg. 7:19-22.

With this turn of events the men of the three tribes of Naphthali, Asher and Manasseh were called to join in the pursuit, Gideon also sending messengers to the proud and powerful tribe of Ephraim to head off the fleeing Midianites, which they did, capturing their princes Oreb and Zeeb and executing them. But upon meeting up with Gideon the men of Ephraim complained because he had not called them to help in the first place. They "vehemently tried to pick a quarrel with him." But Gideon pacified them by modestly observing, "Are not the gleanings of Ephraim better than the grape gathering of Abiezer [Gideon's family stock]?" And he pointed to their successes, saying: "What have I been able to do in comparison with you?" —Judg. 7:23 to 8:3.

Gideon and his 300 men, though tired, kept on pursuing the fleeing invaders who were finally reduced to a mere 15,000 out of 135,000. Even those remaining ones were caught off guard by Gideon and his men, who dispersed them, capturing their kings Zebah and Zalmunnah, whom Gideon himself executed as war criminals. Thus ended the invasion of Midian and its cohorts. The credit for the victory belonged to Jehovah!—Judg. 8:10-12, 21; 7: 2, 22.

The rout of the Midianites was so complete and devastating that Gideon was able to judge Israel for forty years without needing to resort to war again. Out of appreciation for what Gideon had done, the men of Israel asked him to establish his family as a ruling dynasty: "Rule over us, you and your son and your grandson as well, for you have saved us out of the hand

of Midian." But, no, Gideon, modest warrior that he was, wanted none of the pomp and creature worship that went with man-made royalty: "I myself shall not rule over you, nor will my son rule over you. Jehovah is the one who will rule over you." He was content to remain a judge, a servant of God and of the people as they needed him.—Judg. 8:22, 23.

However, Gideon did suggest that they contribute of the gold jewelry they had gained as the spoils of war, which they did and with which he made an ephod. Although he no doubt had this ephod made with all good intentions, in the end it proved to be a snare to all Israel, including Gideon and his household. Apparently the Israelites idolized it as they idolized the copper serpent that Moses had hoisted in the wilderness. So the record of Gideon is not without one serious flaw—again eloquent testimony of the candor of Bible writers.—Judg. 8:24-27; 2 Ki. 18:4.

LESSONS FOR US TODAY

There is much profit to be gained from considering the Bible record of Judge Gideon. Even as Gideon was a man of faith, trusting in Jehovah God though faced with tremendous odds, so must Christians today have strong faith, for they also are greatly outnumbered by an unbelieving and hostile world. Even as Gideon was shown to be modest from beginning to the end, so Christians today must be ever modest, 'not thinking more highly of themselves than it is necessary to think.' (Rom. 12:3) And just as Gideon showed himself cautious throughout, so Christians must be cautious. They want to be sure of the things they believe, even as did the ancient Beroeans; and when faced with those who would interfere with their worship, they heed Jesus' words to be 'cautious as serpents.'—Matt. 10:16; Acts 17:11; 1 Thess. 5:21.

The record of Gideon and his 300 is also of prophetic significance to Christians, for from it we can draw parallels in our day. Thus just as Israel came to be in bondage because of laxness in their worship of Jehovah, so Jehovah's people in modern times for a period came to be in bondage to Satan's agents because of laxness as to pure worship. And as Gideon back there proved to be a breaker of idols, so Christians today expose the idolatry in Christendom, literal and symbolic, both statues of saints and such organizational idols as the United Nations.

Further, as Jehovah provided Gideon back there to deliver his people, he has provided the Greater Gideon, Jesus Christ, to deliver his people today. Then again, as back there tests revealed those who were deserving of sharing in the initial striking victory by weeding out those who were fearful or lacking in vigilance, so in modern times Jehovah has permitted tests that have caused the fearful and negligent to fall by the way. And, finally, as the combined forces of Israel were used by Jehovah to destroy the invading hosts of Midian and their cohorts, so Jesus Christ and all his heavenly forces, including those of spiritual Israel, will destroy all the enemies of Jehovah God and of his people, in line with the inspired prayer of the psalmist: "Do to them as to Midian . . . As for their nobles, make these like Oreb and like Zeeb, and like Zebah and like Zalmunnah . . . that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:9-18.

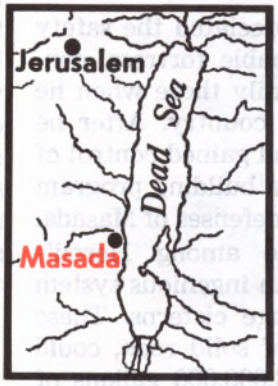
Truly the account of Gideon and his 300 is part of 'all Scripture inspired of God,' and it 'is beneficial for teaching us so that as Christians we may be competent, completely equipped for every good work'; and, in particular, that we might be strong in faith and vigilant, yet modest and cautious!—2 Tim. 3:16, 17.

THE DISASTROUS HISTORY of Masada

THE Jews in Christ's time who accepted Jesus as the Messiah could look to the future with confidence, knowing that they had Jehovah's approval. In contrast, the immutable prophecies in the Bible gave the remainder of the people good reason to look to their grim future with anxiety.

Centuries earlier the prophet Daniel had foretold that sometime after the Messiah was cut off in death there would be war and desolation. (Dan. 9:26) John the Baptist pointed forward to "the coming wrath" of fiery destruction. (Matt. 3:7, 11, 12) The "days for meting out justice" were soon to come, Jesus even telling the daughters of Jerusalem to "weep for yourselves and for your children" on account of what was to befall them. (Luke 21:22; 23:28) Those warnings dealt particularly with the fiery destruction that came upon Jerusalem in 70 C.E., when it was ravaged by a flood of Romans under the leadership of the Roman general Titus.

While Jerusalem is thus often considered the focal point of Jewish history during the turbulent years following their revolt in 66 C.E., another location in Judea had tragic importance in that woeful period. That location was the massive rock fortress named Masada. For there, in the year 66 C.E., a band of fanatical patriots seized and massacred the Roman garrison. The historian Flavius Josephus called the slaughter "the true beginning of our war with the Romans." That band of Zealots, called the Sicarii because of the short daggers (*sicae*) they carried, defied the powerful Romans until they met disaster in 73 C.E.



THE SPLENDOR OF MASADA

Recent archaeological expeditions are wresting from the dust and stones many of the secrets of the history and splendor of Masada, which name means "stronghold." Of particular interest to Bible students is the fact that scrolls of Psalms, Genesis and Leviticus have been found there, obviously written before Masada's fall.

Traveling south of Jerusalem to the desolate western shore of the Dead Sea, one can see the flat-topped hill or mesa rising over 1,000 feet above the surrounding ravines. It differs little from the description Josephus penned over 1,800 years ago:

> "There was a rock, not small in circumference, and very high. It was encompassed with valleys of such vast depth downward, that the eye could not reach their bottoms; they were abrupt, and such as no animal could walk upon, excepting at two places of the rock, . . . though not without difficulty. . . . One of these ways is called the *Serpent*, as resembling that animal in its narrowness and its perpetual windings; . . . on each side there is a vastly deep chasm and precipice, sufficient to quell the courage of every body by the terror it infuses into the mind. . . . Upon this top of the hill, Jonathan the high priest first of all built a fortress, and called it *Masada*."—*Wars of the Jews*, Book VII, Chap. VIII, ¶3.

This Jonathan has been understood to

refer to the younger brother of Judas Maccabeus, but modern research suggests that Alexander Janneus, who ruled from 104 to 78 B.C.E., may actually have been the one who first fortified the hill, thus laying the groundwork for the tragedy that was to come.

Herod the Great appreciated the safety of this almost impregnable fortress, confidently leaving his family there when he was forced to flee the country. After he returned from Rome and gained control of the land, Herod began a building program to improve the natural defenses of Masada.

Of chief importance among Herod's works on Masada was an ingenious system of at least a dozen huge cisterns. These vast caverns, cut out of solid rock, could contain an estimated 8,000,000 gallons of water, sufficient for a thousand men to endure a year's siege. Some of the cisterns were filled by damming up a nearby *wadi* or riverbed. When one of the infrequent rains occurred, the water was directed through an aqueduct into the lower cisterns, and later it was carried by hand up to the higher water reservoirs.

The summit of the flat, roughly boat-shaped hill was cultivated so as to provide extra food in times of siege. Around the perimeter of the top ran two stone walls, between which rooms were built for living quarters. Other buildings on the summit included barracks for troops, a complex of storehouses and even a synagogue, though this may have been built later by the Zealots.

However, Herod did not restrict his building to military installations. On the cliff of the northern point of Masada he built an elegant three-tiered hanging palace. It consisted of a nine-room house with terrace or patio, bathing pools, and a luxurious pavilion or "pleasure dome." The palace was in almost constant shade and was decorated with colorful mosaics, paintings and intricately carved stone pillars. Easy passage from one level to another was possible through a staircase hidden in the rock.

Another building of note is what is called the "western palace." Situated on the summit, it was nearly as elaborate as the main palace. Probably Herod housed his guests there. Excavation of it has revealed the largest Roman bathhouse yet discovered in Israel. It contained hot rooms with heating pipes in the walls, resembling modern Turkish baths, cold rooms and dressing rooms. It even had a sit-down lavatory with a flushing system, the oldest one known.

THE DISASTROUS END

This splendor was short-lived, though, for two years after the fall of Jerusalem, the Roman governor Flavius Silva marched with his Tenth Legion to lay siege to Masada. It was the last pocket of resistance among the Jews. With 9,000 Jewish slaves carrying food and water to the camp, 6,000 legionnaires cut off all means of escape from the hill from December of 72 C.E. until late in the spring of 73 C.E. Against the western face of the hill they built a 300-foot siege mound on top of already existing rocks. This was then surmounted by a 75-foot-high stone platform and a 90-foot-high siege tower with which to attack the walls.

When the Romans battered down the stone walls, they faced a hastily built wall made from two rows of wooden beams with earth in between. Since battering just increased the strength of this wall, the Romans set fire to it. Aware that the next day the fortress would be taken, the Roman soldiers retired for the night. Inside, the Jews saw that their plight was hopeless. Their commander, Eleazar, convinced the men that death was better than slav-

ery. Each married man went off to his family, said a tearful good-bye to his wife and children and then killed them. Ten men picked by lot proceeded to slaughter the rest and were, in turn, killed until just one man remained. After setting fire to the fortress, he ran himself through with his sword, climaxing the disaster of Masada.

The Romans returned in the morning expecting to face a stiff fight, but they found alive only two women and five children who had hid in a cave and thus survived to describe the suicidal massacre of 960 men, women and children. The disastrous history of Masada tragically underscores the truthfulness of Jesus' words about the "days for meting out justice" that were to come upon the Jews who refused to heed his prophetic warning.

● Simeon, a reverent man in Jerusalem, referred to Jesus as God's "means of saving" and "a light." He also said that Jesus was "laid for the fall and the rising again of many in Israel." To Mary, Simeon further said, "yes, a long sword will be run through the soul of you yourself." (Luke 2:29-35) What did Simeon mean?—C. R., Scotland.

By means of the holy spirit it had been divinely revealed to Simeon "that he would not see death before he had seen the Christ of Jehovah." (Luke 2:26) When he was an old man, Simeon realized the fulfillment of that promise. Being moved by the holy spirit, he came to the temple on the very day that Joseph and Mary brought Jesus there in compliance with God's law. (Luke 2:22-24; Lev. 12:1-8) It was then that Simeon took the child into his arms, blessed God and declared: "Now, Sovereign Lord [Jehovah], you are letting your slave go free [into death] in peace according to your declaration; because my eyes have seen your means of saving that you have made ready in the sight of all the peoples, a light for removing the veil from the nations and a glory of your people Israel."—Luke 2:29-32.

By these words Simeon foretold that Jehovah would provide salvation for mankind through Jesus, that he was indeed God's "means of saving." This one would also be "a light" for removing from the nations the veil of spiritual darkness, and he would be "a glory of [God's] people Israel." As a result of Christ's ministry, people of Naphtali and Zebulun, in the region of Galilee, for example, saw "a great light," in fulfillment of Isaiah 9:1, 2. (Matt. 4:13-16) Interesting, too, is the fact that Jesus Christ himself declared: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." —John 8:12; Isa. 42:6; 49:6.

However, Simeon also declared: "Look! This one is laid for the fall and the rising again of many in Israel and for a sign to be talked against . . . in order that the reasonings of many hearts may be uncovered." (Luke 2:34, 35) These words indicated that some would accept Christ and be lifted up from their already fallen state, whereas others would reject him; they would stumble over him and fall. Jesus did indeed prove to be a stone of stumbling to many Jews. (Rom. 9:30-33; Isa. 8:14; 28:16) Simeon's words do not mean that individual Israelites would experience both things, first fall in unbelief and then rise in belief, accepting Jesus Christ. Simeon was talking about the final outcome of matters. While reactions to Jesus Christ varied with different individuals, surely in connection with him the reasonings of many hearts were uncovered, leading to God's judgment toward them, for good or for bad.

With reference to Mary, Simeon said: "Yes, a long sword will be run through the soul of you yourself." The sword mentioned here is not literal. There is no Scriptural indication that Mary had an actual sword run through her. But what Simeon said did indicate that one day Jesus' mother would be smitten with sorrow. The rejection of Jesus Christ by many Jews must surely have distressed her. But she certainly experienced poignant grief when she saw her son dying upon the torture stake.

"GOD'S SONS OF LIBERTY" DISTRICT ASSEMBLIES

ARE you planning to attend at least one of the district assemblies of Jehovah's witnesses this year? Rich blessings are in store for those who do. Commencing June 22 at Toronto, Canada, the "God's Sons of Liberty" District Assemblies will sweep across Canada, southward into the United States, and, later in the year and early in 1967, into Mexico and a goodly number of Central and South American countries. In Britain and other parts of the world the same assembly program will also be presented.

Many residents in the northern states are already anticipating a visit to one of the Canadian assembly points, which include Corner Brook in Newfoundland, Halifax, Montreal, Winnipeg and Vancouver. Conveniently for those in the middle and southern states, "God's Sons of Liberty" District Assemblies are organized for Dallas, San Francisco, Baltimore, Miami Beach and Mobile. In the far north, the same program will be presented at Anchorage, Alaska. Spanish-language assemblies will be arranged at Newark, Dallas, San Francisco and Miami Beach.

In the United States and Canada great interest in the Central and South American assemblies has been evinced, and it is expected that many from these countries will assemble with fellow Christians in Mexico, Argentina and Brazil, as well as other adjacent lands. Consult your map and note some of the places where assemblies are being prepared: Guatemala City, Managua, La Paz, Barranquilla, Buenos Aires, São Paulo, Caracas and San Juan, to name but a few. Perhaps you too can go south.

At each of these assemblies the identical public address will be given by a special representative of the Watch Tower Society. It will answer the very timely question, "What Has God's Kingdom Been Doing Since 1914?"

If you are interested in keeping up-to-date in understanding of God's revealed purposes and his will for men on earth today, you are welcome to attend any one of the "God's Sons of Liberty" District Assemblies. Future issues of this magazine will be publishing additional details. Why not arrange to combine your vacation trip with attendance at one or more of these five-day gatherings? You will gain spiritual refreshment and enjoy happy fellowship with a multitude of others who share your keen interest in God's purposes and in his kingdom under Christ.

ANNOUNCEMENTS

FIELD MINISTRY

How many people are there in the world who, if there is a choice, are willing to die rather than compromise on what they believe? Not many. But those who have firm faith in God's promise of a resurrection are thus strengthened to faithfulness. Jehovah's witnesses have such faith, and during April they will continue to call at the homes of people everywhere endeavoring to aid others to gain faith in God and his Word. As an aid in this work, they will be offering a year's subscription for this magazine, *The Watchtower*, along with three Scriptural booklets, for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 15: What Binding Satan the Devil Will Mean for Mankind, ¶1-31. Page 229.

May 22: What Binding Satan the Devil Will Mean for Mankind, ¶32-62. Page 236.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

MAY 1, 1966
Semimonthly

THE OVERSEER OF A HAPPY FLOCK

A HAPPY FLOCK REQUIRES SERVANT LEADERSHIP

"YOU WILL BE WITH ME IN PARADISE"

INCREASING HAPPINESS THROUGH CHRISTIAN ECONOMY

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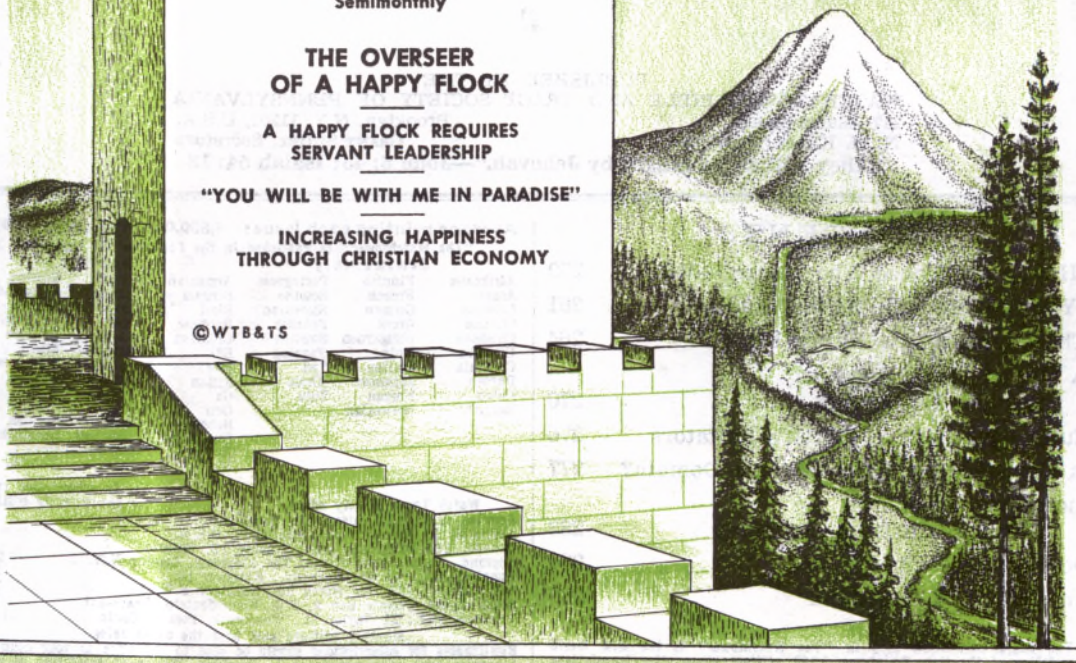

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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"Happy Are Those Who Mourn"—Why?

"HAPPY are those who mourn"? "What a contradiction!" someone may well exclaim upon reading those words in Jesus' sermon on the mount. Mourning and happy at the same time? How can that be?

A little reflection, however, will make it plain. True, among the many definitions of the word "happy" is "having the feeling arising from the consciousness of well-being"; and among its synonyms are gay, cheerful, pleasant, glad and joyous. However, "happy" also has a deeper meaning, such as fortunate, or, from the Bible viewpoint, "favored by God." It is this weightier meaning that attaches to Jesus' words: "Happy are those who mourn, since they will be comforted."—Matt. 5:4.

That Jesus had this thought in mind is apparent from the meaning of the Greek word *makarios*. It was used in the writings of pagan Greeks to refer to the highest, the greatest, the noblest state of felicity or happiness, the kind that their gods were supposed to experience. Appropriately, therefore, we find this word applied by the apostle Paul to Jehovah God, "the happy God," and to Jesus Christ, "the happy and only Potentate." Fittingly, therefore, in the *New World Translation, makarios* is rendered "happy," not "blessed"; there is another Greek word for "blessed," namely, *eulogetós,* from which we get the word "eulogy" and which means to praise, to speak well of, to bless.—1 Tim. 1:11; 6:15.

Why can it be stated that those who mourn are happy, that theirs is a favored lot? Was Jesus here stating a general principle, that all who mourn, regardless of the reason, are happy? No, such does not seem to be the case, especially in view of the context. All the other "happinesses" or "beatitudes" he mentioned in his sermon on the mount are states in which there is some virtue or merit, such as being 'conscious of one's spiritual need,' being "mild-tempered," "hungering and thirsting for righteousness," being "merciful" and "pure in heart." So we must conclude that, not those who mourn for just any reason, but those whose reason for mourning has virtue or merit are the ones that Jesus said would be comforted. —Matt. 5:3-11.

That not all mourners will be comforted is clear from the Word of God, the Bible. Esau, one of the sons of the Hebrew patriarch Isaac, mourned because he failed to receive the firstborn's blessing. But was he comforted? No, for "when he wanted

to inherit the blessing he was rejected, . . . although he earnestly sought a change of mind with tears, he found no place for it." He was not comforted because of his "not appreciating sacred things." Likewise the traitor Judas mourned his deed of betraying Jesus for thirty pieces of silver but was unable to get the comfort of forgiveness because his sin was willful; his heart was bad, and so he committed suicide.—Heb. 12:16, 17; Matt. 27:3-10.

The mourners who are happy are those who sincerely mourn because of the apparent triumph of unrighteousness in themselves and in their surroundings, and whose sins are due to inherited weakness. For example, there was the woman known to be a sinner who came to a home where Jesus was a guest and who wet Jesus' feet with her tears, wiped them dry with her hair and then anointed them with perfumed oil. No question about her mourning. Was she comforted? She certainly was, for Jesus said of her: "Her sins, many though they are, are forgiven, because she loved much." And then addressing her, he said: "Your sins are forgiven. . . . Your faith has saved you; go your way in peace."—Luke 7:36-50.

And then there were the two disciples whom Jesus met on the way to Emmaus on the morning of his resurrection. They were mourning Jesus' death, for they had been "hoping that this man was the one destined to deliver Israel" from the Roman yoke. Jesus comforted them by interpreting "to them things pertaining to himself in all the Scriptures." Well could they afterward say: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:13-32.

That not just any mourners are happy is apparent from Bible prophecies. Thus the prophet Isaiah foretold that Jehovah's anointed servant, primarily Jesus Christ, was commissioned to "comfort all the mourning ones." But was he to comfort *all* mourners regardless of the cause of their mourning? No, for the prophecy goes on to say that "the oil of exultation instead of mourning" was to be given to "those mourning over Zion." Yes, Jesus was not commissioned to comfort literally all mourners, but primarily all those who were distressed over the wretched spiritual condition in which God's people found themselves.—Isa. 61:1-3; Luke 4:18-21.

The prophet Ezekiel also wrote of a class of mourners to whom Jesus' words apply: "The men that are sighing and groaning over all the detestable things that are being done in the midst of [Jerusalem]." (Ezek. 9:4) The facts show that this prophecy has peculiar application today, when lovers of righteousness are mourning the conditions prevailing especially in Christendom. These are being comforted by having "this good news of the kingdom" preached to them by the witnesses of Jehovah.—Matt. 24:14.

This good news tells of God's Son taking away the sin of the world, so that all who exercise faith in him can have their sins forgiven and so no longer need to mourn over them. (John 1:29; 3:16) It also tells of the establishment of God's kingdom in the heavens and that soon now it will take action against Satan and all who do his bidding. This will result in ridding the earth not only of all wickedness but also of all sorrow, suffering, death, yes, all grounds for mourning. This message even tells of a resurrection of the dead, providing comfort for those mourning the loss of loved ones, but, of course, only if they exercise faith in God's provision of the resurrection.—Rev. 11:15-18; 20:13; 21:4.

Yes, "happy are those who mourn, since they will be comforted," *if* they have the right heart condition and are mourning over the right things!

"YOU WILL BE WITH ME IN Paradise"

Who may claim this grand promise?

How and when will it be fulfilled?

DO YOU ever expect to enter Paradise? Or is it possible that you have candidly examined yourself and reached the conclusion that you are entirely unworthy of such a reward? Even though you may realize you are far from perfect, it is likely that you have never been convicted as a criminal. Yet it was to such an offender against society that Jesus Christ gave the grand promise: "You will be with me in Paradise."—Luke 23:43.

These words of hope were addressed to one of two evildoers who were executed alongside Jesus. The man had sufficient sense of the justice of things to appreciate that the innocent Jesus was suffering unjustly yet without complaint, while he and his fellow in crime were receiving the punishment they rightly deserved. He had doubtless heard of Jesus' preaching about a future kingdom. He could observe firsthand the vicious, hateful attitude of the priests and scribes. So, in lining himself up against those who were reviling the impaled Christ, he expressed his faith in what Jesus stood for by asking to be remembered when the time came for Jesus to enter into his kingship.

Something that should capture your attention immediately is the fact that this evildoer believed in the resurrection, else how could he hope for any benefit to himself through Jesus' remembering him? Nor did he expect any early fulfillment of his request, for he said, "Jesus, *remember* me when you get into your kingdom." (Luke 23:42) He was looking forward to a distant future time when he would be awakened from the sleep of death. But where would he expect to awaken? In heaven or on earth?

LOCATING PARADISE

The Bible teaches that a comparatively small and limited number from among men have been called to become joint heirs with Christ and share with him in his heavenly kingdom. (Rom. 8:17) Jesus says of them: "Have no fear, little flock, because your Father has approved of giving you the kingdom." (Luke 12:32) To these select few the words of Revelation are applied: "To him that conquers I will grant to eat of the tree of life, which is in the paradise of God." (Rev. 2:7) On the basis of this text some have claimed that Paradise can be enjoyed only in heaven, and only those going to heaven can ever enjoy its blessings.

While it is true that a heavenly paradise is indicated by these words recorded by the apostle John, is it the Paradise that Jesus promised the evildoer? As a child that evildoer had no doubt learned about the start of human history when Adam and Eve were placed in a paradise or garden in Eden, toward the east. He would know that the peace and beauty of that

paradise was something most desirable. In it the perfect human pair enjoyed an intimate relationship with their Creator. So the word "paradise" would be understood by the evildoer as a reference to no ordinary garden. It could mean nothing less than a restoration of that original Edenic paradise to earth.—Gen. 2:8; 3:8.

He may even have heard read in the synagogue Job's fervent prayer for resurrection: "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!" (Job 14:13) That evildoer would have no thought of going to heaven at death. Nor would he conclude that Jesus was referring to heaven when he promised him life in Paradise. Rather, he would have in mind the possibility of a resurrection to life on earth at a time when conditions here would be transformed into a paradise. The marvelous words of God's inspired prophets would crowd back to his mind: "The earth itself will certainly give its produce; God, our God, will bless us." "The tree of the field must give its fruitage, and the land itself will give its yield." "There will come to be plenty of grain on the earth; on the top of the mountains there will be an overflow." "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."—Ps. 67:6; Ezek. 34:27; Ps. 72:16; Mic. 4:3, 4.

How clearly these words told of a coming time when earth would become a glorious place! And this not only because its inhabitants would have all their material needs fully satisfied, but also by reason of the great change that the inhabitants would make in their mental attitude. They would be 'transformed by making their minds over,' just as the apostle Paul admonished all of Christ's followers. (Rom. 12:2) No more selfish competitions. No more vying with one another for fame and reputation. No more warring with one another for commercial or political ends. And no more anxieties about the future to mar the continuous happiness.

That evildoer would have no thought of heaven as his destiny, even as faithful Job had no such thought. Even the disciples of Jesus did not really understand the heavenly hope until God's holy spirit came upon them at Pentecost of the year 33 C.E. Note, for instance, the words they used when asking Jesus about his kingdom: "Lord, are you restoring the kingdom to Israel at this time?" (Acts 1:6) Manifestly, they were expecting an earthly kingdom, one that would restore to this earth paradisaic conditions of peace and happiness in harmony with the prayer Jesus taught them, "Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matt. 6:10.

When Jesus and that evildoer died that day, they both went to Sheol, mankind's common grave. On the third day Jesus was raised from the dead, but not so the evildoer. In fact, to this day he remains in the death state, not to be aroused from that prolonged sleep until the time spoken of by Jesus: "The hour is coming in which all those in the memorial tombs will hear [the Son of man's] voice and come out." —John 5:28, 29.

When that former evildoer steps out of the grave in response to the command of Christ the King, the earth will already have become a place of peace and prosperity, a place of holiness and godliness, a veritable paradise. No longer will selfish men be able to intimidate and oppress others. The heavenly kingdom will enforce peace on earth and see to it that no one has to be anxious about the necessities of

life. No false religious teaching will be permitted, for the accurate knowledge of God and his purposes will spread earth wide.—Hab. 2:14.

A SPIRITUAL PARADISE

In addition to the heavenly paradise to which the "little flock" of Jesus' anointed followers are called, and the earthly paradise that will provide an everlasting home for the majority of humans who will live after God brings to its end the present wicked system of things, the Scriptures also refer to a spiritual paradise. Speaking to Jesus' followers on earth, the apostle Paul said: "You people are God's field under cultivation." (1 Cor. 3:9) So a body of Christians who yield themselves to the cultivation and training by God, and produce the fruitage of good works and good behavior, may well be said to form a spiritual garden or paradise. This has been the experience of Jehovah's witnesses ever since the year 1919, when God began to liberate them from bondage to this wicked system of things and its false religions, and to enlighten them as to their proper worship and service. Peace reigns in their midst. They suffer no lack of spiritual nourishment. They have, by God's favor, developed into a spiritual paradise, into which lovers of God and of righteousness delight to come.

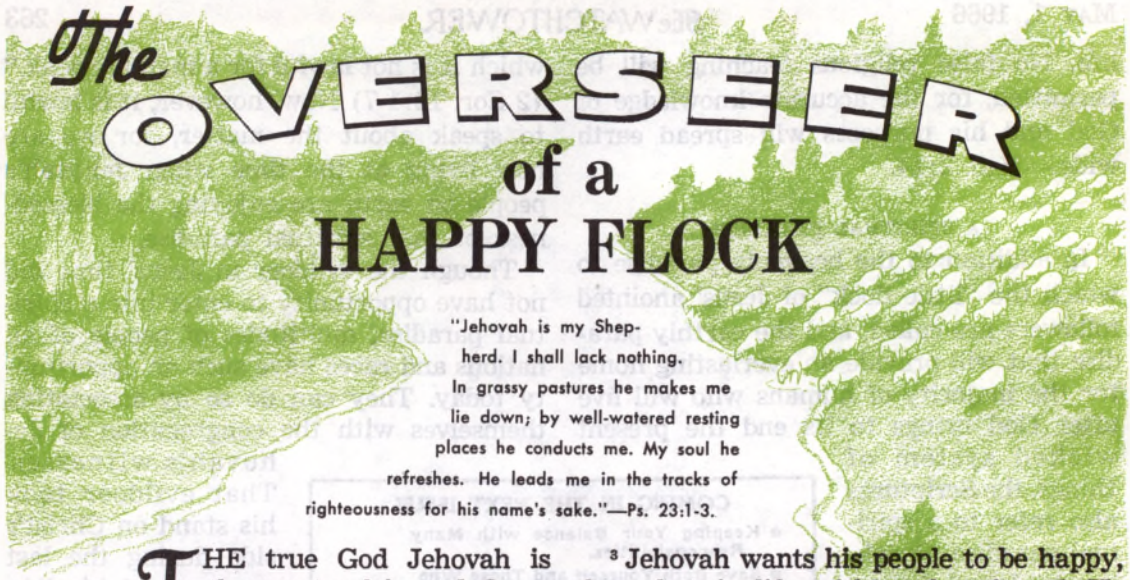
Nineteen hundred years ago the apostle Paul was granted an advance vision of that spiritual paradise at a time when it was not permissible for him to reveal its full significance. He wrote: "I know such a man . . . [who] was caught away into paradise and heard unutterable words which it is not lawful for a man to speak." (2 Cor. 12:1-7) Now, however, it is lawful to speak about the matter, for we are now living at the time when Jehovah's people on earth are enjoying the blessedness of that spiritual paradise.

Though the evildoer in Jesus' time did not have opportunity to enter into a spiritual paradise, multitudes of people of all nations and races have such an opportunity today. They can do so by associating themselves with the congregation of Jehovah's witnesses. That evildoer took his stand on Christ's side during the last moments of his life. Persons who love righteousness today can range themselves alongside Christ's spiritual brothers and the organization of which they form the nucleus, doing so for whatever time yet remains before this wicked system of things is swept to its destruction. Doing so, they not only will enjoy spiritual blessings now with Jehovah's people, but may also survive unscathed into the righteous new order wherein the earthly paradise is to be restored.

So, even if your sins against God and against men may have been great, or even if you have heretofore merely ignored God and his purposes, there is now time for you to observe the critical time in which we live and then show by your course of action where you stand in relation to your Creator. Associating in the spiritual paradise of God's people on earth today, you can learn how to make over your life and your personality so as to obtain God's favor and be able to apply to yourself the wonderful promise by Christ Jesus: "You will be with me in Paradise."

COMING IN THE NEXT ISSUE

- Keeping Your Balance with Many Responsibilities.
- Save Both Yourself and Those Who Listen to You.
- A Bible Mystery Unveiled.
- "A Wise Person Will Listen."



The OVERSEER of a HAPPY FLOCK

"Jehovah is my Shepherd. I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes. He leads me in the tracks of righteousness for his name's sake."—Ps. 23:1-3.

THE true God Jehovah is the most celebrated Overseer in the universe. He is the Shepherd of his flock. Those privileged to be in his company are made happy, for Jehovah is called in the Holy Scriptures "the happy God."—1 Tim. 1:11.

[2] The Scriptures abound with evidence that intelligent creatures under Jehovah's care are happy. They tell of heavenly sons rejoicing before Jehovah, "shouting in applause," being "overjoyed" and "happy." (Job 38:7; Rev. 19:7-9; Prov. 8:30) And on earth 'the sheep of his pasturing, earthling men,' are also called "happy." "Happy is the people whose God is Jehovah!" exclaimed the psalmist. "Happy is the one who has the God of Jacob for his help, whose hope is in Jehovah his God, the Maker of heaven and earth." (Ezek. 34:31; Ps. 144:15; 146:5, 6) Yes, there is genuine happiness in this despondent twentieth century, but it is with those who belong to the flock of the happy God Jehovah. If you are a member of that flock, then you know what it is to be happy.

1, 2. (a) Who is the Overseer of the universe, and why would it be rewarding to be in his company? (b) What evidence is there that Jehovah's intelligent creatures are happy?

[3] Jehovah wants his people to be happy, for what is life without happiness? He realizes that, without the exhilaration that happiness brings, life itself becomes a tedious grind, a bore for many, a lonely wandering to journey's end. So to assure his flock of an exciting, meaningful life, Jehovah as the Overseer of his flock has made elaborate arrangements for their continued happiness.

[4] First he has provided a never-ending supply of food and drink for his flock. For it takes good food and good drink to keep the sheep of God happy. As the shepherd psalmist stated: "In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes." (Ps. 23:2, 3) This food and drink Jehovah has supplied in the form of his written Word the Holy Bible. Therefore, a diligent study of this Word is vital to the flock of God, not only because it leads to spiritual health and happiness, but more so because it leads to life everlasting. Little wonder that Jesus Christ the Son of God told the Jewish people of his day: "Happy are those hearing the word of God

3, 4. (a) How has Jehovah provided for the happiness of his people, and why? (b) Why is the study of the Bible vital to the happiness of the flock?

and keeping it!" "Happy are those conscious of their spiritual need." For "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Luke 11:28; Matt. 5:3; 4:4) To enjoy a happy life the sheep of God must continuously draw from this divine storehouse.

5 The Word of God is also light that is so greatly needed during these dark, trying times. As the psalmist declared to God: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) For a sheep to be lost in the dark is a cause for dread and unhappiness. The truth of the Bible acting as a lamp is Jehovah's provision for the guidance and happiness of his sheep. To Captain Joshua, who was about to lead the children of Israel into the Promised Land, Jehovah said: "This book of the law should not depart from your mouth, and you must in an undertone read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh. 1:8) If we want to make our way successful and act wisely, not only must we have Bibles, but we must also follow the advice that our Great Overseer Jehovah gave to Joshua. If we do follow the wise counsel, then we will be happy. The psalmist declared: "Happy are the ones faultless in their way, the ones walking in the law of Jehovah. Happy are those observing his reminders." (Ps. 119:1, 2) Knowing the Bible and living according to its rules is what brings happiness to the flock of God.

6 Jehovah as Shepherd of his flock has provided his Word for even a far loftier purpose, namely, that his earthly creatures might come to know Him their heavenly Shepherd. Without the Bible the sheep of God would not know of their Shepherd-God Jehovah. And without knowledge of Jehovah there can be no lasting happiness. For Jehovah is, not only "the source of life," but also the fountain of joy. Joy is a fruitage of his spirit. (Ps. 36:9; Gal. 5:22) It is when the sheep are separated from their shepherd that they become fearful and unhappy. Note how the writer of the psalms links the need for knowing Jehovah with one's being genuinely happy. The inspired account says: "Happy is the able-bodied man that takes refuge in him." "Happy are the people knowing the joyful shouting. O Jehovah, in the light of your face they keep walking." "Happy is everyone fearing Jehovah." "Happy are those dwelling in your house!" "Happy are the men whose strength is in you." (Ps. 34:8; 89:15; 128:1; 84:4, 5) Searchers for happiness must, therefore, turn their attention heavenward, if they would find the joy that Jehovah gives.

7 The restful joy and contentment that become the reward of those knowing the heavenly Overseer Jehovah are expressed for us in David's unforgettable twenty-third psalm. "Jehovah is my Shepherd," he said. "I shall lack nothing. In grassy pastures he makes me lie down; by well-watered resting places he conducts me. My soul he refreshes. He leads me in the tracks of righteousness for his name's sake. Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me; your rod and your staff are the things that comfort me. You arrange before me a table in front of those showing hostility to me. With oil you have greased my head; my cup is well filled. Surely goodness and loving-kindness them-

5. In what way is the Bible indispensable to the man of God, and how does Jehovah's Word prove it?
6. In what other way are the Scriptures a blessing from Jehovah?

7. (a) How does the psalmist express the joy that comes from knowing Jehovah? (b) Where only can one find happiness and serenity?

selves will pursue me all the days of my life; and I will dwell in the house of Jehovah to the length of days." How beautifully the psalmist expresses the need, the comfort and the restful joy that come to one who knows Jehovah! One hears no agonizing bleatings, the kind heard from sheep that are lost, in David's words. The bleat of each of the lost sheep expresses the misery and helplessness, the utter loneliness away from the flock. It is a fearful sound filled with the sense of forfeiture of the protection and tender, loving care of the Shepherd. Far away from Jehovah there can be no happiness. Only with him and his flock can one find the happiness and the serenity that David speaks about in Psalm twenty-three.

[8] To keep his earthly flock from straying and thus becoming unhappy, Jehovah appointed men to act in the capacity of overseers and shepherds. These men were to care for the flock of God. King David of ancient Israel was one of these overseers. While he was a shepherd of the people of God, yet David realized that he had an Overseer and Shepherd over him to whom he was responsible. In Psalm sixteen, verse eight, David writes of this, saying: "I have placed Jehovah in front of me constantly." As a shepherd goes before the flock, so King David was pleased to place his God Jehovah in front of him. "O Shepherd of Israel," a fellow Israelite wrote, "do give ear, you who are conducting Joseph just like a flock." (Ps. 80:1) Keeping this basic truth ever before him is what made David a fine overseer and a worthy example to the flock of God.

[9] When overseers respond to the direction of their heavenly Overseer, they are blessed, and the flock is made happy. David wrote concerning this at Psalm 144: 13-15, describing the materialistic ones as saying: "Our flocks multiplying by thousands, ten thousand to one, in our streets, our cattle loaded down, without any rupture and with no abortion, and with no outcry in our public squares. Happy is the people for whom it is just like that!" Then, in contrast, David says: "Happy is the people whose God is Jehovah!" So spiritually minded overseers are a blessing from Jehovah. They are a cause for true happiness to the flock of God.

8. Whom has Jehovah appointed to care for the flock, and what basic truth must they always keep in mind?
9. When overseers respond to Jehovah's direction, what is the result to them and to the flock, and what does the psalmist David say about this?

KEEPING THE FLOCK HAPPY

[10] Nothing contributes more to the happiness of the flock than love. In showing love Jehovah has set the example. One of the sheep of God, namely, the apostle John, wrote: "He that does not love has not come to know God, because God is love. By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another." (1 John 4:8-11) Overseers are under obligation to copy the heavenly example of love. They are to take the initiative in the demonstrating of love, even as God was first to love. "As for us," John said, "we love, because he [God] first loved us." (1 John 4:19) The conviction that they are loved, loved despite the knowledge of what they themselves are, is what results in great happiness to the flock.

10. (a) Who has set the example in showing of love for the sheep, and how? (b) In what special way are overseers to imitate Jehovah in loving?

11 But why is love so essential? Because "love builds up." Love "is a perfect bond of union." "Love never fails." (1 Cor. 8:1; 13:4-8; Col. 3:14) Love makes the overseer approachable, kind, gentle, considerate and patient. It prevents him from dealing harshly with the sheep. Love makes him sensitively aware of their spiritual needs. For nothing is more sharp-sighted or sensitive than genuine love, in discerning, as by instinct, the feelings of another. Yes, nothing quickens the perception like true love. When a sheep is hungry, the shepherd will know it, because he loves. When the sheep are thirsty, the shepherd will perceive it because of his love. When the sheep are hurt or ill, it is the shepherd's love that will discern it. When a sheep is lost, it is the shepherd who will be the first to know it because of his love for the sheep. It is love that excites all that is good and generous in him. Love flowing downward from God out of heaven through his "fine shepherd" Jesus Christ and through the appointed overseers of the flock is what will unite and make happy the flock of God. The shepherd should always remember that the only thing better than being loved, is loving; that love never fails.

12 Therefore, what a blessing a loving overseer is to the congregation! The sheep feel his love in the way he talks and deals with them. The overseer's manner is kind and inviting. The sheep are attracted to him. They know that he cares for them and has their interest at heart. Their problems they do not hesitate to bring to the overseer, because they are confident of his gentle care. His love they are assured of, because love cannot be disguised. It is a soothing oil that makes even heavy burdens and often obedience to seem lighter. Love pacifies. It is astonishing how little complaining and how much rejoicing there is in love. The overseer knows this. So he loves in imitation of his heavenly Overseers, God and Christ.

13 The love of Jehovah God toward the sheep is expressed through Jesus Christ his "fine shepherd." When on earth Jesus cherished the lives of the sheep and the sheep were very much aware of his care. The poor, the diseased, the oppressed and the ignorant—sinners of every description and walk of life were drawn to him. Now, the Fine Shepherd did not think himself too important to take the sheep into his arms and encourage them on the way to life. His approachableness helped sinners out of their fallen condition onto the road to salvation. (John 10:11; Luke 7:36-50) The Bible writer Luke tells us that "all the tax collectors and the sinners kept drawing near to him to hear him. Consequently both the Pharisees and the scribes kept muttering, saying: 'This man welcomes sinners and eats with them.'" Then Jesus spoke this matchless illustration to them, saying: "What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the lost one until he finds it? And when he has found it he puts it upon his shoulders and rejoices. And when he gets home he calls his friends and his neighbors together, saying to them, 'Rejoice with me, because I have found my sheep that was lost.' I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance." (Luke 15: 1-7) What a fine example of love and understanding Jesus left for all overseers! The height of wisdom is to copy him closely.

11. (a) Why is loving the flock essential? (b) How is love an aid to the shepherd?
12. How is a loving shepherd a blessing to the flock?
13. What fact proves that Jesus loved, and what illustration did he give in proof of the shepherd's love?

NOURISHMENT AND HAPPINESS

[14] Happiness is often associated with good food. What shepherd does not know that when the sheep are hungry they become unruly, irritable? But when they are fed a fine, satisfying meal, their outlook immediately becomes brighter. Their uncomfortable, complaining, irritable spirit subsides and a more relaxed and contented disposition takes over. Therefore, one of the chief duties of the overseer is to see that the sheep are well fed.

[15] When sheep complain, one of the best things to do is to lead them to the pastures of God's Word and point out some of its refreshing, encouraging and upbuilding truths. In your discussion dwell especially on the hope that God gives and that his promises are sure. (Titus 1:2) As the complaining mind or injured heart is fed Jehovah's Word, real satisfaction and happiness will return. For the inspired proverb says: "Happy is the man that has found wisdom, and the man that gets discernment. It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy." (Prov. 3:13, 18) As the sheep of God come to this keen appreciation, they will be made happy. However, overseers must show the way.

[16] But it is not only reading or listening that brings happiness. Jesus said: "There is more happiness in giving than there is in receiving." (Acts 20:35) True happiness is for the doer of God's will and not just for the hearer. It is the keeping of God's Word that results in lasting happiness. The Christian disciple Luke, therefore, made special note of the Fine Shepherd's words: "Happy are those hearing the word of God and keeping it!" (Luke 11:28) So hearing and keeping the Word of God unite to bring happiness.

14, 15. (a) What is one of the chief duties of the shepherd, and why? (b) How best can a complaining sheep be soothed?

16. What is it that brings happiness, according to Jesus?

PERSONALIZED ATTENTION

[17] The flock of God is not a collection of record cards, files and statistics, but a living organization of precious creatures whose lives are dedicated to the praise of the living God. They, therefore, need and deserve the best of attention, which means personalized attention. There is the ever-present danger of an overseer becoming so busy and involved with the bookwork that he has little or no time for the sheep. Yet each one in the flock must feel the shepherd's care. The Christian overseer Paul wrote: "Do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." (Heb. 13:16) Working in the field ministry with each one of the sheep from time to time will mean more to them than many sermons. The little bit of encouragement that you give them personally builds them up. It is a way of showing that you care. This personal touch of mingling with them, commending them on their efforts and progress, contributes immeasurably to the happiness of the sheep and to their spiritual growth.

[18] Sheep often get sick and they need their shepherd. His commission says he is "to comfort all the mourning ones." (Isa. 61:2) This means he must visit them personally. His very presence will be a joy and a stimulation to the one ill. The shepherd can bring the sheep up-to-date regarding the activities of the congregation, go over a Bible study lesson, discuss a new sermon or tell them about the latest assembly of the Lord's people, what the program was, the information received and how they were encouraged and upbuilt by the assembly. Overseers, keep the sick one's interest alive in Jehovah and his or-

17. (a) Why is the flock deserving of personal attention from the shepherd? (b) In what way can the shepherd contribute to the happiness of the sheep?

18. How can a shepherd be a joy to a hospitalized sheep?

ganization. Show him how he can and does contribute to the happiness of the flock by his steadfastness, his prayers and his interest in the flock. Comfort the mourners. —2 Cor. 1:3-7.

19 Not all the sick are in hospitals; many are at home and these need the attention of the overseer as well. It is surprising how much happiness a letter or even a get-well card can bring. When one is feeling sick and all alone in the world, a little reminder by way of a card or a visit or a telephone call means so much, yet they cost so little. To hear the shepherd say, "I've missed you at the congregation. We want you to get well soon," means a great deal to a sick sheep. What is more, it means much to the Owner of the sheep, Jehovah. For he reminds the overseer: "One despising his own fellow man is sinning, but happy is he who is showing favor to the afflicted ones." (Prov. 14:21) Giving personal attention to the afflicted, not only makes them happier, but also increases the happiness of the compassionate overseer.

20 Personal attention also includes the giving of counsel. From time to time old and young in the flock have need of personal counsel and Scriptural advice. The shepherd may speak to the young about proper Christian conduct toward the opposite sex. He may counsel about improper associations, the need to be properly dressed, clean speech and their concern for the ministry. Older members, too, often need the shepherd's wise observations. They need to listen to his wisdom, for he is concerned for their lives. They may be slack in the ministry, in meeting attendance, in giving their children proper training, or they may be lacking in right conduct. The overseer is there to help them. He must give an account for your life, so be grateful for any attention that he may give.

21 On one occasion Jesus gave the apostle Peter some personal counsel and instructions to "feed my lambs," to "shepherd my little sheep," to "feed my little sheep." (John 21:15-17) This was a moving experience for Peter, one, no doubt, that he never forgot. Because Peter had strayed from the flock of God and the Fine Shepherd, Jesus reached out to rescue him. Now would Peter as overseer not want to search for other lost sheep? Surely he was grateful for being rescued, and his faithful life as a shepherd proved it. Years after this experience Peter wrote the following encouraging words to the older men of the Christian congregation: "Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; neither as lording it over those who are God's inheritance, but becoming examples to the flock. And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory." (1 Pet. 5:2-4) The Fine Shepherd's efforts were not wasted in Peter. Overseers, go after the strayed sheep. Shepherd the flock of God in your care.

22 What a blessing from Jehovah is the overseer of the flock! Following his faithful direction, the sheep dwell in peace and unity. They experience joy in living. Surely goodness and loving-kindness have pursued them throughout life. They rejoice in having a part in the vindication of Jehovah's name. And their hope is the hope expressed by the Shepherd-King David, namely, to dwell with their Shepherd in the house of Jehovah forever.

19. In what other ways can he express compassion for the sick, and how is the overseer rewarded?

20. In giving personal attention to the flock, what will the overseer find necessary to do from time to time, and to whom and how will this be done?

21, 22. (a) What proves that it pays to go after the strayed sheep? (b) Why can it be said that the overseer is a blessing from Jehovah?

A Happy Flock REQUIRES SERVANT LEADERSHIP

"He that enters through the door is shepherd of the sheep. The doorkeeper opens to this one, and the sheep listen to his voice, and he calls his own sheep by name and leads them out."
—John 10:2, 3.

LEADERSHIP is required of every overseer in the Christian congregation if it is to prosper and if the flock of God is to remain happy. The very word "overseer" means one who visits and inspects. It suggests a watching out for and a taking care of the interests of the congregation. The counsel recorded at Acts 20:28 is that, to do this effectively and efficiently, overseers first 'pay attention to themselves,' then pay attention to "all the flock" of God and, last, "shepherd the congregation of God." Faithfully caring for these requirements results in a happy flock.

[2] The life of a shepherd is often hard and trying. His is a full-time occupation. He must take reasonable care of himself if he is to take proper care of the sheep. It is expected of the overseer to be spiritually strong. The sheep look to him for strength and encouragement. Therefore, he must know his Bible so that he can impart the needed comfort at the proper time. Privately he will study the Word of God daily. He will meditate upon its wise counsel and seek to apply its principles in his life. He will pray to God for wisdom and direction, knowing that it is impossible to provide good leadership without Jehovah's blessing. He must always remember that "Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment." He must constantly remind himself that "the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical." (Prov. 2:6; Jas. 3:17) When he is motivated by this wisdom, leadership, faith and other fine qualities looked for in overseers will be evident to the flock of God.

[3] Servant leadership means that the overseer will be with or in the lead of his flock, never behind them or where they are not. He will be at all the congregation arrangements for meetings and taking an active part in them with the other members of the congregation. He will not be attending to congregation business or be in a conference with his assistants while the meetings are in progress. He will be doing what he wants his flock to be doing, namely, he will be paying strict attention

1. (a) Why is leadership an essential quality of an overseer, and what does the very word "overseer" imply? (b) How only can an overseer effectively care for his assignment?

2. In paying attention to himself, what will the overseer do, and why?

3. What does servant leadership mean?

to what is being said. He is the example-setter for the congregation.

[4] Paying attention to himself as overseer means, too, that he will be thoroughly acquainted with his duties and responsibilities as a shepherd of God's sheep. He will not neglect reading and studying the constant flow of instructions that come to him through Jehovah's servant organization—the Watch Tower Society. Rather, he will be careful to study and review such publications as *Preaching and Teaching Together in Unity, Qualified to Be Ministers,* the *Kingdom Ministry* and the other publications of the Society. In addition, he not only will familiarize himself with his own responsibilities but will also acquaint himself with the duties of the assistant ministerial servants who are aiding him to shepherd the congregation so that he will be able to help them in time of need. A strong, unified direction from the overseer makes it easier for the flock to follow. They will be quick to respond to instructions and ready to receive counsel in imitation of the overseer's proper example.

[5] Servant leadership also extends into the overseer's family, if he has one, because his family reflects his competency as an overseer. So he must be careful to look after this responsibility if he is to pay attention to himself, as the apostle Paul instructed that he should. In stating the qualifications of overseers, Paul said: An overseer should be a "man presiding over his own household in a fine manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?)." (1 Tim. 3:4, 5) Therefore, the overseer's family should be a model family in the congregation.

[6] As head of the family the overseer should see to it that the family is diligent in the study of God's Word the Bible and active in the field ministry. His family should be a fine example in word and deed to the other families in the congregation. To make sure that the family is well provided for spiritually, the overseer should preside over the weekly family Bible study. He should also lead in prayer and personally go with each member of the family in the house-to-house ministry, make return calls with them on persons who show interest in the Kingdom message and see how the members of his household conduct their weekly home Bible studies. This he does because, as father of his family and as overseer of the congregation, he is interested in the spiritual progress of each member in his family and of the congregation. He wants them all to gain the prize of everlasting life. He wants the congregation also to benefit by his setting a proper example.

[7] Even though congregation matters may press in heavily on the overseer, yet he will not want to be found neglecting the spiritual welfare of his family by becoming too busy with other things. He must care for his family. "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household," said Paul, "he has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) The family must not suffer spiritually, neither must the congregation over which he is overseer.

[8] Often, to care for all the work, the overseer may find it necessary to schedule

4. How else will the overseer equip himself for effective leadership?
5. Why must the overseer be concerned about his family?
6. In what way will an overseer be found leading his family, and why?
7, 8. (a) How does the apostle Paul stress the need for providing spiritually for the family? (b) What may the overseer find necessary to do to meet his family obligations?

his time closely, or to farm out some of the things to be done in the congregation to his assistants. His family obligations must be met. Other family heads in the congregation will look to him for leadership as a husband and as an overseer. The shepherd should want to set a worthy example. By using discretion, foresight and understanding, by being reasonable in all things at home and in the congregation, he will be able to do this and be a blessing to his family and a model to the flock of God. —1 Tim. 4:15, 16.

PAYING ATTENTION TO "ALL THE FLOCK"

[9] All humanity are likened to sheep in the Bible, but they are spoken of as being in a lost condition. Jehovah, the Great Shepherd, wants none of the sheep to perish. His Fine Shepherd Jesus Christ stated: "It is not a desirable thing with my Father who is in heaven for one of these little ones to perish." (Matt. 18:14; Ezek. 33:11) The overseer, appointed by holy spirit to care for "all the flock" of God, must be of this same mental attitude. His chief concern should be the lives of all the sheep in his care. He should not want any of Jehovah's little ones to perish. To safeguard their lives he will instruct them in all the knowledge of God. He must be, not only a qualified teacher of Christian doctrine, but an instructor in the field ministry as well. "For with the heart one exercises faith for righteousness," wrote the apostle Paul, "but with the mouth one makes public declaration for salvation." (Rom. 10:10) The overseer must lead the sheep to this important appreciation.

[10] Teaching and leading the flock in the service of God is one of the principal duties of an overseer. Jesus showed this when he commissioned his followers to "make disciples of people of all the nations." On that occasion he stated that they should teach these new ones 'to observe all the things he commanded.' (Matt. 28:19, 20) Paul, too, emphasized the need for overseers to be teachers when he said that overseers should be "qualified to teach." (1 Tim. 3:2) In teaching, Jesus took the lead. He taught orally and by example. Not only did he teach doctrine, but he also trained his followers in the field ministry. After teaching his apostles concerning the kingdom of God, he took them along with him and gave them personal instruction in the service of God. Step by step they observed him at his Father's business, which was to become their business too. Jesus told his disciples why he said and did certain things. He instructed them as to their dress in the field ministry, what they should say at the door, how they were to behave before opposers, and he warned them how they would be received by the people. Then after ample personal instruction, he sent them out to follow his example. First, he dispatched his twelve apostles into the field ministry and then he sent out seventy others. Jesus proved himself a qualified teacher. Overseers today must copy his perfect example, if the flock of God is to prosper and remain happy.—Matt. 10:5-30; Mark 9:28, 29; Luke 10:1-3.

[11] Leading the flock into the service of God is a wonderful, rewarding privilege. What joy there is in hearing a new sheep praise God for the first time! How mutually rewarding it is for the overseer to spend time with the flock in the field ministry. How beneficial it is for the undershepherds to have the overseer visit them and offer his suggestions! This often demands much from the overseer, but he is

9. (a) What mental attitude must the shepherd have for the sheep, and why? (b) To what important appreciation must the shepherd lead the sheep?
10. (a) What two principal duties of the shepherd did Jesus highlight, and how? (b) How did Jesus take the lead in teaching, and what did he teach the sheep? (c) How can this instruction be applied today?
11. (a) What rewarding privilege is the overseer's and why? (b) How can a shepherd inspire the flock to follow him?

compensated with a rewarding joy. The apostle Paul, following closely in Jesus' footsteps, enjoyed a like privilege. Speaking to his Christian brothers from Ephesus, the apostle told them to bear in mind that for three years, night and day, he did not quit admonishing them. "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20, 31) To the Thessalonians Paul said: "We became gentle in the midst of you as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." (1 Thess. 2: 7, 8) It is this whole-souled, loving, persuading example of an overseer that inspires all the flock to follow.

[12] Properly shepherding the congregation of God is a safeguard to the flock. By the shepherd's diligence the sheep see the seriousness of true worship, the need for an organization and to stick close to it. They experience the strength and direction in good leadership. They enjoy the protection that comes with being with the flock. Their appreciation for regularly assembling together is enhanced and the importance of their daily feeding on the Word of God is heightened. The sheep learn from their faithful shepherd the lesson of dependability and trust. As he gives of himself willingly and without complaint in shepherding all the flock, the sheep learn from this the need for greater sacrifices on their part. His promptness to carry out the will of Jehovah stimulates in each of them the importance of responding immediately to theocratic direction. The shepherd's mildness aids the sheep to be mild in their relationship with one another. The many duties that he attends to teaches the flock the advantage of scheduling their time. The fact that he leads, not bullies; encourages, not pushes; loves, not hates, is what builds up the flock and results in happiness. The shepherd realizes that as a string cannot be pushed very far from the rear, so neither can a long string of sheep be directed any distance by pushing. Therefore, the shepherd's joy is in the lead position, paying attention to all the congregation of God, beckoning them to 'become imitators of him, even as he is of Christ.'—1 Cor. 11:1.

12. (a) Why is good leadership a safeguard to the flock? (b) How does the shepherd teach? (c) Why do the sheep follow the shepherd?

WHERE LEADERSHIP IS LACKING

[13] Not all overseers take proper care of the flock of God. A great many shepherds of ancient Israel proved unfaithful. The Owner of the sheep, Jehovah, through his prophet Ezekiel exposed their irresponsibility, their selfishness and utter disregard for the sheep, saying: "Woe to the shepherds of Israel, who have become feeders of themselves! . . . The flock itself you do not feed. The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the lost one you have not sought to find, but with harshness you have had them in subjection, even with tyranny. And they were gradually scattered because of there being no shepherd, so that they became food for every wild beast of the field, and they continued to be scattered. My sheep kept straying on all the mountains and on every high hill; and on all the surface of the earth my sheep were scattered, with no one making a search and with no one seeking to find." (Ezek. 34:2-6) The shepherds had completely abandoned their God-given duties. They obviously had no love for Je-

13. When leadership is lacking, what happens to the flock?

hovah or for his sheep. Jehovah gave his word that he would annihilate them, and he did. However, lack of leadership led to unhappiness, for scattered or lost sheep are not happy.

14 Unfaithful Israel of ancient times was a prototype of Christendom today, in which we see a similar state among the sheep. Speaking about the conditions of the flock in Christendom, the *Christian Heritage* for February 1964 said: "Nowadays, there is often only one sheep left in the sheepfold. It is the ninety and nine who are in the desert." When the sheep flee the sheepfold, it is because there is no shepherd. One of Christendom's shepherds, minister John R. Claypool, warned that the Baptist churches were losing some of their best young people to other faiths. The Dallas (Texas) *Morning News,* May 7, 1963, quoted Claypool as saying: "This type of exodus is reaching alarming proportion. And much of the crisis seems to center in the realm of worship." The young lambs are in search of true food and true drink. When a woman was asked why she left the church, she replied that she "could no longer find meaning in the folksy, informal, irreverent approach to worship that characterized Baptist practice." The sheep are hungry. They feel estranged and abandoned without a true shepherd to lead them. Dr. Ralph W. Sockman, minister, of Christ Church, in New York City, said that not even Christ would "feel at home in many of the churches erected in His name, because they have allowed ecclesiasticism and worldliness to destroy the simplicity and sincerity of His original gospel." Is it any wonder that the sheep have been scattered? They have left for want of true worship.

15 Jehovah has declared that the sheep stray when the shepherds fail them. The plaintive bleatings of the sheep in Christendom, their wild restless look, their rushing here and there in a hopeless effort to regain the lost path and be restored to the flock, is proof enough of the failure of Christendom's shepherds. Writing for the *Family Herald,* October 25, 1962, under the heading "The Flock Still Needs a Shepherd!" P. Radbourne asks and then comments:

16 "Where is Pastor Brown, Mondays through Fridays? He's in the pulpit on Sundays—but where is he the rest of the week? It's my guess he is certainly not on your doorstep or mine and I contend the church must go back to the home if it is to become a truly effective force in its people's lives. Give us back the old-time, visiting minister who knew the people to whom he preached on Sundays—the humble, unrushed man-of-God who made a point of calling upon each home, who chatted, drank a friendly cup of tea and, before departing, knelt to implore blessings on the home. This is the man who held high inspiration for the young when the world was not familiar with the juvenile delinquent. Who, today, is my children's guiding light? I don't know—but I wish it was a pastor. It seems the minister has become too busy, on week-days, to keep in touch. He is an executive on several boards, a member of various service clubs and organizations, and he has several speaking engagements which account for many miles and many excellent causes. But it still leaves the fact that the only place our Pastor isn't visiting is ours! . . . The visiting minister of old came to our doors in all weather, unannounced and on foot. He had no automobile, telephone, or secretary-equipped office to handle his appointments and write his letters. Still, he came! These days it is becoming increasingly difficult to find one's pastor,

14. What is the condition of the sheep in Christendom, and why are the sheep being scattered?
15, 16. (a) Why do the sheep stray? (b) What does one observer have to say about the shepherds and the sheep?

even with the aid of a telephone and a fast car. . . . We expect the shepherd to round up the lost sheep; but what of the other ninety and nine? How can the shepherd know if the wolves are devouring the lambs when he is on the other side of the mountain?"

17 Who is to blame for this pitiful state of the sheep in Christendom? The shepherds may blame it on an overload of work, or on the hurried pace of modern life. But the Owner of the sheep tells us what is wrong. At Jeremiah 50:6 Jehovah says: "A flock of perishing creatures my people has become. Their own shepherds have caused them to wander about." Yes, it is the shepherds that are at fault. They are not taking care of the sheep. And the effects of their negligence have proved calamitous to the flock. Not only have the sheep been led astray, but they have been left to starve to death or die of thirst, or have been abandoned to be devoured by vicious wolves. The remaining scattered lambs are frightened and confused. They call themselves Christians, but have absolutely no concept of what Christianity is. They laud Christianity's moral principles of peace on earth and one's love of neighbor as oneself, but they neither attempt to understand their meaning nor practice them. The hope of the scattered sheep is in their Owner Jehovah. They must come to him through his Shepherd-King Jesus Christ or face annihilation with their worthless shepherds.—Isa. 9:14-16; Ezek. *34:16.*

EFFECTS OF GOOD SHEPHERDING

18 The personal contact in the home by the minister that Radbourne pleaded for is precisely how Jehovah's witnesses have been carrying on their ministry in imitation of Christ and his apostles. And their appointed shepherds take the lead in making unannounced calls at the doors and attend to the needs of the sheep. This has resulted in God's blessing, for their flocks have increased a hundredfold over a few years' time. Instead of bolting the flock, the sheep are active and are brought to an appreciation of their relationship with their Creator and his organization. There is peace and unity among the flock, for the shepherd's love is a perfect bond of union. Being well-fed and watered spiritually, the sheep are contented, happy.

19 The effect of good shepherding is that eventually the congregation in a sense takes on the image of the overseer. The sheep imitate the shepherd. At Hebrews 13:7 they are told to do this: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." By imitating the overseer, the congregation becomes like him. If he is quick to apply theocratic instructions and suggestions, the congregation is found responding in a similar manner. If the shepherd is one who strives hard to meet suggested goals in the field ministry, then the sheep in his care are seen endeavoring to do the same. If the overseer responds to service with enthusiasm, the flock is right there with him, reflecting a similar positive, confident attitude. Therefore, good leadership is truly a blessing from Jehovah. Its end is life.

20 No one expects the sheep to lead the shepherd. It is the responsibility of the shepherd to lead the flock. If the sheep do not respond in the way that the shep-

17. (a) Who is to blame for the pitiful condition of the sheep in Christendom? (b) What is the state of the sheep?
18. What is the condition of the sheep in the New World society of Jehovah's witnesses?
19. What is the effect of good leadership?
20. (a) If the sheep are not responding properly, what should the overseer do? (b) In what can both the shepherd and the sheep comfort themselves?

herd thinks they should, then it is time for the shepherd to examine himself closely in the light of God's Word. He should ask himself, Am I providing the flock with vigorous leadership in every feature of the ministry? Am I shepherding with care, tenderly, willingly, eagerly? Or am I harsh and tyrannical with the sheep? Are I and my family an example to the flock? After thought, prayer and meditation, the answer will manifest itself to you. Then make the needed correction. Both the shepherd and his flock can take comfort in the fact that the Lamb of God in the heavens is in charge and that he will fulfill the promise stated at Revelation 7:17: "The Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes."

Cultivating Love as Christ's Imitators

WHAT is the kind of love that dedicated Christian witnesses of Jehovah are to cultivate? It is not the romantic kind of love known as *éros* in the Greek, which looks so glamorous and desirable but which can cause much suffering. Neither is it merely the affection that naturally exists between members of one's own family, known as *storgé*, and which love is getting ever rarer and rarer, even as the apostle Paul foretold. (2 Tim. 3:3) Nor is this love limited to the affection shown by those who have much in common because of personality, environment, hobbies, ideals and suchlike, and which friendly affection the Greeks termed *philía*. Rather, the love that Jesus exemplified and that true Christians cultivate is the wholly unselfish love that is based on principle. It is known as *agápe*.

It was this kind of love that impelled Jesus Christ to leave his Father, brothers and closest associates in heaven and come down to this earth as a flesh-and-blood human creature to live and work, eat and sleep among people that were imperfect and sinful, sick and dying. And after having begun his ministry it was *agápe* that motivated him to go from city to city and village to village preaching the good news of God's kingdom from early to late, day in and day out, keeping him so busy that often "it was not convenient" for him and his apostles "to eat a meal."—Mark 6:31; Phil. 2:5-8.

More than that, this principled love, *agápe*, so strengthened Jesus Christ that he could continue faithful in this course in spite of bitter opposition from the enemies of God and truth and in the end submit to being nailed to a torture stake to die as a condemned criminal although he had lived a perfect, sinless life. Surely there was no question about Jesus' loving his heavenly Father, Jehovah God, with all his heart, mind, soul and strength; and he loved others not only as himself but even more than himself, for as he himself said: "No one has love greater than this, that someone should surrender his soul in behalf of his friends."—John 15:13.

Cultivating this love as Christ's imitators, Jehovah's witnesses go from house to house, preaching the good news of God's kingdom, and they do this also on the busy thoroughfares as well as incidentally whenever they can find a hearing ear, as did Jesus when meeting a Samaritan woman at the well of Sychar. (John 4:7-26) They also conscientiously make return visits and regularly conduct Bible studies with those who are conscious of their spiritual needs, gladly sacrificing personal pleasures and conveniences for the sake of the spiritual welfare of others!

It is particularly important to cultivate this love as Christ's imitators by carrying out the new commandment he gave his followers just before his death, when 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.*

There are many ways in which we can cultivate this love. One way is by being forgiving. Peter asked how often he should forgive his brother, and Jesus replied, "Up to seventy-seven times"—the implication being that there can be no limit to the number of times we should be ready to forgive one another.—Matt. 18:21-25.

* For details see *The Watchtower*, April 1, 1965, pp. 201-213.

Another way we can cultivate this love is by showing hospitality to our brothers. Especially should we be alert to show this to those less favorably situated materially than we. And how about visiting the sick and others having tribulation?—Jas. 1:27.

We can also cultivate this love by imitating Christ in his teaching of others. To the extent that we are mature and have the opportunity to do so, let us help others to become more qualified to preach and to teach the good news of God's kingdom. And, of course, all this implies not forsaking the assembling of ourselves together.—2 Tim. 2:24; Heb. 10:23-25.

By thus cultivating love we will bring honor to Jehovah, save ourselves and others and prove to the world that we are indeed Jesus' disciples.—John 13:35; 1 Tim. 4:16.

IS CHRISTENDOM TRULY CHRIST'S DOMAIN?

FOR a long time now, especially since about the year 800 C.E., Christendom has been a dominating influence in world affairs. The word "Christendom" is a compound word meaning "Christ's domain" or "Christ's jurisdiction." Christendom has claimed this and has sent out missionaries to pagan lands in an effort to convert all the earth to become the territory of Christendom. Their missionaries have had a part, knowingly or unknowingly, in advancing the political control as well as the commercial control of Christendom in many of these countries. In doing so have they extended the domain of Christ? If Christendom is truly Christ's domain, then it is an extension of the Christianity that Christ preached and is founded upon the doctrines and principles taught by Jesus and his apostles. Let us see whether it is.

Our consideration of the question will be first as to Christendom's foundation doctrine, then as to its foundation from a historical viewpoint, as we consider a brief outline of how it grew to be such a mighty influence in world affairs. We will thereby have the testimony of two reliable witnesses, the Bible and history.

At the outset we will state that both of these witnesses will lead us to the same conclusion, namely, that Christendom is not and never has been Christ's domain. By stating a conclusion at this point it will assist the reader to see more easily and readily why the various facts of history are presented and how they so thoroughly prove Christendom to be, not Christ's domain, but, rather, Christianity's worst enemy and a part of the great worldwide Babylonish religious empire. First, its basic doctrines are from Babylon, not Christ; and second, its political maneuvering and meddling are diametrically opposed to Christ, who said: "My kingdom is no part of this world," and, of his followers: "They are no part of the world, just as I am no part of the world."—John 18:36; 17:16.

BABYLONISH DOCTRINAL FOUNDATION

The Bible is not Babylonish and, therefore, does not contain the word "trinity."

This doctrine was one of the outstanding features of Babylon's religion, which had triads of gods and demons. However, in the latter half of the second century, religious writers who claimed to be Christians began to introduce the word into their writings. This provoked religious controversy that finally resulted in interference by the Roman Empire itself. Since it is considered so important a doctrine in Christendom, we quote *The Catholic Encyclopedia,* Volume 15:

> Trinity, THE BLESSED. . . . I. THE DOGMA OF THE TRINITY.—The Trinity is the term employed to signify the central doctrine of the Christian religion—the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God." . . .
>
> In scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word τριας (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom" ("Ad Autolycum", II, 15, P.G., VI, 1078). The term may, of course, have been in use before his time. Shortly afterwards it appears in its Latin form of *trinitas* in Tertullian ("De pudicitia", c. xxi, P. G., II, 1026). In the next century the word is in general use.—Page 47.

Came the fourth century and the rise of Constantine the Great. After he defeated his last remaining opponent, Constantine was declared by the Roman Senate to be chief Augustus and Pontifex Maximus, on October 28, 312 C.E. It is said that during his campaign against his opponent Maxentius a flaming cross appeared in the heavens under the sun, and bearing the words *In hoc signo vinces,* meaning "By this sign you will conquer." (The cross, we must remember, was the symbol of the sun-god, Sol.) Note the rise of Christendom on the Babylonish foundation of false doctrines and political intrigue after this time.

January 13, 313 C.E. Constantine as pagan Pontifex Maximus publishes his famous edict of toleration in favor of the professed Christians and they are made eligible to public office.

321 C.E. Sunday *Dies Solis,* the day of the sun-god, Sol, whose symbol is the cross, is made a day exempt from being judicial and its observance made a legal duty.

325 C.E. Constantine becomes head of the eastern and western sections of the Roman Empire. He calls a religious council for settling the controversy over the τριας or "trinity," which threatens the unity of his empire. As pagan Pontifex Maximus, not yet baptized as a Christian, Constantine presides over the council and only about one-third, or 318, of the Christian *episcopoi* or overseers throughout the empire meet in Nicaea, near Nicomedia. Counting attendants of the bishops, between 1,500 and 2,000 men attend. We herewith quote from the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!,* pages 477, 478:*

"Those who upheld the trinity were championed by the young archdeacon Athanasius of Alexandria, Egypt. Those who opposed it and who showed from the Scriptures that Jesus Christ was less than God his Father were championed by Arius a presbyter. For about two months the two sides wrangled. Arius maintained that 'the Son of God was a creature, made from nothing; that there was a time when he had no existence; that he was capable of his own free will of right and wrong,' and that, 'were he in the truest sense a son, he must have come *after* the Father, therefore the time obviously was when he was not, and *hence* he was a *finite* being.'† When Arius rose to speak, a certain Nicholas of Myra hit him in the face. Afterward, as Arius talked on, many stuck their fingers in their ears and ran out as if horrified by the old man's 'heresies.'

"Finally Pontifex Maximus Constantine made his decision and came out in favor of the trinitarian teaching of Athanasius. So the Nicene Creed on the 'trinity' was

* Published by Watch Tower Bible and Tract Society, Brooklyn, New York (1963).

† See M'Clintock and Strong's *Cyclopædia,* Volume 7, page 45a. Also, *The Encyclopedia Americana,* edition of 1929, Volume 2, page 250a.

issued and enforced. Later, for resisting this, Arius was banished to Illyria by Constantine's order, but was recalled from there five years later. Besides publishing a number of canons the Council of Nicaea decreed on what Sunday (*Dies Solis*) of the year Easter should be regularly held."

337 C.E. Constantine falls sick. He is baptized, and dies, in Nicomedia. After his death the Roman Senate (still pagan) places him among the gods. The eastern religious congregations reckon him among the saints. The Greek, Coptic and Russian churches celebrate the festival of Saint Constantine on May 21. Constantine had succeeded during his lifetime in bringing about a fusion of pagan religion and Christianity, making apostate Christianity truly Babylonish. Historians recount the effects of this:

"Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the Church of Christ. It opened the way for the unobstructed propagation of the Gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honours and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a good measure converted into a kingdom of this world."—*Theological Dictionary*, by Henderson and Buck. See also M'Clintock and Strong's *Cyclopædia*, Volume 2, page 488a; and Gibbon's *Decline and Fall of the Roman Empire*, Volume 1, pages 454ff.

By adopting terms from the Bible, such as the Greek words *episkopos*, referring merely to an "overseer" of a congregation, and *diákonos*, meaning a "servant," and by using them as high-sounding titles, such as "bishop" and "deacon" used in English today, the clergy of apostate Christianity elevated themselves. Then by watering down the truth they made it more pleasing, appealing and unobjectionable to the pagan mind, to attract more people and thereby attain greater political power. As a consequence, Christendom grew more and more Babylonized and degraded as history went along. The reader will discern the Babylonish foundation of Christendom in the unembarrassed admission by John Henry Newman, who was made a cardinal by Pope Leo XIII in 1879, in his book entitled "Essay on the Development of Christian Doctrine," published in 1878:

Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the Church from early times were prepared, should the occasion arise, to adopt, to imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class.

The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields, sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the Church.—Pages 355, 371, 373, edition of 1881.

POLITICAL MEDDLING BRINGS DIVISIONS IN CHRISTENDOM

Christendom has always had the idea that she had a right to rule over others and that those ruling in her lands were kings or rulers by divine right. An idea of this kind cropped up in the Christian congregation at Corinth in the days of the

apostle Paul, but he quickly set them straight on the matter by a very sharp rebuke. With strong sarcasm he said: "You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings." (1 Cor. 4:8) Christendom has completely ignored these words of the apostle Paul, and her history is one long record of compromise for popularity and political influence and power, resulting in bitter, irreparable divisions.

378 C.E. Gratian, who began ruling in the western part of the Roman Empire in 375, at the death of Valens, emperor of the eastern part, makes General Theodosius emperor of the eastern part of the empire. Later Gratian prohibits pagan worship at Rome and refuses to wear the insignia of Pontifex Maximus. Damasus, "Christian" bishop of Rome, picks up the title with its pagan connections and obligations. The popes of Rome bear the title to this day.

381 C.E. The ecumenical Council of Constantinople (the eastern religious organization) is called because the "trinity" controversy continues to be carried on warmly. The Council rounds out the trinitarian Creed of Nicaea more fully. Nectarius is nominated as the Patriarch of Constantinople. The Council declares the bishop of Constantinople next in rank to the bishop of Rome.

395 C.E. Theodosius (who had become sole ruler of the entire empire) dies; his empire is divided. Bishops of East and West become divided in political loyalties, which, as from Christendom's start, are more important to her than Christ and the unity of the Church, marking her as unchristian.—1 Cor. 1:10-13.

440 C.E. Leo I becomes pope of the Roman Catholic Church. He expresses that church's political aspirations when he declares: "I will revive government once more upon this earth, not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, in order to restore law, punish crime, head off heresy, encourage genius, conserve peace, heal dissensions, protect learning; appealing to love but ruling by fear. Who but the Church can do this? A theocracy will create a new civilization. Not a diadem, but a tiara will I wear, a symbol of universal sovereignty, before which barbarism shall flee away, and happiness be restored once more."—John Lord, *Beacon Lights of History*, Vol. III, pages 244, 245.

476 C.E. The division between the Eastern and Western churches is widened as Pope Felix III of Rome excommunicates the Patriarch of Constantinople.

553 C.E. The third general council of Constantinople is presided over by the Patriarch of Constantinople, despite the protest of the bishop of Rome.

726 C.E. Emperor Leo III of Constantinople prohibits image worship, orders images destroyed. Pope Gregory II, of the western branch of the church at Rome, therefore excommunicates the Eastern emperor, who belongs to the Eastern Church, leading to the separation of the Eastern (Greek) Church from the Western (Latin) Church.

800 C.E. The Roman Church interferes in politics to the extent of exalting itself over rulers. Irene rules as empress of Constantinople. But the pope of Rome appoints Charles (Charlemagne) king of the Franks. From this year dates the establishment of the "Holy Roman Empire," which survives until the year 1806. Says *The Catholic Encyclopedia*, edition of 1929, Volume 3, page 615:

"Two days later (Christmas Day, 800) took place the principal event in the life of Charles. During the Pontifical Mass celebrated by the Pope, as the king knelt in prayer before the high altar beneath which lay the bodies of Sts. Peter and Paul, the pope approached him, placed upon his head the imperial crown, did him formal reverence after the ancient manner, saluted him as Emperor and Augustus and anointed him, while the Romans present burst out with the acclamation, thrice repeated: 'To Carolus Augustus crowned by God, mighty and pacific emperor, be life and victory.'" (On page 774 the *Encyclopedia* speaks of this as "his coronation as the successor of Constantine.")

988 C.E. Vladimir the Great is baptized into the Eastern Church. He orders the people to throw their images into the Dnieper River though they wept at doing so, and forces them to be baptized as Christians. Says *The Encyclopedia Americana:*

"Russian paganism did not vanish when the Christian gospel began to be preached. It survived in the popular language, sayings, traditions, domestic life and even religious beliefs. As late as the 18th century, serpents were adored in some remote villages. Eugenius Golubinsky, the greatest historian of the Russian Church, declares that Russia was baptized in the ninth century, but not Christianized."

1054 C.E. The Greek patriarch Michael Cerularius is excommunicated by legates of Pope Leo IX, after the effort to fix upon the Eastern churches the yoke of subjection to the Roman pope as being the sovereign with divine right in the Catholic Church. Historians claim that this separation was one of the causes that contributed to the Roman Catholic Crusades that resulted in such horrible destruction and bloodshed for Mohammedans, Jews and Catholics.

1453 C.E. Mohammedans under Mahomet II capture Constantinople. The Patriarch of Constantinople is permitted to remain and function. It affects Russia religiously. Says *The Encyclopedia Americana*, edition of 1929, Volume 24, page 38b:

"The idea of the establishment of a Russian patriarchate was a natural consequence of the downfall of the Byzantine Empire and of the growth of Muscovite Russia. Moscow was hailed as the Third Rome."

1587 C.E. An independent Russian Church is fully established. According to M'Clintock and Strong's *Cyclopœdia:* "In that year, the patriarch Jeremiah of Constantinople, while visiting Russia to obtain support, consented to turn the metropolitan of Moscow into a patriarch in the person of Job, the patriarch of Russia thus taking, in the opinion of the Eastern bishops, the place of the schismatic patriarch of Rome." (Note that the pope of Rome is called "schismatic.")

1696 C.E. Peter the Great becomes sole emperor of Russia. He abolishes the patriarchate and substitutes a permanent synod, consisting of prelates presided over by the emperor or his secretary.

1721 C.E. The Holy Governing Synod is instituted in the Russian Church. It becomes a national church, a department of the civil bureaucracy of the Russian Empire, a tool to support czarism.

1829 C.E. An independent kingdom of Greece is established.

1833 C.E. The regency of Greece declares the orthodox Oriental Church of Greece to be independent of every foreign ecclesiastical authority.

1850 C.E. The Patriarch of Constantinople recognizes the independent constitution of the Greek or Hellenic Church.

1869-1870 C.E. The First Vatican Council declares the Roman pope infallible.

November 1917 C.E. The Bolsheviki establish themselves in power by a second revolution and decree the disestablishment of the Russian Church as a State Church, and confiscate some church property and abuse and insult clergymen of all ranks and denominations. The proclamation is made that "Religion is the opium of the people."

1918 C.E. Moscow becomes capital of the new Russia. In the years following, strong efforts to extirpate religion prove to be too costly. So the Soviet Government uses the Russian Church for its own political ends by making it inculcate patriotism in its church members. The Russian Orthodox Church yields to this arrangement.

1945 C.E. The Russian Orthodox Church Council is held in a suburb of Moscow. Metropolitan Benjamin, Exarch of the Moscow Patriarchate for North America, says that Moscow might yet become the "Third Rome," and would be the meeting place "for the entire church." Official Soviet circles sympathize for such ideas, for they favor a Russian Orthodox Church imperialism in connection with which their political capital Moscow would become the most important ecclesiastical center of the world.

1962-1965 C.E. The Second Ecumenical Vatican Council is held, in four sessions. The Vatican, with divisive intentions, sends invitations, not through the Patriarch of Istanbul (Constantinople), but direct to the individual Eastern Church bodies. The Russian Orthodox Church sends delegates. As to the Vatican's divisive tactics, Archbishop Iakovos, the Greek Orthodox primate in America, says, as reported by the New York *Times*, as of November 4, 1962, under the heading "Iakovos Scores Vatican Tactics—Asserts Council Invitations Slighted Orthodox Leader":

" 'Only with the Church of Moscow did the Vatican succeed in this tactic.' . . . The reasons that induced the Russian Church 'to

suddenly change its position and accept the invitation of Pope John XXIII are without doubt clearly of a political nature.'"

DISTURBING TRENDS

In the above-mentioned Council a sharp division on many vital topics of doctrine and practice existed in the ranks of the more than 2,000 cardinals and bishops, the conservatives being led by the Roman Curia, the central and most powerful administrative body of the Church. The liberals comprised the majority of the cardinals and bishops. In the course of the Council a decree was drafted on church unity. The document dealt only with the Eastern Orthodox Churches and ignored Protestantism. To quote the New York *Times*, a number of Council speakers on the decree pointed out that

the problem of union must be viewed in relation to the issues confronting a divided Christianity in the 20th century and not wholly in the light of theological tomes of past centuries. They clearly alluded to the rise of Communism, the twin threats of materialism and secularism, and the growth of non-Christian religions.—New York *Times*, as of December 1, 1962, under the heading "Prelates End Discussion on Unity with Orthodox."

At the present time, in Latin America, the Catholic people are very disturbed over the fact that many of the images of the saints are being removed from their churches, the images of Mary and Christ on a cross remaining. Another change, that of now being allowed to eat meat on Friday, deeply concerns them. What about all the years they prayed to images and saints, or refrained from meat on Friday? they ask. Was the Church directing them in wrong worship, and were all these devotions of no avail before God?

The *Britannica Book of the Year, 1965*, page 706, reports further developments disturbing to many:

The continuing trend toward establishing a modus vivendi with Communist governments was illustrated in September when an agreement was signed in Budapest between the papacy and the Hungarian government. Rome agreed to allow priests to take an oath of loyalty and named six bishops.

[During the Second Vatican Council] . . . A draft declaration on religious liberty was blocked in spite of efforts by more than a thousand bishops, led by Cardinals Albert Meyer of Chicago, Joseph Ritter of St. Louis, and Paul Émile Léger of Montreal, to bring it to a vote.

Our examination of two truthful and authoritative witnesses, the Bible and history, exposes the foundations of Christendom. The proof is conclusive: They are not based on the principles of Jesus Christ the Son of God, who said: "My kingdom is no part of this world." (John 18:36) With her doctrine of trinity, her use of images and her practice of burning heretics, her forced conversion of nations and her alliances with political governments, even non-Christian ones, Christendom reflects the spirit of Babylon and its god, Satan the Devil.

Now her course of political meddling and compromise is about to catch up with her. Her problems are getting increasingly critical. If Christendom were truly Christ's domain, then his kingdom would be a failure. We may be thankful that Christians do not have to worry about Christendom's crisis and its failure, but can busy themselves telling the people about the real kingdom of Christ, which now rules from heaven and is soon to extend its domain to rule the whole earth in peace and unity.

Space has permitted only a mention of the other major division of Christendom, namely, Protestantism, but in our next issue we shall consider questions that may have arisen in your mind: What about Protestantism, the section of Christendom that broke off in the sixteenth century? Did it build on new foundations? and, Did the Protestant Reformation really restore true worship?

Increasing Happiness THROUGH CHRISTIAN ECONOMY

LOVERS of God have always rejoiced in the furtherance of true worship. So, when Jesus Christ and his apostles journeyed from city to city and village to village declaring the good news of the kingdom of God, many persons living back then considered it to be a joyful privilege to assist them materially. For instance, Mary Magdalene, Joanna, Susanna and others were gladly "ministering to them from their belongings." (Luke 8:1-3) The entire congregation of Christians at Philippi shared material things with the apostle Paul. Hence, to them he was able to say: "Even in Thessalonica, you sent something to me both once and a second time for my need." For their Christian generosity, they would not go unrewarded by God. (Phil. 4:14-20) No doubt about it: Many living today would have been profoundly grateful for such opportunities to share in giving materially in support of true worship.

They still have opportunity to do just that. Happily Jehovah's witnesses give of their time, energies and money, so that other honest-hearted ones may learn and do the divine will. (1 Tim. 4:16) In our day, no longer is it necessary to wait many years in hopeful anticipation. Kingdom rule is a reality. What a privilege it is to preach the good news of God's established kingdom and to support such work in a material way, as one's circumstances may permit!

ATTITUDE TOWARD GIVING

Since theirs is not a commercial enterprise, the meeting places and activities of Jehovah's witnesses are sustained by means of voluntary contributions. There is no compulsion to give. In this, Jehovah's witnesses are like the early Christians, of whom Tertullian wrote: "Even if there is a chest of a sort, it is not made up of money paid in entrance-fees, as if religion were a matter of contract. Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering." (*Apology,* XXXIX, 5) Such an arrangement harmonizes with the apostle Paul's words to Corinthian Christians: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:7.

Jehovah's witnesses are happy to honor Jehovah with their valuable things. (Prov. 3:9) Their attitude in giving is similar to that of Israelites of Moses' day, who were afforded the opportunity to honor Jehovah by giving gold, silver, copper, wool, linen and other things so that their tabernacle for worship might be constructed. The willinghearted ones gladly made this "contribution for Jehovah"; it was "a voluntary offering." (Ex. 35:4-9, 20-29) And

how much did they give? Let the record speak for itself. Moses received this report: "The people are bringing much more than what the service needs for the work that Jehovah has commanded to be done." "So," we are told, "Moses commanded that they should cause an announcement to pass through the camp, saying: 'Men and women, do not produce any more stuff for the holy contribution.' With that the people were restrained from bringing it in. And the stuff proved to be enough for all the work to be done, and more than enough."—Ex. 36:4-7.

Many years later, King David contributed heavily toward the temple to be built by his son Solomon. Since David took pleasure in the house of his God, he even gave his "special property" of gold and silver for that purpose. (1 Chron. 29:3) Then Israel's beloved king asked his assembled people: "Who is there volunteering to fill his hand today with a gift for Jehovah?" (1 Chron. 29:5) The response was gratifying indeed. Princes and chiefs of Israel gave, and "what stones were found with *any persons* they gave to the treasure of the house of Jehovah." Did they do so grudgingly? Definitely not, for the account states: "The people gave way to rejoicing over their making voluntary offerings, for it was with a complete heart that they made voluntary offerings to Jehovah; and even David the king himself rejoiced with great joy."—1 Chron. 29:6-9.

PRACTICING CHRISTIAN ECONOMY TO GIVE

Jesus Christ declared: "There is more happiness in giving than there is in receiving." (Acts 20:35) So faithful servants of Jehovah God have often been able to increase their happiness through proper giving. However, they have not all been affluent persons who had vast financial or material reserves that enabled them to give liberally without advance planning or without any sacrifice. Doubtless the Israelites had to practice a Scriptural economy in order to be able to give something for the tabernacle and the temple and in support of those ministering there. Many early Christians must have found it necessary to do the same thing so as to be in position to give when the need to do so existed. Similarly today, to be able to contribute toward the advancement of the Kingdom preaching work, many willing-hearted Christians must plan and save. They must practice an economy based upon Biblical principles.

Few Christians are materially rich. When they give some modest amount, however, they should not feel it is inconsequential. On one occasion Jesus observed the rich dropping their gifts into the temple treasury chests. Then he saw a needy widow drop in two small coins of little value. He did not look down upon her. Instead, he said: "I tell you truthfully, This widow, although poor, dropped in more than they all did. For all these dropped in gifts out of their surplus, but this woman out of her want dropped in all the means of living she had." (Luke 21:1-4) What she did was highly commendable, though in literal value her gift was small.

Persons like that widow, and others too, may find it possible to increase their happiness by Christian giving, if they are not wasteful. Wise use of material things will often make them last longer. Proverbs 21:20 implies the need for judicious use of material things and thoughtful care of one's possessions, in saying: "Desirable treasure and oil are in the abode of the wise one, but the man that is stupid will swallow it up."

It is in harmony with God's will for a man to enjoy the results of his hard work. (Eccl. 3:12, 13) But, unless excesses are avoided, often one will not even have enough for a comfortable life. Christian

living and the cultivating of fruits of God's spirit, such as self-control, make it possible for Jehovah's servants to avoid extremes that may use up money they would like to apply toward the furtherance of the Christian ministry. (Gal. 5:22, 23) Truthfully it is said in Proverbs 21:17: "He that is loving merriment will be an individual in want; he that is loving wine and oil will not gain riches." Because they avoid excesses, not only are Christians godly; they are also more economical than many others of the world of mankind. Instead of using all surplus funds for recreation and luxuries, such faithful ones conserve and thus find it possible to do what they would like to do. They can make some material contributions toward the work of preaching the good news of God's kingdom earth wide.

By avoiding laziness and by doing honest work, Christians are also following Bible principles and thus often find it possible to increase their happiness by Christian giving. Ecclesiastes 4:5 provokes thought, in stating: "The stupid one is folding his hands and is eating his own flesh." And King Lemuel of old recorded words of commendation for the hardworking, industrious wife. (Prov. 31:10-31) The apostle Paul recommended honest work so that a person "may have something to distribute to someone in need." —Eph. 4:28.

WHO SHARE THE PRIVILEGE?

When a need arose among the holy ones in Judea, Corinthian Christians who wanted to aid them received a helpful suggestion from the apostle Paul. He wrote: "Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia, do that way also yourselves. 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." (1 Cor. 16:1, 2) Such an arrangement might prove to be beneficial in a Christian family where there is a keen desire to give.

Practicing Christian economy means being reasonably economical. It implies that Biblical principles should govern one's use of his material resources. But it can also involve an arrangement. Just as a person or a family might save some funds for an emergency, so Christians might regularly set something aside for a contribution to support true worship. Paul had a similar thing in mind when he suggested that the Corinthians set something aside at their own houses "every first day of the week." The father, who is the head of the household, can arrange such matters in his own home, if that is his wish. (Eph. 5:21–6:4) It may thus be possible for various members of the family, or even all of them, to share in proper Christian giving.

It is to be noted that the apostle gave his advice on this matter to *congregations* in Galatia, as well as to the *congregation* in Corinth. The congregations, as such, were pleased to contribute. Similarly today, entire congregations frequently contribute surplus funds to advance the Kingdom work. This they do by preparing and passing resolutions to that effect. Of course, many are the willinghearted individuals who find it possible to share in supporting Christian preaching activities throughout the earth, by making personal donations for that purpose. This proper giving increases their happiness. Donations received by the Watch Tower Society are always acknowledged by letter. Persons or congregations desirous of making such contributions may send them to the Watch Tower Bible and Tract Society of Pennsylvania, 124 Columbia Heights, Brooklyn, New York 11201, or to the nearest branch office of the Society.

Because Christians are so interested in the advancement of the work of preaching the good news of God's kingdom, some plan to place some or all of their money at the disposal of the Society at their death. Such gifts are not solicited, but helpful information on this is available upon request.

However, some Christians who have surplus funds are glad to put them to work immediately in the interests of the Kingdom. There is an arrangement for "conditional donations," which affords such an opportunity. Those who avail themselves of it are able to make withdrawals, should unexpected circumstances arise. Persons desiring more information on the arrangement for "conditional donations" may write to the Office of the Secretary and Treasurer at the address given above.

Donations received by the Society are all used to spread the message of God's kingdom. For example, by such means missionary homes and activities in various countries are sustained. Thereby printing facilities, so necessary to the dispensing of Bible literature, are kept in operation. (Matt. 24:45-47) Traveling circuit and district servants are thus enabled to visit and give spiritual assistance to Christian congregations throughout the earth. Paul was similarly helped by Christians in Philippi. Others in full-time ministerial work are also assisted in such a manner. And, by freewill offerings placed in a contribution box at the local Kingdom Hall, Jehovah's witnesses and others interested in their work make possible the maintaining of such meeting places where persons may gather to hear discussions of the Word of God.

Early believers in Christ were often generous in their support of the activity of Jesus himself and those who followed him in the work of praising Jehovah God and declaring his purposes. Doing so was a privilege. To do such things, those contributors had to practice an economy based upon sound Scriptural principles. But what joy resulted from such proper giving to advance true worship! The situation is similar today. Many, through the judicious use of their money and possessions, find it possible to support materially the earth-wide work of Kingdom preaching. They increase their happiness through Christian economy.

Do You Remember?

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

● Why did Jesus Christ customarily go to the synagogue?

To hear the reading and discussing of the Hebrew Scriptures and to preach and teach. —P. 10.*

● On what qualities, primarily, is Christian courage based?

It is based on faith in Jehovah God and loyalty to right principles.—P. 36.

● What is "the sign of the Son of man"?

It is the act of God's Son, Jesus Christ, in receiving authority from his Father to rule in an everlasting kingdom.—P. 38.

● How can a Christian tell if his associates are of the right kind?

He will know he has chosen proper associates if he feels spiritually upbuilt, strengthened, encouraged to greater zeal and faithfulness and is more appreciative of Jehovah's

* All references are to *The Watchtower* for 1966.

goodness and loving-kindness as a result of associating with them.—P. 48.

● In what sense does Christ return to the earth?

By directing his attention to it and taking action regarding it.—P. 70.

● In contrast with Christendom's clergy in general, how did the apostle Paul support himself while preaching?

By making tents, so that he would not become an expensive burden on the congregation. (2 Thess. 3:8-10)—P. 83.

● What city is Christianity's center?

Heavenly Zion or heavenly Jerusalem. —Pp. 88, 89.

● Is it proper for a Christian to accept government provisions of welfare or relief supplies sent to disaster areas?

Yes, though he should do so only honestly and legally or when actually in need.—Pp. 95, 96.

● How many persons benefit directly and how many indirectly from the new covenant?

Directly, 144,000 benefit; indirectly, all mankind living and dead stand to benefit.—Pp. 111, 122, 123.

● Does God's oath concerning a royal priesthood like that of Melchizedek apply to the 144,000 anointed followers of Christ?

No; that is a personal covenant made by God with Jesus Christ alone.—P. 114.

● Does the apostle Peter now use the keys of the Kingdom?

No. He used them to open the door of Kingdom opportunity to the Jews at Pentecost and to the Gentiles when preaching to Cornelius. There is no further need for him to use these keys.—Pp. 124-126.

● Is it proper to expose falsehood and corruption?

Yes. Jesus Christ did this and was thus performing a loving service. People needed the truth because false teachings and practices were leading persons to destruction. —Pp. 131, 132.

● What were the 'willing' performance and the "reward" the apostle Paul mentioned at 1 Corinthians 9:17?

The 'willing' performance was doing his preaching work at his own expense. The "reward" was, not eternal life, but his right to boast of something he did without obligation.—Pp. 138, 139.

● Why are the sixty-six books of the Bible referred to as a "canon"?

Because they constitute a measuring rule for determining right faith, doctrine and conduct.—P. 171.

● What are some factors to bear in mind if one would gain an accurate understanding of what he reads in the Bible?

The relationship of one Bible doctrine to others, the context of a passage, the circumstances under which the original writings were penned, the time of a certain event, and how the material fits into the larger picture of God's purpose.—P. 176.

● How did Christendom's observance of Easter and Lent originate?

They both had a pagan origin; they are not observed because of any command of Christ or the apostles.—Pp. 188, 189.

● What did Christ illustrate in the parable of the wheat and the weeds?

That there would be a corrupting of Christianity as to organization and doctrine. Satan would sow "weeds" or imitation Christians among the "wheat" or true Christians. They would grow together until the "harvest" time, when the "weeds" would be separated from the "wheat."—P. 204.

● According to the Scriptures, is Satan merely the "principle of evil"?

No. He is a real live person in the invisible spirit realm, not merely the "principle of evil."—Pp. 232-234.

● What is the "wild beast" of Revelation 13:1?

The world's political system under Satan's control.—P. 241.

● What will the binding of Satan mean to mankind?

It will give men the opportunity for endless life in happiness in a paradise earth under a perfectly godly government.—P. 242.

● What quality of Gideon especially endears him to us?

His modesty.—P. 249.

AN INVITATION TO ATTEND

It is with pleasure that we extend an invitation to you to attend one of the "God's Sons of Liberty" District Assemblies of Jehovah's witnesses to be held this summer. The abundance of spiritual food arranged for each of these five-day conventions will be a source of happiness to all who have a love for God's Word. The principal talk at each assembly will be "What Has God's Kingdom Been Doing Since 1914?"

So that you can begin now to make definite arrangements to attend, we list below the locations for the assemblies in the United States, Canada and the British Isles, as well as the rooming headquarters for each city. For assistance in obtaining rooming accommodations, you may write, starting five weeks before the opening day of the assembly you plan to attend, to Watchtower Convention at the rooming address listed for the assembly city.

JUNE 22-26: **Toronto, Ont.**, Grandstand, Exhibition Park. Rooming: 959 College St., Toronto 4, Ont.

JUNE 29–JULY 3: **Corner Brook, Newfoundland.**

JULY 6-10: **Halifax, N.S.**, Halifax Forum, 2901 Windsor St. Rooming: 5519 Almon St., Halifax, N.S.

JULY 13-17: **Montreal, Que.** (English and French) English: The Forum, 2313 Ste. Catherine W. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que. French: Marche Atwater, Atwater & Notre Dame. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que.

JULY 27-31: **Winnipeg, Man.**, Winnipeg Arena, Empress St. & Rapelje Ave. Rooming: 1338 Main St., Winnipeg 4, Man.

AUGUST 3-7: **Dallas, Tex.** (English and Spanish), Market Hall, 2200 Stemmons Freeway. Rooming: 234 S. Patton St., Dallas, Tex. 75203. **Newark, N.J.** (Spanish only), Newark Armory, 180 Sussex Ave. Rooming: 129 Morris Ave., Newark, N.J. 07103. **San Francisco, Calif.** (English and Spanish), Candlestick Park Stadium, San Francisco, Calif. Rooming: 3435 Alemany Blvd., San Francisco, Calif. 94132. **Vancouver, B.C.**, Empire Stadium, Exhibition Park. Rooming: 3280 Grandview Hgwy., Vancouver 12, B.C.

AUGUST 10-14: **Anchorage, Alaska**, West Anchorage High School Auditorium, 1700 Hillcrest Dr. Rooming: 1438 Medfra St., Anchorage, Alaska 99501. (Hotel and motel accommodations cost approximately double the normal rates in Canada and continental United States. Requests for accommodations should be mailed not later than May 1.)

AUGUST 17-21: **Baltimore, Md.**, Baltimore Memorial Stadium, 33d & Ellerslie Ave. Rooming: 7824 Eddlynch Rd., Baltimore, Md. 21222.

AUGUST 24-28: **Miami Beach, Fla.** (English and Spanish), Miami Beach Convention Hall, 1700 Washington Ave. Rooming: 6620 N. Miami Ave., Miami, Fla. 33150. **Mobile, Ala.**, Municipal Auditorium-Theater, 401 Auditorium Dr. Rooming: 4059 Halls Mill Rd., Mobile, Ala. 36609.

BRITISH ISLES

JUNE 8-12: **Blackpool**, Football Ground, Bloomfield Rd. Rooming: Kingdom Hall, Victoria Road W., Cleveleys, Blackpool.

JULY 6-10: **Cardiff**, Football Ground, Ninian Park. Rooming: Kingdom Hall, York St., Canton, Cardiff.

JULY 27-31: **Glasgow**, The Ice Rink, off Glasgow Rd., Paisley. Rooming: Kingdom Hall, 21 School Wynd, Paisley, Glasgow.

AUGUST 24-28: **London**, Rugby Union Football Ground, Whitton Rd., Twickenham, Middx. Rooming: Same address.

ANNOUNCEMENTS

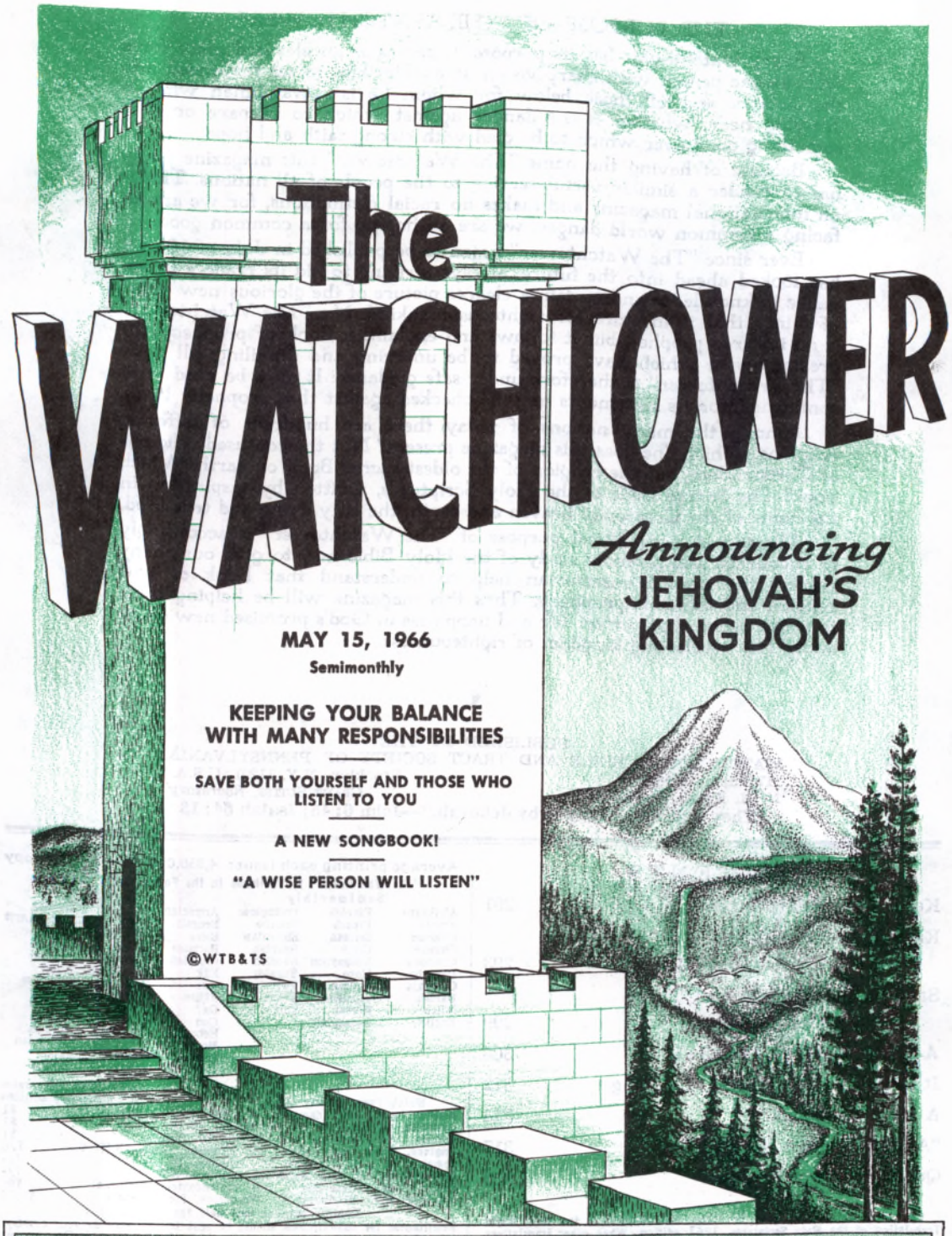
FIELD MINISTRY

Outstanding love for one another identified first-century Christians, and it is still an unmistakable trait of the Christian witnesses of Jehovah in the twentieth century. (John 13:34, 35) Yet their love is not limited to fellow believers; it reaches out to others, moving them to call at the homes of people everywhere to acquaint them with God's glorious provision of his kingdom in the hands of Jesus Christ. As they share in this work during the month of May they will be offering to interested persons a handsomely bound Bible-study aid, along with a booklet, on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

May 29: The Overseer of a Happy Flock. Page 264.

June 5: A Happy Flock Requires Servant Leadership. Page 270.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Keep Your Heart STRONG

HAVE you ever had a heart attack? If you have, you know what it means to have a weak heart. You can keenly appreciate how much you depend upon the condition of your heart for the physical capability to do the many things you like to do. It performs a vital function in your body by pumping five to six quarts of blood through your circulatory system every minute. As long as it is strong it can keep up its regular beating for a long time, not giving out even when it is seventy years old and after beating about two and a half billion times. When it is weak, on the other hand, not much is required to make it falter and endanger your life. But even if you have a strong heart, you can lose your life because of heart trouble.

Due to the fact that the heart is a deep-seated organ from which the blood flows to all parts of the body with life-sustaining substances, it is used in God's Word in a figurative sense to represent a person's deep-seated affections, desires and motives. Thus the seat of your affections is your figurative or spiritual heart. This is the heart that can cause you to lose your life even though your physical heart may be strong.

The first man, Adam, had a strong physical heart but a weak spiritual heart. He did not maintain strong affection for his Creator and for what is righteous and so allowed his inner desires and motives to become bad. This failure of his spiritual heart brought upon him eternal death.

In the days of Paul, an apostle of Jesus Christ, many people had allowed their spiritual hearts to go bad as the first man Adam had. Regarding them Paul wrote: "Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness, that their bodies might be dishonored among them." (Rom. 1:24) The desires of their spiritual hearts were for morally unclean actions. The same condition existed in the days of Noah. Speaking about mankind of that time, the historical record of the Bible states: "Consequently Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time."—Gen. 6:5.

The ancient nation of Israel also suffered from heart trouble. They manifested weak spiritual hearts when they yearned for the leeks, onions and garlic they had enjoyed in Egypt instead of being willing to put their trust in God and endure the discomforts of the wilderness for a short time. (Num. 11:4-6) As a consequence

they failed to have strong hearts when they were faced with the actual taking of the Promised Land. Because they rebelled, God required them to wander in the wilderness for forty years, until that generation died and a new one grew up.

It would be foolish to repeat the mistakes those people made by not keeping your heart strong. Continual strengthening of it is vital to your spiritual and physical life. This was the course of action urged at the recent graduation of the forty-first class of the Watchtower Bible School of Gilead. The students, who were being sent out to thirty-eight lands as missionaries, were counseled to keep their figurative or spiritual hearts strong.

A director of the Watchtower Bible and Tract Society, George Couch, told them: "Everything during your school days was to help you to grow spiritually. Nothing was allowed to interfere with it. But now your school days have come to a close. You are going to be assigned to different parts of the earth in your missionary work. Things will be different. You will have different food and encounter different customs. The beds will not be the same. Practically everything in your life will be changed. Are you going to let that change your thinking or change your desires? Are you going to long for the 'garlic and leeks' back home so much that you may want to leave that assignment to come back where, perhaps, there is plusher living? Are you going to let those conditions affect your missionary work? If you do, it will affect your spiritual heart. Keep foremost in your mind that the necessary thing is to continue taking in a fuller knowledge of Jehovah God and his purposes. Never stop that."

The good counsel given to those students is beneficial for all of us. It is only by keeping our minds filled with the spiritually upbuilding knowledge of God's Word and by keeping active in his service that we can keep our hearts spiritually strong. By our neglecting to do this our affections can, as in the case of the Israelites, drift from God to material comforts and pleasures, causing us to become "lovers of pleasures rather than lovers of God." (2 Tim. 3:4) Knowing better than anyone else what is required to keep our spiritual hearts strong, Jehovah God counsels us at Proverbs 23:12, "Do bring your heart to discipline and your ear to the sayings of knowledge." The discipline and sayings of knowledge that come from him through his written Word are what strengthen the heart.

Although your physical heart is only about the size of your fist, it keeps your entire body alive. From it blood moves out to all parts of your body carrying the food, oxygen, hormones and enzymes that are necessary for it to continue living. These sources of the body's life must keep flowing out from the heart without faltering if the body is to remain healthy. The same is true with the spiritual heart. When this seat of affections, desires and motives is strong, the feelings, expressions and actions that flow from it will be the sources of your spiritual health and life. Since God judges you by these manifestations of the heart, the condition of your spiritual heart affects your prospect for his gift of endless life. With these things in mind, we can appreciate what is meant at Proverbs 4:23: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."

No matter what circumstances may face you, watch your spiritual heart and keep it strong. Keep your desires and motives pure and your affection for your Creator strong. Then when God 'makes proof of your heart' he will find you worthy of his gift of eternal life.—1 Thess. 2:4.

KEEPING YOUR BALANCE with Many Responsibilities

> "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."
> —Matt. 11:28, 29.

WHEN food has been prepared with variety that results in a wholesome meal, how delightful it is to the taste buds of the mouth! When music flows together in smooth harmony, how pleasant it is to the ear! When colors blend to produce a beautiful landscape, real or on canvas, how the eye appreciates it! When man makes a machine, and its wheels and gears run with smooth balance, he is filled with deep satisfaction. When man keeps his balance while serving God under trying conditions requiring patience while others say God has forgotten man, his balance is backed up with courage. If inside the congregation of God's people he chafes at the bit to improve organizational matters and is inclined to be impatient with the overseer of that congregation, yet continues giving full support and faithfully works at his assignment, not only will he be filled with deep satisfaction, but his God will be delighted with his service.

[2] But balance does not come easy. It takes time. It comes with steady growth. It comes by help from experienced, balanced older ones. That is why unsteady little babies grow up to be balanced adults, and inexperienced persons become dependable mature people.

[3] The faculties and organs that enable man to gain physical balance must be protected if one expects to be in complete control. Overeating, excessive drinking, nagging anxiety, constant hunting for pleasure and greed for materialism will all play havoc with our physical balancing equipment.

[4] Yet what is one to do when faced with so many things to do all at the same time, and they crowd in upon us, demanding attention? Take for an example a mother with a family to care for. Cooking, housecleaning, washing and ironing. Why, that ironing takes hours to do. Letters to write. Teaching the children household duties. Shopping, trying to make ends meet. Daily reading of the Bible. Attending Bible study meetings with others who serve God. Yes, and then find time to visit neighbors and tell them about God's Kingdom good news. Then do you say, "I just can't do another thing"? Is there too much work in God's organization today? Should we be urged to greater activity by the overseers in the congregation? Does much responsibility in congregation arrangements, plus caring for home and family interests, bring frustration and irritating tension along with it? Is serving God a demanding way of worship?

1. What is it that brings satisfaction to man and to God?
2, 3. Does physical balance come automatically, and what could interfere with balance?
4. What crowds in upon those serving God today, and what is it the tendency to conclude?

5 But wait! There must be a solution. For Jehovah God the Creator made man, gave him these duties and still others so as to serve as his minister in the earth. Following the words written at Matthew 22:37, "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind," is recognition by Christ Jesus of the love that man should have for self, but he does not stop there, but says, "You must love your neighbor as yourself."

6 Observing creation, from the heavens to plants, animals, mountains, trees and seas, we see balance. No frustration but, as described in Psalm 104:24, "How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions." And yet creation, not interfered with, moves along with boundless energy, accomplishing amazing tasks, with ease and freedom that highly recommend balance.

7 Jehovah's heavenly organization works; and when Jesus Christ was on the earth, he taught the earthly part how to work. Paul describes the kind of people responding to the benefits of the ransom in these words in Titus 2:13, 14: "Christ Jesus, who gave himself for us that by a ransom he might release us from every kind of lawlessness and cleanse for himself a people peculiarly his own, *zealous for good works.*" (1950 Edition) These people are further trained and urged along, as brought out at 1 Corinthians 15:58 by Paul: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." The application of this counsel fills the congregations today with activity, with variety, and, most importantly, with Jehovah's spirit. Even as children vary in progress, so do Christian ministers; and, with plenty of work, those able to progress more rapidly can do so and increase the amount of praise to Jehovah. Would you want the entire earthly organization to slow down because you cannot keep up with everything? No, of course not. Even as you recognize that you have limited capacities, you want others to have the opportunity to enjoy life more fully in God's new order of things. Persons with greater abilities as well as those with limited abilities must be trained to serve Jehovah with all they have. So while one person might not be able to do as much as another, the work is there so others can go ahead and progress to maturity, and the slower ones are happy to see Jehovah's work accomplished to a greater extent by those as well as themselves. Today the organization has the tremendous work of preaching the good news of the Kingdom earth wide (Matt. 24:14), and this is being done in an atmosphere of continual urgency, amid changing, moving and unsettled conditions. By reading the 1966 *Yearbook of Jehovah's Witnesses* you will readily see how well balanced the organization is under this pressure.

5, 6. (a) Who knows man's abilities best? (b) Describe examples of balance that we may see every day.

7. (a) Explain what kinds of people are in God's organization today. (b) How are they all able to progress to maturity?

FAITH PRODUCES BALANCE

8 After speaking of critical times hard to deal with, God's Word advises: "You, though, *keep your senses in all things,* suffer evil, do the work of an evangelizer, fully accomplish your ministry." (2 Tim. 4:5) To care for all the responsibilities you have requires balance. This must be settled on a solid foundation. You find

8. What is the basis for balance, and how does Matthew 13:22 warn us of dangers that threaten balance?

this described at Psalm 62:7, 8: "Upon God are my salvation and my glory. My strong rock, my refuge is in God. Trust in him at all times, O people. Before him pour out your heart. God is a refuge for us." Faith, trusting Jehovah, and a daily study of his Word produce balance. "Form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation." (1 Pet. 2:2) However, to bring the desired results, study periods whether in groups or privately must be free of anxiety. Distracting pursuits, or trying to study and do something else, will choke the word and bring on panic rather than balance. (Matt. 13:22) You can find many examples of unsettled people today as they switch from one job to another. A person may get all enthused over a new project, just get to understand it, and then change to another fascination, and, in many cases, not building his activity around his dedication to Jehovah. Some may spend so much time on pleasures that they wear themselves out physically and allow little strength and time for Scriptural responsibilities. They are tense and in an upset condition rather than being balanced.

[9] Balanced people are steady and dependable. They grow a little each day—"with the growth that God gives." (Col. 2:19) As a child's daily growth is barely visible to its parents, so ministers of God make such progress slowly. Yet it may be too slow to suit us and we become discouraged. Because of time limitations and having to divide our time to care for family responsibilities, or because of slowing up in age, or maybe not being as capable as others who are quick to grasp ideas, we may become exasperated. We may become very hard on ourselves, not being reasonable with ourselves and expecting more than we have to give and yet care for other duties. Proverbs 11:17 offers this steadying advice: "A man of loving-kindness is dealing rewardingly with his own soul, but the cruel person is bringing ostracism upon his own organism." This same reasonableness displayed to others will help them maintain their balance as well as assist you in working on yours. Paul says: "Let your reasonableness become known to all men."—Phil. 4:5.

[10] In order to develop the ability to spend some time on all your responsibilities, you will have to come face to face with the fact stated in Philippians 1:10: "Make sure of the more important things." As a minister of God you will use the Bible to help you list these most important things first. It will help you to divide needs from wants. It will eliminate tension-producing activities that steal time from those things we want to do. Galatians 5:19-21 lists some monstrous breeders of tension, such as loose conduct, hatreds, fits of anger, envies and many other things. When possible, get ahead and gain needed time for the right things, or for emergencies and additional assignments that come up in your life. Do not take it easy doing wrong things when you can invest time that later will bring rich dividends.

[11] Maintain balance by going to Jehovah God every day in prayer. Not just when you are with a group and someone else represents you should you pray, but you should personally talk to your Father, Jehovah God. This is the same God that protects the balance of the entire universe. Think of the confidence you can have in turning to him for protection. Jehovah through his word at Philippians 4:6, 7 invites you to take advantage of this pro-

9. Describe the attitude of balanced ministers, and Scriptural counsel advises what course to follow?

10. Apply Philippians 1:10 to balance, and what should one avoid if one is to be free of frustration?

11. What is essential to individuals desirous of maintaining balance?

vision: "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."

BALANCED MINISTERS ENJOY THEIR FAMILIES

12 There are 24,158 congregation overseers in Jehovah's organization today. The majority of these have two responsibilities. Many times these brothers have to stop and remind themselves what comes first. Is it the family? Or will it be the congregation? Since one can be easily swayed off balance here, it is wise to let God's Word give advice. Chapter three of First Timothy sets forth requirements for overseers, and at verse four it says he should be "a man presiding over his own household in a fine manner, having children in subjection with all seriousness." First Timothy 5:8 adds still more pointed directions: "Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith." So he views his family as his principal obligation. He cares for many things, teaches his family how to study, conducts a family Bible study, trains them in the ministry, supplies food, clothing, shelter and medical care, gives assistance in schoolwork and provides for upbuilding vacations and relaxation. Think of how fortunate such a family is to have this family head set the example for them daily. Here love of the family, love of the truth, plus love of Jehovah, add up to certain happiness in such a balanced family. How contented is the family with a balanced husband in full charge! It is like riding in an automobile with a careful driver, one that has balanced control at all times; you feel so safe that you can relax and enjoy every minute of the ride.

13 But the family head cannot do everything. So he trains members of the family to share responsibility. At first it may not be done as well as father does it, but in time the trained helper may even do better. Children taught responsibility at an early age grow into useful *ministers* for Jehovah.

14 The requirements for such a father are the same as those for a congregation overseer. There is actually only one difference and that is the size of the family; so instead of four or five in a family he now has fifty or a hundred. He will be concerned for each one of them and do as Galatians 6:2 directs: "Go on carrying the *burdens* [troublesome things, *footnote,* 1950 edition] of one another, and thus fulfill the law of the Christ." Here again he cannot do everything himself and so he wisely trains others to share responsibility. He helps those in the congregation to help *themselves.*

A father wisely trains his son to take responsibility

15 Balance reaches to the congregation too, and the overseer arranges for the congregation to have a share in all the activity going on in the organization. He cannot have the attitude, "If you want it done right, do it yourself." You as the overseer may never get to it. You may

12. (a) Congregation overseers may have what responsibilities? (b) Which comes first, and with what effect on the family?

13, 14. Wise overseers adopt what method in both family life and congregation activity?

15. How are dedicated ministers trained to care for congregation duties?

be an expert and most efficient, but you cannot do everything. So why not let another brother work at it and become more able at it with his time and your patience? Babies would never walk or eat unless trained and allowed to go ahead and work on it. To be sure, mistakes will be made, but balance yourself with a long-range viewpoint and reflect on what 2 Timothy 4:5 says: "Keep your senses in all things." You will profit too by meditating on the course suggested at Exodus 18:17-27, where Moses was told he had "too big a load" to care for.

A wise overseer trains others to share the work

[16] Of course, support from the congregation is needed. The Bible urges everyone in the congregation to have respect for the overseer, not complaining or running out of patience because things are not being done as he or she would like. Overseers make mistakes. Oftentimes because they have so many things on their mind and so many weighty responsibilities to carry, they will forget things or not plan others carefully enough. It is easy to stand off at a distance and find flaws in the work of others. If you get close enough to get involved and help carry the load of responsibility you can be a blessing rather than a cause for sighing on the part of the overseer. "Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."—Heb. 13:17.

BALANCED MATES VALUABLE

[17] The family, being so close to the overseer, will have a lot to do with his work as he cares for both home family and the congregation. The wife as assistant home manager has a big job. When you add up the thousands of little things to be done, it seems like an unsurmountable mountain, and when God's ministry brings further obligations you may feel it is too much. Please read of a balanced wife in Proverbs 31; not only could she care for many duties, and back her husband up, but, as verse 30 says, "the woman that fears Jehovah is the one that procures praise for herself." Many duties require scheduling of time, not spending as much time as you like on one obligation, but taking all your work into consideration. This will enable you to find ways of improving your work with the limited time you have. There is preparing of meals, which contributes to the balance of the family and particularly of the husband, for, if he is a servant in the congregation, wholesome meals on time are really a blessing. She is the one who gets the children ready for meetings on time; in fact, by early training she has inculcated in their personality the importance of getting school homework and play out of the way to attend meetings regularly.

[18] Mothers and wives must study to maintain spiritual balance, so 'form a longing for the truth and grow.' (1 Pet. 2:2) Support your husband in the family study program, making everything give way to its regular weekly operation. Keep your eye on the congregation's program of activity and be quick to adjust your home arrangements to make room for all this balancing activity. Be greatly en-

16. In what way is the congregation Scripturally encouraged to support the overseer?

17. What basis would a dedicated wife have for managing a balanced home?

18. How can wives support their husbands in both family programs and congregation organization?

couraged too in your accomplishment, even though you may not be told every day that you are valuable to your husband. Businessmen hire assistants to work for them and are glad to pay large salaries to men with insight, initiative and balance. You are worth more. Prove it. Husbands look forward to coming home to balanced wives and, more important, because, as Proverbs 18:22 says: "Has one found a good wife? One has found a good thing, and one gets good will from Jehovah."

BIBLE STUDY GROUPS HELPED BY BALANCED MINISTER

19 Thousands of small groups of Jehovah's witnesses meet in homes and other convenient places once a week to study the Bible, and several times during the week to share in the ministry of preaching the good news of God's kingdom. (Matt. 24:14) These groups are small so that help can be given to build up balance and maturity. These are called congregation book studies, and the one having oversight is called a study conductor. These brothers have the same attitude as Paul tells of at 1 Thessalonians 2:7, 8: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us." There are many ways these book study conductors help those in their care. They teach them how to study. They train them in the ministry, going with them from house to house. They help them to attend the congregation meetings. In fact, they go to the homes of their brothers and help them to work out a practical schedule that will allow room for all these blessings as well as taking care of the family. If one in the group should get sick or meet with an accident or get spiritually sick, this same study conductor hurries over immediately to supply spiritual food and encouragement to make up for what is missed while the person is convalescing. He will assist the shut-in to share in the ministry in some way, helping maintain balance even in times of stress. This is the way it should be, for the Bible, at Philippians 2:4, puts it this way: "Keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others." Of course, this conductor must keep balance too and therefore will schedule his time to care for his family, enjoy personal study, attend meetings and share in all the activity the congregation has arranged. You will find, as a conductor, that you will get all these obligations taken care of if you do these things together with the other ministers in your group. Always remember the balancing counsel at Romans 15:2: "Let each of us please his neighbor in what is good for his upbuilding." As a minister of Jehovah you have the privilege of being an example in balance before this group in every activity.

19. (a) Explain the benefits of the book study. (b) How does a study conductor apply Philippians 2:4 to his work with the group?

KNOW YOUR LIMIT

20 To keep your balance you must know your limit. If you do not know your limit, then you are not very well acquainted with yourself. What capabilities do you have? You may have ability to do certain things but what you need is the training. Are you limited? You may have likes and may desire to do something that looks so interesting, but can you handle it? As a father you may want to pioneer full time in the ministry, but can you do it and

20. Why should we know our limitations? Does this mean we are hindered in serving Jehovah? What attitude should be ours?

take care of the family? Others may do it, yes, but their circumstances may be different. Rather than be carried off balance by enthusiasm, plan, train yourself and, even if you are not able to pioneer, you will enjoy blessings in being a dependable, balanced minister in the congregation. Remember, not all are needed in the same capacity. Do not become unbalanced in envying other brothers who may be more capable than you. Be thankful that Jehovah has qualified men to do the work and that brothers are available to improve the work, even if it means using them instead of you. Paul recorded Jehovah's mind on the matter at 1 Timothy 6:6-8: "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." If you are willing, Jehovah can use you. You can be trained to do many things, and the longer you work in the organization the more useful you become. It will be a never-ending school of training. So be content with steady progress even if it is only a little. But keep trying. Jesus was satisfied with the widow's mite; why not you?—Luke 21:1-4.

[21] No one person can do everything. It takes more than one to manage a home, train children, care for a congregation or conduct a book study, and to preach the good news of God's kingdom in your territory. Have some share in all these privileges available to you. Keep your balance by taking advantage of all the opportunities within your reach. Practice what is said at Philippians 3:16: "At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." Having in mind that balance comes from a well-protected heart and mind, guard it with daily study of God's Word. Keep free of worry and needless anxiety. Grow steadily; be willing to do Jehovah's work. Draw close to Jehovah in daily personal prayer. Appreciate him, trust him. In your schedule of your life's activity provide for plenty of time to share in preaching the Kingdom good news, for that is at present the big thing in Christian lives. Make your determination the same as Psalm 109:30: "I shall laud Jehovah very much with my mouth, and in among many people I shall praise him."

21. Summarize the essentials to balance in Jehovah's service.

Save Both Yourself and Those Who Listen to You

"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.

THERE you have the big thing in the life of a balanced minister of God: to praise Jehovah before others, to tell his wonderful purposes to everyone, but particularly to those who will listen. What pleasure it is to relate the good news of

1. What is the most important thing in a minister's life? Give three reasons for proving faithful.

God's kingdom to hearing ones and watch them grow in knowledge and appreciation! How great your joy is when they, in turn, begin to "laud Jehovah" with their heart! Actually you are watching these "sheep" walk toward life, and it is your privilege to assist them. Really, then, you have these three strong reasons for proving faithful in your ministry: saving yourself and those who listen to you and, the greatest, to be praisers of Jehovah's name.—Ps. 109:30.

[2] In this system of things marked for Armageddon, life is at stake. Man can no longer say, "Let the next generation worry about it," or, "It will never come in my time." There is not enough time for that kind of thinking. It is later than many think! So, then, when you reach out with the truth of God's Bible to listening ones, you are really pulling them out of a death trap. Just as you love life, so do they. Jehovah has provided the way to salvation, and we read about it at Matthew 20:28: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." To be sure, life does not come automatically or by man's wisdom; rather, Jehovah God and his Son, Christ Jesus, have a say in the matter. It is for those who "get a firm hold on the real life" and refuse to let it go. (1 Tim. 6:19) The motive for the ransom was God's love, but to take advantage of this wonderful gift we must accept the gift and show faith in God. The Bible tells us in John 3:16: "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." Everlasting life is for those who have faith and is for those who prove themselves worthy of it.

2. How has Jehovah provided for listening ones to get life, and is this an urgent matter now?

[3] Christ Jesus was a perfect example of balance when he was on the earth. Note some of the things he said and agreed with: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) "Give us today our bread for this day." (Matt. 6:11) "Keep on, then, seeking first the kingdom." (Matt. 6:33) "My yoke is kindly and my load is light." (Matt. 11:30) "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matt. 22:37) "You must love your neighbor as yourself." (Matt. 22:39) "This good news of the kingdom will be preached in all the inhabited earth." (Matt. 24:14) "Go therefore and make disciples of people of all the nations." (Matt. 28:19) "Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one." (Luke 10:41, 42) He was not unbalanced by tradition; he healed a woman on the sabbath. (Luke 13:10-17) It is easy to discern that, though Jesus recognized the need to care for family responsibilities and pay taxes due, the big thing is to worship Jehovah, preach his word and kingdom, and be a praiser of his name. In fact, only such ministers will be saved. Reflect on James 2:24, 26 in this regard: "You see that a man is to be declared righteous by works, and not by faith alone. Indeed, as the body without breath is dead, so also faith without works is dead." To get life you must be a working minister, which means to be a preacher and teacher of the good news of God's kingdom. You must be a dedicated worshiper of Jehovah God. Jehovah's witnesses are a society of ordained

3. (a) Show how Jesus was a balanced minister. (b) In what way does work mentioned in James 2:24, 26 have to do with our faith?

ministers and today they are participating in a twofold saving program.

TWOFOLD SAVING PROGRAM

4 It will be difficult to obtain this balance of caring for yourself and those who listen if you retain the personality and thinking of this present system of mankind. In it the majority think of self, but that is all. Of course, it is proper and Scriptural to be concerned about ourselves. That concern should mean feeding on God's Word daily. It should find us attending meetings of God's people to take in faith-building knowledge and to be assisted by other mature ministers. It would mean we would be actively living out a personal program of these essentials and the all-important one, sharing weekly in telling out the good news of God's kingdom. But unless we enlarge our vision and exercise this knowledge, we will not be balanced and we will not be able to hold onto this essential quality, faith. Jesus said to Martha: He that "exercises faith in me will never die at all." (John 11:26) Again, at Romans 10:10, we read: "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." One marvels and feels great contentment and satisfaction when gaining understanding of Jehovah's purposes, but really the greater joy comes in telling others what we have learned.—Ps. 71:1-24.

5 Paying attention to ourselves is done with the motive in mind of pleasing God, not catering to our selfishness, and several things are involved if one is to please God successfully. Daily food, spiritual food that is, is a must to keep up spiritual strength. Do you eat from God's Word at regular, scheduled times? Are you grabbing a bite here and there and then wondering why you do not have the strength to work in God's service? Are you enjoying spiritual food to the full or are you too busy to eat these nutritious faith-building meals? Is personal study a chore on your schedule that you must do, or is it a delight, something you look forward to with keen anticipation? Personal study not only satisfies that hunger, but it builds up your working fund of truths and ideas with which you can effectively teach others. If you cannot seem to get your point across, then you have a supply, a storehouse of other ideas and other ways to teach. Clean ministers have God's backing, and that means being clean not only in the actual preaching work but at home, at secular work, in relaxation and recreation; for though we may not be speaking the truth, we are still living it and are examples to others. These things will be possible for us if we have as basis for worship the motive made known at Matthew 22:37: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." Coupling this with the encouragement at 1 Timothy 4:16, we will be growing into a solid, unselfish balanced minister: "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."

DILIGENTLY FEED "SHEEP" WITH BIBLE STUDIES

6 Through his Word Jehovah has instructed his people to preach the good news of the Kingdom. (Matt. 24:14) It is the active part of our worship to share in this ministry. We do it because we want to do so, not to please others or to have a report on paper. Genuine joy in the ser-

4. In changing our personality, how do we progress to the real joy of serving God?
5. What questions on spiritual food emphasize the need for spiritual health?
6. Sharing the good news with others develops what kind of an attitude in us? Is there happiness in this course?

vice of God is food to the minister and will build him up, but to share in the preaching work to please some man or just to make a report ends with just that, a piece of paper. Appreciation for this privilege of worshiping Jehovah and sharing life-giving knowledge with listening ones will strengthen us to enjoy these blessings both now and as long as we live. We know that others spent considerable time in preparing publications, printing Bibles and calling at our homes to share the good news with us. Now is the time to respond unselfishly and help others. Now is the time to preach. In the not too far distant future a time will come when it will not be possible to flee to Jehovah for safety. Now is the time to "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." (Rev. 18:4) Now is the time to find, feed and tenderly care for "other sheep" by telling all peoples to "get out of her." Lives are at stake, and this point should not be erased from our minds by selfish pursuit of pleasures and materialism rather than sharing in teaching others the truth. Bible studies are the most important work of paying attention to those who listen. (John 21: 15-17) Can you describe the happiness of parents watching their babies grow, learning to say and do new things with such eagerness? So is the joy of those feeding the "sheep" spiritual food with regular Bible studies.

[7] It was Jesus who emphasized the importance of paying attention to those who listen, at Matthew 9:35-38: "Jesus set out on a tour . . . teaching . . . and preaching the good news of the kingdom . . . On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd. Then he said to his disciples: Yes, the harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest." He pointed out the need to come back and take care of these "sheep," to feed them and shepherd them to life. A farmer plants the seed in soil that he has already worked diligently to prepare for sowing time. However, sowing the seed is not the conclusion of the matter or the end of the work. The fields must still be protected from hungry animals, from weeds and insects. In many localities he will return to water the thirsty shoots by irrigation. Then you will see the first stages of the harvest, cutting the grain. But the harvest is not complete until the threshing takes place and the grain is safely stored in the barn. The harvest period is a tense time, the weather may not hold, the rains may come to soak the cut grain lying on the ground, resulting in damage, or the rains may shorten the harvest days and the farmer will have to dig the last of his crops from the early snows. No wonder the farmer works long hours at the harvesttime and expects his helpers to do the same. It is no place for lazy people or those seeking just a good time.

[8] Jesus associated workers with the harvest, and the atmosphere of urgency in taking care of these "sheep." It is a sobering thought to realize that these hungry "sheep" are praying to God for someone to show them the way to the true religion, and that your brothers are praying for help in the harvest work. But remember, these "sheep" and your brothers are praying for workers. Unless you work, you will not be an answer to their prayers. To harvest a crop the wise farmer recognizes God as the giver of rain and sun-

7. What point was Jesus making in his illustration of the harvest, and actually what is involved in harvesttime?

8. In what way do we become God's fellow workers, and what kind of fellow ministers are prayed for when help is wanted?

shine that bring growth. But rain and sunshine will not bring a crop unless seed is sown in a well-prepared seedbed. So too, in feeding the "sheep," reflect on how it is described at 1 Corinthians 3:6-9: "I [Paul] planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. Now he that plants and he that waters are one, but each person will receive his own reward according to his own labor. For we are God's fellow workers. You people are God's field under cultivation, God's building."

[9] Feeding the listening "sheep" with Bible studies is not a new idea. Jehovah's angel directed the minister Philip to use this method to stimulate the Ethiopian treasurer to serve God. It was a question-and-answer study that soon led this man to baptism and happiness in Jehovah's service. (Acts 8:27-38) There must be yet many more of these "sheep" to find and regularly feed the same spiritual food by the same method, Bible studies. An important thing in paying attention to others is the attitude you have when going from house to house. Are you going to call back soon, within a few days, to bring more food? Does your concern for the lives of these people override the fear of being tied down to conducting a Bible study regularly each week and of patiently and tenderly nurturing these "sheep" until they too are ministers? Can you afford to miss the joys to be had in the Bible study ministry, where growth and appreciation for God's arrangements take place before your eyes? Philip listened to an angel when instructed to study with a listening one and both received a blessing. This is also a time to listen to the command of heavenly instruction and to share in feeding hungry ones with the life-giving waters of truth. Jehovah God is interested in the spiritual welfare of the "sheep." (Ezek. 34:11-16) Christ Jesus commanded that the "sheep" be found and fed. (Matt. 28:19, 20; John 21:15-17) The angels having responsibility in the preaching work instruct urgent attention to the matter. (Rev. 14:6-10) It is a heavenly voice that issues the command: "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." (Rev. 18:4) Certainly, then, we have the highest authority and backing when we share in the privilege of feeding the "sheep" through a Bible study program. You will receive a blessing if you listen and act.

[10] Young and old can share in this privilege. You will read of many examples of this in the 1966 *Yearbook of Jehovah's Witnesses*. It is a simple, down-to-earth discussion of the doctrines and principles found in God's Word. The Bible remains the solid authority that you need only consult to give the correct answers. Concordances and the publications of the Watch Tower Society provide abundant help in a program for such a Bible study. In view of the harvest field, the urgency of the times and what we have received, there is a need for many more in the congregation to start and regularly conduct Bible studies with those listening, scattered, hungry "sheep."

TENDERLY LEAD NEW ONES TO JEHOVAH'S ORGANIZATION

[11] Saving those who listen will require a regular feeding program and one that is prepared so as to train them at the

9. (a) Will the Bible study method used by Philip and others then work now? (b) What adds urgency and importance to Bible study activity in these times?

10. Is it necessary to know everything before conducting a Bible study with a listening person, and why do you so answer?

11. What are the things new ones want to know before attending congregation meetings?

very beginning in the need for a balanced life of service to God. The proved and Scriptural way is to direct these "sheep" to Jehovah's organization immediately. There are many things people want to know about the organization before they attend meetings, such as, how are these conducted? and what is expected of those attending? Many are amazed to learn that no collection baskets are passed at Jehovah's witnesses' meetings. They are happy to hear and see the Bible used so much during the program. Really, they say, it is so instructive, with emphasis on gaining knowledge rather than ceremony or ritual.

12 To feel really at home, these persons will need to understand the Scriptural requirements on keeping the organization clean. So, little by little, we acquaint them with honesty, moderate habits in drinking, relations between the sexes, speaking the truth, and the conduct that befits one who says publicly: "I am a minister, and as one of Jehovah's witnesses I am calling to bring you good news of God's kingdom." You will not expect them to accomplish everything at once, but you will have in mind the sobering information that is recorded at 1 Corinthians 6:9-11: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." Not only your explaining the clean organization but also your conduct will teach them that it can be done and will give them an insight into the happiness gained by following God's advice on clean conduct. These new ones coming into the organization must, of course, maintain the kind of conduct that befits a Christian minister. This will be necessary for them to be welcomed into the association of the congregation and really be a part of the family. (1 Pet. 4:3, 4) Most important will be their relationship to Jehovah the Creator. Will they be able to go to him in prayer without having their petitions hindered by unclean conditions? (1 Pet. 3:7) "The sacrifice of the wicked ones is something detestable to Jehovah, but the prayer of the upright ones is a pleasure to him."—Prov. 15:8.

13 Inviting them to the congregation is in reality inviting them to enjoy the privileges of the ministry, for the organization is a teaching one that is determined to carry out its responsibility of training new ones to teach others. Notice how this point is emphasized at 2 Timothy 2:2: "And the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others." The organization is the finest place to which to bring these "sheep" you study with, to give them valuable education in maintaining their balance as servants of God.

14 Now, of course, the question comes up, How should we invite these listening ones to the organization? Circumstances and people are going to be different, but here may be listed some of the things you will find well to do. Every week tell them about one feature of the organization. Consult the Watch Tower publications in-

12. Does Jehovah expect us to inform these new ones of the requirements for clean worship, and what does clean worship mean for these people?

13. How does the congregation organization assist you in teaching new ones?

14. Describe how you would acquaint new ones with the organization, and what is essential to progress?

dexes and particularly under the heading "Congregation" for points to use. Describe the purpose of each of the meetings, the assemblies, the servants, and the various ways we carry out the preaching work. These few minutes after your Bible study will soon acquaint them with the congregation and they will feel right at home and know what to expect. Take them with you in the ministry and teach them patiently, step by step, helping them to become experienced in talking to people, using the Bible, and presenting the publications. These are important training periods, for your dependability and regularity will later on be the pattern followed when these new ones begin teaching those with whom they conduct Bible studies. Sheep thrive on a regular feeding program, so faithfulness is an essential to be a minister to them. Jehovah and Jesus are examples of living up to promises; "let us hold fast the public declaration of our hope without wavering, for he is faithful that promised."—Heb. 10:23.

FAITHFULNESS RESULTS IN LIFE

[15] Holding fast will require endurance, and it is endurance that produces an approved condition; the approved condition, in turn, hope. (Rom. 5:4) 'For with the heart one has to keep on exercising faith for righteousness and with the mouth one keeps on making public declaration for salvation.' (Rom. 10:10; 2 Cor. 13:5; Gal. 6:9) Paul said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) Solomon did not do this, and just ponder his end a moment. He rules as king for forty years, spends twenty years building a house of Jehovah and a house of the king. He builds cities and ships. The wisdom and peaceful prosperity are the talk of the world. Solomon prays for wisdom, and Jehovah answers that prayer. Yet he gives out and dies unfaithful. (1 Ki. 11:1-43) Jesus prophesied that others would leave true worship. (Matt. 24:12) Why be listed among those who "cool off." Follow the example of the many listed in Hebrews 11:4-39. Remember Abraham. He was seventy-five years old when Jehovah gave him an assignment of responsibility. He died at one hundred and seventy-five years of age. One hundred years in that service, and the report reads: "Then Abraham expired and died in a good old age, old and satisfied." (Gen. 12:1, 4; 25:8) God was satisfied with him and, in Hebrews 11:8, records him as a man of obedience and faith. While life rather than death lies before you, it should be your desire to remain satisfied in Jehovah's service and to have God's approval on your worship. When some disciples had their feelings hurt at what Jesus had to say, they cooled off and returned to their former course. When Jesus asked others if they wanted to go too, Simon Peter said: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:68) Jesus had answered this question earlier, as recorded at Matthew 24:13: "But he that has endured to the end is the one that will be saved."

[16] It is true there is so much to do in the worship of God and to look after all our responsibilities. We need the spirit of a sound mind to maintain balance. A calm, well-balanced outlook means contentment and happiness. Proverbs 14:30 puts it thus: "A calm heart is the life of the fleshly organism," and Proverbs 15:13: "A joyful heart has a good effect on the countenance." Then, of course, those

15. (a) Give examples of unfaithful ones whose course we should want to avoid. (b) Compare faithful ones and the blessings they enjoyed.

16. Explain the balanced outlook in caring for our many responsibilities, and what do you use as a basis for this conclusion?

observing our course of action and listening to us will require personal assistance to put away their old personality and put on the new. After urging this change through the making over of the mind (Rom. 12:2, 3), Paul shows how it is to be accomplished: "But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh." (Rom. 13:14) Not only will you have Jesus Christ as the example in all things, but here lies the pivot point for your balance. While Jesus was perfect and you are imperfect, yet you can find out where the safe areas are to walk. Jesus reflected the mind of the Creator Jehovah, and so you get acquainted with your heavenly Father through the words and works of this Son. Appreciation for these facts must be cultivated in those who listen to you. If the truth is valuable to us, we will teach it, yes, recommend it, yes, more, urge its use, and even go farther, persuade these apt to be "sheep" to apply God's Word to their lives, 'keeping an eye . . . in personal interest upon others.' Philippians 2:4 urges us to help these people arrange their lives to be pleasing to God. It will be necessary, not to do their thinking or act for them, but to help them apply the principles of God's Word.

[17] Remember, it is God's Word that results in the new personality, and so we will not become impatient and give up because this change does not happen overnight. It takes time to make changes and become a well-balanced minister. "By loving-kindness and trueness error is atoned for, and in the fear of Jehovah one turns away from bad." (Prov. 16:6) But what contentment in the feeling of usefulness can be yours as you feed the "sheep" and tenderly lead them into Jehovah's field of worship. If Jehovah sees in you an instrument to bring the truth to someone, and the angels assist you, how privileged you are! Words cannot explain your deep-seated happiness, but the Bible puts it this way: "When Jehovah takes pleasure in the ways of a man he causes even his enemies themselves to be at peace with him." (Prov. 16:7) "Now may the God of peace, who brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord Jesus, equip you with every good thing to do his will, performing in us through Jesus Christ that which is well-pleasing in his sight; to whom be the glory forever and ever. Amen."—Heb. 13:20, 21.

17. (a) Why must we be patient with new ones? (b) Describe the cause for deep satisfaction and happiness in Jehovah's service.

A BIBLE MYSTERY UNVEILED

THERE is a common adage, "What you don't know won't hurt you," yet ignorance has brought about many deaths. Religious ignorance is the most deadly, as Jesus pointed out concerning the Pharisee religious leaders: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) There exists a monstrous deception, a great mystery, that has brought about more violent deaths than anything since the beginning of mankind. It is a religious mystery, based on a deeply laid plot that had its beginnings in

the early days of mankind. Its beginnings are mentioned in the first book of the Bible, and in the last book of the Bible it is described as reaching its zenith and being unveiled and exposed in this time of mankind's history more than four thousand years from its start.

The mystery has a name and is portrayed as a bad woman. "And upon her forehead was written a name, a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.'" (Rev. 17:5) She is said to have affected all the nations and is foretold to suffer a fall. "And another, a second angel, followed, saying: 'She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!'"—Rev. 14:8.

The ancient city of Babylon was founded by Nimrod upon rebellion against God. In later years it became a world power, the outstanding feature of which was religion. It suffered a fall to the Persian World Power in 539 B.C.E., though the city still remained. Its religion, which had already affected all pagan religions, survived and, in the fourth century C.E., maneuvered so as to get control of apostate Christianity.* This development has been especially marked in the Catholic section of Christendom. What influence did Babylonish religion have, if any, upon Protestantism? It is necessary to get the answer to this question before we can fully unveil the mystery of Babylon the Great.

THE PROTESTANT REBELLION

Although there were earlier sections of Christendom, such as the Eastern Orthodox Church, to protest and rebel against the Roman Catholic claim to primacy for its pope, the Protestant movement took form in the sixteenth century. It was known as the Reformation. The questions arise, What did it reform? Did it remove itself from the foundations of apostate Christianity? Did it merely revise the religion taught by the Catholic church or did it completely reform to the extent of restoring the true worship practiced in the days of the apostles of Jesus Christ?

The fire of the Protestant religious movement was lighted on October 31, 1517 C.E., by Martin Luther, who was a Catholic priest. He was shocked at the Roman Catholic practice of selling indulgences pertaining to sins. On this day he nailed a list of ninety-five theses against them, on the door of the Castle church at Wittenberg, Germany. Luther, refusing to recant, was excommunicated from the Roman Catholic Church by Pope Leo X. He exhibited his defiance by publicly burning the papal bull of excommunication on December 10, 1520. Luther set forth his interpretation of the Bible mystery by referring to Rome as the new Babylon, saying: "Let us forsake her then to become a dwelling place of dragons, evil spirits, goblins, and witches, and her name as eternal confusion."* In fact, Protestantism in general has offered a solution to the mystery of the woman Babylon's identity by applying the terms *Babylonian* and *Scarlet Woman* to the Roman Catholic Church. (See Webster's *New International Dictionary,* Unabridged, 1961 and 1934.) Let us see if the evidence supports this proposed solution.

Following Luther's action things developed rapidly. Charles V, emperor of the Holy Roman Empire, called an imperial diet at Spires in 1529. The diet issued a

* For details in proof, see *"Babylon the Great Has Fallen!" God's Kingdom Rules!* (704 pages), by Watch Tower Bible and Tract Society, Brooklyn, New York (1963).

* See page 284 of *New Light on Martin Luther,* by Albert Hyma, Professor of History, University of Michigan, edition of 1958.

decree to support the doctrines of the Church of Rome. But on April 19, 1529, six princes who supported Luther, together with the deputies of thirteen Imperial towns, *protested* formally and solemnly against the diet's decree. For this, the designation "Protestant" was applied to the followers of Luther, but later its scope was widened out to include Calvinists and other religious sects that rebelled against the pope of Rome. The Protestant League of Schmalkald was entered into on December 31, 1530.*

Luther Burning Papal Bull, Dec. 10, 1520

From 1531 onward many Protestant religious reformers appeared on the scene. It was in this year that King Henry VIII of England broke with the pope of Rome, made himself head of a national church, the Church of England, and imposed on the clergy of the land his royal supremacy. In 1534 he was styled "Head of the Church," and the authority of the pope of Rome was abolished in England. Many religious sects came to America when it began to be colonized, and the Protestant Episcopal Church of America was established as a break from the Church of England after the American Revolution of 1775-1783. Because of the constitutional separation of Church and State, America became the home of more than two hundred religious organizations, all professing to be Christian.

So, as had been the case with the Catholic church, national loyalties and bitter disagreements tore Protestantism into many factions and sects. Hundreds, yes, upward of a thousand sects have sprung up in different parts of the earth to which Christendom's missionaries have been sent. Jesus' words that his disciples should be one, and the exhortation of the apostle Paul: "That you should all speak in agreement, and that there should not be divisions among you," have been grossly violated by Christendom, for she has claimed to belong to Christ. She has confused people and made it a puzzle for them to find the truth. Others she has disgusted, causing many to turn away from God. Thereby she has brought great reproach upon the name of God and of Christ in the territories of both Christendom and pagandom.—John 17:21, 22; 1 Cor. 1: 10-13.

THE REFORMATION NO RESTORATION

Then was the Reformation really a restoration of true worship? Religious and secular history answer No! Protestantism did not recover from the apostasy that set in after the death of the apostles of Christ (1) in that it retained the basic religious doctrines of the Catholic church, such as trinity, immortality of the human soul and punishment of

* See *History of the Reformation in Germany*, by Von Ranke, New York edition of 1905. See *The Golden Age* as of December 30, 1936, pages 206-208.

wicked souls after death in an invisible spirit realm; (2) in its organizational structure it maintained the division of its worshipers into clergy and laity; and (3) the method of preaching does not follow the general priesthood principle of the early Christians, who were zealous, from the least to the greatest of them, in preaching and teaching from house to house and in every place.—Acts 2:46, 47; 20:20.

Additionally, Protestantism has joined with the rest of Babylonish religions in supporting worldly politics, resulting in many Church-State unions, even trying to dominate the governments of this world. Christendom's religions have all celebrated religious holidays with pagan background and have shown lack of respect for the blood of man and beast, just as Nimrod, who founded Babylon and built the first empire, was spoken of in the Bible as "Nimrod a mighty hunter in opposition to Jehovah."—Gen. 10:8-12; 9:1-6.

The facts show that the religion of Babylon really formed the foundations of both the Eastern and the Western divisions of the Catholic church* and also the Protestant division of Christendom. The practices of Babylon's religion in a political sense have also been carried out by Christendom. So the religion of ancient Babylon really gained control of all the religions of the world, both of pagandom and of Christendom. Now we have a complete basis for identifying Babylon the Great of the Bible book of Revelation. Let us proceed.

IDENTITY OF THE MYSTIC BABYLON

Babylon the Great could not refer to the ancient city of Babylon, for it lost its hold as a world power in 539 B.C.E. and, though it existed for centuries afterward, finally fell into complete decay and ruin. Its site is marked at the present time by only a wooden signboard by the side of the railroad which runs through this desolate area. However, ancient Babylon's outstanding feature was its religion; also it was always opposed to God and from earliest times was the set enemy of Zion or Jerusalem. Its priesthood and religion survived and impregnated all the religions of this world so that their fundamental doctrines are based on the religion of ancient Babylon or Babel.

Controlling all worldly religions and from the very beginning carrying out the will of its god, Satan the Devil, to fight the true worshipers of the Almighty God Jehovah, Babylon has been a religious empire. So Babylon the Great is bigger than the Catholic church or than all Christendom. It is the WORLD EMPIRE OF FALSE RELIGION. This includes all the religions of the world that have as a foundation the religious teachings and practices of ancient Babylon. It is, like Nimrod, "in opposition to Jehovah." Although Babylon the Great is a religious empire, it has become commercial and political in itself and has formed alliances with the political and commercial elements of the Gentile world. As in an empire one section may try to gain the dominance, so in Babylon the Great one religious sect may try to gain the powerful position of domination over the whole realm of religion. Christendom has been the most aggressive part of Babylon the Great, Roman Catholicism taking the lead.

Even Judaism is a part of Babylon the Great, for when Jesus and his disciples were on earth they applied to Judaism prophecies concerning Babylon. Judaism turned almost the whole nation against Jesus the Messiah, and to this day has not changed its position.

We should be highly interested, there-

* For proof, see the book *"Babylon the Great Has Fallen! God's Kingdom Rules!* or *The Watchtower*, issue of May 1, 1966.

fore, in the announcement of the angel at Revelation 14:8: "She has fallen! Babylon the great has fallen, she who made all the nations drink of the passion-arousing wine of her fornication!" To understand how this occurs, we must look at what happened to ancient Babylon. This city suffered a sudden and surprising fall to the Medes and Persians in 539 B.C.E. and was forced to let go her Jewish captives and others who had taken up the worship of Jehovah. Nevertheless, the city itself continued on for centuries and finally came to a complete desolation. Her antitype, Babylon the Great, therefore must suffer a fall, losing her hold over her religious captives, but must remain for some time before she is totally destroyed, as described in later chapters of the book of Revelation.

NATIONS MADE DRUNK

By making alliances and friendships with political rulers of this world, the religious empire of Babylon the Great has committed spiritual fornication with them. (Jas. 4:4) In her maneuvering for power she has used her religious influence and directed the millions of her adherents to support the Gentile world powers and, in doing so, has caused the nations to drink a "passion-arousing wine," namely, political, commercial and economic oppression, religious persecution, holy wars, religious wars and crusades, as well as the wars of the nations for purely political and commercial reasons. Until this very day she sanctifies them by making her people believe that the wars are by God's will, hence, to take part in these wars is to do the will of God. But really they are unknowingly bringing forth the "works of the flesh," which are against God and his kingdom and which have brought death to countless millions.—Gal. 5:19-21; Jas. 4:1-3; Jer. 50:7.

The time would come when Babylon would face her test. She had supported the Gentile rulers, but in 1914 the seven times of the Gentiles had ended. The time arrived for the end of the rule of the Gentile powers without interference and for beginning the rule of Christ, the one "who has the legal right." (Dan. 4:25; Ezek. 21:27; Rev. 11:15) The greatest test came upon the dominant part of Babylon the Great, known as Christendom, which professed to be, not Babylon, but God's visible organization, spiritual Zion. Now that the time for world rulership to change had come, would she at last change or would she continue to go along as the mistress of worldly governments in their efforts to maintain world domination? She claimed to support the kingdom of God. In fact, in 1917, eight of the leading clergymen of five religious denominations in Britain came out with a declaration published in the British press indicating that they thought the crisis that existed then pointed toward the close of the times of the Gentiles, that His rule would take over all nations and would bring blessings to mankind.*

But World War I, which broke out in the very heart of Christendom, continued until the fall of 1918. The above-mentioned clergymen went back on their prediction and repudiated it. Only four of the twenty-seven nations involved in the great war were not a part of Christendom, though their religious systems were all a part of Babylon the Great. But the churches of Christendom, instead of trying to prevent this war for world domination by human governments, put their church members in it on opposite sides. They not only threw millions into the conflict this way, but also persecuted true Christians who would not join in the mass slaughter.

* See *The Watchtower*, October 15, 1958, pages 631, 632.

The special target of these religious organizations of Babylon the Great were the dedicated, baptized Christians known then as International Bible Students, who were pointing to the kingdom of God as the only hope, as they preached and distributed literature published by the Watch Tower Bible & Tract Society. The clergy seized upon the war hysteria as an instrument to get political action. The book *The Finished Mystery,* which gave an explanation of the entire book of Revelation (Apocalypse), and the tract called "Bible Students Monthly," one issue of which carried an article entitled "The Fall of Babylon," were banned in Canada and shortly afterward in the United States. Then eight agents of the Watch Tower Society, including its president, were arrested and sentenced on June 21, 1918, to eighty years' imprisonment in a Federal penitentiary.

Besides this persecution of the Watch Tower Society's agents, the Christian Bible students who had cooperated with them in the preaching of the Kingdom and the fall of Babylon were persecuted fiercely by mobbings, arrests, loss of employment and in other ways, all egged on by the religious clergy in Canada and America.

Who had been right? Certainly Jesus' words at Matthew 24:7-13 and Revelation 12:5-10 had been fulfilled in the tremendous loss of life along with the pestilences, earthquakes and famines that accompanied the war, proving that Jesus Christ had stood up in power in heavenly Mount Zion, that the kingdom had been born in the heavens in 1914. (Matt. 24:3, 7-9) The war had ended with an armistice on November 11, 1918. It had not been a war to establish God's kingdom but, rather, a war between the nations for world domination because, as foretold at Revelation 11:18, the nations were angry rather than happy and willing to accept God's kingdom. Really the war had been merely a fight over world domination by one part of Christendom over another part and, as a result, instead of God's kingdom, the Anglo-American World Power, foretold in the Bible as the Seventh World Power, continued its domination over the earth. However, Babylon the Great had not fallen, for she now had taken into captivity God's witnesses, the Christian Bible students who had been proclaiming Jehovah's judgments against her, and she had broken up their worldwide organization and stopped their work. But where did she stand before God? She had brought herself into a position to experience divine judgment for opposing his kingdom on heavenly Zion and for persecuting his Christian witnesses and bringing them into captivity because of her spiritual fornication with the political powers to carry out her will.

BABYLON THE GREAT FALLS, TO LOSE HOLD ON HER CAPTIVES

Great was the rejoicing of the clergymen, especially those of Christendom, at the captivity of Jehovah's Christian witnesses, and they would have delighted to see the captivity continue forever so that the work of proclaiming the Kingdom message in the earth would be dead.* But what a surprise they experienced! They overlooked the fact that the Greater Cyrus, Jesus Christ, was now reigning on Mount Zion with all power in heaven and in earth. With the suddenness of the fall of the ancient city Babylon, which formidable and supposedly impregnable city was taken in one night by Cyrus of Persia, the tables were turned. In March of 1919 the prison doors were forced open to Jehovah's witnesses by order of the Federal

* See *The Watchtower,* issue of November 1, 1964, pages 653, 654.

Court of Appeals and the charges for which they had been incarcerated were shown to be false. The eight prominent agents of the Society were completely exonerated.

What had happened? Well, Babylon the Great had not been destroyed, just as ancient Babylon remained intact when Cyrus took her. But she had now absolutely lost power to hold her captives. From now on all who were worshipers of Jehovah as well as those under her domination who desired to worship Jehovah could come out and freely worship him with spirit and truth. They could join in declaring the judgments of Babylon, soon to be completely put out of existence, just as she deserved for her opposition to Jehovah. The agents of the Society immediately upon their release got busy and repaired its worldwide organization, reestablishing international contacts. An international assembly was held on September 1-8 and on the fifth day the Watch Tower Society's president, J. F. Rutherford, addressed the assembly on the subject "Announcing the Kingdom." He made a modern application of the prophecy of Isaiah 52:7 (*AV*), which had applied to the release of the Israelites from Babylonian captivity: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Then on Sunday, September 7, he addressed a public audience of 7,000 on the subject "The Hope for Distressed Humanity" and spoke in favor of God's kingdom as against the human substitute, the then-proposed League of Nations.

It was indeed a joyful announcement to God's people Zion, "Thy God reigneth!" Yes, the fall of Babylon in the spring of the year 1919 was further proof that the Greater Cyrus had begun his Kingdom rule and had opened Babylon's gates, broken the "copper doors" in pieces and cut down the "iron bars" holding Jehovah's people.—Isa. 45:1, 2.

So Jehovah unravels for us the great Bible mystery, a mystery not of God's making, but one that God's opponent, Satan the Devil, has promoted. But Satan has lost. His secret is out and no one has to be bound in death-dealing ignorance by it. With the destruction of Babylon the Great and her political, commercial friends and supporters and the bringing in of a new order under the rule of Christ's Kingdom government, confusing religious ignorance will be nonexistent. The resurrection will bring back millions who in the past have been victims of Babylon the Great, to learn the truth. Exercise your opportunity now to flee from and stay out of Babylon in order to avoid being lastingly crushed in the fast-approaching day of her destruction.

It Dwells in the Palace of a King

● At Proverbs 30:28, the "gecko lizard" is listed as one of the four small things that are instinctively wise, this lizard being able to take hold "with its own hands" and make its way even into a king's palace, where it can take hold of any surface by means of its "hands"—its adhesive-padded feet. The adhesive disks, says Raymond Ditmars, "are strikingly like the magnified pads on the foot of a fly; and their method of adhesion is the same—not aided by a sticky secretion, but through actual suction produced by close-set, concave areas."

A NEW Songbook!

THE singing of songs is an integral part of the worship of Jehovah God, and how glad we are that this is so! It is at once a duty and a pleasure. Recognizing the obligation of Christians to sing songs of praise to Jehovah, the publishing agency of Jehovah's witnesses has from its earliest infancy been producing songbooks, beginning with the year 1879, the very year *The Watchtower* began to be published.

In 1896 appeared a special issue of *The Watchtower* consisting entirely of Christian songs set to music. The next issue of that journal, commenting thereon, among other things stated: "The singing of the truth is a good way to get it into the heads and hearts of God's people. We thank God for the musical and poetic talent granted some of his" people. Among other songbooks that served Jehovah's people since then were *Hymns of Millennial Dawn,* published in 1905, and *Songs of Praise to Jehovah,* brought out in 1928. The latter songbook made a special effort to break away from Babylonian sentimentality and creature worship.

More progress was made by the *Kingdom Service Song Book* published in 1944. Uniquely it gave no credits to authors and composers; for which reason it did not contain any songs for which permission to use had to be obtained and acknowledged. Of its sixty-two songs, more than a third were original with Jehovah's witnesses.

After about a half million of these songbooks had been published and distributed, it was replaced in 1950 with *Songs to Jehovah's Praise,* containing ninety-one songs. It spelled further progress, for it had many up-to-date themes, had dispensed with archaic *King James* language and made a start of using the terminology of the *New World Translation,* the Christian Greek Scriptures of which were released the same year. Song No. 49, for example, was based on Matthew 6:33, *'Keep on seeking* first the Kingdom.' Almost half the lyrics and melodies of this songbook were original with Jehovah's people. However, a number of gems from the field of serious or "classical" music were included and set to Scriptural themes, such as Nos. 24 (Von Weber), 46 (Chopin) and 87 (Beethoven). This songbook was translated into eighteen languages and upward of three million copies were printed and distributed.

Proverbs 4:18 tells us that "the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established." This Scriptural principle has made it advisable to publish a new songbook, for with the ever-increasing light there are new truths, new themes, clearer understanding and change of emphasis. And so now again, in 1966, after sixteen years, the publishing agency of Jehovah's people, the Watch

Tower Bible and Tract Society, has produced a new songbook entitled "Singing and Accompanying Yourselves with Music in Your Hearts."

The songbook's title is taken from the words of the apostle Paul at Ephesians 5:18, 19, which reads: "Keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accompanying yourselves with music in your hearts to Jehovah."

ITS SPIRITUAL TREASURES

Of course, what makes a songbook suitable for Christians is its words. And so that these may to the fullest extent be appropriate for dedicated Christian ministers, not only have all of them been based on Scriptural themes and as far as possible on *New World Translation* expressions, but all lyrics have been dropped of which there was any doubt as to their having Babylonian origins. Any similarity of any of the lyrics of this new songbook to words appearing in other songbooks will be purely accidental, such as because both happen to be based on the same Scripture texts.

The very fact that the words of this songbook adhere to the *New World Translation* as far as possible helps to make it distinctive, and this of itself has resulted in a number of changes, as any careful Bible student will note. Thus, to give but one example, the first line of song No. 21 used to read, "Gracious Jehovah, our strength and our *song";* which is based on the way Isaiah 12:2 reads in the *Authorized Version.* But now that line reads, "Gracious Jehovah, our strength and our *might,"* for that is in harmony with what Isaiah actually said in the first place.

As for the themes of the more than eighty new lyrics appearing in this songbook, these certainly are abreast with the increased light and cover a wide range of subjects. Even as the 150 psalms of the book of Psalms are not confined to songs of praise to Jehovah but also contain accurate history, divine principles and admonition and inspired prophecy, so also the songs in this new songbook contain sacred history, admonition and prophecy. Among the new themes or titles are: "Declare the Everlasting Good News!" "From House to House," "Get Out of Babylon the Great!" "God's Loyal Love," " 'Jehovah Has Become King!' " "Keep Your Eyes on the Prize!" " 'Let God Be Found True'!" "Not Neglecting 'the House of Our God,' " "Pouring Out the Seven Last Plagues" and " 'It Is Impossible for God to Lie'!"

In keeping with the increased light, there are two songs in this book on the resurrection theme, each entirely different from the other in both words and mood. Each of the nine fruits of the spirit mentioned by the apostle Paul at Galatians 5:22, 23 is represented by one or more songs, and one song has something to say about each of those fruits of the spirit. There are also several songs especially appropriate for the Memorial celebration, including one bearing the title "The Lord's Evening Meal," the opening lines of which are:

"Jehovah our Father in heaven,
O this is a most sacred night!
'Twas Nisan fourteen when your greatness was seen,
Your justice, love, wisdom and might!"

There are a number of stirring new songs exhorting to courage and fearlessness, such as "Christian Warriors," "Displaying Loyalty," " 'Jehovah Is Our Refuge'!" "Preach with Boldness!" "See Jehovah's Army!" and "We Are Jehovah's Witnesses," the chorus of this latter song being:

"We're Jehovah's witnesses;
We speak out in fearlessness!
Ours is the God of true prophecy;
What he foretells comes to be!"

Another theme that is made prominent in this new songbook is that of brotherly love and unity. The previous songbook had a number of songs with this theme, which have been among its most popular songs, and these have been kept. Added have been others dealing more specifically with the various facets of love, such as: "Be Forgiving!" "Be Long-suffering!" "Proof of Discipleship," "The Power of Kindness," and so forth. One stressing *unity*, and based on Psalm 133, has as its first verse:

"How pleasant to see brothers
All dwell in unity,
Who truly love each other
And work in harmony!
Jehovah's blessing on it rests;
It's like Mount Hermon's dew
That fell upon Mount Zion's slopes
And made them fresh and new."

Additionally, ever so many favorite Bible verses have been made the theme of entire songs or incorporated into the songs. Thus there is a song on Joshua's determination, "As for Me and My Household" (Josh. 24:15), one entitled "Be Steadfast like Ruth!" which tells of Ruth's resolve (Ruth 1:16, 17), another that tells how the Shulammite maiden feels about her love for her lover, "The Shulammite 'Remnant'" (Song of Sol. 8:6), and another based on the comforting words of Jesus found at Matthew 11:28-30, called "'Take My Yoke'!"

Among still further treasures in this songbook is the highlighting of the faithful course of God's servants. Among these are: "Faith like That of Abraham," "Be like Jeremiah!" "Remember Ezra!" "Christ Our Exemplar," and Nehemiah's example, appearing in the song on this year's year-text. Truly, singing such songs will be rewarding as well as enjoyable!

NEW MELODIES!

The inspired musician-poets, the sons of Korah, long ago wrote: "Make melody to God, make melody. Make melody to our King, make melody. For God is King of all the earth; make melody, acting with discretion." And the musician-poet David wrote: "Sing you to God, make melody to his name; raise up a song to the One riding through the desert plains as Jah, which is his name; and jubilate before him."—Ps. 47:6, 7; 68:4.

These instructions by God's inspired musicians of long ago have been carried out in connection with the new songbook in a literal sense, for in it there are some seventy new melodies in addition to about ten adapted from the orchestra folio, "District Assembly Music." On the other hand, all music known to have originated with Babylon the Great has been dropped, as have the few remaining melodies from secular or "classical" sources, because of their worldly associations. Any similarity of melodies in the new songbook to worldly melodies would be offset by distracting differences.

Needless to say, all this has meant the dropping of some melodies that may have been favorites to many; but it is well to remember that it is the words that make this songbook one of praise to Jehovah and that it is to be preferred that these words be free from all worldly associations, religious or secular. For example, in the previous songbook there were melodies frequently used in certain religious or fraternal circles. A person once associated with these, upon becoming a Christian, would be reminded of his one-time association whenever such melodies were sung. Now this will no longer be the case. Whenever you hear a "Kingdom Song" melody it will be a Kingdom Song!

However, it is confidently believed that by the time the new melodies are learned, which tend toward the modern idiom, they, in their own right, will become even more dear to the Witnesses than were

those dropped, and that owing to their preciousness because of the lyrics that go with them. To aid in learning these songs, the entire songbook has been recorded by a fine orchestra consisting chiefly of strings and woodwinds.

The melodies were supplied by Witnesses from many nations in addition to those composed by brothers working directly on the songbook. Among such are some quite characteristic of the land from which they came, such as song No. 19 from Hawaii, and song No. 53, which was developed from a theme sent from Lebanon. Among the other lands and countries from which the Witnesses have made melody contributions for the songbook are Australia, Canada, China, Denmark, France, Germany, Greece, Italy, Mexico and South Africa, as well as a goodly number from the United States. Of interest also is the fact that many of the melodies were composed by Witnesses while in prison or in a concentration camp.

THE WORK INVOLVED

It will help you to appreciate this new songbook more if you know about the work that went into making it. While many melodies were received, almost invariably these required much work before they were suited for congregational singing. After the words and music were finalized, the words were divided into their syllables and set on a linotype machine. At first it took an operator 8½ hours to set just one song. Later a system was worked out by which he was able to set six songs in a workday of 8½ hours, but this system placed considerable extra work on others, such as compositors and artists. Proofs of the words were then sent with the music manuscripts to the music producer, where the music itself was typed out to match the words, much as a typist types letters on a typewriter.

Next, the printed words were pasted between the lines of music and then the result was photographed. From these photographs zinc masters were etched and from these, in turn, "mats" were pressed, which were used to cast the printing plates; after which the printing and binding were done. To provide better opacity, making it easier to read the notes, special paper was manufactured.

The new songbook, by reason of its great variety of powerful lyrics and beautiful melodies, gives much cause for rejoicing. By singing such songs we not only bring praise to Jehovah God but thereby we also can 'make public declaration of our hope and incite one another to love and fine works.' Singing these songs will impress upon our hearts and minds vital truths and strengthen us in our determination to serve Jehovah and to be loyal to Him and to fellow Christians.—Heb. 10:23-25.

To help those attending the congregational meetings to become better acquainted with these songs, some may want to play them, by recordings or a pianist, before and after the regular congregational meetings, taking care, however, not to play these too loudly. Enjoy these songs also on social occasions at home or elsewhere. And as you who are dedicated Christians become familiar with these songs, sing them with all your hearts, "admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah."—Col. 3:16.

"A Wise Person Will Listen"

LIFE was at stake. Carefully they listened to the instructions so they would be able to carry them out. Had they not, the oldest child in each family would have died.

The location of that event was in ancient Egypt. The time was 1513 B.C.E. The occasion was when God gave the nation of Israel his passover instructions. To listen, and then to abide by those requirements would mean that the firstborn of each Israelite family would be spared when God struck down the firstborn in all Egypt.

How careful those people were to listen and then to apply all the words of instruction! As the Bible states: "Subsequently the sons of Israel went and did just as Jehovah had commanded Moses and Aaron. They did just so." (Ex. 12:28) Because they listened to God's instructions passed on through Moses and Aaron, the firstborn of Israel were spared when Jehovah's angel destroyed all Egypt's firstborn. What a blessing to Israelite parents to have paid attention! What a *blessing* to their firstborn that they did so!

In ancient times God spoke by means of various servants, such as Moses, Aaron and the prophets of Israel and Judah. In the first century Jehovah spoke by means of his Son, Jesus Christ, then by the Christian congregation. (1 Cor. 2:10; Eph. 3:5) Now, in our day, God still speaks through his servants. As Jesus said, these constitute "the faithful and discreet slave" class whom he appoints "over all his belongings."—Matt. 24:45-47.

The truths Jehovah dispenses through this visible "slave" class on earth today are even more necessary than literal food. Material food sustains life for a time, but spiritual food strengthens for everlasting life. As it was at passover in Egypt, so today the lives of God's people are at stake when he speaks. Hence, the principle remains: "A wise person will listen and take in more instruction."—Prov. 1:5.

When God talks, men and women who love life will want to listen. They will want to pay attention for at least three reasons: (1) out of respect for God, whose words are being related, (2) because they keenly desire to do God's will, and (3) because they want God's blessing so they can someday live forever in his new order. To do these things they must keep abreast with the progressively revealed truths of God.

Are you in attendance when God's words are being spoken? Do you respect God and show that respect by listening intently? Do you pay attention so you can learn more concerning God's purposes and requirements in order that you may more fully carry out his will? That should be the desire of God's people everywhere.

In Jehovah's visible organization today there are many opportunities for proving ourselves wise by listening. There are Bible studies in homes, in Kingdom Halls of Jehovah's witnesses and Bible discussions at large assemblies. In the smaller groups we are more likely to keep our attention on what is said and done. The larger the group, the more possibility exists of our minds becoming sidetracked.

LISTENING AT LARGE ASSEMBLIES

That is why wise persons will pay particular attention to their listening habits when Jehovah's people meet by the thousands in large assemblies. Here, it is vital to concentrate on what is said, for when new truths and procedures are unfolded it is usually at these large assemblies.

Who should be paying attention? Everyone at the assembly not involved in work that must be done during sessions. However, even such essential workers are provided with loudspeaking equipment so they can listen while they work.

Young and old, male and female should be listening when God's Word is spoken. They should do as Moses counseled the nation of Israel: "Congregate the people, the men and the women and the little ones and your alien resident who is within your gates, in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law."—Deut. 31:12.

So today at assemblies of Jehovah's witnesses, all in attendance will want to do the same: come, listen, learn, so they can carry out Jehovah's will in these last days.

In many parts of the world attentiveness is marvelous at such large assemblies. In other parts of the world some have formed the bad habit of not being attentive, even milling about on the assembly grounds while sessions are in progress. Here is where Jehovah's people will want to work for improvement. They should cultivate the good habit of staying in their seats, listening and learning.

True, at times one may have to leave his seat. It may be necessary for a mother to care for her baby, or for some to leave a few minutes early for essential assembly work. However, wherever possible, it would be well for such to take seats where they will not have to cross in front of many others who are listening, so their attention will not be diverted.

It is observed at times that young ones group together and converse during talks. Parents will show wisdom by requiring their young to be under their supervision at this time. Before and after sessions there is time to enjoy the good fellowship that is always such a nice part of Christian assemblies. But when God's Word is being expounded, it is time to sit quietly and pay attention to the speaker.

COMING IN THE NEXT ISSUE

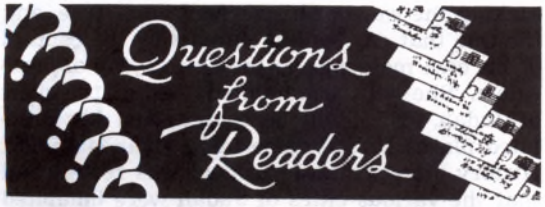
- God's Service—A Cause for Joy.
- Finding Joy in God's Service Today.
- Time Is Running Out!
- 'Dwelling in the House of Jehovah All the Days of My Life.'

An aid to concentrating on what is said and done is to have along a Bible to check key Scripture references. Also, a pencil and note pad are useful so as to involve oneself in the discussion by taking a few essential notes, though not too many. Also, think how the material being presented adds to the fund of knowledge you already have on the subject. Think how you might use this in your ministry, or in your daily living. Constantly review in your mind how what is said applies to you. Such mental and physical activity will involve more of your senses and help to keep you alert. In this way you can reap the fruitage of the many hours of research and preparation that have gone into even the shorter talks.

The benefits of listening are many. Our daily living will be improved constantly. We will be assisted to cultivate the new Christian personality. We will be further fortified to teach others in our ministerial activity. Also, when young ones are lovingly taught to sit patiently and listen,

they are being taught discipline that they will need in later life. And for all, listening and learning will help them on their way to everlasting life in paradise.

In addition, we do something else when we show ourselves wise and pay attention to Jehovah's words. Proverbs 27:11 states: "Be wise, my son, and make my heart rejoice." So be wise. Listen and learn during the assemblies of Jehovah's people this year. In that way you will make the heart of your heavenly Father, Jehovah, rejoice as well as bring benefits to yourself and your loved ones.



● At 1 Kings 7:23 and 2 Chronicles 4:2 we are told that the circular molten sea in the courtyard of Solomon's temple was ten cubits from brim to brim and that "it took a line of thirty cubits to circle all around it." Is this not incorrect, since it is impossible to have a circle with these two values?—H.S., U.S.A.

There is no reason to conclude that the writers were guilty of serious error. Jeremiah, who wrote First Kings, and Ezra, who penned Second Chronicles, were reliable men who wrote these accounts under divine inspiration.

Today, in mathematical calculations, it is customary to use *pi*, which denotes the ratio of the circumference of a circle to its diameter. According to general practice, it is a quantity equivalent to 3.1416. However, in ancient times, persons did not give decimals down to the last fraction. For that matter, *pi* itself is not just 3.1416. Persons who insist on scrupulous accuracy and consider the Bible to be in error in giving the measurements of the molten sea would do well to realize that, to be more accurate themselves, it would be appropriate to carry *pi* to at least eight decimal places, which would be 3.14159265, though even a figure in excess of 3.1415926535 could be used.

Bible commentator Christopher Wordsworth quotes a certain Rennie, who made this interesting observation regarding the measurements of the molten sea: "Up to the time of Archimedes [third century B.C.E.], the circumference of a circle was always measured in straight lines by the radius; and Hiram would naturally describe the sea as thirty cubits round, measuring it, as was then invariably the practice, by its radius, or semidiameter, of five cubits, which being applied six times round the perimeter, or 'brim,' would give the thirty cubits stated. There was evidently no intention in the passage but to give the dimensions of the Sea, in the usual language that every one would understand, measuring the circumference in the way in which all skilled workers, like Hiram, did measure circles at that time. He, of course, must however have known perfectly well, that as the polygonal hexagon thus inscribed by the radius was thirty cubits, the actual curved circumference would be somewhat more."

According to 1 Kings 7:23 and 2 Chronicles 4:2, the molten sea was ten cubits, or fifteen feet, in diameter and it took a line of thirty cubits, or forty-five feet, to encompass it. That is a ratio of one to three, which, for practical purposes, was quite adequate for the sake of a record. Jeremiah and Ezra, therefore, gave approximate figures, which, of course, satisfy thoughtful Bible students.

● Jehovah God is against all forms of demonism. Yet Ezekiel 21:21, 22 and its context seem to indicate that he directed divination so that Nebuchadnezzar moved his military forces against Jerusalem. Why did God do this? —K. M., U.S.A.

According to Ezekiel 21:21, 22 Jehovah told his prophet Ezekiel: "For the king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to divination. He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem, to set battering-rams, to open one's mouth for a slaying, to raise the sound in an alarm signal, to set battering-rams against gates, to throw up a siege rampart, to build a siege wall." Nebuchadnezzar had

determined to pursue a course of conquest. But he was faced with a choice. He could march against Rabbah in Ammon or turn the fury of his forces upon Jerusalem in Judah. The pagan Babylonian monarch resorted to divination and, as a result of it, Jerusalem became the object of attack.

In considering the account in Ezekiel 21:18-23, it is fitting to realize that the error of the inhabitants of Judah and Jerusalem had become considerable. For that reason Jehovah God had determined to bring destruction upon Jerusalem. So, having the Babylonians besiege that city was in harmony with Jehovah's will. Fittingly, he saw to it that Nebuchadnezzar chose the road to Jerusalem.

But, would Jehovah God use the demons to accomplish his purposes? Definitely not. He would not move or inspire them to act as his instruments in guiding matters through forms of divination. Yet, the demons are powerless to resist or block God's will. Jehovah could certainly do what he pleased when Nebuchadnezzar was trying to make a military decision; He would not let the divining process go contrary to His will. The Most High could interfere with divination, if that was necessary. That would be, not a use of demonism, but a thwarting of it. For instance, Jehovah could have made the liver used for divination on that occasion look a certain way, if necessary. God could thus interfere with the divination.

After Jerusalem and Judah had paid for their delinquency, there would be restoration. Of this and of his own supremacy, Jehovah declared: "I am frustrating the signs of the empty talkers, and *I am the One that makes diviners themselves act crazily* [by his making their forecasts prove false]; 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.'" (Isa. 44:25, 26) History attests that Jerusalem was rebuilt and that the various cities of Judah were inhabited once again.

We do not know exactly how Jehovah intervened when Nebuchadnezzar applied to divination and it was determined by the way that the diviners read and interpreted things that Babylonian troops should march against Jerusalem instead of Rabbah. It seems sufficient to realize that Jehovah always accomplishes his purposes.—Isa. 55:8-11.

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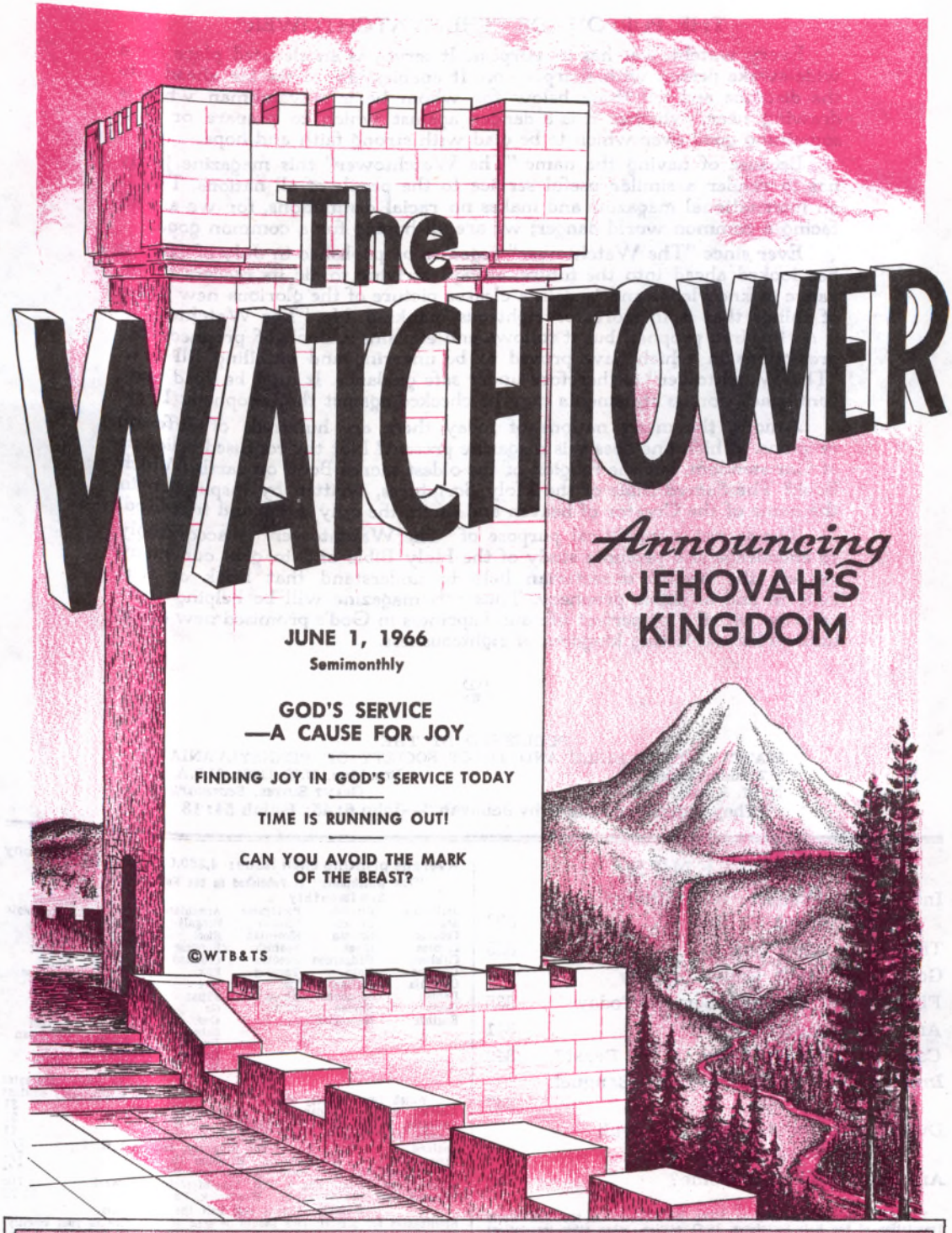
Outstanding love for one another identified first-century Christians, and it is still an unmistakable trait of the Christian witnesses of Jehovah in the twentieth century. (John 13:34, 35) Yet their love is not limited to fellow believers; it reaches out to others, moving them to call at the homes of people everywhere to acquaint them with God's glorious provision of his kingdom in the hands of Jesus Christ. As they share in this work during the month of May they will be offering to interested persons a handsomely bound Bible-study aid, along with a booklet, on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 12: Keeping Your Balance with Many Responsibilities. Page 293.

June 19: Save Both Yourself and Those Who Listen to You. Page 299.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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INTELLECTUAL FREEDOM OR Captivity TO THE Christ?

AROUND the world today the cry is for more and still more freedom: freedom of thought, of speech and of action. In schools and universities the human philosophies expounded during the past fifty years are reaping a harvest of atheistic thinkers. And the effects of all this emphasis on individual self-determination are to be noted in the loud demands for independence by all kinds of splinter groups, social and political. Discipline and respect for authority are dwindling. Discontent is rife. Peace has been taken from the earth.

Having permitted youth to be indoctrinated with the idea that human thinking should not be restricted by a belief in a Supreme God, governing authorities are now faced with a rebel generation that is challenging social and moral principles and that insists on deciding for itself as between right and wrong. Young men and women, teen-agers, who frequently have no more than a superficial knowledge of the issues involved, join in strikes and protest marches as though they had fully examined all the facts and reached a mature decision. Open rebellion against adult rule is, in fact, very evident in our times.

How very different all this from the teaching of the Bible and the words of Jesus Christ! True, Jesus did declare: "You will know the truth, and the truth will set you free." (John 8:32) But free from what and for what? Surely it must be clear that he was not encouraging people to become a law unto themselves! He would free them from the dogmas and superstitions of false religious leaders, but at the same time he invited: "Take my yoke upon you and become my disciples." (Matt. 11:29) Those who came to him must come under his discipline, must listen and obey. Failure to yield such submission to the One sent by God would be prime evidence that the minds of such ones were still in captivity to the evil influence referred to by the apostle Paul: "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. 4:4.

Make no mistake. Those who insist on exercising unfettered mental freedom sooner or later find themselves in opposition to God and his Word, the Bible. They idolatrously put the human intellect ahead of the great Creator, and so, because 'they render sacred service to the creation rather

than the One who created,' God 'gives them up to a disapproved mental state, to do the things not fitting.' (Rom. 1:25, 28) Pride blinds them to the fact that imperfect humans today have to choose between two masters. They must be slaves either to righteousness or to sin.—Romans, chap. 6.

The apostle Paul even foretold today's multiplying evidences of enslavement to sin, for he wrote: "In the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, . . . blasphemers, disobedient to parents, . . . not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God." (2 Tim. 3:1-5) Thus multitudes have taken leave of "their proper senses" and have been caught in "the snare of the Devil," who employs them in his evil purposes. —2 Tim. 2:26.

True Christians, on the other hand, have been liberated by accurate knowledge of the Bible, and, not content with enjoying such freedom from erroneous thinking only for themselves, they engage in a spiritual warfare to liberate other captive minds, to combat ideas that have been raised up against the knowledge of God. The apostle Paul describes this warfare, declaring: "Though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ."—2 Cor. 10:3-5.

It seems that some in association with the early Corinthian congregation were disregarding Paul's authority, looking at him according to what he appeared to be in the flesh, and neglecting to take into account his special commission from Christ. Today, too, there are those who, by their independent thinking, question Christ's ability to have and use on the earth a specially appointed governing body of imperfect humans, to whom he has entrusted all the Kingdom interests or "belongings" on earth. (Matt. 24:45-47) When such independent thinkers receive counsel and direction based on the Bible, they incline to the thought, 'This is only from fleshly men, so it is up to me to decide whether to accept it or not.'

On this very subject, E. A. Dunlap, Registrar of the Watchtower Bible School of Gilead, speaking to a class of missionary students, recently inquired: "Do you look at it that way?" Then he continued: "If you do, then you are being infected by that spirit of independence with which Satan is infecting the whole world. So, to overcome this attitude, the thing to do, as the apostle Paul intimates, is to think, 'Now, am I "bringing every thought into captivity to make it obedient to the Christ"?' "

If this proper course is followed, the Christian will refuse to entertain any thoughts that fail to harmonize with the truth he has learned from the teaching of Christ. He will keenly appreciate as applying to himself the reminder by the apostle Paul: "You do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people." (1 Cor. 6:19, 20) Again, he will have in mind the earnest exhortation by the apostle Peter: "Be as free people, and yet holding your freedom, not as a blind for moral badness, but as slaves of God." (1 Pet. 2:16) Selfish insistence upon intellectual freedom leads one into slavery to sin. Being in captivity to the Christ means peace with God, safety and wise direction for our lives.

Time Is Running Out!

These are urgent times! What should you do about them?

TIME is running out! Running out for what? Running out for the present generation, for the present wicked system of things, for the way things are being done today. In other words, time is running out for the rule of this planet by selfishness, wickedness, injustice and violence. Why can we be certain of this?

We can be certain of it because the Creator, Jehovah God, is a just, wise and loving God. Although he has seen fit to tolerate these unrighteous conditions for more than 4,000 years, he will not always tolerate them, for "there is an appointed time, even a time for every affair under the heavens." There is a time for him to tolerate such conditions and a time for him to put an end to them, and that time will be soon, even as we read: "Just a little while longer, and the wicked one will be no more."—Eccl. 3:1; Ps. 37:10.

What will that mean? It will mean a cataclysm as destructive as the global flood of Noah's day, concerning which the apostle Peter wrote: "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." That will mean the end of the world empire of false religion, known as "Babylon the great" in the Scriptures, and the end of all its supporters. It will mean the end of national entities with their militarism and corrupt politics and the end of ruthless and greedy commercialism. Will there be any human survivors? Yes, but comparatively few, even as was the case in Noah's day. —2 Pet. 3:6, 7; Rev. 18:2.

But perhaps someone will object, saying, Those words about a little while and then the wicked being no more were written about three thousand years ago, so how do we know that the end of this wicked system of things is at hand? We can be certain of this because of the fulfillment of certain Bible prophecies; for example, the prophecy by Jesus Christ concerning the end of this very system of things.

LAST GENERATION FOR THIS SYSTEM OF THINGS

Yes, Jesus Christ, in replying to questions as to when he would return and when this present system of things would end, told that this very generation would be the last under this present system of things. In this prophecy he foretold the outbreak of world wars. He also told of famines, of earthquakes, of the increase of lawlessness and the preaching of the good news of God's established kingdom, all of which have taken place on an unprecedented scale only since 1914, clearly marking that year as the beginning of the fulfillment of his words. He further said that "this generation will by no means pass away until all these things happen." —Mark 13:30; Matt. 24:7-14.

To what generation was Jesus referring? Not to the one living in his day but, rather, to the one that would experience the things he foretold, which, we have seen, began in 1914. They will come to a climax, Jesus tells us, in the "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again."—Matt. 24:21.

True, fifty-two years have flown by since these things began to occur and because of this some have allowed themselves to be complacently lulled to sleep, feeling that the time is yet many years away. But the passing of the years has not made the foretold destruction of this wicked system of things more remote; it has brought it closer, much closer. According to Jesus' words, at least a representative number, and perhaps many, of the generation living when his great prophecy began to be fulfilled in 1914 will see "all these things happen," including the destruction of false religion and the political systems of this world, with all their friends and supporters.—Jas. 4:4; Dan. 2:44.

URGENCY AN ESSENCE OF CHRISTIANITY

The fact is that Christianity from its very start was an urgent religion; there was nothing complacent about it. Jesus felt an urgency about his commission. He knew that his time to get his work done was limited: "We must work the works of him that sent me while it is day; the night is coming when no man can work."—John 9:4.

In his great prophecy concerning our own day he forcefully illustrated this, saying: "It is like a man traveling abroad that left his house and gave the authority to his slaves, to each one his work, and commanded the doorkeeper to keep on the watch. Therefore keep on the watch, for you do not know when the master of the house is coming, whether late in the day or at midnight or at cock-crowing or early in the morning; in order that when he arrives suddenly, he does not find you sleeping. But what I say to you I say to all, Keep on the watch."—Mark 13:33-37.

That Christians were to be ever on the watch, alert, with a sense of urgency, with expectancy, can be seen from the writings of Jesus' apostles. Note the words of Paul: "You people know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light."—Rom. 13:11, 12.

The apostle Paul made a similar reference in his counsel on singleness and marriage: "The time left is reduced. Henceforth let those who have wives be as though they had none, . . . for the scene of this world is changing." And so also in counseling Christians not to forsake the gathering of themselves together as some have the custom, but to encourage one another, he adds, "and all the more so as you behold the day drawing near."—1 Cor. 7:29, 31; Heb. 10:24, 25.

No question about it: If Christians were ever to be in a state of urgency, expectancy, if they were ever to be watchful, awake and alert, which the above scriptures show that they were, then they should today feel an even greater urgency in view of where we are on the stream of time, as seen from the fulfillment of Bible prophecies.

LIKE THE DAYS OF NOAH AND OF LOT

Helping us to appreciate this added urgency and that time is running out for this generation are the words of Jesus likening our times to the days of Noah:

"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." Not that there was or is anything wrong with marrying and building houses, but the point Jesus was making was that people were and would be so absorbed in these things that they take no note of the times in which they are living until it is too late!—Matt. 24:38, 39.

Jesus also likened our urgent days in which time is running out to those of Lot, the nephew of the patriarch Abraham. When the time came for Jehovah God to destroy the wicked cities of Sodom and Gomorrah, he sent his angels to hurry Lot and his family out of them: "When the dawn ascended, then the angels became urgent with Lot, saying: 'Get up! Take your wife and your two daughters who are found here, for fear you may be swept away in the error of the city!'" When Lot lingered, they took him and his family by the hand and hurried them out, saying further: "Escape for your soul! Do not look behind you and do not stand still in all the District! Escape to the mountainous region for fear you may be swept away!" And remember, Jesus said that the present time would be as the days of Lot, just that urgent!—Gen. 19:15-17; Luke 17:28-30.

Further underscoring the need for urgency in these times are Jesus' commands to Christians living today: "Let the man on the housetop not come down to take the goods out of his house; and let the man in the field not return to the house to pick up his outer garment. . . . Keep praying that your flight may not occur in wintertime, nor on the sabbath day." (Matt. 24:16-20) How forcefully these illustrations likewise emphasize the urgency of our times! We are living in times as urgent as those of Noah and of Lot.

Do not be like the two prospective sons-in-law of Lot. When Lot was told about the coming destruction of the cities of the plain he went to his sons-in-law and urged them: "Get up! Get out of this place, because Jehovah is bringing the city to ruin!" However, "in the eyes of his sons-in-law [Lot] seemed like a man who was joking," and so they perished with the rest of the wicked inhabitants of Sodom and Gomorrah.—Gen. 19:12-14.

COMING IN THE NEXT ISSUE

- Manifesting the Spirit of God.
- Keep On Growing Under Jehovah's Spirit.
- Harvest, a Time of Happiness.
- Identifying the Son of God.

Yes, let those who will, ridicule the urgency of our times, even as did the sons-in-law of Lot. Their ridicule does not prove that they are right but, rather, proves that they are mistaken, for even such ridicule was foretold to occur in our day: "In the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'" But all things have not always gone "exactly" the same since the beginning of creation, even as we have just seen.—2 Pet. 3:3-7.

GUARD AGAINST COMPLACENCY

Clearly, today is no time for complacency, but a time to be watchful, alert, and to that end practicing self-discipline, even as Jesus further said in warning about our day: "But pay attention to

yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, 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. 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 21:34-36.

How timely are these words of Jesus in view of the material prosperity of the Western world! With it does indeed come the temptation to indulge in overeating and heavy drinking and worries about money. Some may be inclined to devote much time to acquiring material possessions, as if the present system of things were going to be here for many years to come. But Jesus warned against being overly concerned with material things: "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 [life] is worth more than food and the body than clothing." These words have more force today than ever before because of our living so close to the end of this system of things. More than ever it is sheer folly to go against Jesus' words!—Luke 12:15, 23; Matt. 6:19-21.

Truly more than ever before it is the course of wisdom to 'keep on seeking first the kingdom and God's righteousness,' and to 'keep strict watch that how you walk is not as unwise but as a wise person, buying out the opportune time for yourself because the days are wicked, at the same time always seeking to perceive what the will of God is.' Buy out the time by taking it from things that are dispensable and use it for such all-important things as studying God's Word and associating with other Christians, and then in all things act in harmony with what you learn to be God's will.—Matt. 6:33; Eph. 5:15-17.

The fact that time is running out for this generation and its system of things should make Christians beware of letting their roots grow too deeply in it. Even as the wise man eats to live and does not live to eat, so Christians should view everything of a material nature as being a means to an end and not the end itself. That will include their choice of secular work, the kind of house they live in, the kind of clothes they wear, the kind of food they eat, the kind of literature they read, the kind of television programs they watch as well as how much time they spend watching television. As the apostle Paul put it: "Those making use of the world as those not using it to the full; for the scene of this world is changing." Yes, the present system of things is soon coming to its end!—1 Cor. 7:31.

God's Word tells us of a time when there will be 'a new heavens and a new earth in which righteousness will dwell.' It will be a time when God will 'wipe out every tear from the eyes of men, when death will be no more, neither sorrow nor crying, neither sickness nor death.' It will be an order of things without violence, injustice, wickedness and oppression. Poverty will be no more, but 'men will build houses and have the occupancy of them, they will plant vineyards and eat the fruits of them.' And what is more, they will be preparing for and welcoming back from the graves thousands of millions that have died since the days of Abel, the first martyred faithful servant of God Jehovah. All earth will become a paradise.—2 Pet. 3:13; Rev. 21:4; Isa. 65:21; Rev. 20:13.

That is a new order worth hoping for, waiting for, working for and now being urgent about—especially since time is indeed running out!

GOD'S SERVICE A Cause for Joy

"THE JOY OF JEHOVAH IS YOUR STRONGHOLD." —Neh. 8:10.

OUT on the Palestinian hills, far from any dwellings, a shepherd can feel close to Jehovah, the great Creator. He has time to meditate and to examine visually the creations of that almighty One. At night when he lies under a star-studded sky, he can marvel at the Creator's wisdom and power in making the beautiful heavens. In comparison to them he is so small and insignificant that he has reason to rejoice that their Maker is aware of him and is interested in him. King David of Judah had this experience when, as a shepherd boy, he spent many nights out in the open fields caring for his father's sheep.

[2] David was a man of keen perception, with a genuine love for his God, Jehovah. As might be expected, he was deeply impressed by Jehovah's creations, especially the starry heavens, the beauty of which he had enjoyed so much as a shepherd boy. Expressing his feelings, he said: "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, and the son of earthling man that you take care of him?" Then speaking of man's position as being lower than the angels, he said: "You also proceeded to make him a little less than godlike ones, and with glory and splendor you then crowned him. You make him dominate over the works of your hands; everything you have put under his feet: small cattle and oxen, all of them, and also the beasts of the open field, the birds of heaven and the fish of the sea, anything passing through the paths of the seas. O Jehovah our Lord, how majestic your name is in all the earth!"—Ps. 8:3-9.

[3] At the time Jehovah God created man he gave him dominion over all the other creatures of the earth, saying to him: "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." (Gen. 1:26) This was a God-given duty to man, which he has not properly exercised in his imperfect state. David's inspired expression regarding man's position has special significance because it prophetically pointed to the One who became the perfect man, Jesus Christ. This One was made lower than godlike ones, or angels, by giving up spirit life to become a man. Being a perfect man, he could

1, 2. What especially impressed David while he was a shepherd, and how did he later express his feelings?

3. (a) Explain how man gained dominion over other earthly creatures. (b) What man since Adam was able to exercise this dominion properly, and how did David's statement point to him?

properly dominate the earthly works of God's hands. Due to his faithful service to God, he was crowned with honor and glory. (Heb. 2:9) David did not foresee this prophetic significance of what he wrote, but he did see how man had been blessed by God. So for the prominent position that God gave man on the earth and for the marvelous things of creation that man can gaze at in wonderment, David gave glory to Jehovah, saying: "How majestic your name is in all the earth!"

4 David showed his appreciation for the true God by never serving any of the man-made gods of the nations in his day. He found the greatest possible joy in serving Jehovah, the One who created the things at which he marveled. This was like a stronghold that helped to preserve him. Expressing his joy at being able to serve his Creator, David said: "To do your will, O my God, I have delighted, and your law is within my inward parts." (Ps. 40:8) Throughout his life, David showed that God's law was indeed within his inward parts, being close to his heart, his seat of motivation. By always striving to obey that law, by letting it guide his actions; and by constantly putting God's will first in his life, David manifested the joy he had in serving the great Ruler of the universe.

WHAT GOD'S SERVICE INVOLVES

5 Being thoroughly familiar with what Moses was inspired to write, David was aware that the service of Jehovah involved a number of things, one of which is exclusive worship. This was made clear in what Moses told the twelve tribes of Israel just before they crossed the Jordan into the Promised Land: "Jehovah your God you should fear, and him you should serve, and by his name you should swear. You must not walk after other gods, any gods of the peoples who are all around you, (for Jehovah your God in your midst is a God exacting exclusive devotion,) for fear the anger of Jehovah your God may blaze against you and he must annihilate you from off the surface of the ground." (Deut. 6:13-15) If they were to walk after other gods by worshiping them, they would be serving those gods. Repeatedly they were warned not to do this: "You must not serve their gods, because that will be a snare to you."—Deut. 7:16.

6 While the Israelites were slaves in Egypt, Moses requested Pharaoh to permit them to leave Egypt that they might serve Jehovah. This Moses did at God's direction, for God told him: "Go in to Pharaoh and you must state to him, 'This is what Jehovah the God of the Hebrews has said: "Send my people away that they may serve me." ' " (Ex. 9:1) They would serve him by worshiping him, and this they did when they finally were freed from Egypt. Worshiping Jehovah God is the chief way a person can serve him.

7 Another way that God can be served is by obeying his commands. The importance of this was brought home to the Israelites whenever they were disobedient, and God caused them to suffer for it. In the Promised Land disobedience often resulted in his giving them into the hands of their enemies. By being obedient they could show that their worship of Jehovah was from the heart and was not empty formalism. For this reason the prophet Samuel said to their first king, Saul: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice, to pay attention than the fat of rams." (1 Sam. 15:22)

4. How did David show appreciation for the true God?
5, 6. What is the chief way to serve God? Give examples for your answer.

7. Explain the relationship between obedience and God's service.

By obeying Jehovah's righteous commands a person can serve him, even as a humble servant does his master. Such service of God means that he is walking in the way that pleases the Most High, and it becomes a source of joy as long as he continues in that way. For this reason it is wisely written: "Happy are the ones faultless in their way, the ones walking in the law of Jehovah."—Ps. 119:1.

[8] The giving of God service takes in, not only worship and obedience, but also activities that he has directed to be done. In the case of the Levites, their God-given work assignment was in connection with the services at the tabernacle. Jehovah's presence was represented there in miraculous ways, impressing upon all the importance and the privilege of serving there. So valuable was this privilege of service that it became the Levite inheritance instead of a landholding as in the case of the other tribes. To them Jehovah said: "I am your share and your inheritance in the midst of the sons of Israel." (Num. 18:20) This was a distinctive service privilege over which the Levites could rejoice.

[9] One's being close to God's house where the miraculous shekinah light shone in the Most Holy, symbolizing his presence, was a delight. Serving the great God of the universe here was something to be desired. Expressing his love for this place that was so closely associated with Jehovah's worship, David said: "Jehovah, I have loved the dwelling of your house and the place of the residing of your glory." (Ps. 26:8) Levites that maintained the same attitude found great joy in serving Jehovah God at this place.

8, 9. (a) Explain how the Levites served God in an additional way and why this service was distinctive. (b) How could the Levites' form of service be regarded as a cause for joy?

SERVICE FOR ALL

[10] Opportunities to serve God in an active way were given to all the tribes. One such opportunity was when the tabernacle was about to be constructed. The people were privileged to make contributions for its construction, and by making such contributions they had the joy of sharing in something that was very important in their worship of the true God. That they found joy in this service privilege is indicated by their overwhelming generosity. The men in charge of receiving the contributions came to Moses and said: "The people are bringing much more than what the service needs for the work that Jehovah has commanded to be done." (Ex. 36:5) The joy of serving God with valuable things was manifested again by this nation hundreds of years later when contributions were made for the constructing of Jehovah's temple in Jerusalem.

[11] When David made known to the people the plans for building a temple during the reign of his son Solomon, he asked: "Who is there volunteering to fill his hand today with a gift for Jehovah?" (1 Chron. 29:5) Their answer was a flood of contributions—gold, silver, precious stones and copper. They rejoiced at this opportunity to serve Jehovah in an active manner. "The people gave way to rejoicing over their making voluntary offerings, for it was with a complete heart that they made voluntary offerings to Jehovah; and even David the king himself rejoiced with great joy." (1 Chron. 29:9) But there were other ways that the twelve tribes could serve God with actions.

[12] It was Jehovah's purpose that the nation of Israel take possession of the Promised Land as an inheritance from

10, 11. (a) How were the twelve tribes privileged to serve God with respect to the tabernacle and later the temple? (b) How did they react to this service?
12. What were other active ways that the twelve tribes could serve God?

him, but to receive that inheritance they had to engage in activity that was directly related to that purpose. They had to remove from the land the pagan squatters on it and destroy the false gods that those people worshiped. The victories they experienced with Jehovah's help as they carried out this divine purpose were a cause for joy. They were happy in serving Jehovah God even though they were risking their lives in doing it. And then after they had conquered the land, they were able to serve him actively by coming to Jerusalem three times a year for the festivals God commanded them to observe. This required a great effort on their part, especially for those living a great distance from Jerusalem. Their participating in these festivals was an active service of God that was inseparably linked with their worship of him. Although these were joyous occasions, they were not times for drunken revelry and gluttony, as was the case with the festivals observed by pagans. In a holy manner the Israelites were to observe the festivals of God.

13 With the introduction of Christianity, the ways of actively serving God underwent some changes. No longer could God be served by the festivals, by the sacrificial offerings the people had been bringing to the temple and by the temple duties of the Levites. With the terminating of the law covenant by Christ's sacrifice, God brought these forms of service to an end. The Christian ministry became a new way of actively serving the Most High. Publicly proclaiming and teaching God's truths, purposes and the provision he made for man's salvation through Christ was a new and an exceedingly joyous way of serving him. In fact, it was a way a person could offer a sacrifice of praise to 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.

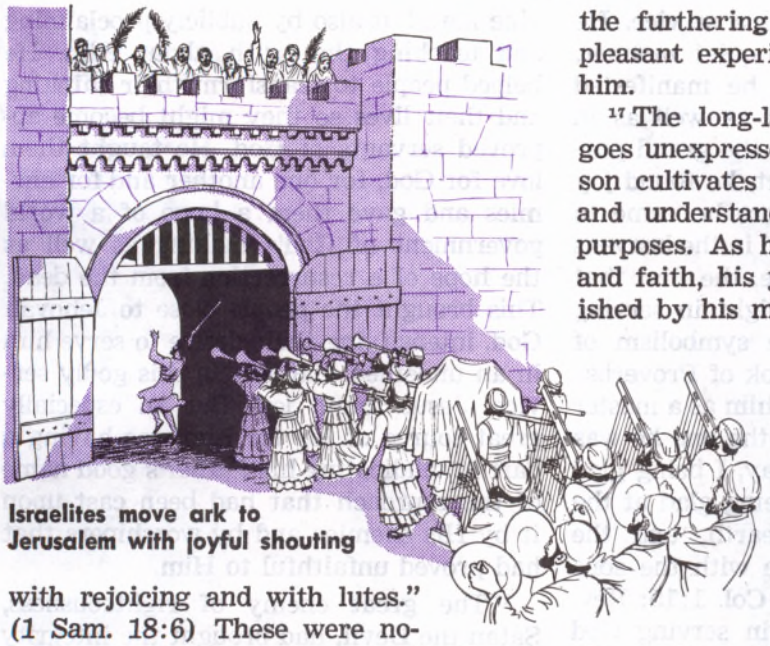
13. What new way of actively serving God was introduced with the advent of Christianity?

THE JOY THAT COMES FROM GOD'S SERVICE

14 The joy that a person experiences from serving God is not always expressed in an audible manner. It can be a pleasurable feeling of satisfaction in knowing that a person is doing what is pleasing and right in the eyes of the Most High God. His knowing that he is doing good work that is benefiting other people, that is advancing Jehovah's interests in the earth and that is magnifying Him brings a sense of contentment and inner tranquillity that reflects the joy of God. This is a lasting joy that does not require audible expression. But there are times when something noteworthy happens that stimulates a momentary expression of the joy that a person feels inside.

15 When the Israelites moved the ark of the covenant from the house of Obed-edom to Jerusalem, their joy bubbled out in joyful expressions. This was a great occasion in their religious life that filled them with happiness, and so they expressed it. "All the Israelites were bringing up the ark of the covenant of Jehovah with joyful shouting and with the sounding of the horn and with trumpets and with cymbals, playing aloud on stringed instruments and harps." (1 Chron. 15:28) Another occasion that caused expressions of joy was when Saul and David returned with the Israelite army after a victory over the Philistines. "It came about that at their coming in, when David returned from striking the Philistines down, the women began coming out from all the cities of Israel with song and dances to meet Saul the king, with tambourines,

14. Explain how a person can have joy without audibly expressing it.
15. Give examples of notable occasions that warranted audible expressions of joy.



Israelites move ark to Jerusalem with joyful shouting

with rejoicing and with lutes." (1 Sam. 18:6) These were notable occasions that stimulated the Israelites to express their joy in an audible way.

[16] Audible expressions of joy that come naturally from a happy heart because of something fine that has taken place in connection with Jehovah's worship or purposes are not the same as the emotional outbursts by persons in a religious fervor. Their nonsensical shouting and wild singing are not the fruitage of God's spirit, which, among other things, produces mildness and self-control. It is not the "apparel of the quiet and mild spirit" that a servant of God is expected to wear, but, rather, the expression of wild, uncontrolled emotions that demons find easy to manipulate. (1 Pet. 3:4) On the contrary, the audible expression of joy coming from the happy heart of God's servants is with their power of reason and is under their control. It is not a regular thing but something that results from notable happenings in the fulfillment of God's purposes and the furthering of his interests or from pleasant experiences that bring honor to him.

[17] The long-lasting feeling of joy that goes unexpressed is something that a person cultivates as he grows in knowledge and understanding of God's Word and purposes. As he grows in understanding and faith, his joy also grows. It is nourished by his meditation on Jehovah's doings and instructions and by his continuing to feed himself spiritually. The person that neglects this can lose the joy of serving God as well as a close relationship with him.

[18] A close joy-inspiring relationship with the Almighty is possible for those who dedicate themselves to serving him and who remain faithful to their dedication. By their actions they reveal that dedication. Such are the ones that he loves, strengthens and preserves, just as it is written: "Jehovah is near to all those calling upon him, to all those who call upon him in trueness." (Ps. 145:18) "His salvation is near to those fearing him." (Ps. 85:9) Knowing this and being aware that complete trust can be placed in him, the dedicated person can experience the joy that comes from a feeling of well-being and security, a feeling that was expressed in Psalm 23:4: "Even though I walk in the valley of deep shadow, I fear nothing bad, for you are with me."

JESUS CHRIST AN EXAMPLE TO FOLLOW

[19] Of all who have served the true God, Jesus Christ is the finest example of one

16. What should not be mistaken for audible expressions of godly joy? Why?

17. How does a person get the long-lasting joy of serving God?

18. (a) Who are the ones God loves, strengthens and preserves? (b) What contributes to their joyful feeling?

19. (a) How did Jesus manifest his joy in serving God? (b) What reveals that he had the joy of serving God before coming to earth?

that found joy in Jehovah's service. He showed it in a mild and quiet manner, such as in the happiness he manifested in doing his Father's will as well as in helping people learn about the grand purposes of his Father. In fact, he found joy in God's service long before he came to the earth. While he was still in the heavens as a mighty spirit creature, the first that God created, he found delight in serving Him. Speaking under the symbolism of wisdom, he says in the book of Proverbs: "Then I came to be beside him as a master worker, and I came to be the one he was specially fond of day by day, I being glad before him all the time, being glad at the productive land of his earth, and the things I was fond of were with the sons of men." (Prov. 8:30, 31; Col. 1:15; Rev. 3:14) The joy he found in serving God in the heavens he continued to have while a man on earth.

[20] When Jehovah opened a new field of service for this beloved, spirit Son of his that required him to be born as a perfect human, that faithful Son rejoiced. Regarding this it is written: "Keep this mental attitude in you that was also in Christ Jesus, who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave's form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:5-8) Whatever his Father wanted him to do he was willing to do out of love for Him. With this fine attitude Jesus Christ gave a splendid example for all who want to serve the true God.

[21] While on earth he served God not only by worshiping Him and obeying divine laws but also by publicly proclaiming and teaching the truth about Him. He helped people to transform their thinking and their lives so they might become approved servants of God. He taught them love for God, for one another and for enemies and gave them a hope of a world government of God's making as well as the hope of a resurrection from the dead. This brought the people close to Jehovah God, intensifying their desire to serve him in an undefiled manner. In this godly service, Jesus found joy. But an especially great source of joy for him was having a part in vindicating his Father's good name of the reproach that had been cast upon it by His enemies and by worshipers that had proved unfaithful to Him.

[22] The great enemy of righteousness, Satan the Devil, had brought the integrity of God's creatures into question. This was done in the days of the faithful man Job, at which time Satan told God: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul. For a change, thrust out your hand, please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face." (Job 2:4, 5) This challenge was bringing not only man's integrity to God in question but also the integrity of God's only-begotten Son, who was in a very favored position in the heavens. Would his integrity collapse under trial as Satan charged that man's would? The test came when that Son was born as a man. He kept his integrity even to a violent death and proved Satan a liar. His faithfulness was a vindication for Jehovah God. The prospect of vindicating Jehovah's name was a joy to Jesus Christ.

[23] Speaking of Jesus' course of integrity, the Bible tells us: "For the joy that was

20. How did God's only-begotten Son react to the privilege of serving God on earth?
21. Relate some of the ways Jesus served God.

22, 23. (a) What was an especially great joy for Jesus, and how did this become necessary? (b) Why has Jesus Christ been an inspiration to worshipers of God?

set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." (Heb. 12:2) The joy of having a part in vindicating Jehovah's great name enabled him to endure the torture stake to the point of death. As a reward for his faithful service, Jehovah raised him from the dead, restoring him to the realm of the angelic hosts with greater power and honor than he had before. Thus his example of joyful service of God has been an inspiration to all worshipers of the true God down to this day.

[24] When we consider how God's service has been a cause for joy to faithful men throughout the ages past, we can see that such joy is a life-preserving stronghold. For those who cultivate it and maintain it, Jehovah becomes a source of strength and a protection. His truth shields them from the mind-warping falsehoods of this devilish world. He helps them to hold up under trials of their faith; and when this old system of things is swept away by his heavenly forces, he will preserve them to see the new earth he will usher in. Joy helps to keep a strong, protective shield of faith. It can, therefore, be said to them: "The joy of Jehovah is your stronghold." (Neh. 8:10) It keeps them spiritually alive in a spiritually dead world.

[25] Like the shepherd David, who was so impressed by the starry heavens that he gave expression to his joy in serving the Creator of them, we today have ample reasons for feeling the same joy. We too can marvel at his wonderful creations, and we can turn to the inspired Scriptures to learn about his activities and to be instructed by him. By cultivating an appreciation for his life-giving truths and magnificent purposes for mankind, we can find in God's service today a cause for great joy.

24. Explain how joy is a life-preserving stronghold.

25. Why can we feel the same joy in God's service that David felt?

FINDING Joy IN GOD'S SERVICE Today

"My own servants will cry out joyfully because of the good condition of the heart."—Isa. 65:14.

DO YOU want to serve your Creator? Do you want to give him exclusive devotion as did David? Do you want to obey his righteous laws as did Daniel? Do you want to be productively active in work he has commanded to be done as was Jesus Christ? If you do, you are a rare person in this twentieth century. Of the more than three thousand million persons living today, few have any desire to serve the true God. Like past generations, they prefer to serve the false gods of religious imaginations, of political ideologies or of materialism. Regarding such gods a prophet of Jehovah the true God wrote: "For all the gods of the peoples are valueless gods. As for Jehovah, he made the heavens." (1 Chron. 16:26) Few

1, 2. (a) Explain why the person that wants to serve God is a rare individual. (b) What is the world's attitude toward such persons?

have been the people to experience the joy of serving this great Creator.

[2] Following the flood of Noah's day the percentage of those humans serving Jehovah God, the Preserver of the Flood survivors, diminished rapidly as mankind multiplied, until they became a nonconforming minority in the ancient world. They were the ones that refused to participate with the majority in building the Tower of Babel. They were the exceptional ones that refused to go along with the nation of Israel when that nation turned from serving the true God to the worship of false gods. They were the stalwart few that held fast to Christianity although the majority of the people in the first century spoke evilly of them and persecuted them. Regarding the world's attitude toward them, one of the apostles of Jesus Christ wrote: "We have become as the refuse of the world, the offscouring of all things." (1 Cor. 4:13) Nevertheless, they had a good condition of the heart because they were doing what was right in the eyes of God. The situation is little different today. True to Jesus' prophecy about our day, God's servants are still disliked by the majority of the world. "Then 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) Despite this persecution, there are good reasons for finding joy in serving the true God today.

[3] One's knowing that the great Creator will, at his appointed time, bring a permanent end to wicked people and free the earth for those who serve him to inhabit in peace is a cause of great joy. Imagine being able to live on this earth with no wicked person to be found as far as you might look! Instead of him, meek persons who love righteousness are what you find. This is what Jehovah has promised, and his promises do not return to him unfulfilled. "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) This knowledge certainly is an incentive to serve the righteous Creator joyously, but it is only one of many things he has given as incentives for such joyful service.

[4] It is evident from the intricate marvels of creation and the wonders of the starry heavens that there exists an infinitely wise Creator. But little can be known about him personally by studying such creations. To supply man with further information he has provided his written Word, the Holy Bible. Here he has given us a great amount of information about himself, his great works in the past and his purposes for mankind. This fund of information provides sound reasons for joyfully serving him rather than the false gods of the nations. It is truth, and just the possessing of it can be a cause of joy, especially since it contributes to a good condition of the heart. Spiritual freedom it brings to those who hungrily reach out for it, and length of days to those who embrace it. Certainly freedom from thought-twisting falsehoods is unquestionably a reason for joy, and it is promised to those who serve Jehovah God. Regarding it Jesus Christ said: "You will know the truth, and the truth will set you free."—John 8:32.

[5] Upon the rare persons that serve the true God, Jehovah, he has placed his name, blessing them by identifying them as his people. This too is a cause for joy. He

3. What knowledge of the future does God give us that is a cause of joy?

4, 5. Explain how the truth and the bearing of Jehovah's name are causes for joy.

is not ashamed to be identified with them, although they are regarded by the world as "the offscouring of all things." (1 Cor. 4:13) This close relationship with the Creator indicates that they have his goodwill, and that can mean for them the gift of eternal life, a gift that only Jehovah God, the great Life-giver, can give. Realizing what a grand blessing it is to have the name of the Almighty God associated with him, the prophet Jeremiah said: "Your word becomes to me the exultation and the rejoicing of my heart; for your name has been called upon me, O Jehovah God of armies." (Jer. 15:16) Maintaining an awareness of this favorable relationship with the great Life-giver is important to finding joy in his service.

[6] Out of his kindness, which man does not deserve, Jehovah God has provided a ransom sacrifice so that those that serve him might be set free from Adamic sin and might regain the perfection that Adam lost. "God recommends his own love to us in that, while we were yet sinners, Christ died for us. Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath." (Rom. 5:8, 9) This magnificent provision for the salvation of those serving the true God is still another cause for joy to such ones. Expressing their feelings, the apostle Peter wrote: "Though you are not looking upon him [Jesus Christ] at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the end of your faith, the salvation of your souls." (1 Pet. 1:8, 9) Thus Jehovah has provided many causes for finding joy in his service in these modern times.

6. What expression of Jehovah's undeserved kindness is a source of joy to us?

RIGHT MENTAL ATTITUDE

[7] With all that God has provided for finding joy in his service, joy can easily be found today, provided that a person has the right mental attitude. That attitude is important, as it builds appreciation for the Creator and for his Word. Without appreciation he will not feel grateful for what God has done or for the good things God has promised to do. He will not have the desire to do what is pleasing to that great Ruler of the universe. But a good mental attitude causes him to appreciate all that Jehovah has done and will do. It stimulates the right desire to serve God. The Christian ministry is a very important way to fulfill that desire.

[8] As demonstrated by Jesus Christ, the Christian ministry involves the preaching of Scriptural truths to others so as to convert their hearts to the undefiled worship of the true God. Such public proclaiming and teaching of the truth is an important feature of the way Christians serve the great Life-giver. The Christian 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) With the right mental attitude toward this work a person will appreciate the good it does in transforming peoples' lives by bringing them into harmony with the high moral standards of God's Word. He also will appreciate how it is a life-preserving work that directs people in the way that leads to preservation through the coming war of God that will destroy the present wicked system of things. It is a work that is causing an increasing number of persons to turn from false religion to the service of their Creator. Having a good mental

7. Why is the right mental attitude important to finding joy in God's service?
8. How does the right mental attitude toward the ministry help to cultivate joy?

outlook toward this fine work that Jesus began, a person is able to cultivate joy in this way of serving God.

[9] For many persons it is not pleasurable to call upon people by going from house to house talking about the truths of God's Word, especially when the householders, as a whole, do not like it. While it is not a joy to receive rebuffs from uninterested persons who have no desire to serve their Creator, or who are misinformed about God's servants, it is a joy to find a humble person that genuinely appreciates the effort made to instruct him in the truths of God's Word. Watching him grow in knowledge and seeing him shed the shackles of false religion one by one bring a joy that is distinctive to the Christian ministry. It more than compensates for the unpleasant experiences had with unappreciative people.

[10] If you are a servant of the Most High God that engages in the house-to-house ministry, you will not cultivate joy in that service of God by dwelling upon the unpleasant experiences encountered in it. Neither will you find joy in it if your service is reluctant, requiring continual prodding by Christian brothers. In both instances the right mental attitude is needed in order to find joy. Instead of seeing only the negative or unpleasant side of it, look at the positive side. Think how appreciative goodhearted people are of your efforts when you succeed in locating them and cultivating their interest. Think how necessary this work is in acquainting people of all kinds with Jehovah's purposes, especially with regard to the world-changing forces of God's coming war. Think how important this work is in separating the people in these last days and in giving a grand witness to the true God and his purposes. Think of how this divinely commanded service is a means for you to manifest your love for God and your faith in his promises. Only by thus cultivating the right attitude toward the Christian ministry can you experience the joy this feature of God's service can bring.

[11] If you think negatively of your ability to tell others about the things you have learned in God's Word, you are allowing a wrong mental attitude to develop that will rob you of the joy of his service. Do not compare your ability to speak with that of a Christian brother who is adept at speaking. Instead, compare it with the people you meet in the ministry who profess to be Christians, in lands of Christendom, but who do not speak God's truths to others. No matter how poor your speaking ability is, it is better than theirs, because they say nothing about the Creator. Use what ability you have and strive to improve it. Remember that God has chosen, not the wise men of the world or the great religious orators to proclaim his purposes, but humble people that do not have special oratorical skill. In Jesus' day they were common people; some were fishermen. With the right mental attitude, the joy of serving God by publicly declaring his truths and purposes to others as Jesus commanded will not be lost. —1 Cor. 1:26-29.

DISCIPLES FOUND JOY IN PREACHING

[12] When Jesus introduced the Christian ministry to his disciples, they were delighted with the experience. Some of the first ones to engage in it returned to Jesus with great elation. "Then the seventy returned with joy." (Luke 10:17) They went out to proclaim the truths they had learned without misgivings about their

9, 10. (a) What tends to dampen joy in the ministry, and what compensates for it? (b) What makes it difficult to cultivate joy in the ministry, and how can this be overcome?

11. Why is it important not to be overly concerned about your speaking ability?

12. How did Jesus' disciples react to the Christian ministry, and how did they view persecution?

speaking ability. Their hearts were filled with the good things they had learned from Jesus Christ, and they were anxious to tell these things to others. Unpleasant experiences and lack of interest among many with whom they talked did not dampen their joy. It was kept alive by the good mental attitude they had toward this form of serving God. Not even popular rejection by the Jewish nation and persecution at the hands of Jewish leaders could stamp out their joy in serving Jehovah God.

[13] On one occasion when the apostles were brought before the Jewish Sanhedrin after having been forbidden to preach the good things they had learned, they told the prominent men of this ruling body: "We must obey God as ruler rather than men." (Acts 5:29) After being flogged and warned not to preach any more in Jesus' name, they went away rejoicing that they had maintained integrity to the truth. Nothing could dampen their joy in serving the true God. "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name."—Acts 5:41.

[14] On his first missionary visit to Antioch in Asia Minor, the apostle Paul and those with him found many persons that were unreceptive to the good news that they preached. They were even mobbed out of town by these people, but this unpleasant experience did not cause them to develop the wrong mental attitude toward their work and thus to lose its joy. On the contrary, they rejoiced because they had found some good people in Antioch who had responded appreciatively to the good news. "After the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped God followed Paul and Barnabas, who in speaking to them began urging them to continue in the undeserved kindness of God." (Acts 13:43) The unpleasantness of having been thrown out of town by a mob was eclipsed by the pleasure of having found some people of good heart who responded favorably to the good things they preached. "The disciples continued to be filled with joy and holy spirit."—Acts 13:52.

[15] The fact that the public proclaiming of the good things in God's Word requires one to give freely to others what is upbuilding, life-transforming and life-sustaining, brings him joy because there is happiness in giving good things to others. This is a principle that the apostle Paul pointed out when he was talking about the Christian ministry. "I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'" (Acts 20:35) As Paul and his associates found joy in giving to others the good things they had learned, so those that serve Jehovah God today can also find joy in doing the same upbuilding work if they maintain the same good mental attitude.

[16] The fine experience of seeing the comfort the truth brings distressed people and the appreciation of those liberated from false religion by it, as well as the happiness of those given a sure hope for which they can live, causes a person to rejoice that God has blessed him with the privilege to talk about His truth. Not until a person has had this personal experience in the Christian ministry can he fully comprehend the happiness that comes

13. What effect did persecution by the Sanhedrin have upon Jesus' apostles?
14. What brought joy to Paul and his companions despite the persecution that came upon them?
15, 16. What particular element in the ministry is especially helpful in the cultivation of joy, and what helps a person to appreciate this fact?

from giving his knowledge of the truth to others.

17 The apostle Paul, and those who traveled with him, brought the truth to the Thessalonians in Macedonia. The congregation that resulted from their preaching was a source of joy to them. The unpleasant experience of facing hate-filled opposers to their preaching there in Thessalonica was far overshadowed by the joy of seeing the good people in the city respond to the good news. Regarding the feelings of Paul and his associate travelers, he wrote: "For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy."—1 Thess. 2:19, 20.

HELPING ONE ANOTHER

18 Within a congregation of those who serve Jehovah God, there are positions of responsibility. By diligently working at the duties associated with those positions a person is serving God in still another manner, because the congregation is God's and it is dedicated to his worship and to the educating of people in his Word. With the proper mental attitude toward these positions, the persons assigned to them can find joy in bearing the responsibilities that come with them. Instead of looking only at the work, the responsibility and the problems these positions of oversight have, they should look at the good they bring to their Christian brothers and the need of organizing the public proclaiming of God's Word and purposes. Much can be done by the persons in these positions of responsibility to help their Christian brothers in maintaining good relations with the true God and in serving him acceptably. This in itself is a source of joy.

19 A position of oversight in a congregation of God's people should be regarded as a blessing from Jehovah. It is an opportunity to broaden one's service of him. Such opportunities are offered to persons that have established a good record for themselves in Jehovah's service and have manifested spiritual maturity. Because they have used wisely the knowledge of God's Word that they have gained, and have worked diligently at the service privileges given them in the congregation, they are given greater service privileges with more responsibility. This is in line with the thought Jesus expressed when he said: "To everyone that has, more will be given and he will have abundance." (Matt. 25:29) Of course, this does not mean that he should go to an extreme and take on more than he can do.

20 It is not manifesting good sense for a person to carry more responsibilities in a congregation than his health will permit him to carry or more than he is able to handle. By taking on more than he is capable of doing, he can kill his joy in serving God in a congregation. So good sense must be exercised. Persons with the right mental attitude will be anxious to fill their work capability, whereas those with little appreciation will seek excuses to avoid privileges of service. To the latter, fewer and fewer privileges will be offered. The Christian servant knows what his physical and nervous capacity is for responsibilities, and in order for him to continue serving joyfully in the congregation for a long time he should not exceed that capacity. By permitting others in the congregation to share his responsibilities, the work load can be kept at a level that will not affect his joy or his health.

17. Why did Paul tell the Thessalonians that they were a crown of exultation to him?

18, 19. (a) What mental attitude should be taken toward positions of responsibility in a congregation? (b) To whom are such privileges given?

20. What is a factor in making it possible for a person to serve God in a congregation for a long time?

GOOD CONDITION OF HEART

21 Through the prophet Isaiah, Jehovah foretold: "My own servants will cry out joyfully because of the good condition of the heart." (Isa. 65:14) Throughout the world today, the relatively few persons who are serving Jehovah God are experiencing that good condition of heart. Their hearts are not embittered by racial or political differences. Their hearts have not been made bad by the world's moral breakdown. Their hearts are not soured by atheistic philosophy or false religious beliefs. The upbuilding truths of God's Word, his righteous laws, his comforting promises for the future, and the work of love that he has given them to do give them a good condition of the heart. But it is up to each individual to maintain that good condition. If one permits a wrong mental attitude to develop toward any feature of his service to God, he can lose the joy of that service and his good heart condition can begin to deteriorate. It was with good reason, therefore, that God's Word warned: "More than all else that is to be guarded, safeguard your heart." (Prov. 4:23) Maintaining a good mental attitude, with keen appreciation and enthusiasm for Jehovah's truths and purposes, is important to safeguarding a good heart condition.

22 The joy that is felt by those who have a good heart condition is actually evidence that God's spirit is operating through them, for joy is one of the fruits of the spirit mentioned in the fifth chapter of Galatians. God puts his spirit upon those who serve him, those who give him exclusive devotion. It operates upon his modern-day witnesses, causing them to do a tremendous, worldwide work of proclaiming the same liberating truths that were proclaimed by the apostles. Operating directly upon them as well as through God's Word and organization, the holy spirit helps them to build up a good condition of heart, and it helps them to get motivated into the public proclaiming of Jehovah's purposes. Thus the joy a person cultivates as a result of this is actually a fruit of the spirit.

23 If you are one of those rare persons that wants to serve the Creator today, that wants to give him exclusive devotion, that wants to do work that is pleasing in his eyes, that wants to receive his approval and his gift of life, then let Jehovah, by means of his spirit, cultivate in you the good condition of heart that is a mark of his people. Open your heart to his instructions. Let them develop a right mental attitude in you toward his service. Let the good news of his Word and its life-transforming truths stir you to cultivate the distinctive joy that can be found in serving the Great God of the universe.

21. (a) How are God's servants experiencing a good condition of heart? (b) Explain how joy in God's service can be lost.

22. Of what is joy a fruit, and how is this made evident?

23. What should you permit God to do to you by means of his spirit?

Anger Is Dangerous

According to Dr. J. A. Schindler's book *How to Live 365 Days a Year*, "The heart rate goes up markedly during anger, often to 180 or 220, or higher, and stays there until the anger has passed. The blood pressure rises markedly and steeply from a normal of 130 or so to 230 or more. This is a manifestation that often produces dire results." Clearly, those who heed the Bible's counsel to "let anger alone and leave rage" and to cultivate the fruits of the spirit are wise.—Ps. 37:8; Gal. 5:22, 23.

Can you avoid the MARK of the BEAST?

EVERYONE desires freedom. No one wants to be a slave to men. But in olden times literal slavery was widespread and buying and selling of slaves was a common practice. It is said that in the days of the apostles half the population of the Roman Empire were slaves. Anciently it was a practice to identify a person as a slave of someone, or as a worshiper of a certain god, by a mark on the forehead or hand. Though such a practice may not be found in the world today, there is nonetheless an attempt made to bring into slavery, not half the population, but all the population of the world. This, of course, includes you, the reader of this article. It is a slavery more oppressive and binding than slavery of the past, and it has its mark.

The Bible states the rule that we are the slaves of the one whom we serve. (Rom. 6:16) What we believe in or support and what we do identifies us as following a certain ideology or way of life, right or wrong. The *fight* is on today to capture men's minds. While hot wars spring up here and there, the great cold war that holds the nations in its grip is a war of ideologies. The effort is to control the minds and therefore the actions of men. If you let yourself be persuaded and indoctrinated with a certain ideology so that you mentally support and actively perform services, you can be said to be marked in the mind, which does the thinking, and in the hand, which does the acting or the work for you. Communism, for example, tries to increase its slave holdings by brainwashing people in an effort to wash out one kind of mark and substitute the mark of its own ideology.

YOU ARE IN DANGER

It is a desirable thing to you to keep free from such a mark, which actually means slavery. It is not an easy thing to do. For example, American soldiers thoroughly indoctrinated in democratic principles were not able to withstand brainwashing during the Korean war and were changed in mind to support actively the Communist ideology. Communism is cited here as an example, but it is by no means the only effort at marking men for slavery. Would you avoid receiving such a mark? and, if so, can you avoid it? If such is your desire, then please read the next few paragraphs, which describe from God's Word the real origin of the attempt to enslave men today, the danger that exists and the way of escape.

At Revelation, chapter 12, we are told that the cause of the troubles on earth in these times is that the Devil has lost a war in heaven with Christ Jesus and has been thrown down to the earth. (Rev. 12:7-12) It tells us that since that time the Devil, knowing his finish is near, has directed his energies at making war upon

a group of persons who are themselves doing a marking work, namely, those "who observe the commandments of God and have the work of bearing witness to Jesus." These are telling the people that they should look to the kingdom of God for peace on earth with righteousness. —Rev. 12:17; Matt. 6:9, 10, 33.

In sign language the book of Revelation describes the instrument that Satan the Devil uses to fight against these bearers of witness to Jesus and to oppress all who live on earth: "And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten diadems, but upon its heads blasphemous names." This composite beast has the features of a leopard, a lion and a bear. It is not a literal beast, but is a sign or symbol of something to which the Dragon, the Devil, gives power and throne and great authority. (Rev. 13:1, 2) We do not have to guess what the beast represents, for in a similar vision the prophet Daniel saw wild beasts having characteristics of the same animals. God himself explained to Daniel that these represented kings, governments.—Dan. 7:4-6, 17; 8: 20-22.

However, the wild beast of Revelation is one beast having seven heads. The dragon also has seven heads. (Rev. 12:3) While the wild beast is something that is not invisible or spiritual like Satan the Devil but is earthly, visible, it reflects the vicious traits of its creator Satan. It was brought up out of the sea of humankind alienated from God. (Isa. 57:20) It symbolizes Satan the Devil's visible earthly political organization in its continuing form under various, successive headships throughout the centuries until now. The seven heads have ten horns, which the beast uses to push and to fight. They wear diadems and act for the seven world powers that have waged war upon God's holy ones. In historical order they are (1) Egypt, (2) Assyria, (3) Babylon, (4) Medo-Persia, (5) Greece (Macedonia), (6) Rome and (7) the joint Anglo-American World Power.*

THE NAME-NUMBER 666

Blasphemous names appear on the seven heads of the wild beast. This is because all of them have been against God and against his people and have claimed to do that which only God's kingdom can accomplish for mankind. However, the beast as a whole has a name, and its name has a number. "It is a man's number; and its number is six hundred and sixty-six." (Rev. 13:17, 18; 17:5) Six is one short of the Biblically complete number seven, just as six days would come one day short of a complete week. It pictures incompleteness, imperfection. One of the giants of Gath who fought against God's people had six fingers on each hand and six toes on each foot, a genetic monstrosity. (2 Sam. 21:20) The number is a "man's number." So it stands for fallen man's imperfections and shortcomings. God uses six to the third (emphatic) degree in the wild beast's name (6 + 60 + 600), emphasizing powerfully the inadequacy, imperfection and deficiency of the human political organization and how foolish it is to put any hope and trust in it for man's everlasting welfare.

A good many readers may agree that communism and dictatorial governments

* Of the beast ascending out of the sea, the Roman Catholic edition of the Bible (by John Murphy Company, Baltimore, Maryland, 1914) says in its footnote on it: "This first beast with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or should exercise, tyrannical power over the people of God; of these, five were then fallen, viz.: the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz., the empire of Rome: and the seventh and chiefest was to come, viz., the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors."

The symbolic wild beast ascending out of the sea

could easily be represented by such a beastly thing, but may doubt the application to democratic governments, since some of them have gone on record as being Christian nations. The fact is that the democracies do not even claim God as their source, but recognize that they spring from the operation of political science. *The Encyclopædia Britannica* says, under the heading "Democracy": "The modern concept of democracy . . . finally emerged as a result of the perennial search for the best and most equitable form of government." The *Britannica* goes on to recount how the ideologies of men, such as Aristotle, John Locke, Charles Montesquieu and other political theorists, gradually shaped democratic government toward what we have today.

The Bible tells us that efforts would be put forth to place the mark of this composite, imperfect, deficient political ruling organization upon the foreheads and on the hands of men, who will not "be able to buy or sell" unless they are identified in mental support and in activity as slaves and worshipers of the wild beast. (Rev. 13:16, 17) So the political rulers put on pressure to the extent that they would make existence almost impossible for those who refuse to worship them or the political State. It is most evident in the rising tide of nationalism. In the days of Rome people were required to burn incense to the emperor. An increasing number of rulers today are demanding worship of themselves or their flags, placing their political government higher than the kingdom of God, as one ex-dictator of Ghana, who erected a statue with the inscription to the effect that his subjects should 'Seek first the political kingdom and all things would be added to them.' The well-known British historian, Arthur J. Toynbee, said of nationalism:

> "It is a state of mind in which we give our paramount political loyalty to one section of the human race, to the particular tribe to which we happen to be tribesmen. Insofar as we are captured by this ideology, we hold that the highest political good for us is our own nation's sovereign independence; that our nation has a moral right to exercise its sovereignty according to what it believes to be its own national interests, whatever consequences this may entail for the foreign majority

of the human race; and that our duty, as citizens of our country, is to support our country, right or wrong."*

THE IMAGE OF THE BEAST

But just to worship the beast itself does not prove to be enough. In the same way that Babylonish religionists think they must worship God through some image or idol, political rulers and statesmen feel that the wild beast of political rulership must be worshiped by means of an image. It is true that to date the wild beast has not made a very good appearance or reputation for itself before the people. Some kind of image must be set up in order to perpetuate it, something that makes the ferocious beast have a benevolent, peaceful appearance.

What, then, is the image of the wild beast? Between World War I and World War II it was the League of Nations, which at one time had as many as sixty member nations. People looked to it to bring peace to the earth, but the League died when it was proved ineffective to stop World War II. Since World War II, however, the image has been revived in the form of the United Nations, which is composed, at this writing, of 117 member nations. Will it do better and accomplish that which the League failed to do? No, for it is also only an image, as imperfect as the human governments for which it stands.

The making of the image is something that cannot be overlooked as a mere mistaken effort of men, for it was set up in direct disobedience to the outcry of the first angel with the everlasting good news: "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." (Rev. 14:6, 7) This has been proclaimed world wide by Jehovah's witnesses, and the rulers of the nations are not ignorant. They are well aware of this proclamation and know that it is directly from God's Word, the Bible. By supporting the image they are turning their worship and that of millions of followers away from Jehovah God and his Messianic kingdom.

RELIGIOUS ORGANIZATIONS WORSHIP THE BEAST

What about Babylon the Great, the world empire of false religion? Does she worship the beast and its image? Consider these facts: In all the nations, the religions of Babylon the Great turn the people to their own nationalistic governments for hope of life and peace. In many places the Church is united with the State. The most aggressive member in Great Babylon, namely, Christendom, heartily backed up the formation of the League of Nations as proposed by the Anglo-American World Power in 1918. In January of 1919 the National Council of Churches of Christ in America termed the proposed League of Nations "the political expression of the kingdom of God on earth."

That the chief representative of Christendom worships the image of the beast and wants all his spiritual flock to do so was made certain to millions of television viewers and newspaper readers on October 4, 1965, when Pope Paul VI made a special flying trip to New York city to speak for this political body. He represented himself as the "bearer of a message for all mankind." He said that his presence at the United Nations fulfilled a desire nourished "ever since the command was given us: go and bring the good news to all peoples." He declared that his message was a "ratification, a solemn moral ratification of this lofty institution," the United Nations, and: "This organization represents the obligatory path of modern civilization and of world peace." He said:

* The New York *Times Magazine*, November 3, 1963, page 23.

"The peoples of the earth turn to the United Nations as the last hope of concord and peace. We presume to present here, with their tribute of honor and of hope, our own tribute also." He added: "Hearken now to the continuation of our message. It becomes a message of good wishes for the future. The edifice you have constructed [the U.N.] must never fail; it must be perfected."* How timely, in view of such idolatry, is Revelation's warning:

> "And another angel, a third, followed them, saying in a loud voice: 'If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, he will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur in the sight of the holy angels and in the sight of the Lamb. And the smoke of their torment ascends forever and ever, and day and night they have no rest, those who worship the wild beast and its image, and whoever receives the mark of its name. Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus.'"—Rev. 14:9-12.

Babylon the Great suffered a fall in 1919 and began drinking the undiluted wine of God's anger. Jehovah's witnesses were liberated in that year and since then more than a million persons have had their eyes opened to her ungodliness and have joined Jehovah's witnesses in proclaiming the good news of God's established kingdom. Babylon's world empire of false religion and her worshipers are undergoing a torment, for they are plainly seen to be in God's disfavor. They display their anguished condition by their desperate use of the political beast wherever possible to suppress, imprison or even kill Jehovah's witnesses, who sincerely proclaim the judgments as a warning. But this torment cannot go on forever, for neither Babylon nor the worshipers of the beast are immortal. Their torment will end in their destruction. The smoke, representing the evidence of their torment, that is, of God's judgment upon them, will exist for all times as a warning to all who live of the futility of such blasphemous course of action, just as a supreme court judgment stands as a precedent conclusive for deciding all later cases of a similar nature.

* The New York *Herald Tribune*, October 5, 1965, page B, special section.

SEEK GOD'S HELP TO AVOID THE MARK

How can you avoid the mark of the beast? As the Bible seriously warns, it takes courage and endurance. Those who refuse it must be men of principle. It is much easier to receive the mark than to resist it, for force is used by men who wish to plant the mark on the forehead and hand of those who do not *willingly* receive it. It takes spiritual strength, which can be obtained only from God through a study of his Word. Jesus said: "Pay attention to what you are hearing," and, "Pay attention to how you listen." (Mark 4:24; Luke 8:18) Listen to what God's Word tells you; give attention to the message that is being proclaimed regarding this very thing now by Jehovah's witnesses. There is no middle ground. Jehovah's witnesses know this, and they know that they must keep their spirituality at a high level by watching their course of action every day. From 1919 onward they have refused to join in this international worship of the political State and the League of Nations and its successor the United Nations. They have observed the "commandments of God and the faith of Jesus."—Matt. 4:8-11.

True, it means a continuing test of endurance for the holy ones, the remnant of the 144,000 of Christ's spiritual brothers on earth and for their companions who hope to live forever on earth under

God's kingdom. But it means that they avoid drinking the cup of God's wrath and of suffering permanent destruction that comes upon all worshipers of the beast and its image. And the rich reward is God's favor that leads to life. Do you wish to avoid being with the fighters against God and suffering their fate? Turn NOW to God's Word. Jehovah's witnesses, who have put into your hands this copy of *The Watchtower,* are glad to help you, free of charge, to learn of God's provision for delivering those who endure so as not to receive the mark and for saving them to everlasting life in his righteous new order.

INVITING HUNGRY ONES TO GOD'S BANQUET FOR ALL PEOPLES

A BANQUET awaits the people of earth. Who says so? None other than the Almighty God, Jehovah. He "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.*

When will that banquet actually take place? This banquet has its beginning in our very day. (Isa. 25:7, 8; 1 Cor. 15:51-57; 1 Thess. 4:14-17) And where will this banquet be prepared? From the context we learn that it will be in heavenly Mount Zion, the "Jerusalem above." (Gal. 4:26; Heb. 12:22) This banquet will be enjoyed right here on this earth, because this earth is the realm over which God's kingdom rules. By means of that Kingdom, paradise will be restored world wide.—Luke 23:43.

This banquet assures that mankind will never have to go hungry again! They will have an abundance, even as foretold. (Ps. 65: 1, 9-13; 72:6-8, 16; Rev. 21:4) But this banquet will not be limited to material food. In fact, its spiritual food comes first both in time and in importance. We need God's Word, his instructions and commandments telling us what to do. Living in harmony with his Word and the doing of his will serve as rich life-sustaining food and drink, even as with Jesus. (John 4:34) By growing in the accurate knowledge of God and living in harmony with this spiritual food, earth's inhabitants will gain everlasting life, for 'death will be swallowed up forever.'—Isa. 25:8.

Today there are more than a million persons who have already begun to feast on this banquet. Should these keep their present benefits to themselves? How could they if they have love of neighbor, for today there are many who are spiritually hungry? Jesus also said, "Happy are those hungering and thirsting for righteousness, since they will be filled." But how? By Christians' inviting them to partake of God's banquet for all peoples. Are you having a share in doing this?—Matt. 5:6.

There are many ways in which you can invite hungry ones to God's banquet. You can do so by going from house to house, calling on people, telling them about this banquet. As you do, make certain to reach the occupants of each home, calling back repeatedly if necessary to find them home. Invite people by offering *The Watchtower* and *Awake!* on the streets. Thereby you will reach many you could not otherwise reach, such as those living in hotels, those working nights, and so forth.

God's Word tells us that in connection with this feast he will remove the 'envelopment that is over all people' and that results in people's being confused, perplexed, unhappy and hopeless. While God's kingdom will remove this envelopment, the woven web work of condemnation restraining men, it is the privilege of God's servants to direct the attention of persons to this divine provision for relief. However, it takes time, patience and tact, all prompted by love and guided by insight or empathy. Nevertheless, the results are worth the effort, seeing others enjoy this banquet! Try it and find out for yourself.—Isa. 25:7.

* For details please see *The Watchtower,* April 15, 1965.

Dwelling in the HOUSE OF JEHOVAH

ALL THE DAYS OF MY LIFE

As told by
W. ELDON WOODWORTH

AS I read the invitation for the Bible lecture to be held in my little hometown in Illinois in May of 1911, I had no idea at all what it would eventually mean to me. How could I have known that it would lead me to forty-five years of blessed and joyous service at the crossroads of God's visible organization?

However, as I listened to that speech, I knew I was hearing something good—unquestionably it was the truth! So the next Sunday I took my mother and eight-year-old brother with me to the theater where the next talk was to be given. There we found answers to the questions that puzzle many people who really love their Creator. Hearing mention of God's promise to Abraham that "by means of your seed all nations of the earth will certainly bless themselves," we were sure that we wanted to share in its fulfillment.—Gen. 22:18.

In no time at all the three of us were traveling by trolley car to surrounding towns so we would not miss any of the Sunday lectures. Could I keep the Bible truths I heard to myself? Not at all! I remember on one occasion I went up to my Baptist Sunday-school teacher and asked him to explain Matthew 11:11: "Truly I say to you people, Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is." Since his church put great stock in John as a Baptist, and here Jesus said that John would not go to heaven, this was a distressing question for a twenty-year-old lad to ask. Of course, the teacher had no reply.

Having been baptized as a boy, I never thought that I might be lacking in this regard. But in 1913 I went to Madison, Wisconsin, for my first convention of the Bible Students, as Jehovah's witnesses were then known. It was also a chance to hear Brother Russell, the president of the Watch Tower Society, speak. Many times I had read of the traveling speakers from Bethel, the Society's headquarters in Brooklyn, so I looked forward to an opportunity to hear one. When Brother Russell gave the talk on baptism I realized that my church baptism did not picture my full dedication to Jehovah, so I went to the lake with the rest who were being baptized and symbolized what had actually taken place in my life. And I can honestly say that never for a moment in the past fifty-three years have I regretted my dedication to God.

So that we could have regular meetings in our town we rented a small room over

a candy store and had a sign painted on the window, saying that here was the place where the International Bible Students met. The congregation grew until we had thirteen attending. However, my thoughts were turning toward Bethel. I knew it was the earthly crossroads of theocratic activity. Would it be possible that someday I could 'dwell in this house of Jehovah'? (Ps. 27:4) I could only hope.

For some years I had been a substitute mail carrier for the town Post Office, but in 1918 I was drafted into the army. At that time our understanding of a Christian's responsibility to the "superior authorities" was not clear, so I accepted limited service as a conscientious objector. My assignment was to handle mail on the military post not far from our town. How well I remember when the armistice was signed on November 11, 1918. It was past 10 p.m. and the camp was dark. Then the lights came on, men began yelling and everything was in an uproar. Yes, the people longed for world peace. I longed for it too, but was confident that Jehovah would bring it, not men.

LIVING IN THE 'HOUSE OF GOD'

At a convention in Chicago in 1920 I told a brother that I wanted to go to Bethel. Following his suggestion, I wrote to the Society's president. To my amazement, in four days I received a letter inviting me to come. I still have that letter and cherish it highly. Think of it, just fifteen days after applying, I entered Bethel. And by Jehovah's undeserved kindness I am still a member of the Bethel family. What a privilege! How kind of Jehovah to let me live in Bethel! Why, the very name means "house of God." No one can begin to appreciate this sacred place until he has lived here for a time. Individuals may occasionally disappoint you, but Bethel is always far better than your imagination can conceive. And it grows better all the time.

'They do the impossible here.' That thought has often crossed my mind as I have seen the dedicated ministers here tackle things that few would ever think of doing. An early example of this occurred shortly after I began working in the Society's factory. Our plant was first in a store building on Myrtle Avenue. Then in 1922 we moved to our next factory, on Concord Street. Up to that time we had been having the curved printing plates for our rotary press made by an outside firm. We wondered: 'The technique of making plates by electrotyping is very involved. Could we learn how to do it? Could we make our own plates?' 'Impossible,' many businessmen thought. Electrotyping was a closed trade, and no one wanted to teach us the complicated process.

But Jehovah provided. A brother from Canada who was an electrotypist came to Brooklyn and taught us the fundamentals. Then a few of the Bethel family went on tours of some electrotyping establishments, keeping their eyes open and their mouths closed. Before long we were doing our own platemaking. The man who sold us our first batch of chemicals for the electrotyping said later that he thought it would be our first and last order. He figured it would be impossible for amateurs, as we definitely were, to learn the technique without years of training. But he had discounted Jehovah's spirit. We made our own plates, and we are still making them.

A PLACE FOR WORK

Though I worked in the plate department for a while, and even helped print some of *The Harp of God,* the first book the Society printed and bound in its own plant, my main job at Bethel was in the

composition department. After the type slugs are set on a Linotype machine, they have to be "composed" into a magazine or book. For seventeen years, from 1938 to 1955, I composed all the foreign magazines printed in the Brooklyn factory. That was up to twelve different magazines a month. I have never been a speedy worker, but always a steady one. Anyway, at the end of the day, I have never been ashamed that I have not done my share of the work. We always endeavor to do our best in the Lord's organization.

Now I have a job that does not require standing all day. That would be a bit too much for a man of seventy-five years. But still there is plenty to do. Putting my experience in the Post Office to use, I now work at sorting and deciphering names and addresses on handwritten subscription slips.

Last September the Society made arrangements for all of us who work in the Bethel home and offices to spend a few hours one afternoon on a tour of the factory. Instead of three rented floors in a store building, as when I came in 1920, now the Society's factory takes up three tall buildings, and plans are in progress for a fourth. While I was walking through the composing room, one of the young workers said: "Here, Brother Woodworth. How about cleaning some of this type?" Even after doing other work for the last eleven years, scraping the burrs off the type slugs seemed as natural to me as breathing.

Bethel is a place of variety. Though there is always an abundance of work, it takes many different forms. As long as one is willing to work, and I mean work hard, life at Bethel is a wonderfully interesting experience. Duties in the home or factory, activity in a New York city congregation, traveling out on weekend speaking assignments, yes, there is plenty to do. But I set my heart on Bethel and it has never disappointed me.

Back in 1923 I shared in some extra work that brought a great blessing into my life. The Society obtained a tract of land on Staten Island in order to build radio station WBBR. Many of the Bethel family worked Saturday afternoons and Sundays clearing the land and building the station. While working there on weekends I met Florence Parker. We met again at a convention in Philadelphia where she hoped to be baptized. But she missed the baptism there. Back in those days we had a small immersion pool in Bethel, so I mentioned that we would be having a baptism at Bethel the next Sunday. She said that she would be there.

As it happened, though, the brother who was to give the baptism talk asked me if I would do the immersing. Hence, I baptized the girl who was to mean so much to me from then on. We were married in 1928; after that Florence served in the full-time ministry in the New York city area. She preached to businessmen in the Empire State Building and other skyscrapers on lower Broadway. To me this seemed almost an impossibility, but she did it. For thirty-four years she was everything a good wife could be. Finally, she became ill and, in August 1962, died faithful to the heavenly calling for which she had been working.

APPRECIATING THE CROSSROADS

In the years since her death, I have come to appreciate Bethel even more. As I mentioned, Bethel can be considered a crossroads, the crossroads of Jehovah's people. We are continually meeting people from everywhere, going everywhere. Twice a year there are a hundred students coming here to attend Gilead School. There are visiting missionaries and traveling

representatives of the Society. Also, of course, there are the members of the family itself to meet. That is no small task, since the family has grown from the 107 that were here when I came in 1920 to almost 700 now. So you can see that I have my hands full. Yet I can greet five out of every six of the family by name.

I have always liked to get to know people. With the busy schedule we have here, there is little time for visiting, but think of the joy of being able to talk to people from all parts of the world at the supper table. Why, just recently I received a card from some missionaries who were sent to Taiwan, the Republic of China. After forty-five years here I am always meeting people I know or who share mutual acquaintances. My family of friends spreads round the globe.

Here we are used to big things. Think of the conventions we have held that were so large they stagger the imagination. Often I participated in the immersions at the assemblies. Between two and three thousand persons symbolizing their dedication to God is a sight to behold.

Being at Bethel has not restricted my ability to travel to the assemblies. In fact, it is just the opposite. In 1947 I was able to go all the way across the country to attend a convention in California. Then in 1955 it was my privilege to go to Europe for a series of conventions. We went to Canada and there started our trip on the ship "Arosa Star." In nine days we reached England for the first assembly. Then it was on to Paris, Rome, Berne, and Nuremberg, Germany, where we used what used to be Hitler's parade ground for the convention. How wonderful to see our Christian brothers from so many lands in their native costumes and to know that they too had turned to Jehovah's house and were inquiring of him at his spiritual temple! Would that mail clerk in Illinois ever have gone on such travels as a mail clerk? Quite unlikely. No, I can say with assurance that no one ever loses a thing by being a member of the Bethel family.

There are so many features of life at this remarkable place that, over the years, have drawn me even closer to Bethel, "the house of God." Imagine being able to start off each weekday with a mature discussion of a Bible text at the breakfast table. In fact, that is one of the "musts" if we are to be strong enough to live under the pressure of much work and active preaching. The head of the Bethel family has always stressed that the right way to begin a day is to hear and share in a discussion of the Scriptures.

A number of the family here have spent nearly all their lives serving the true God. As with myself, their physical strength is ebbing away due to old age, but still they speak about Jehovah's kingship, "to make known to the sons of men his mighty acts and the glory of the splendor of his kingship." (Ps. 145:12) The apostle Paul wrote: "Even if the man we are outside is wasting away, certainly the man we are inside is being renewed from day to day." (2 Cor. 4:16) This brings us great joy. For example, recently I was standing on a busy street corner offering persons copies of our journals. A man stopped and accepted the magazines. Then he said: "I like you people. You're a happy people."

And I am especially happy for having had the privilege to dwell in Jehovah's house these forty-five years. I am thankful that I attended that first meeting, which opened up to me this full life. Truly, how pleasant it has been to "dwell in the house of Jehovah all the days of my life"!—Ps. 27:4.

Are You Planning to Come?

WE TRUST that you are diligently making plans to attend one of "God's Sons of Liberty" District Assemblies this summer, and we would like to impress upon you the importance of arriving at the convention location of your choice by the first day of the assembly. Why? Because right from the opening day there will be delightful portions of the program that no one will want to miss. For example, there will be vivid portrayals of Bible accounts that are filled with meaning for us all in this day. These will thrill you with their graphic and accurate presentation of vital lessons.

In addition, outstanding Bible discourses will be heard, effectively spread throughout the days of the assembly. You will want to hear them all, for each one will play a vital part in thoroughly equipping you for life and service in the days that lie just ahead. Consider some of these fascinating topics that will be presented on the program: "Building on a Right Foundation with Fire-Resistant Materials," "Making Grateful Use of a Penny," "Liberty-giving Worship and Freedom of Worship," and "Preach a Release to the Captives." Then, too, there will be the widely advertised public talk, "What Has God's Kingdom Been Doing Since 1914?" Be sure to come early and reap the benefit of each day's full and informative program.

BRITISH ISLES

JUNE 8-12: Blackpool. Football Ground, Bloomfield Rd. Rooming: Kingdom Hall, Victoria Road W., Cleveleys, Blackpool.

JULY 6-10: Cardiff. Football Ground, Ninian Park. Rooming: Kingdom Hall, York Street, Canton, Cardiff.

JULY 27-31: Glasgow. The Ice Rink, off Glasgow Rd., Paisley. Rooming: Kingdom Hall, 21 School Wynd, Paisley, Glasgow.

AUGUST 24-28: London. Rugby Union Football Ground, Whitton Rd., Twickenham, Middx. Rooming: Same address.

CANADA AND UNITED STATES

JUNE 22-26: Toronto, Ont. (English; some Italian sessions) Grandstand, Exhibition Park. Rooming: 959 College St., Toronto 4, Ont.

JUNE 29–JULY 3: Corner Brook, Newfoundland. Humber Gardens, Ball Diversion. Rooming: Kingdom Hall, Wellington St., Corner Brook, Newfoundland. Lihue, Kauai, Hawaii. Elsie H. Wilcox Elementary School. Rooming: R.R. 1, Box 255 A, Kapaa, Hawaii 96746.

JULY 6-10: Halifax, N.S. Halifax Forum, 2901 Windsor St. Rooming: 5519 Almon St., Halifax, N.S.

JULY 13-17: Honokaa, Hawaii. Honokaa High School Auditorium. Rooming: Box 427, Honokaa, Hawaii 96727. Montreal, Que. (English) The Forum, 2313 Ste. Catherine W. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que. Montreal, Que. (French) Marche Atwater, Atwater & Notre Dame. Rooming 1637 Ste. Catherine St. W., Montreal 25, Que.

JULY 27-31: Honolulu, Hawaii. McKinley High School Auditorium. Rooming: 3840 Kaimuki Ave., Honolulu, Hawaii 96816. Winnipeg, Man. Winnipeg Arena, Empress St. & Rapelje Ave. Rooming: 1338 Main St., Winnipeg 4, Man.

AUGUST 3-7: Dallas, Tex. (English & Spanish) Market Hall, 2200 Stemmons Freeway. Rooming: 234 S. Patton St., Dallas, Tex. 75203. Newark, N.J. (Spanish only) Newark Armory, 180 Sussex Ave. Rooming: 129 Morris Ave., Newark, N.J. 07103. San Francisco, Calif. (English & Spanish) Candlestick Park Stadium, San Francisco, Calif. Rooming: 3435 Alemany Blvd., San Francisco, Calif. 94132. Vancouver, B.C. Empire Stadium, Exhibition Park. Rooming: 3280 Grandview Hwy., Vancouver 12, B.C.

AUGUST 10-14: Anchorage, Alaska. West Anchorage High School Auditorium, 1700 Hillcrest Dr. Rooming: 1438 Medfra St., Anchorage, Alaska 99501.

AUGUST 17-21: Baltimore, Md. Baltimore Memorial Stadium, 33d & Ellerslie Ave. Rooming: 7824 Eddlynch Rd., Baltimore, Md. 21222.

AUGUST 24-28: Miami Beach, Fla. (English & Spanish) Miami Beach Convention Hall, 1700 Washington Ave. Rooming: 6620 N. Miami Ave., Miami, Fla. 33150. Mobile, Ala. Municipal Auditorium-Theater, 401 Auditorium Dr. Rooming: 4059 Halls Mill Rd., Mobile, Ala. 36609.

BERMUDA

JULY 28-31: Hamilton, Bermuda. Kingdom Hall, Ewing St. Rooming: Box 72, Hamilton, Bermuda.

ANNOUNCEMENTS

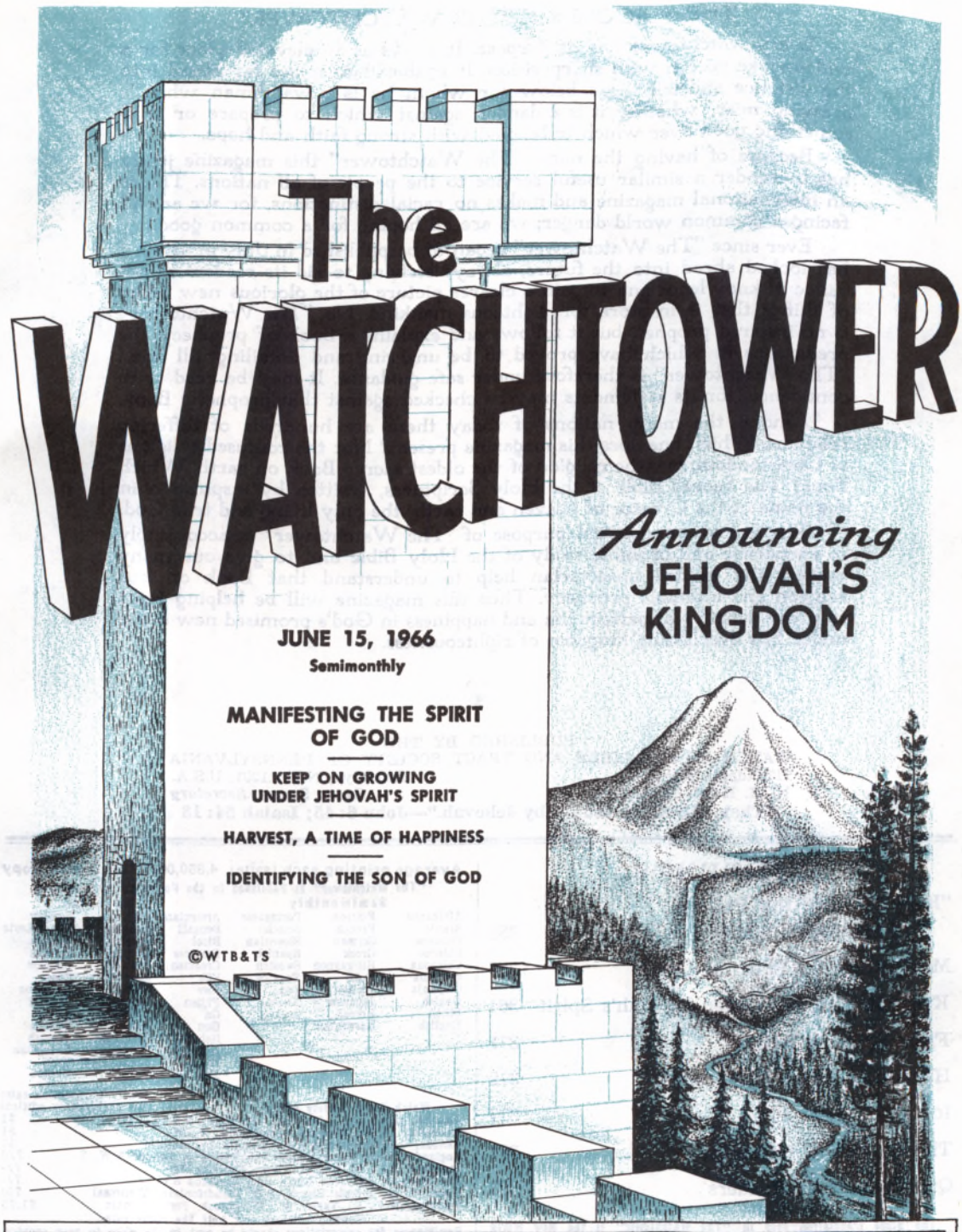
FIELD MINISTRY

Jehovah God is the Provider of a banquet for all peoples. Already men of all nations are feasting on the satisfying spiritual provisions he has made, and it is the privilege of those who do so to invite others to join them. This Jehovah's witnesses will do during June by offering to others the *New World Translation of the Holy Scriptures* along with the book *"Things in Which It Is Impossible for God to Lie,"* and two booklets, for $1.50.

"WATCHTOWER" STUDIES FOR THE WEEKS

June 26: God's Service—A Cause for Joy. Page 329.

July 3: Finding Joy in God's Service Today. Page 335.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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Announcing JEHOVAH'S KINGDOM
Vol. LXXXVII June 15, 1966 Number 12

"KEEP HOLDING The Pattern of HEALTHFUL WORDS"

WORDS can pierce like a sword, killing friendships and stirring up trouble. Or they can be as pleasant as a honeycomb, imparting health and bringing friends closer together. "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." And another Bible proverb says: "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones." —Prov. 12:18; 16:24; Ps. 55:21.

It is a fact! Upbuilding, encouraging words truly contribute to one's sense of healthful well-being. Particularly can words of sound spiritual counsel result in healing. If they cause a person to follow a wise, honorable course of life, spiritual and mental health is realized, not to speak of the improved physical health that often results from following godly principles.

In his letters to the young man Timothy, the Christian apostle Paul emphasized the importance of heeding healthful words. First, he wrote: "Keep on teaching these things and giving these exhortations. 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."—1 Tim. 6:2-4.

Notice that the apostle identifies "healthful words" as those words "of our Lord Jesus Christ." Following the teachings of that One results in a person's having a sound mind, a loving disposition, consideration for others, yes, all the qualities that will merit God's approval and the eventual blessing of everlasting life in His righteous new order. How vitally important, then, to heed the further counsel of the apostle Paul in his second letter to Timothy: "Keep holding the pattern of healthful words that you heard from me with the faith and love that are in connection with Christ Jesus"!—2 Tim. 1:13.

Yet, today, many fail to pay attention to this advice. Some who claim to be Christians, or who once were followers of Christ, have let go the pattern of healthful words. Their lives are mixed up and confused because of having been led astray by false, diseased words. Thus there is a need to "keep holding the pattern of healthful words." Ulysses V. Glass, an instructor of the Watchtower Bible School of Gilead, selected this counsel as the theme of his remarks to a recent graduating class of missionaries.

"Paul speaks of healthful words," Glass explained, "because he is warning Timothy about false apostles who speak diseased words. And these words which they speak will not bring health and life, but are going to lead them in the way of death." To illustrate, Glass pointed to the gangrene-like words of Hymenaeus and Philetus, of whom Paul wrote: "These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some." —2 Tim. 2:16-18.

Evidently these men were teaching that the rising of baptized ones to a newness of life was their resurrection, that it had already occurred, and, therefore, there would be no future resurrection from the dead. Paul said that this teaching was subverting the faith of some. Why? It was because those Christians had apparently ignored the *pattern* of healthful words.

According to *Clarke's Commentary* this Greek word for pattern "signifies the sketch, plan, or outline of a building, picture, . . . and here refers to the plan of salvation which the apostle had taught Timothy." So, if words or ideas are separated from the true pattern, they begin to lose some of their significance. Then it might be possible for men like Hymenaeus and Philetus to come along and present words in a different pattern, which sound reasonable, but which do not fit the overall picture that Paul painted. And if Christians forget the true pattern, they may be led astray.

As an illustration, think for a minute of Solomon's temple. The pattern for that temple was divinely inspired. Jehovah God gave it to David, and David had to transmit it accurately to Solomon. Then the men Solomon used to do the building needed to have the pattern in mind. They had to have it so clear that when all the stones were fashioned and transported to atop Mount Moriah, each one would fit in place. Thus, it was not enough merely to have the measurements of all the individual stones in mind; these men had to have the overall pattern perfectly in mind as well.—1 Chron. 28:1-21.

So it is with the study of the Scriptures. We have to have the *pattern* of healthful words clearly in mind. This pattern Timothy received from Paul, a representative of the Christian congregation. The Ethiopian eunuch in power under Queen Candace was familiar with the Scriptures. Yet he did not comprehend the pattern until he was taught by Philip, another representative of the Christian organization. (Acts 8:26-38) Today we, too, need similar guidance and instruction to obtain this pattern of healthful words. But, at the same time, we must carefully analyze individual scriptures so that they fit properly into this pattern.

Once we have the pattern of healthful words, it is vital that we hold onto it. Otherwise, like with some of those Christians in the first century, our faith may be subverted. Men like Hymenaeus and Philetus may come along and present ideas in a different pattern. Their ideas may sound reasonable, but do not really fit into the overall picture. Therefore, unless we have the true pattern well in mind, we may be led astray.

How vital, then, to study carefully the healthful words spoken by Jesus Christ! Get the pattern of his teachings clearly in mind, and hold tightly to it! Never forget God's counsel: "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh."—Prov. 4:20-22.

Manifesting THE SPIRIT OF GOD

"Let us go on walking orderly also by spirit."
—GAL. 5:25.

IN THESE modern times man is surrounded by the latest inventions of intelligent men. Nations have reached great heights in their achievements. The spirit of nationalism instills in the minds of people the idea that the scientists and the engineers of their nation are the best. Credit for these works goes to men. In fact, so strong is this influence that, as time goes on, human creatures find it more difficult to believe that God actually caused the many miracles and awesome works described in the Bible. This same influence can dominate one to the extent that he will be found in the description given at 2 Peter 3:3, 4: "For you know *this* first, that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' " However, not all have followed this course; some have readily recognized God as the force behind his Word, the Bible. You read of these at 1 Corinthians 2:12, 13: "We received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words." To check your own particular leanings, consider some Bible-recorded cases that are ridiculed by some, and believed by others, and note your reaction.

2 If you had attended a meeting of Christians back in 60-61 C.E. in the city of Ephesus where a Christian by the name of Tychicus delivered a letter from the apostle Paul and it was to be read to the assembled congregation, would you have concluded it was advice from an old man in Rome or would you have recognized it as from God delivered by his spirit? If Revelation had been read into your ears about 96 C.E., would you have said you were hearing dreams of a lonely man exiled on an island or would you have acknowledged it as "a revelation by Jesus Christ, which God gave him" (Rev. 1:1), and that it was made known by God's spirit as the medium to carry the communication to earth?

3 When Jehovah God picked out Moses to lead the Israelites out of Egyptian slav-

1. What trend is growing today, and why do some not go along with this trend?

2, 3. (a) How can you examine your thinking on the matter? (b) How do you view the counsel of Paul, the book of Revelation, and the growth of Moses?

ery to true worship, Moses said: "Who am I that I should go to Pharaoh and that I have to bring the sons of Israel out of Egypt?" (Ex. 3:11) And again: "Excuse me, Jehovah, but I am not a fluent speaker, neither since yesterday nor since before that nor since your speaking to your servant, for I am slow of mouth and slow of tongue." (Ex. 4:10) The Bible record shows that Moses stood before Pharaoh a number of times and he talked then and on other occasions to great numbers of people with conviction and forcefulness. (See Exodus 7:10–10:29; Deuteronomy 32:1–33:29.) Would you have felt that this was Moses just growing up, and gaining maturity through his forty years of very active service, or would you have seen God's spirit producing a mature man to carry out his will?

[4] Suppose you were standing by Jeremiah's side in 647 B.C.E. when Jehovah God commissioned him prophet to Judah and heard Jeremiah say: "Alas, O Lord Jehovah! Here I actually do not know how to speak, for I am but a boy." (Jer. 1:6) Then suppose you followed this same man for more than forty years as he fearlessly spoke and wrote Jehovah's judgments to the nation. Would you marvel and say this was accomplished by an outstanding man or would you credit Jehovah's spirit, as did Jeremiah himself: "This is what Jehovah has said: 'Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches. But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight,' is the utterance of Jehovah"? (Jer. 9:23, 24) Reflect now, Jeremiah was the son of priest Hilkiah of Anathoth. Without direct intervention from Jehovah, very likely he would have remained a priest only and we would not have heard any more of him than we hear of thousands of other fellow priests. But Jehovah decided even before Jeremiah's birth that he would be a prophet. So by Jehovah's spirit he became a fearless prophet, historian and compiler of Scripture.

[5] If you had attended the important meeting held Sivan 6, 33 C.E., in Jerusalem, the day of Pentecost—you would have heard a rushing like the wind and seen fire settle on those in attendance. They began to speak in various languages about the "magnificent things of God." Were they speaking a language they had studied? Were they drunk, as some concluded? (Acts 2:11, 13) Or would you see the full force of the explanation at Acts 2:4: "And they all became filled with holy spirit and started to speak with different tongues"? Do you agree with Peter, who spoke on that great occasion, and one of the first points he made? It was: "These people are, in fact, not drunk, as you suppose, . . . On the contrary, this is what was said through the prophet Joel, ' "And in the last days," God says, "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams; and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy." ' "—Acts 2:15-18.

[6] Examine just a few of the many more events that you will find in the Bible and

4. Why do you conclude that Jeremiah was directed by God's spirit?

5. What various explanations may be offered for the miraculous happenings at Pentecost, and what is the right view?

6. What does God's spirit have to do with thirteen other events described in the Bible?

that are results of Jehovah God's spirit in operation: (1) Creation—Genesis 1:2; Psalm 104:30; (2) Birth of Jesus—Matthew 1:18; (3) Resurrection of Jesus—Romans 8:11; (4) Miracles performed by Jesus—Matthew 12:28; Acts 10:38; (5) Jesus' baptism—Matthew 3:16; (6) New ministers to be baptized must recognize spirit's operation—Matthew 28:19; (7) Providing Cornelius with help—Acts 10:1-48; (8) Building of temple in Solomon's time—1 Chronicles 28:11, 12; (9) Feeding Israelites—Nehemiah 9:20, 21; (10) Interpreting of Pharaoh's and Nebuchadnezzar's dreams—Genesis 41:25, 38, 39; Daniel 4:18; (11) Producing the Bible—2 Peter 1:20, 21; 2 Timothy 3:16; (12) Appointing overseers in Christian congregations—Acts 20:28; (13) Getting proclamation of God's kingdom in last days accomplished, earth wide—Revelation 1:1; 14:6; Matthew 24:14.

FINDING THE PROTECTED PLACE OF WORSHIP

[7] Without doubt the best place to be, then, is where Jehovah God's spirit is operating and producing results that praise God. That means you would look for people even in these times that are humbly submissive to such spirit's influence. They would manifest the spirit of God. These persons would be like Joseph, Daniel and Christ Jesus; they would be giving glory to God as the Accomplisher. It is interesting to note the attitude of Jesus Christ on the occasion when the seventy disciples that he had sent out to preach returned, reporting the results of their work. Luke records: "In that very hour he became overjoyed in the holy spirit and said: 'I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you.'" (Luke 10:21) Rather than stubbornly resist the spirit and thus be fighting against life-sustaining spiritual food, such meek persons are eager to remove any hindrance to the free flow of God's spirit on their lives. Where God's spirit has such influence, you will easily find the nine fruits of the spirit, listed at Galatians 5:22, 23: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law."

[8] Can you imagine such things in operation among a group of people in these days, when "critical times hard to deal with" are here? (2 Tim. 3:1) Take just a minute and roll these nine ideas over in your mind as they should be found working in a congregation of God's people. Love brings readily to mind what Jesus said: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this, 'You must love your neighbor as yourself.'" (Matt. 22:37-39) Following such a commandment would keep one from the greedy, self-absorbed course described at 2 Timothy 3:1-5.

[9] Joy, the deep satisfaction in serving Jehovah, whether in times of persecution, hardships, family sorrow, or in easy times; one is contented remaining faithful to God for all times. Then there is peace, no bickering or quarreling over trivial things. Family and neighbor feuds are buried without remembrance stones to locate them again. Peace is a wonderful atmosphere for one's growing to maturity and for new ones to experience at congregation meetings. Since all make mistakes and

7. What is the wise course for those acknowledging God as the one accomplishing these wonders in the past, and who set the example?

8, 9. Explain the fruitage of the spirit in operation on a group of Christians.

are far from perfect, long-suffering causes each one to put up with others. Such ones are not easily excited when someone's immaturity overflows through a hasty tongue. Kindness is that gentle touch, thoughtfulness at work. It may be help given at a very difficult time or recognition of one's trying circumstances, with words of assistance. Kindness is not the holding back from giving advice or from counsel when it is needed just to avoid hurting someone's feelings. When the quality of our food meets up to our standard of cleanness and nutritiousness, we say it is good. So clean ministers are good in God's sight, they are good to be with. Faith is the result of a careful study of God's Word that has straightened out many questions as to God's will. So much evidence has supplied a firm conviction that is solid and that is easily discerned in the action of the minister. Mildness describes the balanced servant of God; he is even-tempered, not inclined to the extreme in either direction. To keep on cultivating the fruitage of the spirit, the Christian practices self-control of his physical and mental forces, thus avoiding immorality, which would disqualify him as a servant of God.

[10] And the thing is that these fruits are not just for use at congregation meetings. They are living standards. Paul makes this plain in the same chapter five, and in verse twenty-five. "If we are living by spirit, let us go on walking orderly also by spirit." This same spirit will cultivate loving obedience in receptive ones as they go on walking under its influence day by day. So if you are looking for God's people, you will find them the same in their meeting places of worship as in their homes, manifesting the fruits of the spirit toward their wives, their husbands, their brothers and sisters as they would toward fellow Christians at the meetings.

10. Why are these fruits living standards, and what can you then expect of servants of God?

MEETINGS—UPBUILDING OCCASIONS

[11] That is why the meetings of Jehovah's witnesses are such happy, upbuilding occasions. These meetings manifest the spirit of God. The atmosphere is one of liveliness, of accomplishing something, and yet Jehovah God gets the credit and praise. This is not our opinion. Ask others; check the records, here being just one example: incorporated in the *U.S. Congressional Record,* 1958, Appendix, page A6907, is a New York *Times* report on one of our conventions: "Witnesses styled city's best guests—180,000 at World Assembly win praise for courtesy, quietude and neatness." The stress is placed on spiritual health and maturity rather than ornate, antique church structures of worship. Their plain, simple places of worship reflect the warmth of a close-knit family that welcomes you back.

[12] Another reason why the meetings of Jehovah's witnesses are so upbuilding is the heart condition of these people, which allows you to relax. Remember, Paul wrote: "In the last days critical times hard to deal with will be here." (2 Tim. 3:1) It takes strength to maintain a constant vigilant defensive guard all day long while at work or school with those who practice the works of the flesh as described at Galatians 5:19-24: "They are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these . . . those who practice such things will not inherit God's kingdom." The heart of such people is opened for view at Psalm 14:1: "The senseless one has said in his heart: 'There

11. Why are meetings of Jehovah's people different?
12. Give reasons why these meetings are upbuilding, and explain what the spirit has to do with them.

is no Jehovah.' They have acted ruinously, they have acted detestably in their dealing. There is no one doing good." But at the meetings of Jehovah's witnesses people are different. Hearts are different. Something has changed. Second Corinthians 3:3 leads you to discover what has taken place: "For 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." You can relax your guard in a peaceful, tenseness-reducing atmosphere free of competition. And how refreshing this alone can be! Proverbs 14:30 assures us: "A calm heart is the life of the fleshly organism." That is why, even though one may be physically weary at the end of the day, attending the weekly Bible study and Theocratic Ministry School will be upbuilding occasions to one both physically and mentally. Moses followed such a course: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin." (Heb. 11:24, 25) On leaving such meetings one feels as did those Israelites who responded and attended the inauguration festival of the temple built by Solomon. After eight days, the report says, Solomon "sent the people away to their homes, joyful and feeling good at heart over the goodness that Jehovah had performed toward David and toward Solomon and toward Israel his people."—2 Chron. 7:10.

13 Only Jehovah's spirit can change the personality. Man-made organizations and powerful governments try to curb wickedness but, as *U.S. News and World Report,* May 13, 1955, said editorially: "Tolerance and unselfishness—like morality and generosity—cannot be successfully legislated." (*The Watchtower* 1957, page 86) To change from engaging in the works of the flesh to manifesting the fruitage of the spirit is changing the personality. Paul writes of this at Ephesians 4:22-24: "That you should put away the old personality which conforms to your former course of conduct . . . and should put on the new personality which was created according to God's will in true righteousness and loyalty." Now, note the changes described in the following verses, twenty-five to thirty-two. A liar becomes a truth teller. A thief gets a job so he can give to someone in need. A loud-screaming abuser gives way to a kind, gentle manner. Degrading, rotten language is traded for upbuilding, clean speech. Adultery, fornication, drunkenness and debauchery of every kind fade away to make way for conduct that God's spirit produces.

14 Congregation meetings of Jehovah's witnesses are the gathering of these kinds of individuals together to make further progress toward maturity. If it is a pleasure to associate with one person that has made such changes in his personality, think of the joy of meeting with a group of such persons. It is a regular blessing you cannot afford to miss. Paul explains the great benefits to be gained by attending such meetings, at 2 Corinthians 13:11: "Finally, brothers, continue to rejoice, to be restored, to be comforted, to think in agreement, to live peaceably; and the God of love and of peace will be with you."

WALKING BY SPIRIT

15 Yet something to ponder now. After listing the works of the flesh and, on the other hand, the fruitage of the spirit, Galatians 5:25 speaks with conviction: "If we are living by spirit, let us go on walk-

13, 14. Are the changes in individuals accomplished by strong determination, and what do the results tell?

15. How is it that some quit walking by spirit, and is the end result a desirable condition?

ing orderly also by spirit." One can leave the spirit's influence, one can turn lawless, grow cold toward God. (Matt. 24:12) Yes, one can quit—it is easy. The principle to follow, wherever you go, whatever you do, is to 'walk orderly by spirit.' When people stop serving God, it is not because God has changed or because he has instituted something they had not bargained for. No, God's will is revealed, made known in his Bible, the same now as when written under supervision and produced by his spirit. Neither does man stop suddenly, deliberately. It is a gradual missing of spiritual food; and just as when one quits material food, he does not drop dead instantly, but slowly fades away, so spiritual malnutrition sets in, replacing courage and conviction with fears and doubts. Enthusiasm wanes. The once-spirited servant of God becomes a dull, stagnant person. Little by little he loses the fruitage of the spirit. It is no wonder to see such a one, in a weakened condition, back sharing in the works of the flesh.—2 Pet. 2:20.

[16] The advice from God's Word is, Walk, work and play in the climate of God's spirit. Bask and grow under this influence. Do not be hobbled by hindrance from Satan's influence. The spirit of Greater Babylon's controlled institutions and peoples is to get ahead in this system. Self and self-interests rank high, right up on the top of the list. Review 2 Timothy 3:1-5 and notice how many of those things causing "critical times hard to deal with" spring from selfishness. And note, please, that these conditions are produced by religious people, those professing to serve God, "having a form of godly devotion."

[17] God's spirit brings forth the opposite. In fact, Titus 1:7, giving the requirements for the overseer in a congregation, says he must 'not be self-willed.' Yet, on the other hand, 2 Peter 2:10, describing this attitude among those not under God's spirit, says: "Those who go on after flesh with the desire to defile it and who look down on lordship. Daring, self-willed, they do not tremble at glorious ones but speak abusively." In striking a balance for us between everyday responsibilities and worshiping Jehovah, there are these things to consider: (1) Things I have to do—such as care for family's material needs. (1 Tim. 5:8) (2) Things that I need to do—such as getting myself in the best possible location and situation so as to serve Jehovah more fully. (Eph. 5:16; Col. 4:5) (3) Things I would like to do—such as traveling to different spots of the earth, or a never satisfied quest for entertainment. (2 Tim. 3:4) If one allows himself to put self-interests ahead of *worship of* Jehovah, he is walking outside the spirit's influence. There are no fringe areas.

[18] Play in safe zones rather than risk your life with those out of control. First Corinthians 15:33, saying, "Do not be misled. Bad associations spoil useful habits," has never been proved wrong. God's spirit is not out there operating on those listed as bad associates. Bad association produces immorality, illegitimate children, unwise marriages, drug addicts, and sorrow to fathers and mothers. (1 Cor. 7:39; 1 Pet. 3:17; 1 Cor. 6:9, 10) When it comes to relaxation, where would you find the protected place? Not with those who are not under the spirit's direction; and, "because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you." (1 Pet. 4:4) Recreation with those restrained from such a course by God's spirit can be up-

16. Where does walking by spirit lead, and away from what dangers?

17. In our making decisions every day, what course is advisable and what one is dangerous?

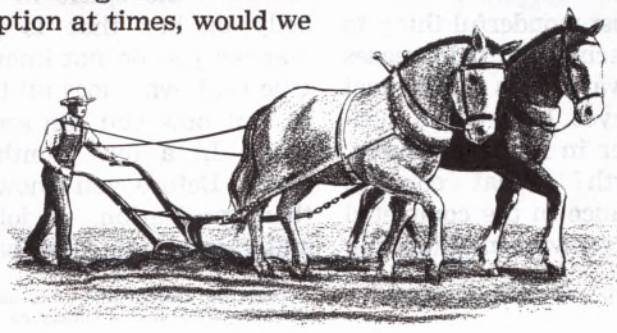
18. Is God's spirit operating in all areas, and what does this mean in your life?

building. One does not have to look back with regrets at such association.

[19] When Jesus gave the Sermon on the Mount, he emphasized the importance of the Kingdom and, as now recorded at Matthew 6:33, he said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." That means making decisions. What will we do, follow self-will or stay under the spirit's direction? It could be in choosing a mate. Will it be a shortsighted choice, swayed by bad association, or will it be with God's Word sounding the warning in our ears? It says: "Do not become unevenly yoked with unbelievers." (2 Cor. 6:14) Perhaps it is in looking for a job. Will you put it first, postponing privileges of serving God, as some do? (Jas. 4:13-17) Would it be training children to look forward with anticipation to careers in this short-term system or with eagerness to increased blessings of service in Jehovah's flourishing, protected organization? (Prov. 22:6; 1 Sam. 1:28; 2:26) If such decisions are made by individuals and families, allowing God's directions first place in their lives, then their family circle will be found manifesting the spirit of God. It will be upbuilding and refreshing, just as the congregation meetings are. "Honor Jehovah with your valuable things and with the first fruits of all your produce."—Prov. 3:9.

[20] If, then, we find something that is valuable to us, something that is beneficial beyond description at times, would we not want to tell it to others? This telling may be by literal speech, but probably the most convincing part is the actions of those benefited. How do you respond to the spirit's direction? is the absorbing question to be settled. Does your course recommend the spirit's fruitage to others? Have you changed your personality to the extent that others, watching your course, recognize that you have found something really valuable? What does your course of action recommend? The spirit of God gets things done, and its action can be seen in your course by others if you reflect this influence of God. Look at it another way. Revelation 7:9, 10 shows "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.' " Can you picture yourself among this great crowd in a righteous standing before God? The blessings would certainly cause you to recommend such a condition to others by a very zealous course.

[21] Let it all be illustrated by the farmer and his field. He carefully plows, harrows, packs and tends the ground, working it into a good seedbed. Then he plants the wheat. Does he plant wheat because he could not think of anything else to plant, or did he plant wheat because he happened to have seed on hand? No, he has a definite purpose in mind. Some wheat he



19. How do individuals and families manifest the spirit of God?

20. Can imperfect people recommend the blessings received from the spirit's application to others?

21. Looking at the matter from a farmer's viewpoint, what can you see and what course do you recommend?

will use for food for his own household, some will be saved for seed yet another year, the rest he will sell so he can buy other necessities of life. The wheat seed planted will bring many returns if it grows and multiplies as it should. But if it develops into a scrawny, spindly-looking stock that produces just a little poor-grade wheat, then it is not going to make the farmer happy. He may not harvest it if it is not worth the work. We find that Jehovah, the greatest farmer, has prepared all things very well, sent out cultivators, sowers, tenders of the field and harvesters. Now, how should we respond? Proverbs 12:11 says: "The one cultivating his ground will himself be satisfied with bread, but the one pursuing valueless things is in want of heart." Grow, produce, stay under the raining waters of truth and the growth-producing warmth of Jehovah's spirit and produce a hundredfold to Jehovah's honor.

KEEP ON GROWING UNDER JEHOVAH'S SPIRIT

"Neither is he that plants anything nor is he that waters, but God who makes it grow."—1 Cor. 3:7.

GROWTH is a most wonderful thing to observe. It is fascinating. It increases in interest in many ways. It is a continual miracle before your eyes. It reveals a master designing engineer in its development. What sparks growth? What controls growth to attain balance in the completed result? What stops growth, maintaining the consistent level of size and ability in creation? Plant life grows, each part progressing in size and maturity, developing flowers, seed, fruit, and yet does it gradually. Of course, if you are interested, you will have to have patience to watch it. "Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Solomon in all his glory was arrayed as one of these." (Luke 12:27) It will take you one growing season to witness this beauty, the result of growth.

[2] A baby is born; it arrives as another member of the family. It has been growing already. "Just as you are not aware of what is the way of the spirit in the bones in the belly of her that is pregnant, in like manner you do not know the work of the true God, who does all things." (Eccl. 11:5) But now you can see and hear it progress. In a few months he speaks and walks. Before you know it, off to school, then graduation. A job, marriage to a mate, and their new baby. Growth, yes,

1. What does growth reveal, and what is required to observe its operation?

2. Describe growth and time as related to each other, and what warning is timely as to impatience?

but it takes time. Can you rush it, stop it, or control it? Growth, judged from outward appearances, is so slow, you may become impatient with yourself or others. This is particularly true of spiritual growth. To be sure, if you feed a baby nutritious food regularly for several years, you will have a young man or lady as the result. "Of its own self the ground bears fruit gradually, first the grass blade, then the stalk head, finally the full grain in the head." (Mark 4:28) If you feed a newly interested person food from God's Word, the Bible, the book produced by God's spirit and so called spiritual food, in time the result will be a minister. But take warning. If parents just cannot realize their baby is growing up, and so continue feeding him mushy baby food, putting it in his mouth for him, he may in size look like a young man, but actually he is a helpless dependent. He has not started to grow mentally. So with spiritual food. If we hinder its application, if we become impatient and do not allow God's spirit to produce action from the heart of the individual, we will have a helpless babe rather than a maturing minister.

[3] When one stops growing, something is disturbingly wrong. If you stop taking in spiritual food, it quickly leads to a stopping in growth. To avoid wandering off out into the realm where God's spirit does not operate, because of less study, fewer meetings, postponed worship in the ministry, gain a little in growth each day by increasing study, meetings and service. Peter writes: "You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be *led away* with them by the error of the law-defying people and *fall* from your own steadfastness. No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ."—2 Pet. 3:17, 18.

[4] But the statement that it is "God who makes it grow" wipes away unfounded ideas about the source of strength for you to keep on growing. After a brief study of the Bible your turning to God in dedication, followed by water baptism, is in itself not going to straighten out your whole life and ensure faithfulness. An enthusiastic launching into full-time ministry without spiritual food will not bring continual growth. Attending conventions or meetings of Jehovah's witnesses will be very upbuilding, but not enough to keep you growing. Associating with zealous ministers of God does not supply all the nutrition you need to build to maturity. This association with hardworking servants of God would be upbuilding to anyone, but keep in mind that life does not rub off onto you, it is not contagious, passing from one person to another. Life comes from God through his Son Christ Jesus. It is either lost or gained. There are no shortcuts, no easy ways to eat and digest spiritual food. Serving Jehovah is not for lazy people. It is not an overnight jaunt or weekend excursion in order to receive some selfish advantage. Making a change and putting on the "new personality" comes through "accurate knowledge." (Col. 3:10) Paul was very happy because the brothers at the Thessalonian congregation were growing; he wrote them: "We are obligated to give God thanks always for you, brothers, as it is fitting, because your faith is growing exceedingly and the love of each and all of you is increasing one toward the other." (2 Thess. 1:3) So closely linked with growth of these brothers was love on the increase, and faith. Faith is developed by accurate knowledge, according to Ephesians 4:13, "until we all

3. How can we be certain of continued growth and avoid wandering away from the influence of Jehovah's spirit?

4. (a) What Scriptural principle sweeps away shortsighted ideas about the source of strength for growth? (b) What is the goal in growth?

attain to the oneness in the faith and in the accurate knowledge of the Son of God." This way for growth was opened up by Jehovah God through Christ Jesus. "Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, as you receive the end of your faith, the salvation of your souls." (1 Pet. 1:8, 9) Now then, keep this picture clear in mind as 1 Peter 2:2 covers your whole life of growth as a servant of God in one sentence: "As newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation."

A SATISFYING WAY OF LIFE

[5] Another thing to understand: What is it that appeals to meek men and women in order to encourage them to serve Jehovah? Fear? Well, some may start to serve God because of fear, but they soon stop their growth to life unless they cultivate enough love to throw off this fear. (1 John 4:18) Bans by governments or persecution by religious organizations may excite some to get busy in service of God. Even a challenge because of extreme weather or an unprecedented upheaval in some country will stir some to a temporary spurt in the ministry. But if you take away all interference and obstacles, will man serve Jehovah God then, day after day, year in year out, for generations, yes, for endless life? Will worship of the true God Jehovah be satisfying, filling, a way of life? We had better view it in such a light for, after Armageddon, gone will be opposition to Jehovah's will.—See Matthew 5:5; Psalm 37:10, 11; Isaiah 65:21-23; Revelation 21:3, 4.

5. What view would prompt us to serve Jehovah in all kinds of circumstances, and particularly when things are not difficult?

[6] Well, there are several things to consider here. Man likes life, and so he will be interested in matters pertaining to longer life and, of course, the Bible holds out the hope of endless life to obedient mankind. Understanding the Bible as it applies today spurs many to grow further, so that they associate with the well-known Bible students, Jehovah's witnesses. Others, looking farther, see the great privilege of bearing God's name as His witnesses and share in announcing it earth wide, so sharing in upholding Jehovah's name in vindication. However, in all of this the truth appeals, draws and works in a quiet way, even as Moses said of God's Word: "My instruction will drip as the rain, my saying will trickle as the dew, as gentle rains upon grass and as copious showers upon vegetation." (Deut. 32:2) After such gentle application of knowledge from Jehovah, Psalm 72:7 says: "The righteous one will sprout." So something has started from this soothing, gentle growth-producing Word of God.

[7] Some impatient person may wish that God would scare people into His organization by earthquakes, tidal waves, great catastrophes, literally shaking the earth. It is foolish to wish that God would peel back the heavens and make them vibrate with the most awesome roar to frighten mankind into his organization. When the noise does come, it will be Armageddon. Too late, then, to sprout and begin growing into a servant of God. It was not a spectacular heavenly trumpet that cured Naaman of his leprosy; rather, it was bathing seven times in the Jordan River. (2 Ki. 5:1, 14) How was the temple in Solomon's day erected? Quietly. (1 Ki. 6:7) How did Jesus pick his twelve apostles? He summoned these quietly. (Mark 3:13-15) It is indeed a privilege to look

6, 7. (a) Contrast the impatient attitude with the one developed by Scriptural training. (b) How does God's Word work?

back and see the growth of faithful servants of God. It is a blessing beyond description to see meek ones grow into ministers today. But, according to Isaiah 55:10, 11, there is yet something required in this matter of growth. That scripture reads: "For just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater, so my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it."

RECOGNIZING THE POWER OF GOD'S SPIRIT

[8] It is essential to recognize the power, ability and purpose of God's Word. This Word is charged with God's spirit. In view of this the wise person will patiently wait for God's Word and spirit to produce results. He will not interfere or be found hindering the spirit's operation. That is why we do not live other peoples' lives for them. True, Scriptural advice, counsel and help are given, but when the idea, the seed, has been planted, let God's spirit go to work and produce the desired results. "For each one will carry his own load." (Gal. 6:5) Plant the seed of truth with confidence in Jehovah, remembering the principle to have in mind always, at Psalm 118:8: "It is better to take refuge in Jehovah than to trust in earthling man." This may come up many times as we conduct Bible studies with interested persons. We are anxious to see them share in the blessings God has promised, and urge them to be baptized. If they do so to please you, this is not the spirit working. God's spirit works on the heart. The heart should move the feet. "With the heart one exercises faith." (Rom. 10:10) "May your heart keep fast hold of my words. Keep my commandments and continue living." (Prov. 4:4) Make sure of your part, that of planting the Scriptural idea. Little by little show them what God's Word has to say on doctrines, how his organization operates, the need for clean conduct, and the privileges of the ministry. This may not always be easy, because of language barriers and physical hindrances such as deafness or blindness. Many are hard to reach because of walls erected by religious prejudice, racial pride, political nationalism, or class distinction. However, if you are content to plant one clear idea at a time from the Bible, the spirit will cause the sprouting. God's spirit has been stimulating growth for centuries; there is no need to doubt its ability now. When Peter gave a report in Jerusalem on how people of the nations were receiving the Word of God, some "began to contend with him." (Acts 11:2) So Peter came back with this undisputed principle: "If, therefore, God gave the same free gift to them as he also did to us who have believed upon the Lord Jesus Christ, who was I that I should be able to hinder God?" —Acts 11:17.

[9] According to Revelation 14:6, Jehovah's angels supervise the preaching of the good news in all the earth. (Matt. 24:14) God's spirit, then, is going to back up such activity. A work is to be done, and the training given men on earth must be to accomplish this work. It is likened to a harvest work. (Matt. 9:37) The thing to do, then, is to grow with this organization of diligent ministers, work together, cooperate and be obedient to the spir-

8. (a) How does Isaiah 55:10, 11 emphasize the operation of Jehovah's Word? (b) Then, how would a Christian minister teach others what God requires of them and with what attitude?

9. Why do we say God's spirit operates upon his ministers in an organizational way?

it's operation. Be like the one described at Psalm 26:12: "My own foot will certainly stand on a level place; among the congregated throngs I shall bless Jehovah." Work with your brothers in the organization, and you will be under the direction of Jehovah's angels as well as his spirit.

JEHOVAH'S SPIRIT BRINGS RESULTS, PAST AND PRESENT

10 God's spirit worked on the congregation organization in the days of the early Christians. Issues and problems were taken to the governing body at Jerusalem. The decision was then taken back to the congregations in this manner: "Then the apostles and the older men together with the whole congregation favored sending chosen men from among them to Antioch along with Paul and Barnabas, namely, Judas who was called Barsabbas and Silas, leading men among the brothers." (Acts 15:22) So in a short time the congregations were informed on the Scriptural course to take on circumcision, fornication and the taking of blood. Then you see the growth produced by God's spirit, as you read later at Acts 16:4, 5: "Now as they traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day." Now, today, Jehovah's organization gives Scriptural instruction on problems facing the brothers. It has mature visiting ministers going to the congregations to assist the brothers. It has over a million witnesses of Jehovah who go from house to house and in a few weeks can inform millions of people all around the earth of important matters, such as what God's name is, the war of Armageddon and what Babylon the Great is. What is accomplished? Thousands respond and start growing toward life. Just last year, 1965, 64,393 such persons were baptized and started on their way to a joyful life in Jehovah's service. (See *1966 Yearbook of Jehovah's Witnesses.*) Jehovah's witnesses could not accomplish what has been done in the last fifty years by human strength or wisdom. But God's spirit has moved them and they have willingly complied with Jehovah's direction. They have prayed for instruction, and their requests are answered as were David's at Psalm 143:10: "Teach me to do your will, for you are my God. Your *spirit* is good; may it lead me in the land of uprightness." The New World society of Jehovah's witnesses is a happy, spiritually prosperous organization today, and Jehovah blesses it with his support.

11 Yet another place to recognize the ability of Jehovah's spirit is as it operates upon the hearts of your brothers. When a person dedicates his life to the service of Jehovah God, he desires to grow. He is willing to take on the responsibility of helping other people and caring for some of the many duties connected with a congregation's operation. Some do not learn as quickly as others and, of course, Jehovah's spirit is not going to crowd a person to frustration. So overseers in the congregations need patience and long-suffering. It will become much easier and even a delight to watch if you discern the growth of your brothers in matters of caring for responsibility. Training others to do something may slow you up and things may not get done as well, but in due time the spirit will produce a real

10. (a) Describe how the organization worked out problems in the days of early Christians, and what did God's spirit have to do with it? (b) Can we find an organization doing this same work today with the same spirit's backing?

11. What essential point must we have in mind when helping others grow, and just what does growth involve?

helper to you. Worry will not hurry the spirit of God. Teach them, show them what to do, and then let them grow and develop. When they do it wrong or fall short, go over it again and search for a little bit of improvement over the last time. If you went back to a tree each day, how much growth would you see? Keep in mind that growth is in more than one direction in the case of your brother. You as the mature minister may be training him in the house-to-house ministry, sitting down to prepare sermons and then actually taking him along down the street to call from home to home. You urge him to arrange his schedule so he may spend more time in this ministry to become mature in presenting the good news from God's Word. Then you may be disheartened when it seems to you he has enlarged his service only a little. But beyond your vision he is also becoming a better father to his children, spending more time with them, teaching them from God's Word daily and holding a regular family Bible study at least every week. He is improving his work at his secular job, giving even more than a full measure now so that his employer can find no fault with him. He is growing in manliness. He concerns himself now with the admonition at Romans 13:8: "Do not you people be owing anybody a single thing, except to love one another."

ENCOURAGEMENT

[12] Will you throw up your hands and conclude, Oh, that person I conduct a Bible study with just does not progress? Will you give up in teaching your brother because you think he is too slow? Do you become discouraged with yourself and think, Jehovah surely has no place for me, I just cannot seem to grow at all and do things as well as others? But stop now: Jehovah sent out his active force, his spirit, and in time we have a beautiful planet, an emerald gem in the universe, fertile and rich, populated by animals, birds, fish and man. Is it not an easy thing for the spirit to cause changes and growth in a human creature? Of course, but remember to take into account a few things. First, it takes time. Ecclesiastes 3:11 says: "Everything he has made pretty in its time. Even time indefinite he has put in their heart, that mankind may never find out the work that the true God has made from the start to the finish." Second, it takes place in the heart. Jeremiah 31:33 says: " 'For this is the covenant that I shall conclude with the house of Israel after those days,' is the utterance of Jehovah. 'I will put my law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people.' " Second Corinthians 3:3 says: "For 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." Third, it does not come by force, but comes by willingness under the spirit's application. "As obedient children, quit being fashioned according to the desires you formerly had in your ignorance." (1 Pet. 1:14) "Do bring your heart to discipline and your ear to the sayings of knowledge." —Prov. 23:12.

[13] So in the light of this matter of growth consider the soil, as you read an illustration given by Jesus in a talk recorded at Luke 8:5-15: "As he was sowing, some of it fell alongside the road and was trampled down . . . Some other landed upon the rock-mass, and, after sprouting, it dried up because of not having moisture.

12. What encouraging assurance is there for us when we cannot seem to discern growth taking place in ourselves or others?

13. Does the soil have any bearing on growth, and what type of soil is recommended?

Some other fell among the thorns, and the thorns that grew up with it choked it off. Some other fell upon the good soil, and, after sprouting, it produced fruit a hundredfold." Now, what was the condition of the soil, the seedbed? We see here hard, road-packed soil, rocky soil, thorn-filled ground, and then the good soil. For further description of the good soil read verse fifteen: "As for that on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance." Must we conclude that one is destined to have a heart that is hard, rocky or thorny or one that is good? No! The hard-packed ground can be cultivated, the rocks can be replaced with fertile soil, the thorns can be pulled up and burned; it all depends upon the desire of the owner.

[14] What is your desire? You have been given a generation of life, which by now you have partly used. How do you want to invest it? If you earnestly seek to serve God and worship him, then the thing to do is grow. Grow under the healthy influence of his spirit. Wherever God's Word keeps on growing, there is increase. (Acts 6:7) Your desire, your goal, has to do with it, for if you are going to grow you will have to cultivate the soil, water it and care for it patiently for as long as you serve God. You will eagerly have to take advantage of the growing season. Curbing and curtailing any allowance for thorns stealthily to root their way into the seedbed, you would put God first in your life. Psalm 92:12-15 describes this life of growth under care: "The righteous himself will blossom forth as a palm tree does; as a cedar in Lebanon does, he *will grow big*. Those who are *planted in the house of Jehovah,* in the courtyards of our God, they will blossom forth. They will still keep on thriving during gray-headedness, fat and fresh they will continue to be to tell that Jehovah is upright. He is my Rock, in whom there is no unrighteousness."

14. Explain why each person's desire or goal is vital to growing under Jehovah's spirit.

KEEP GROWING

[15] Illustrating well the need to keep growing are the reigns of Jehoash, Amaziah and Uzziah, kings of Judah from 903 B.C.E. to 774 B.C.E. They start well, but soon growth comes to a halt and, in reverse, troubles grow. Jehoash has a prophet of God murdered and his own servants rise up to kill him. Jehovah does not intervene, because he has "left Jehovah." (2 Chron. 24:24) Amaziah leaves Jehovah and turns to worship the idols of the Edomites. Uzziah becomes haughty and presumptuous and winds up with leprosy. (2 Chron. 24:1–26:23) Is the desire we have to worship Jehovah something that is springing from a selfish motive to start with, or is this the way of continued life that we want, with constant cultivation and care for growth under the instruction given at Proverbs 4:4, 22: "Keep my commandments and continue living. For they are life to those finding them and health to all their flesh"?

[16] Go back to the start now, when you first drank in the waters of truth and started sprouting. Little by little you progressed. From a listener you became a speaker, from taking in to giving out, from a small seed to a fruit-producing tree. You made changes with firm determination. Moderation in food and drink brought genuine enjoyment rather than feeling of restriction. You accepted the Bible's high standards of morality and gained so many clean-living friends. You replaced

15. Once growth has started, are we safe, and why do you so answer?
16. How has growth affected servants of Jehovah, and what future is there in it?

that weary, disappointing pleasure-seeking with a balanced program of satisfying study of God's Word, attending meetings with other growing ministers, having a share in public preaching of the good news of God's kingdom, and some truly upbuilding pleasurable recreation. Does it all stop there? No! For all of this can be accomplished in a year or two. The roots grow deeper, the trunk larger, the branches stronger, the fruit richer. Years lie ahead, generations, time without end. Yes, all of that time, everlasting time to grow. Each time you read the Bible again it increases your vision, broadens your view, and deepens your appreciation. As long as one stays under the direction of God's spirit, Paul states, "the spirit searches into all things, even the deep things of God." (1 Cor. 2:10) So let Psalm 1:1 pick up your life whenever it started, lead up to where you are now and then walk with you into the future: "Happy is the man that has not walked in the counsel of the wicked ones, and in the way of sinners has not stood, and in the seat of ridiculers has not sat. But his delight is in the law of Jehovah, and in his law he reads in an undertone day and night. And he will certainly become like a tree planted by streams of water, that gives its own fruit in its season and the foliage of which does not wither, and everything he does will succeed. For Jehovah is taking knowledge of the way of righteous ones."—Ps. 1: 1-3, 6.

From a Son at Bethel

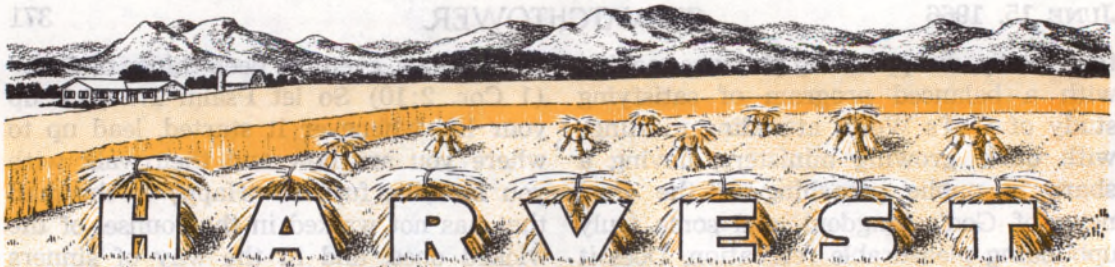
● In ninety-six different places in the world there are branch offices of the Watch Tower Society. Associated with each of these is a Bethel home for the ministers who work in the branch. At a recent circuit assembly in Colorado, the father of one of the members of the Bethel family in the United States read portions of two letters received from his son.

The first letter was to the nine-year-old brother of the son serving at Bethel. It read in part:

"So you want to come to Bethel? It will be the most wonderful thing that can happen. First of all, though, you have to keep working there at home. There are a lot of things you have to learn. While you are in school, study and learn all you can. When you come home, study the Bible and *The Watchtower;* that is very important. Whenever you are given an assignment, don't take it lightly, but work at it whole-souled. Learn to love to work and to serve Jehovah. Set your sights on becoming a full-time pioneer minister and don't let anything distract you from it. Pioneer every chance you get. Then when you put in an application for Bethel, the Society will be able to see that you really want to serve Jehovah."

The other letter was to the Christian parents, who had for years patiently encouraged their children to enter the full-time ministry. Many times they had spoken about Bethel to their youngsters, even taking them to assemblies where meetings were held to explain the requirements for those serving at Bethel. Among other things, their son wrote: "Thank you, Dad and Mom, for keeping my thoughts on Bethel service. It is certainly a shadow of living in the new order. Thank you very much."

Would you like to receive such letters from your children? The Scriptural training you give them over the years and the aid you render in shaping their goals in life may well result in such a happy outcome for you.



A Time of Happiness

THERE is no happier time for the farmer than the time of harvest. What is more beautiful in his sight than a field of golden grain ready to be gathered into the storehouse? It means nourishment, life, happiness, a time of prosperity not only for him but also for the city dwellers. The farmer and his helpers can view the harvest with a great deal of satisfaction, for much hard work has been spent in the field—first plowing, then planting—and a great deal of patience. The harvesting of the crop is also hard work, but it is done with a light heart.

As regards human history, this is the time of harvest. Although conditions may make things look the blackest, actually a time of prosperity, physical and spiritual nourishment and happiness such as the earth has never known is near at hand, for it is God's harvesttime. It makes us happy to know this. But how do we know? It will give you happiness to see the description of this harvest in the Bible and as you consider it you will see how clearly and beautifully it paints a picture exactly describing the wonderful things God is doing now and the things that he has in store for the earth in the very near future.

The harvest is described in the book of Revelation, chapter 14, but we will get an understanding of what it is telling us by first going to the words of the greatest teacher who was ever on earth and who taught in the simplest, most understandable way. The words of this Teacher and of his disciples make the book of Revelation so clear that there cannot be a misunderstanding.

Jehovah God, as the great Farmer, is interested in his field. Speaking of himself and fellow Christians, the apostle Paul says: "For we are God's fellow workers. You people are God's field under cultivation, God's building." (1 Cor. 3:9) He explains that, while he and his companions are workers in the field, it is God who really causes the growth and the fruitage. Jesus, as God's master workman, the Sower of the wheat, has supervised the sowing work for 1,900 years. (Matt. 13:37) It has been a tremendous work, taking in every nation on earth. As with all harvests, time is required. The grain must be mature, and the seasons bring the grain to ripeness on time. So God has a set time for the harvest and withholds its fruitage until the due time for it.

There was a time for harvest of the Jewish field at the end of the Jewish system of things, between 33 and 70 C.E. And what a harvest it was, with 3,000 being gathered the first day of the harvest, and before long, 5,000 in Jerusalem alone! (John 4:35-38; Acts 2:41, 47; 4:4) When is the harvest of the entire field, the whole world? This time is described by Jesus as a "conclusion of a system of things." (Matt. 13:39) When is this? Well, the

apostles wanted to know and asked Jesus how they would be able to identify the conclusion of the system of things. In answer he described the unparalleled troubles the world is having today and outlined the strenuous work that would be done during the harvest, namely, the preaching of "this good news of the kingdom" in all the inhabited earth for a witness to all nations. (Matt. 24:3, 7-14) It has to be done urgently, without wasted time, for the harvest is always a far shorter time than the growing season and the grain must be gathered before it is too late.

With this background we are equipped to look into Revelation with understanding. Jesus, the giver of the Revelation, in chapter 14, verses 6 and 7, points to the preaching of the everlasting good news of God's work of liberation as directed by angelic power. And in verses 8 to 12 he says that these things will take place in a setting of difficult times but with happiness for many, and paints for us the following symbolic picture:

"And I saw, and, look! a white cloud, and upon the cloud someone seated like a son of man, with a golden crown on his head and a sharp sickle in his hand." —Rev. 14:14.

The Son of man with a golden crown on his head would be none other than the Lord Jesus Christ himself after his enthronement on heavenly Mount Zion when the Gentile Times ended in 1914 C.E. In the parable on the separating work that he would do, he spoke of himself as coming on the clouds of heaven. Centuries prior to this the prophet Daniel had seen in vision the Son of man coming on the clouds of heaven to receive Kingdom power. This took place before God's throne in the invisible heavens. Clouds denote invisibility, for when Jesus ascended a cloud hid him from the disciples' vision. Revelation 14:14 harmonizes with Revelation 1:7, where Jesus is spoken of as coming in clouds. So in his spirit form, enthroned in Kingdom power, he is present invisibly as he turns his attention and power toward the earth. He is seen only with the eyes of heart appreciation, not with the literal physical eyes. (Eph. 1:18) He is in Kingdom power and the earth has been made subject to him; consequently, he has authority to cut down any growth in it.

"And another angel emerged from the temple sanctuary, crying with a loud voice to the one seated on the cloud: 'Put your sickle in and reap, because the hour has come to reap, for the harvest of the earth is thoroughly ripe.' And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped."—Rev. 14:15, 16.

This scene is fully in harmony with Jesus' words in the parable of the wheat and the weeds when he said: "The reapers are angels." (Matt. 13:39) Is the angel here taking authority to tell the King what to do? No, but as illustrated in the parable of the wheat and the weeds, he is merely notifying the King that the harvest is ready for reaping.

According to Jesus' words, the harvest would require or include a separating work: "Let both [the wheat and the weeds] grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse." (Matt. 13:30) The "wheat" would be made clearly manifest before all: "The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, and they will pitch them into the fiery furnace. There is where their weeping and the gnashing of their teeth will be. At that time *the*

righteous ones will shine as brightly as the sun in the kingdom of their Father." —Matt. 13:41-43.

Therefore, when Jesus took over his Kingdom power in 1914 at the end of the Gentile Times (Luke 21:24), he had to separate his true followers, the wheat, from among the many millions of professing Christians in the earth. From the time of the great apostasy, which prevailed from the death of the apostles down until Jesus' second coming, it was impossible to tell who the true Christians were, for so many weedlike sons of the Devil, imitation Christians, had sprung up that there was a false presentation of what true Christianity is. The weedlike ones were modern Babylonians, those who worshiped according to the world empire of Babylonish religion. After Babylon fell in 1919, thereby losing her power over those who wished to escape from her, separation of the Babylonish religionists, including the imitation Christians, was to take place.

In 1919 the harvest began when the remnant of the 144,000 of Kingdom heirs began to be freed from Great Babylon. It was in that year that the message of God's kingdom as established in the heavens began to be preached publicly and fearlessly by Jehovah's witnesses. Jesus said that his sheep would hear his voice and would recognize it; they did, and the preaching of this good news of the Kingdom resulted in separating the true wheat from the weeds. Many more heard and came out of Babylon the Great and from the rest of the Devil's organization to join in the preaching work. The number of these increased rapidly from that time. That this is true is shown by the continued increase in the number of those who were gathered for the Lord's evening meal each year and who partook of the emblems, indicating that they were Christ's footstep followers and partakers of heavenly hopes, just as the eleven faithful apostles who partook of the evening meal instituted by Jesus Christ nineteen centuries ago. However, the time came when the number partaking began to decrease. What did this indicate? It indicated that the number of those called to the heavenly kingdom, namely 144,000, had come to completion and more were dying off than being added. How could this be a time of happiness for the 144,000 anointed ones?

We need only to go back to Revelation 14:13 for the answer: "And I heard a voice out of heaven say: 'Write: Happy are the dead who die in union with the Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them.'"

Solomon turned attention to temple building in the fourth year after his coming into Kingdom power. Jesus came to John at the Jordan River in 29 C.E. and was baptized and anointed by God's holy spirit as the Messiah, the King, and three and a half years later visited the temple in Jerusalem and looked around upon all things. The next day he conducted a judgment there, driving out the commercialistic money getters. In a perfect time parallel, three and a half years after coming into Kingdom power, Jesus came to his spiritual temple for judgment. (Mark 11: 11, 15-17) He first turned his attention to his faithful followers who had been sleeping in death, including his faithful apostles. For what purpose? The apostle Paul explained this at 1 Thessalonians 4: 16, when he said: "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."

But what about those of his spiritual brothers who were doing the preaching

work since that time and died? Well, they are those mentioned in Revelation 14:13 who die in union with the Lord, for they become united with him in the likeness of his death, that they may be united with him in the likeness of his resurrection. They are, as it were, buried with him through a baptism into his death. (Rom. 6:3-5) While the dying is not pleasant, they are happy. Why? Because they do not have to sleep in death as faithful apostles and others of past centuries did, awaiting the coming of the Lord Jesus in his Kingdom glory.

Jesus himself, when he died nineteen centuries ago, slept in the death state for parts of three days. (1 Cor. 15:20) His followers experience what Jesus experienced, they die "a death like his," that they may receive a resurrection like his. (Phil. 3:10) Their Leader was 'put to death in the flesh, but made alive in the spirit.' (1 Pet. 3:18) His followers, therefore, have a spiritual, heavenly resurrection, unseen to human eyes. They experience what the apostle Paul foretold, saying: "Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. For this which is corruptible must put on incorruption, and this which is mortal must put on immortality. But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: 'Death is swallowed up forever.'"—1 Cor. 15: 51-54.

"Yes, says the spirit, let them rest from their labors, for the things they did go right with them." While on earth they labored hard in Jehovah's service in his field of activity and they did this under imperfect conditions and in imperfect bodies of flesh. However, now resurrected to immortality in the heavens, they continue directly on in Kingdom service, taking their place with the Lamb of God on heavenly Mount Zion, and no labor they have done, no persecution they have endured, no death they have experienced can possibly compare with the unparalleled happiness they have entered into everlastingly in the heavens. As the apostle said: "Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us."—Rom. 8:18.

But the harvest was by no means completed by this, for only the firstfruits had been gathered so far. No harvest ends with the firstfruits. In God's law to Israel, the firstfruits of every harvest had to be devoted exclusively to God at his temple. Likewise the firstfruits of this harvest are God's special possession. (1 Pet. 2:9) But he had others to harvest. Thousands more began to hear the good news of the established Kingdom and to join the dwindling numbers of the anointed remnant in the preaching work. But these did not partake of the emblems of the Lord's evening meal as the spiritual brothers of Jesus Christ. They showed no indication of having been given heavenly hopes by a spiritual begetting, but expressed themselves as having hopes of living in the earthly paradise that was now coming more strongly into focus.—Rom. 8:16, 21-23.

In 1931 the anointed remnant embraced the Scriptural name Jehovah's witnesses. That year a related work was brought to view, a "marking" work. An understanding of the prophecy of Ezekiel, chapter 9, revealed that there were many others who were sighing over the disgusting things taking place in Christendom among the imitation Christians and that the spiritual

brothers of Christ should mark them in their foreheads, to identify them as worshipers of Jehovah and subjects of his king Jesus Christ. In other words, there was a great educational work now open to view. However, in 1935 it was disclosed that the "great crowd" described at Revelation 7:9-17 were an earthly class of God-fearing people who would be delivered from Babylon the Great.

This brought great happiness and joy to the preachers of the Kingdom and opened up an opportunity for happiness for a numberless "great crowd" throughout the earth. The final part of the harvest has meant the gathering of hundreds of thousands more. These are the "other sheep" the shepherd Jesus Christ foretold at John 10:16, "not of this fold," the "little flock" of Kingdom heirs, but those who would have the prospect of enjoying everlasting life on earth in happiness. At the present time we see an overwhelming majority of the preachers of the good news of the Kingdom to be these "other sheep," for at the celebration of the Lord's evening meal world wide on April 16, 1965, the number of the remnant partaking of the emblems, the bread and wine, had decreased to 11,550, whereas the total number of sheeplike persons regularly preaching the Kingdom good news had increased to 1,034,268.—Matt. 25:31-40.

There can be no doubt that the harvesting work is reaching its climax. Soon the earth will be reaped of all the sons of the Kingdom, the anointed Kingdom heirs, as well as the great crowd of "other sheep," who will get out of Babylon the Great and be safely led by the Shepherd-King through the destructive end of this system of things and on into the new order of things of "new heavens and a new earth." (2 Pet. 3:13) These the great Farmer and Cultivator, Jehovah God, loves. He uses them to serve him in his temple alongside the "certain first fruits" of his, the anointed spiritual brothers of Christ. (Jas. 1:18) In ancient times these of the "great crowd" were foreshadowed by the non-Jewish Nethinim and men slaves and girl slaves and male and female singers and the "sons of the servants of Solomon" who accompanied the Jewish remnant that left Babylon and returned to the Promised Land in 537 B.C.E after Cyrus published his decree of release.—Ezra 1:1-6; 2:43-58, 64-70.

What a harvest Jehovah God is accomplishing in his tremendous field, the world! With infallible accuracy the enthroned king Jesus Christ and the reapers, the angels, will gather in all the wheat. What blessing and happiness it is for those who assist in the harvest by preaching the Kingdom good news here on the earth, right in the field of God! What happiness for those now being gathered as they assist in the work with the prospects in mind of enjoying perfect life and everlasting happiness in the new order of things! But above all, the Great Owner of the field and Master of the harvest has the greatest happiness of all in the accomplishment of his purpose and in bestowing everlasting life on those who hear the good news and prove themselves the right kind to be harvested into his storehouse of everlasting blessing.

But with every harvest there is a threshing and a treading. The Revelation describes this for us also and gives a preview of what is to happen after the fruitage of the harvest has all been gathered. We will look for this preview in later issues of *The Watchtower*.

Identifying the Son of God

How do the Hebrew Scriptures provide identification that is indisputable, overwhelming in proof?

WHAT is the name of God's own Son? Can you identify him? Did you know that he has a Son? Notice how the Holy Bible raises this matter of identity at Proverbs 30:4: "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?"

Although almost one-third of the world's population profess to believe that Jesus of Nazareth fulfilled the Bible's identifying requirements for God's Son, how many of them know for a certainty? Of nearly 13,000,000 Jews in the world, how many know the prophecies about God's Son given in the Hebrew Scriptures?

CONE OF IDENTIFICATION

Jehovah God painted a precise portrait of his Son to enable humans to identify him without fail. For wise reasons God chose to include prophecies about his Son in many of the books of the Hebrew Scriptures, not *just one*. These prophecies progressively narrow the identification of God's Son, until there can be no question as to his identity. We might employ an inverted cone, a cone of identification, as it were.

At the top of the upside-down cone, where it is widest, we find the prophecies at the beginning of the Bible. These prophecies do not permit specific identification of any one individual. As the cone narrows to its apex at the bottom, prophecies progress through time and become more narrow or specific, thus limiting the number of persons who could fulfill them all. This continues until we reach the very tip of the cone, the point where the weight of Bible prophecy permits fulfillment by only one person, the Messiah, the Son of God.

In using this cone of identification, we can progress along four lines: (1) Lineage; (2) place and manner of birth; (3) nature of his work and (4) chronology.

LINEAGE

The Bible book of Genesis begins our cone of identification at its widest point. Almighty God revealed to Abraham the Hebrew that by means of his seed all the nations of the earth would bless themselves. (Gen. 22:18) The Holy Scriptures trace this promised seed through the lineage of Abraham, Isaac, Jacob, and Judah, one of Jacob's twelve sons concerning whom the prophecy said: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong." (Gen. 49:10) Here the Messiah is identified as coming from the royal tribe of Judah.

Through the prophet Jeremiah it was foretold: " 'There are days coming,' is the utterance of Jehovah, 'and I will raise up to David a righteous sprout. And a king will certainly reign and act with discretion and execute justice and righteousness in the land.' " (Jer. 23:5) In this prophecy the Creator points out that his Messiah-Son will come through King David,

and he will eventually be a ruler, and, as foretold through Daniel, he would be a heavenly king to execute justice and righteousness for his subjects. (Dan. 7:13, 14) So our cone of identification narrows the number of individuals who could fulfill the prophecies concerning the lineage of the Son of God, for he not only must be from the tribe of Judah but must be from the family line of King David.—Ps. 89:34-37.

PLACE AND MANNER OF BIRTH

The cone of identification points to the birth of this future heavenly king in the small village of Bethlehem: "You, O Bethlehem Ephrathah, the one too little to get to be among the thousands of Judah, from you there will come out to me the one who is to become ruler in Israel, whose origin is from early times, from the days of time indefinite."—Mic. 5:2.

The Son of God, however, was not to have an ordinary birth, since the ransoming role he was to fill required that he be a perfect man. (Isa. 53:5; Dan. 9:24, 25) This, in turn, required that he be born of a virgin woman with the seed miraculously provided by Jehovah God, by means of his holy spirit. Such a prophecy of a virgin birth is indeed found in the Hebrew Scriptures. In a modern English translation of Isaiah 7:14, it states: "Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel." True, it does not specifically say that she would be a virgin, as some older English translations mistranslate the Hebrew word *almah*. But this does not prevent the passage from being prophetical of a virgin birth. Certainly a maiden would be a virgin, or else she could hardly be considered a maiden.

Interesting to note is the fact that the Jews more than two hundred years before the beginning of the Common Era actually expected and anticipated a virgin birth. The famous Septuagint translation of the Hebrew Scriptures made by Jewish scholars proved this fact in their translation of Isaiah 7:14 into Greek. Instead of translating the Hebrew word *almah* for "maiden" into the equivalent Greek word for "maiden," they translated it into the Greek word *parthénos,* which means simply "virgin"! Thus those Jewish scholars showed their knowledge of this prophecy of the virgin birth of the Son of God.

This cone of identification further narrows the identity of God's Son.

NATURE OF HIS WORK

The prophet Moses was a prophetic figure of the promised Messiah, as Jehovah himself indicates when he said: "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." (Deut. 18:18) So God's Son also had to be a prophet, but a prophet greater than Moses.

Through a commission set forth at Isaiah 61:1, we find that Almighty God foretold that his Son would be a preacher and teacher of men, for it states that "Jehovah has anointed me to tell good news to the meek ones." In similar vein, through his prophet Ezekiel, Jehovah said: "I will raise up over them one shepherd, and he must feed them, even my servant David. He himself will feed them, and he himself will become their shepherd." (Ezek. 34:23) Since David had been dead for about 400 years when this prophecy was written, it obviously does not refer to him, but, rather, to God's Son who would do shepherding work and spiritually feed God's people.

With all these qualifications, one would expect that the Messiah would be received well in his work among God's chosen peo-

ple. But the prophecies reveal otherwise, as can be clearly seen by reading the fifty-third chapter of Isaiah. In this chapter Jehovah shows that God's own people would reject his Son, as it was written: "He was despised, and we held him as of no account. Truly our sicknesses were what he himself carried; and as for our pains, he bore them. But we ourselves accounted him as plagued, stricken by God and afflicted. But he was being pierced for our transgression."—Isa. 53:3-5.

The cone of identification is surely approaching its tip, but the all-wise God is exacting and leaves no room for doubt, and so he pinpoints his Son's identity mathematically through chronology.

PINPOINT CHRONOLOGY

Through his prophet Daniel, Jehovah says: "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." (Dan. 9:25) Thus in a total of sixty-nine "weeks" from the going forth of the word to restore and rebuild Jerusalem "Messiah the Leader" would appear. Now, just how much time does this entail?

The word for "week" in Hebrew means a cycle of seven, usually seven days, but not necessarily. It can be a cycle of seven periods of other lengths. In this case an unusual grammatical structure appears in the Hebrew. The usual word for "weeks" in Hebrew is *shavuoth* (feminine ending). But in this instance the Hebrew word used is *shavuim* (masculine ending), which may well indicate to the reader that the week mentioned here is not the normal cycle of seven days, but, rather, seven years. In fact, some translators of this passage into English have rendered it "weeks of years." This fits in with the Bible principle of "a day for a year." (Num. 14:34; Ezek. 4:6) Thus the sixty-nine "weeks" would come to 483 years [7 x 69=483].

But when would this 483-year period begin counting? In the year 455 B.C.E. That year Nehemiah received approval to go "to the city of the burial places of my forefathers, that I may rebuild it." (Neh. 2:5) This occurred "in the month Nisan, in the twentieth year of Artaxerxes the king." (Neh. 2:1) According to information agreed upon by historians Thucydides and Diodorus, this took place in the year 455 B.C.E. The sixty-nine "weeks of years" would begin counting 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. Since it took about four months to make the trip from the king's winter capital to Jerusalem, it was early in Ab, 455 B.C.E., or about July 26-27 or 27-28, 455 B.C.E., that marks the starting point for the count of time given by Daniel's prophecy. This is when the commandment to restore and rebuild Jerusalem took effect.

If we count 483 years from that date, we will arrive at the year 29 C.E. [454 years from 455 B.C.E. to 1 B.C.E., 1 year from 1 B.C.E. to 1 C.E. and 28 years from 1 C.E. to 29 C.E.=483 years], the year in which the Son of God would appear as the Messiah or Anointed One.

The prophecy continues: "After the sixty-two weeks [of years] Messiah will be cut off, with nothing for himself." (Dan. 9:26) Thus after the 62-week period, which came after the 7-week period [a total of 69 weeks], the Messiah was to die. But at what time after 69 weeks of years? Verse 27 explains: "At the half of the [seventieth] week [of years] he will cause sacrifice and gift offering to cease." So, then, half of a week of years being three and a half years, the Messiah would

die three and a half years after the year 29 C.E., which began in the fall of the year. This would bring us to the year 33 C.E., in the spring of the year.

How could Jehovah God have been more specific in identifying his Son? The cone of identification has narrowed to its tip and should identify only one man from out of all the humans that ever walked on the face of the earth. He would have to be born in David's lineage, of a virgin, in the city of Bethlehem; he would have to appear as the Anointed One in 29 C.E. and be a miracle-working prophet, a teacher and shepherd of men; he must be rejected as such by his own people and be put to death, and his death would have to occur in the spring of the year 33 C.E.

IDENTIFICATION FITS ONLY ONE MAN

What does history show? That only one man fits the identification of God's Son! Jesus Christ alone! Jesus fits the requirement of being born in David's lineage; and the Christian Greek Scriptures show how his lineage goes all the way back to David and to Abraham. (Matt. 1:1-16; Luke 3:23-38) Outside of the Christian Greek Scriptures there is, for example, the testimony of a Rabbi Ulla, who lived in the third century and who stated that "Jesus was treated exceptionally because of royal extraction."* At the time of Jesus, of course, there were still available temple genealogical records that could be referred to by an interested person.

As to Jesus' being born of a virgin, in addition to the Bible (Matt. 1:18-25) there are the writings of Celsus, an enemy of Christianity in the second century, whose writings showed that the virgin birth of Jesus was universally believed in by the early Christians.—*Origen Against Celsus*, Book I, chapters xxxiv, xxxvii.

* Talmudic Tractate *Sanhedrin* 43 a, non-expurgated edition.

Moreover, Jesus was born in David's city, Bethlehem, as foretold. (Luke 2:1-16) Since Jesus came from the family line of David, his family was in Bethlehem at the time of his birth, as required by the Romans for purposes of registration.

As for chronology, Jesus is the only man who could possibly fit into the chronological considerations. History proves that it was in the year 29 C.E. that Jesus appeared to be baptized by John in the Jordan River, and the holy spirit descended from heaven to anoint him, making him the Messiah or Christ. (Luke 3:1, 2, 21-23) Daniel's prophecy is thus one of the most powerful provisions for identifying the Messiah to the Jewish nation and to us today. As a matter of fact, the Jews of Jesus' day 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.

Further, Jesus was indeed a miracle-working prophet, as well as a teacher and shepherd of God's people. His prophecies for our day have come true. (Matt. 24:3-14; Luke 21:7-11) Several sources outside the Christian Greek Scriptures show that Jesus performed great works and that he was a teacher of God's people. In his *Antiquities of the Jews* (Book XVIII, chapter 3, paragraph 3) Jewish historian Josephus writes, after narrating some of the troubles that marred the procuratorship of Pilate: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles."

History testifies that Jesus was rejected by his own people and put to death, as foretold. One secular historian, a man

named Tacitus, who was born about 54 C.E., while some of the apostles of Jesus Christ were still alive, states: "Christ . . . suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate."—*Annals* xv. 44.

Finally, as Daniel's prophecy indicated, Jesus Christ was put to death in the spring of the year 33 C.E. In fact, he died 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 the Gentile Cornelius. A footnote in the Whiston translation of *Antiquities of the Jews* gives the date of impalement and death of Jesus as April 3, 33 C.E. (Julian calendar), which is Nisan 14 in the Hebrew calendar for that year. Jewish tradition fixes the date of Jesus' death, according to the Talmudic Tractate (non-expurgated edition), *Sanhedrin* vi 2, as the 14th of Nisan, in the spring of the year, which is the time Daniel foretold.

So the cone of identification, by means of lineage, place and manner of birth, manner of work and pinpoint chronology all agree to Jesus Christ's being the Son of God. With what great precision God identified his Son, the Messiah! Those who desire life will give the strongest consideration to the identity of Jesus Christ as the Messiah, for the Messiah is the Seed of Abraham through whom all the families of the earth will bless themselves if they exercise faith in and follow the commands of this prophet Greater than Moses, the Son of God Almighty.

The Balsam OF Gilead

"IS THERE no balsam in Gilead?" Thus asked Jeremiah some 2,500 years ago. What was this balsam of Gilead, and what meaning does it have for Christians today?—Jer. 8:22.

The word "balsam" comes from the Greek *balsamon,* which, in turn, comes from two Hebrew roots, *baal* (lord), and *shemen* (oil). Balsam was thus purported to be the finest of oils, the lord or chief of oils, used, not for eating, but for perfume and for its healing properties. "It was regarded with the utmost esteem among the nations of antiquity and to the present day is peculiarly prized among the peoples of the East."—*Encyclopœdia Britannica,* 11th Edition.

Just exactly from which plant the prized balsam of Gilead was extracted cannot be stated with certainty today. However, among the low-growing evergreen trees or shrubs having the most likely claim to it is the *Amyris opobalsamum* or *gileadensis.* To gather the balsam oil, incisions are made in the trees from which, according to one authority, at the most sixty drops of oil could be gathered in one day during a certain season of the year. It grew so plentifully in ancient Gilead that it was exported from there to Egypt and Tyre. According to Josephus, in later years Jericho was also noted for its balsam trees. —Gen. 37:25; Ezek. 27:17.

From the Scriptures as well as from profane history it appears that the three outstanding characteristics of the balsam of Gilead were its costliness, its scent and its healing properties.

The balsam trees were considered so valuable that they repeatedly aroused the greed of invaders, and it is recorded that Pompey exhibited a balsam tree among his spoils of conquest of the land of Israel. The costliness of balsam is further implied by its being included by the patriarch Jacob among "the finest products of the land" as gifts to the premier of Egypt. (Gen. 43:11) It is also to be seen in the fact that the queen of Sheba and other rulers included balsam oil in their gifts to King Solomon. (1 Ki. 10:2, 10, 25) When King Hezekiah wanted to show off the treasures of the kingdom of Judah to the emissary of the king of Babylon he showed him, among other things, his treasures of balsam oil.—Isa. 39:1, 2.

COMING IN THE NEXT ISSUE

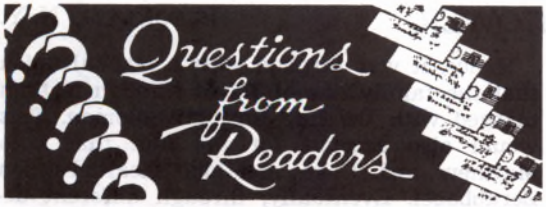
- Gaining Maturity Through Personal Study Is Joyful.
- Exercising Maturity—A Safeguard.
- Equality for All—Regardless of Race or Nationality.
- Trampling Out the Grapes of Wrath.

As for the scent of balsam oil, this caused it to be used for embalming and cosmetics. It is, therefore, not surprising to find it to be one of the ingredients of the holy oil used to anoint the high priest of Israel. (Ex. 25:6; 35:8) Its fine aromatic qualities are further indicated in that the final treatment of the candidates for queen for King Ahasuerus consisted of their being perfumed with balsam oil for six months.—Esther 2:12.

References to the healing virtues of the balsam of Gilead are common in ancient literature, chiefly as a cure for wounds, although the Egyptians considered it as a preventive of the plague. In the Scriptures the references to its healing properties are all made by the prophet Jeremiah. Thus in connection with the spiritual plight of his people he asked: "Is there no balsam in Gilead? Or is there no healer there? Why is it, then, that the recuperation of the daughter of my people has not come up?" Yes, there was literal balsam in Gilead, but no spiritual balsam, no spiritual healing, because, as Jeremiah himself observed, "the prophets themselves actually prophesy in falsehood; and as for the priests, they go subduing according to their powers. And my own people have loved it that way; and what will you men do in the finale of it?" No wonder there was no spiritual healing!—Jer. 8:22; 5:30, 31.

Jeremiah makes a similar reference to Egypt: "Go up to Gilead and get some balsam, O virgin daughter of Egypt. In vain you have multiplied the means of healing. There is no mending for you." And in much the same vein he speaks to the daughter of Babylon: "Howl over her, you people. Take balsam for her pain. Perhaps she may be healed. We would have healed Babylon, but she has not been healed."—Jer. 46:11; 51:8, 9.

The balsam of Gilead, being a precious, perfumed medicinal oil, well pictures the comfort that Christians can receive when they are spiritually discouraged or depressed, by resorting to prayer, to association with fellow Christians, to study of God's Word and also as they themselves seek to bring the spiritual balsam of Gilead to others who may be depressed and spiritually ill. It is with this thought in mind that the new songbook of Jehovah's witnesses, *"Singing and Accompanying Yourselves with Music in Your Hearts,"* has a song in it entitled "Balsam in Gilead."



● At Revelation 3:15, 16 hot and cold are mentioned. Yet, Christ indicated that he would vomit out only the persons who were lukewarm. Why?—M. S., U.S.A.

Jesus Christ was expressing dissatisfaction when to "the angel of the congregation in Laodicea" he said: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Rev. 3:14-16) Members of the Christian congregation in Laodicea were not refreshingly spiritual in attitude. They were lukewarm, indifferent or apathetic. They thought they were rich spiritually and needed nothing. However, in the Lord's estimation they were "miserable and pitiable and poor and blind and naked." Fittingly, then, he urged them to repentance.—Rev. 3:17-19.

At first one might assume that the hot condition mentioned at Revelation 3:15, 16 refers to being hot with zeal or love, whereas the cold state refers to a lack of such qualities, indicating that they had grown cold. But Christ said: "Because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." Neither the cold nor the hot would be spewed out. If the cold mentioned had reference to coldness in love or zeal, surely such would have been vomited out. To the Lord, the cold was just as acceptable as the hot; he would vomit out only what was lukewarm. So, at Revelation 3:15, 16 "cold" does not stand in opposition to "hot."

Apparently in this case a figure of speech was selected that was intended to strike a blow at the indifference manifested by the Laodiceans. And they surely could comprehend the statement of "the faithful and true witness." Near Laodicea there were hot and cold springs. Also, it was customary to serve cold and hot drinks at feasts, not beverages that were lukewarm.

On a cold day a hot liquid, such as hot soup, is welcome and stimulating. When temperatures soar, a cold beverage, such as cold lemonade, is refreshing. A lukewarm liquid would not be very pleasing in either case.

Quite apparently, by his words recorded at Revelation 3:14-19, the Lord Jesus Christ was indicating that the lukewarm spiritual state of the Christians in Laodicea was grossly unacceptable to him. They needed to take positive steps, acting to dispel apathy and increase their spirituality.

● From what is said at Isaiah 14:22 are we to understand that each individual Babylonian was finally destroyed?—E. K., U.S.A.

Isaiah 14:22 reads: "'And I will rise up against them,' is the utterance of Jehovah of armies. 'And I will cut off from Babylon name and remnant and progeny and posterity,' is the utterance of Jehovah." This surely meant annihilation for Babylon. But we need not take the view that this called for the actual personal destruction of each individual Babylonian.

The Babylonian dynasty, symbolized in the Bible by the "king of Babylon," rules no more. (Isa. 14:4) It perished centuries ago. And as a people the Chaldeans and Babylonians are no longer in existence. By some means, which could include intermarriage and the loss of genealogical records, they have been wiped out. Of course, undoubtedly many Babylonians and Chaldeans were killed when the Medes and Persians overthrew Babylon in 539 B.C.E. However, after the period of Medo-Persian domination, Greek armies under Alexander the Great occupied Babylon, such control lasting until 323 B.C.E. Then came the Seleucidae, the Parthians, the Sassanian Dynasty and the Moslem Arabs, in succession. Hence, the land of ancient Babylonia was subjected to the effects of foreign domination, and those residing in it were subjected to the possibility of assimilation by other peoples. In any event, no one now living can say with certainty that he is a pure Babylonian or Chaldean.

Today Babylon itself is but a place of ruins, visited by tourists, but without native inhabitants. That great city, its kings and all the Chaldeans and Babylonians who once resided in it have faded away with the passing of time. Jehovah has indeed "cut off from Babylon name and remnant and progeny and posterity." His pronouncement recorded at Isaiah 14:22 has truly found fulfillment. This is but one of the many evidences proving that Jehovah's "holy spirit . . . spoke through Isaiah the prophet" and that Jehovah God does not lie. —Acts 28:25; Heb. 6:18.

● A careful comparison of Matthew 1:1-16 with Luke 3:23-38 shows that Matthew gave the lineage of Jesus Christ through Solomon, whereas Luke gave it through Nathan, another son of David. Why, then, do both genealogies list Shealtiel and Zerubbabel?—M. K., Alaska.

It was evidently through a marriage that the family line leading to Jesus from King David through his son Nathan merged with the line through Solomon after many generations.

First Chronicles 3:16-18 shows that Shealtiel was the fleshly son of Jeconiah (King Jehoiachin). With this Matthew agrees, in stating: "After the deportation to Babylon Jeconiah became father to Shealtiel." (Matt. 1:12) However, Luke did not err in indicating that Shealtiel was "the son of Neri." (Luke 3:27) Apparently this was true, because Neri gave his daughter to Shealtiel in marriage. Since it was not uncommon for the Hebrews to refer to a son-in-law as a son, and especially so in genealogical listings, Luke could properly refer to Shealtiel as the son of Neri, just as he had already referred to Joseph as the son of Heli, who was actually the father of Joseph's wife, Mary.—Luke 3:23.

Hence, it was through such a marital union that the family line of David through Nathan merged with the line through Solomon. This would also account for the fact that both Matthew and Luke mention Shealtiel's son Zerubbabel. Eventually, through different descendants of Zerubbabel, the two family lines again took separate courses in leading to Jesus Christ.

With good reason, then, the book *"Things in Which It Is Impossible for God to Lie"* states on page 71: "Most of the Jews surviving the fall and destruction of Jerusalem were carried into exile into Babylon. Among the captive Jews there during the next seventy years was one named Neri, who had descended from King David through his son Nathan. This family line now became interrelated with Solomon's family through Shealtiel and his son Zerubbabel." The interrelating of these lines of descent is also shown on pages 112 and 113 of this publication.

For additional information on the genealogies of Jesus Christ as presented by Matthew and Luke, please see *The Watchtower* of March 1, 1962, pages 158 and 159.

ANNOUNCEMENTS

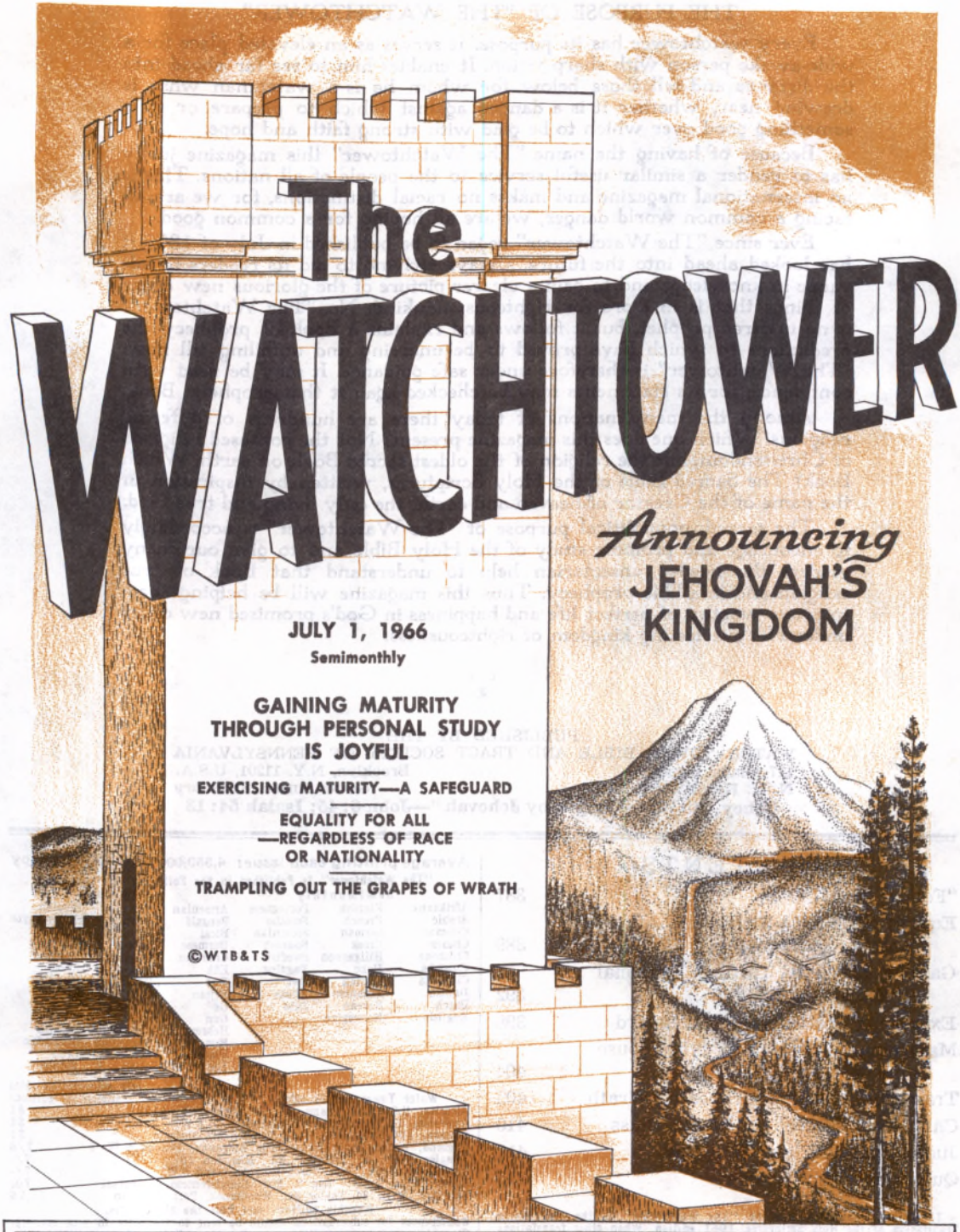
FIELD MINISTRY

Jehovah God is the Provider of a banquet for all peoples. Already men of all nations are feasting on the satisfying spiritual provisions he has made, and it is the privilege of those who do so to invite others to join them. This Jehovah's witnesses will do during June by offering to others the *New World Translation of the Holy Scriptures* along with the book *"Things in Which It Is Impossible for God to Lie,"* and two booklets, for $1.50.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 10: Manifesting the Spirit of God, ¶1-19. Page 357.

July 17: Manifesting the Spirit of God, ¶20, 21, and Keep On Growing Under Jehovah's Spirit. Page 363.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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"Follow Me"

THESE were the commanding words that fell upon the ears of two brothers as they were busily engaged at their daily occupation. And they obeyed, leaving their jobs as fishermen immediately to follow the speaker.

Who could command with such confidence? Who could inspire his hearers to forsake everything to which they had been devoted for something new? The speaker was already well known to them, for they had been told by John the Baptist that this one was "the Lamb of God." Reports of his marvelous miracles had spread throughout all Galilee. Yes, it was the voice of Jesus of Nazareth, and already these men knew in their hearts that he was the promised Messiah.—John 1:36.

Far from obeying a like command today, the majority of people have no intention of following anyone. They prefer to be led by their own whims and desires, whether these are detrimental to themselves and others or not. They like to feel that they are totally independent, that they have no need of anyone's guidance. They claim they want to get the most out of life, and the only way they know is to cater to their own selfish impulses. Yet they fail to achieve lasting happiness and peace of mind. They find that they have been chasing the wind.

Of course, there are multitudes today who claim that they have complied with the above command. They call themselves "followers" of Christ, yet when we compare their course of action with that of Peter and Andrew, who responded to the same command nineteen hundred years ago, we note a great discrepancy.—Matt. 4:19, *Authorized Version.*

Peter and Andrew not only followed Jesus as long as he was in the flesh, but even after his death they continued to follow him. How? By living the kind of life that he lived; by carrying on the great preaching work that he commenced while still with them; by adopting the same view toward worldly people and institutions that he held; by 'following his steps closely.'—1 Pet. 2:21.

Those disciples knew that Jesus' command did not mean they were to be merely observers of what he said and did. They were to become imitators of him, for he explained that he would make them "fishers of men." That they so understood the matter is proved by the Bible's record of how they learned from him, copied him and transformed their lives in accordance with the pattern he presented.

In that first century those who followed

Jesus were eager to be trained and to share with him in his preaching campaign. Even married men such as Peter, and family men such as Philip the evangelizer, responded wholeheartedly and followed Jesus' example. (1 Cor. 9:5; Acts 21:8, 9) Those with family obligations did not neglect their families while they went out preaching. No, they discharged their duties toward their families, but they also set aside time to study the example of Jesus and then share as they could in his preaching campaign. They really "followed" their Master.

Those early Christians were undaunted by Jesus' warning that those who followed him must be prepared to deny themselves many pleasurable things, must use their assets for the furtherance of the Kingdom work, must be ready to endure hardships. (Matt. 16:24-26; 19:16-21; Luke 9:58) They were eager to be his followers. Even when reminded that father and mother must not be permitted to come before their loyalty to Christ, they continued faithful. After all, was not this God's own Son, and had not God appointed him to be King of all humans who will get eternal life? Surely there could never be any real loss through obeying his command, responding to the wonderful opportunity to follow *him!*

The stark fact is that in this twentieth century people who feel that they cannot deny themselves little comforts, hobbies, personal interests in life, the freedom to do as they wish, can never really become, while in that attitude, followers of Christ. To allow any other goal in life to rival or eclipse the goal set before one by Jesus is to disqualify oneself as a follower of God's Son, that highly exalted One who said: "I am the way and the truth and the life."—John 14:6.

To follow him means hearing and getting the sense of his teaching, striving to spread that teaching to others, while always maintaining in our daily lives the same good conduct that he exemplified. That is what first-century Christians were noted for. They worked with their hands and provided for their daily necessities, but they refused to allow other activities to become more important in their lives than sharing in the preaching of the Kingdom message and caring for fellow Christians.

Today there are even greater opportunities for men, women and young people to heed Jesus' command and truly become his followers. The thrilling words "Follow me" can be responded to in our day with the same promptness and eagerness as was shown by the apostles, and with the same blessed results. Appreciating this fact, Max Larson, a director of the Watchtower Bible and Tract Society of New York, Inc., addressing a class of graduating missionaries of the Watchtower Bible School of Gilead on February 27, 1966, used Jesus' command, "Follow me," as his theme. Among other things, he said: "You want to be faithful missionaries in your assignment and receive the prize of everlasting life. That is your goal. You can realize it by following your Guide, Christ Jesus, and by remaining faithful to God's Word and his organization."

Those words apply equally to all followers of Christ today, for wherever a Christian is located, there is an assignment for him to equip himself to preach to and teach others. The Christian will find it helpful to begin each day by giving prayerful consideration to the depth of meaning embodied in that command, "Follow me." Constantly he will find additional ways to apply in his life the marvelous example of the One who issued that command. No privilege can be greater than that of following closely in the steps of God's own beloved Son.

EQUALITY FOR ALL

—Regardless of race or nationality

Will peoples of all races and nationalities ever be treated as equals? Are inequalities inevitable?

"IMPOSSIBLE! It will never be realized! Equality for persons of all races and nationalities is unrealistic. There will always be inequality." So many persons argue.

Observed the editor of the London *Sunday Telegram* in an article reprinted in the magazine *U.S. News & World Report:* "Is it reasonable or realistic for men of good will to go on assuming that black and whites, at least in the crucial continents of Africa and North America, are ever going to live amicably side by side in genuinely multiracial societies? My answer is emphatically 'No.' White men in predominantly black societies are almost certainly going to *become* underprivileged and black men in white countries are going to *remain* so." In other words, inequalities are inevitable. A person, *because* he is of a certain race or nationality, will always be underprivileged and downtrodden, he feels. As he sees it, opportunities for an education, to obtain jobs and to enjoy life, liberty and the pursuit of happiness will never be equal.

Judged from human experience, this, unfortunately, seems all too true. It has long been the practice for people of one race or nationality to dominate over and even enslave people of another race or nationality. The lands of Christendom are no exception. Although Negro slavery was abolished in the United States of America over a hundred years ago, inequalities still exist. In fact, a leading religious journal, *The Christian Century,* lamented recently regarding the country's churches: "Most local congregations either only grudgingly accept or positively exclude Negroes from their fellowship." Obviously, equality is not enjoyed today.

EQUALITY FOR ALL—IN WHAT SENSE?

It is true that various factors prevent equality from being realized in a total sense, even among persons of the same race. Individuals have different dispositions, natural endowments and inclinations. Some persons, for instance, have an ear for music, a natural singing voice or a similar gift. Others are clearly not equal to these gifted persons in such achievements. Yet, on the other hand, another person may have superior aptitudes or natural skills in a different field.

Races or nationalities, too, apparently have different natural endowments or dispositions. For example, some nationalities have greater height of stature, which gives them an advantage over other nationalities in international basketball competition. So physical characteristics may sometimes create inequalities. Natural disposition and environment also seem to allow some races to excel above others in certain respects.

Although, admittedly, not all persons are equal in the strictest sense of the word, this does not mean it is not God's will for people of all races and nationalities to enjoy eventually equal rights and privileges. True, some say inequalities are inevitable, that people will always be discriminated against because of race or national ex-

traction. But, happily, not so! The Bible reveals that the time will come when a person, regardless of his skin color or place of origin, will enjoy the same privileges as one of a different race or national origin.

THE ATTITUDE OF JESUS

It is noteworthy that Jesus Christ, the Founder of Christianity, did not discriminate against people because of their race or nationality. True, his earthly ministerial assignment was particularly to the Jews, yet he associated with and healed non-Jews also. One example of this occurred shortly after he had given his now famous Sermon on the Mount and had entered the nearby city of Capernaum. There representatives from a non-Jewish army officer approached and requested that he heal the officer's beloved servant. What was Jesus' attitude?

Why, he responded to the request and promptly started off for the man's home. Jesus was not influenced by human prejudices. However, when he got close, the army officer sent word that he was unworthy of having Jesus enter his home. Besides a personal feeling of unworthiness, the officer no doubt had in mind the discriminatory custom of the time that prohibited a Jew, like Jesus, from having social connections with non-Jews. So he asked, Would Jesus please just say the word for his servant to be healed?

This man's confidence in Jesus' powers —to heal even from a distance—amazed Jesus. At the same time, he was greatly moved by the man's humility. "I tell you the truth," Jesus said, "With no one in Israel have I found so great a faith." Then he said to the army officer: "Go. Just as it has been your faith, so let it come to pass for you." And the manservant was healed in that very hour. Jesus would willingly have gone into the non-Jew's house, yet he acquiesced and, thereby, demonstrated that the officer's faith in his power was well founded.—Matt. 8:10, 13; Luke 7:1-10.

On another occasion, about a year later, Jesus traveled northward into Phoenicia, far beyond the borders of Palestine. There in the regions of Tyre and Sidon, "look! a Phoenician woman from those regions came out and cried aloud, saying: 'Have mercy on me, Lord, Son of David. My daughter is badly demonized.' " Jesus' God-given assignment was to minister to Israelites or Jews, as he pointed out on this occasion: "I was not sent forth to any but to the lost sheep of the house of Israel." Nevertheless, he did not discriminate against this humble woman of faith, but said to her: " 'O woman, great is your faith; let it happen to you as you wish.' And her daughter was healed from that hour on."—Matt. 15:21-28; Mark 7:24-30.

EXHORTATION TO IMITATE JESUS

Often Jesus' apostles exhorted others to imitate the fine example of their Master. For instance, in his letter to the congregation in ancient Rome, which was composed of Christians from different nationalities, the apostle Paul wrote: "Therefore welcome one another, just as the Christ also welcomed us, with glory to God in view. For I say that Christ actually became a minister of those who are circumcised [Jews] 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."—Rom. 15:7-9.

Jehovah's witnesses who truly follow the example of Jesus Christ therefore do welcome people of all nationalities, treating them as equals. They imitate Jesus, who accepted people of all races and nationalities! But some persons may object, saying that Jesus showed partiality by de-

voting almost all his ministerial efforts toward members of his own race. Is this a Scriptural basis for our discriminating against other races or nationalities?

Not at all! Because of God's promises regarding the Kingdom seed to the Jewish forefathers, Abraham, Isaac and Jacob, it was necessary for Jesus to establish "God's truthfulness" as regards those promises by offering first to the natural Jews the opportunity to become part of the spiritual seed of Abraham. (Gen. 22: 17, 18; 26:3-5; 28:13, 14) That is why he ministered principally to the Jews and why, when he sent the twelve apostles out to preach, he told them not to go to non-Jews.—Matt. 10:5, 6.

Yet Jesus held no prejudice against others, as shown by his attitude toward the non-Jewish army officer and the Phoenician woman. He loved all peoples, regardless of race or nationality. Jesus realized that, in time, the message of salvation would go out to all. In fact, in parting from his disciples, he told them that they would be witnesses of him "in all the nations" and "to the most distant part of the earth."—Luke 24:45-48; Acts 1:8.

It was only three and a half years after his death and resurrection that the glorified Jesus welcomed the first of the uncircumcised non-Jews into his congregation. The convert was not a Greek, but an Italian—Cornelius by name. When the apostle Peter saw that God had listened to the prayer of this Gentile and had directed *him* to send for Peter, he exclaimed: "For a certainty I perceive that God is not partial, but in *every nation* the man that fears him and works righteousness is acceptable to him." If such peoples of all races and nationalities are acceptable to God and Christ, should they not be acceptable to us also?—Acts 10:34, 35; 17: 25, 26; Rom. 3:29.

EQUALITY FOR ALL—WHEN?

Because it is God's will, equality of rights and privileges for all races and nationalities is certain to be realized. However, it will not be as a result of any civil rights movement or present-day social reform. Prejudices and hatreds are too deeply engrained. Throughout human history man's attempts to eradicate them have miserably failed, and continue to fail. Understandably, some human observers feel inequalities are inevitable.

Yet what man has failed to do, God will soon accomplish. How so? First, by bringing about the destruction of this wicked system of things and preserving alive only prejudice-free servants of God into his new order. Then the promise of Jesus Christ, recorded in God's Word, will be fulfilled: "All those in the memorial tombs [regardless of race or nationality] will hear his voice and come out." (John 5:28, 29) Under the righteous rule of God's kingdom these multiracial, multinational resurrected ones will learn to live with one another in peace, free from previous hatreds and strife.

That an administration operated in harmony with the principles of God's Word can bring about this effect is apparent by examining the present-day organization of Jehovah's witnesses. It is a matter of public record that Jehovah's witnesses *practice* brotherhood of all races and nationalities, and do not merely preach it. With genuine affection they call one another "Brother" or "Sister," and they also treat one another as equals. To obtain a foregleam of how equality for all will be realized in God's righteous new system of things, associate with the organization of Jehovah's witnesses and see it in practice today.

Gaining Maturity THROUGH PERSONAL STUDY is Joyful

"Wisdom...is good and is advantageous... preserves alive its owner." Eccl. 7:11, 12.

WORKING toward maturity is the most gratifying experience that a Christian can have. It is not an inherited quality, rather, it comes within the scope of Paul's words at Ephesians 4:12, 13 as being the result of training or building up to reach full growth, the stature of a man: "Training . . . for the building up of the body of the Christ, . . . to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." Attainment of this goal requires acquisition of knowledge, and that means study. Personal study is undoubtedly one of the most favored avenues through which an individual can acquire maturity. It is satisfying and joyful.

[2] Since we are to be Christlike, it means that the mind must be thoroughly nurtured on the proper spiritual food in order to develop the qualities that reflect maturity; such as devotion, love, perspective, faith, dependability and spiritual discernment. Building maturity constitutes a training program because it requires rigid exercise of the mental faculties. When the goal of Christian success is kept in mind, with the proper mental attitude, study is enjoyable.

1. How may we expect to acquire maturity?
2. (a) What qualities measure maturity? (b) And what effect will progress in this direction bring to the individual?

[3] Some may find study tedious and difficult, but if this is the case, why not do something about it so it is no longer a drudgery; so it can be part of your everyday life, and enjoyed just as the body enjoys taking in food? Others may conclude, 'I'm just not a student; I don't really care about studying or reading.' Could this not be attributed, rather, to mental laziness? But again, even though eating may be a chore, would this one refrain from the effort and starve? Worthwhile accomplishments and especially those concerning everlasting life require effort—lots of effort, but the results are most gratifying, bringing contentment, peace and joy.

[4] Many times the thought is expressed, 'I just don't have time to study.' You will not if you plan to do all other things first and then, if there is any time left, study. Do you treat eating the same way? Or do you take time to eat regularly? Certainly you do, and eating is delightful. You should train yourself to study and enjoy it just as you savor good food.

SUCCESS THROUGH STUDY

[5] In any endeavor, it is the wish of an individual to be successful. Joshua was

3. (a) How may some look upon study? (b) Is the effort expended worthwhile?
4. Under what conditions may one not have enough time to study?
5. (a) How should a Christian measure success? (b) As shown at Proverbs 7:1, 2 and 1:5, 6, what should be our attitude toward understanding God's Word?

told regarding the "book of the law" that he should "read in it day and night, in order that you may take care to do according to all that is written in it; for then you will make your way successful and then you will act wisely." (Josh. 1:8) Christian success is gained by doing that which is in accord with God's will. So, then, if one takes in knowledge regularly, he can expect to have that inward satisfaction that brings deep joy. It is most vital, then, that we highly treasure the commandments that Jehovah has given; 'we should treasure them and continue living.' Permitting our minds to dwell on this Scriptural expression brings our thoughts right back to study: "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction, to understand a proverb." To listen does not mean only to hear the voice of an individual and to take in knowledge through our sense of hearing. The same is true when we read and study the words from the printed page, information taken in through the sense of sight. In this way, too, we are "listening" to the author of the words and being taught. Thus we gradually gain understanding and progress toward maturity. —Prov. 7:1, 2; 1:5, 6.

[6] A keen desire to search and dig for knowledge should be burning within us just as desire moves a prospector in pursuit of gold, as shown by the proverb: "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." As a diamond has many facets, so there are many worthwhile aspects of learning to be gained from God's Word. We should feel inwardly as did the disciples of Jesus during the seven-and-a-half-mile walk to Emmaus after Jesus had "interpreted to them things pertaining to himself in all the Scriptures." They could not help but express themselves: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?" This same burning or desire can be ours too, as we are brought into unity with God's congregation through study; and a keen awareness of pleasing God on our part certainly contributes to our joy.—Prov. 2:4, 5; Luke 24:13, 27, 32; Rom. 11:33.

6. (a) What effort should be put forth to gain knowledge? (b) What was the feeling of the disciples when Jesus explained scriptures concerning himself?

MEDITATION

[7] Meditation by a person results in improvement of the mind. Would not this come within the scope of the words of Paul: "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"? (1 Tim. 4:15, 16) Meditation is not daydreaming or letting the mind just wander aimlessly, but, rather, it is bridled thought upon a specific subject. For instance, by considering prophecies that point to the all-important date of 1914, one might catalog in his mind the scriptures that point to it and call to mind all that he possibly can. This would be rewarding and stimulating and would all come within the category of personal study. David expressed it well in these words: "I shall certainly meditate on all your activity, and with your dealings I will concern myself." (Ps. 77:12) Under certain circumstances, that may be the only manner in which one could carry on personal study if incarcerated and being denied a Bible or communication with others. Meditation under such circum-

7. (a) What is meditation, and how may it be employed? (b) Under what conditions may it be the only way of maintaining a healthy spirit?

stances would be vital to keep oneself healthy spiritually, and would lead to maturity.

DISPEL PREOCCUPATION OF MIND

[8] In personal study, it is important that the individual clear the mind of preoccupation with other thoughts, to enable one to concentrate and to be single-minded relative to the matter at hand; and, when one is reading the Bible, God's Word, "give constant thought" to it. Then "the Lord will really give you discernment in all things." Spiritual perception is a progressive step toward maturity. In that way Jehovah will aid you to "treasure up practical wisdom; . . . and he will guard the very way of his loyal ones." Consequently, we should pursue spiritual adulthood by keeping the mind alert, vigorous and active, just as an athlete trains his body. —2 Tim. 2:7; Prov. 2:7, 8.

[9] But how often when we sit down to study we find our minds still racing over various activities of the day. We may still be keyed up over some happening in our secular work, or upset over some incident of the day. We may sit down to study *The Watchtower*. We read a moment and then think, 'What did I read in that paragraph?' We must get other matters off our minds as we study specific subjects. It is true our minds can be sidetracked by the prevalencies of the day, but this only hinders study and its joy. On the other hand, we do not want to be so relaxed that we become drowsy after reading one paragraph.

MATERIAL SOURCES

[10] There are many sources that are valuable aids in working toward personal maturity. Some of the principal sources are the study articles in each issue of *The Watchtower*. But there are also short articles and questions that are most valuable to us. Do we neglect these? Or do we only surface-read them? Do we pay attention to the theme? After we have studied any article, do we remember the important points, and can we recall the scriptures emphasized? If counsel to Christian ministers is given through its pages, do we accept the counsel and make personal application? Do God's thoughts as expressed in *The Watchtower* portray your confidence? The psalmist stated: "You will cause me to know the path of life." (Ps. 16:11) Does this mirror your attitude? If so, then God's thoughts are molding your thoughts. What about the journal *Awake!*? Do you read it and benefit from its diversified instruction? Do you study the other Watch Tower publications? The *Yearbook*, current books? And do you refer to and use other Bible helps? They can be very valuable in developing a background and can be a source for personal study, considering all this in the light of theocratic thinking. Bible concordances are also valuable for research work, particularly if you are studying topically. The Watch Tower Society's topical index of all its publications since 1930 is most useful for locating material in personal study. Topical reviewing is most beneficial. For example, if one wants to look up "reviewing" in the index, one would find information on it in the 1962 *Watchtower*, pages 499 and 527. In considering the thought of acquiring information, one might look up the value of memory in personal study. Source information there will refer to the book *Qualified to Be Ministers*, pages 151 and 152.

[11] In studying, the acquisition of infor-

8. What is necessary to make study effective?
9. What may interfere with retaining what we read or study?
10. What varied sources of material are there, and how should they be used?

11. (a) How effective will our studying be? (b) How often should we study the Bible, and what will be effective?

mation will be in direct proportion to the amount of time and effort put into study. If one is diligent in school study of arithmetic for eight years in one's secular school courses, much knowledge will be accrued. By having subjected the mind diligently for the duration of this arithmetic course, one will come out much more qualified than those who "coast" along. The same is true with the student of the Bible. Yes, the student that sows bountifully in time will reap bountifully of spiritual riches. Obviously, it is most advantageous to buy out opportune time for Bible study. The best way to do this is by setting aside time regularly for it. Reading God's Word the Bible is what Jehovah's witnesses seek to do themselves and invite others to do daily.

VALUE OF GOD'S WORD

12 In reading the Bible, our thinking acquiesces to the thoughts of wise men who are noted for integrity. It is advantageous to let them impart information to us. It goes even beyond receiving instructions from individuals. The Bible is a product of the inspiration of Jehovah God and, when we read it, we are actually "listening" to Him. How could we spend time more advantageously? Immediately this shows how we need to guard ourselves against a passive mind. We "go on walking in union with him [Christ], rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with faith in thanksgiving." This gives us a marvelous safeguard against the flood of propaganda and time-consuming and deceptive knowledge of this world, which is foolishness with God. This counsel of Paul to the Colossians continues: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." Yes, there is a superabundance of deceptive information upon which those of this world are feeding their minds, and Bible study is a precautionary measure so we are not swept into this same current that leads to sorrow, distress and disaster. In this same letter, Paul prayed for others, that they might be filled with this accurate knowledge, as recorded at chapter one, verses 9 and 10. Now listen to Paul talk to you: "We . . . have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God."—Col. 2:6-10.

13 To gain understanding is exhilarating. It brings joy to the Christian heart and is refreshing as waters upon vegetation, as shown by Deuteronomy 32:2, which states: "As gentle rains upon grass and as copious showers upon vegetation." This produces good growth. With joy come contentment and tranquillity, qualities that are looked upon with great eagerness and desire by all people. In other words, to be free of anxieties, stresses of this world. Jesus qualified this very well when he stated: "If you remain in my word, . . . you will know the truth, and the truth will set you free." (John 8:31, 32) This is the happiness that one gains only through the progressive advancement to Christian maturity.

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12. (a) Why is the Bible so valuable to us? (b) What benefits are derived by "listening" to Paul in his counsel to the Colossians?

13. What satisfaction will one derive from gaining understanding?

HOW TO STUDY THE BIBLE

[14] An individual may be overwhelmed by the statement, "Study the Bible." The initial thought coming to mind is, "Where should I start?" First of all, it might be said that if you have not read the Bible straight through from beginning to end, this is an excellent place to start. It will give you a more comprehensive understanding of events as they have occurred.

[15] But perhaps the most beneficial method of Bible study is the topical one, that is, by subject. One might try to live an event or an occurrence as he reads and, by doing so, the mind will grasp the picture much more readily. Endeavoring to visualize the situation will help you to understand the picture or understand the event more comprehensively. Think of the crucial night, after sundown, Nisan 14, in 1513 B.C.E. There is a cloudless sky and the moon is full. You see an Israelite father, his family assisting, slaughtering a lamb, an unblemished creature not over one year old. The blood is caught in a basin, splashed on the side post and lintel only of the door of their home. The streets are empty, the doors shut. Think too of the feeling of an Egyptian walking through one of these quiet, deserted streets in Goshen that night, and observe the blood dripping from the doorposts. Inside are the families eating the lamb, herbs and unleavened bread. At this time they are not reclining at the table; they are standing erect, loins girded, staff in hand, fully shod, ready to move at a moment's notice. Midnight approaches; there is danger out in the streets of Egypt. What frantic cries soon rise from the homes of the Egyptians throughout the land as the firstborn are killed! Yes, the pride of the land, all the firstborn both of humans, starting with the king's son, and of the animals.

[16] Quickly now after midnight the Israelites move out. Think of it! Several million of them, with no confusion, no wild rout, no one trampled underfoot or crushed in the rush to escape from the land of Goshen. Old men, young men, old women, young women, even little children and babes in arms. What a scene this is! An army of people on the move, escaping bondage under the Egyptians, and now being liberated from it by the hand of Jehovah! Let this become a living reality as you read Exodus chapters 11 to 15. The whole picture unfolds vividly.

[17] Similarly, one can take up and read of the destruction of Babylon on that night of the rollicking festival of the king, and then the awestricken atmosphere when the handwriting on the wall was interpreted by Daniel and he told of the imminent destruction ahead. The onslaught of the Median and Persian armies came in through the open doors of the city, ransacked and seized control of it. (Daniel 5) Our having these pictures live in our minds will be most helpful in studying this destruction of Babylon.

USING TIME AND EFFORT ADVANTAGEOUSLY

[18] There are so many things that one can do with time, and it is important that time be guarded carefully so that it is used advantageously, not wasted. We can see the importance of budgeting it so that important things will not be crowded out. Take, for example, the Christian minister that works forty hours a week for the support of his family. His time is budgeted rigidly by his employer, who sets aside those eight hours each day for five days every single week, regularly, without any

14. What is one way to study the Bible?

15, 16. (a) Why is the topical method of study beneficial? (b) Why will attempting to visualize a situation help one to remember? Show this by illustration.

17. What will help us to remember the destruction of Babylon as recorded at Daniel chapter 5?

18. (a) What will help us to get more value from our study time? (b) What brings the greatest satisfaction and joy?

breaks in it. What about the times we set aside for personal study? Is it not just as important to maintain our intake of spiritual nutrition by regularly reading and studying the Bible? This regularity cannot be overemphasized when it comes to peering into the perfect law, as James admonished: "But he who peers into the perfect law that belongs to freedom and who persists in it, this man, because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing it." (Jas. 1:25) Actual satisfaction and joy will become one's possession by persistently acquiring information, if one is not a forgetful hearer, and one will advance to maturity. Happiness does not only come with acquisition of knowledge, but comes by also being able to tell others so they too can share the same gladness of heart. Sharing happiness brings more happiness, just as the reward for good works is more work and responsibility for the Christian minister.

MATURITY—A LIFETIME GOAL

19 The steady diet of personal study enhances one's ability to understand clearly, and that matures the individual. Budgeting of time includes making time to speak truth to others. Notice what Paul says about speaking the truth at Ephesians 4:15, when he writes: "Speaking the truth, let us by love grow up in all things into him who is the head, Christ." When we are speaking the truth and explaining a point of God's Word to someone else, it is interesting to note how that matures the thought and depth of appreciation of that particular subject in one's own mind. Have you ever noticed how much better you retain the thoughts of any given *Watchtower* study when you have made comment on a particular paragraph? That thought is embedded in your mind much more deeply than even by listening to others comment. Obviously, through the latter we benefit too, but not nearly so much as when we talk, or express ourselves on the subject. This can be illustrated very well in the Theocratic Ministry School when a mature minister delivers a talk on one of the books of the Bible. It will be very beneficial to the listeners, but the speaker will have it much more indelibly fixed in his mind because he will have gone over it thoroughly and, through intensive practice, made it his own. Many times you have heard the expression after such a talk, 'My, I wish I knew every book of the Bible as well as the one book upon which I have given a talk.' The extra effort put forth in study, practice and imparting information to others is valuable as another stepping-stone to maturity.

20 We all readily recognize the maturity of the apostle Paul, but even then the thoughts that he expressed to the Philippians illustrated that he had not reached the zenith. He related how it is a continuous, progressive process: "I do not yet consider myself as having laid hold of it; but there is one thing about it: Forgetting the things behind and stretching forward to the things ahead, I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." (Phil. 3:13-16) Yes, maturity is a lifetime proposition. Just for an example, we see a young man who has applied his mind diligently

19. (a) What will aid our progress toward maturity? (b) What examples illustrate means of developing maturity?

20. (a) What did Paul consider the amount of progress in his pursuit of his goal, and what suggestion did he offer for others? (b) How can one advance to maturity with years? and with what result?

through his adolescent years and has studied carefully until the time he is thirty. He has acquired a great deal of knowledge through personal study up till this time. He may be considered a mature man; he may be a circuit or district overseer, or have an overseership in one of the branch offices. But let that man continue to study another ten years, and then see how much more he has gained by the time he is forty. If he continues the same procedure for another ten years, just think how much more progress he will have made at fifty, and then sixty years of age. Along with this maturing process, which is a lifetime job, his joy grows and his appreciation and satisfaction increase, and the same is true of anyone who studies diligently and never relents. He can reach the position of a "full-grown man."

Exercising Maturity —A SAFEGUARD

"You will walk in security on your way, and even your foot will not strike against anything . . . For Jehovah himself will prove to be, in effect, your confidence, and he will certainly keep your foot against capture."—Prov. 3:23-26.

[1] POSSESSING mature thinking and judgment is of great value to the person who seeks to do God's will, enabling him to thwart the continual bombardment of temptations that are constantly striking him in this old order of things. The threats to Christian integrity in these wicked days at the end of this system of things are materialism, backbiting, reviling, extortion, immorality and misuse of blood. The rising emotional floods of nationalism bring increased political demands on the Christian to direct his worship to national standards and his loyalty and life to the State. In addition to this, there is the barrage of commercial inducements to seek a life of ease, luxury, to trust in materialism, to make money rapidly by sharp practices, on the borderline between legality and outright cheating. The question immediately arises, "What will be my decision when these temptations confront me?" Does the one giving thought to these matters always know what he would do, or, at times, are there some doubts in his mind, be they ever so small?

[2] In view of the pressures we must endure, it is necessary to use every faculty to maintain integrity. Jesus showed this principle in these words: "If you love me, you will observe my commandments." Obviously, then, to overcome temptations of the world, love and obedience to Jehovah are vitally essential. Continually wanting to come into harmony with Jehovah's Word will constitute a safeguard. One's thinking ability has been enhanced by continual study and advancement to maturity. It "will keep guard over you."—John 14:15; Prov. 2:11.

[3] Exercising maturity will be a safe-

1. Why is mature thinking and judgment of such great value to us today, and what will it enable us to do?

2. How will observance of Jesus' words at John 14:15 'keep guard over us'?

3. (a) Why is study so vital throughout our entire lives? (b) Why is it so urgent now?

guard if we continue acquiring accurate knowledge, analyze it and compare it with what we already know, drawing proper conclusions from this analysis, storing it up in our memory and putting it all into practical use at the proper time. Can we not, therefore, readily see the importance of continual study throughout our lives? Yes, our thinking and decisions are conditioned on such knowledge and wisdom. How apropos are Jehovah's words of counsel given to safeguard us, as illustrated in these words: "My son, to my wisdom O do pay attention. To my discernment incline your ears, so as to guard thinking abilities; and may your own lips safeguard knowledge itself"! (Prov. 5:1, 2) This brings us back to the importance of the thought that we should safeguard practical wisdom; and notice how valuable this is, as stated in Proverbs 3:21, 22: "Safeguard practical wisdom and thinking ability, and they will prove to be life to your soul and charm to your throat." Cultivating and developing thinking ability develops maturity, and it is important that this be done now, rather than to wait until a crucial moment demands a vital decision.

[4] If as parents, for example, we are pressured by a doctor and family members who do not have accurate knowledge, to permit a blood transfusion, stating that the child's life depends on it, can we make the proper decision at that time and give a reason for it? Or will we have to say, "I don't have the proper explanation just now, but I'll read up on the subject and advise"? It is important that under such times of harassment one never discounts the power of emotion to becloud mature thinking. Mature judgment can be exercised only when the mind can clearly analyze the problem or situation, draw sober conclusions and reach decisions unfettered and unhampered by outside influence. Through prior study we will have God's mind on the matter in harmony with his spirit, and a resolve should be made to carry out God's will, come what may. Let the waves of emotions of others dash themselves in vain against the rocklike structure of your faith!

4. How will prior study help us under trying conditions to make decisions based on right conclusions and not sentiment?

CREATURE WORSHIP—IDOLATRY

[5] Thinking on divine principles will help to meet situations as they come up during one's lifetime. You will know why the course is right or wrong. But suppose circumstances may be somewhat different. Take, for example, doing acts of worship before symbols. Immediately scriptures such as 1 John 5:21 come to mind: "Little children, guard yourselves from idols," and Jehovah's words in the Decalogue: "You must not make for yourself a carved image or a form that is like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth." Diagnosing the matter, then, what is an idol? What is idolatry? We see that an idol can be an image or symbol of anything created. Do not national emblems have symbols on them? Stars? Animals? Colors that represent qualities? Do not they stand for what Peter referred to as "every human creation"? May they be revered? Jehovah's own words answer: "You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." Therefore, bowing down would be an act of worship. Is the principle any different if some other motion is indulged in? Is standing up when a patriotic song is sung any different from bowing down when an idol passes? Or removing the hat? Or extend-

5. What circumstances could arise that lead to compromise in an idolatrous act?

ing the hand or putting the hand over the heart?—Ex. 20:4, 5; 1 Pet. 2:13.

[6] But yet, what is so bad about it? Well, bear in mind that Jehovah says he exacts exclusive devotion, and this is all due propriety. Remember, Jehovah is our Judge, Lawgiver and King. (Isa. 33:22) His jurisdiction embodies the entire government of the universe. Therefore, to do an act of worship to any other personage or thing created would be idolatry. We can readily see why Satan would have been most satisfied and triumphant with just one small act of worship from Jesus. (Matt. 4:9, 10) Such would be treason and deserving of death. This is universally recognized, even among the nations. How much worse, then, is treason that brings into jeopardy the eternal life of others and dishonors Jehovah! If confronted with such a compromising situation when commanded to worship (salute) some national emblem or commit an act of obeisance, one may take immediate comfort from Jesus' words at Matthew 10:28, when he said: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." Let mature judgment safeguard your life by recognizing that you will encounter many trials and tribulations, and it could mean death, as shown in Revelation 2:10, where we are admonished: "Prove yourself faithful even to death, and I will give you the crown of life." It is true that men and nations could take away your life now, but can they give it back to you? Can they give you everlasting life? Can they prevent Jehovah from giving you life? Because we are in a position and have opportunity to acquire mature judgment, embedding it deeply in our minds and hearts at this time, let it be so strongly entrenched that, on our part, it will develop a hatred toward any act of disobedience or treason against Jehovah.

6. (a) What, basically, constitutes idolatry? Why is such equivalent to treason? (b) Why should we not fear man or earthly governments?

ABSTAINING FROM BLOOD

[7] In the matter of blood, we must start basically at the initial pronouncement against it, where eating blood was forbidden to mankind. (Gen. 9:4) Jews were prohibited from eating the blood of any sort from any flesh. (Lev. 17:14) Probably the strongest expression was given to the Christians at Acts 15:29, where the unequivocal statement is made: "Keep yourselves free . . . from blood." But without having full knowledge of such a statement as this, the average individual might possibly reason, "Wouldn't it be all right to sacrifice just a little of one's blood to preserve the life of another, especially if the one in need is one's own flesh and blood?" No, because this goes against another Bible principle that Jehovah stated through his prophet Samuel: "To obey is better than a sacrifice." (1 Sam. 15:22) Add to this the fact that rebelliousness and presumptuousness are as bad as using divination, uncanny power and teraphim. The unacquainted mind might say, "Well, that would be saving a life." But is it really, when we resort to sober mature thinking and principle? By full and complete obedience, our souls and those of our children are preserved to everlasting life. It goes without saying that we love our children, and true love works to their best interest. Certainly one would never jeopardize one's own child's hope for everlasting life by compromising with worldly principles or by sentimentality! No, Jesus' words at Matthew 10:37 apply here, when he stated: "He that has greater affection for father or mother than for me is not

7. (a) What does God's Word have to say regarding the use of blood? (b) How should one reason on the use of blood when one's own children are involved? (c) Why should the misuse of blood be repulsive to a Christian?

worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me." So, then, is it best for you and your child to have a few short years of life now, or eternal life in the new order of things? Weigh the alternatives, then make your decision. Are you one to whom disobeying God's law is repulsive? Then the taking of blood is just as despicable to you as cannibalism. Think of eating of the flesh of another human creature! It is shocking! Is drinking human blood any different? Does bypassing the mouth and putting it directly into the veins change it? Not at all!

MATURITY AND IMMATURITY

[8] We might look to the example of David, who was acquainted with God's law on blood and analyzed it, and he came to the conclusion that he would not consider even a seeming violation of God's law. This is told to us at 1 Chronicles 11:19: "It is unthinkable on my part, as regards my God, to do this! Is it the blood of these men that I should drink at the risk of their souls? For it was at the risk of their souls that they brought it." Again, mature judgment was a safeguard to David.

[9] It may be well for us to consider another occasion concerning David, when his decision was not predicated on mature thinking, when he let physical passion overshadow and dim mature judgment. Looking too long at an attractive woman, Bath-sheba, led him into a course of direct violation of the Seventh Commandment, forbidding adultery. Apparently he had not given the same careful thought in this case as he did in the previous one. Here is an instance where David was overreached by personal desire, and there is little question of David's having had knowledge that adulterous violators were to be stoned to death.—2 Sam. 11:2-5.

[10] The same Bible principle is held out to Christians today, inasmuch as at 1 Corinthians 6:9, 10 it states: 'Adulterers . . . will not inherit God's kingdom.' In actuality, they must be expelled (disfellowshiped and put in a deathlike condition) from the Christian congregation. Prohibition of fornication was one of the requirements for Gentile believers as well, as Paul admonishes against fornication and adultery. Some people exercise immature judgment by consoling their own consciences in such thoughts as, "It doesn't really hurt anybody, does it?" "Isn't it rather extreme to stone people to death just for doing what comes naturally?"

[11] By proper enlightenment through careful study one will recognize that Jehovah's purpose for sexual relationship was to transmit life, under the marriage arrangement of parents, who were to provide security for proper growth, development and education for their offspring. Children reared outside this arrangement suffer because of being born outside the divine pattern. It must be recognized, then, that by applying the perfect standard of justice, sexual immorality is a perversion or wrong and receives God's adverse judgment.

[12] A good example of immaturity was the nation of Israel who fell away, from time to time, to outright, bald-faced, unquestioned idolatry. They just did not think. Is not that the most usual reason when we get into trouble? We just do not think. If we do not think before acting, very likely we will think regretfully afterward. Hosea rebuked the Israelites with the words of Jehovah: "Because the knowledge is what you yourself have re-

8. How did David view drinking water when men risked their lives to procure it for him?
9. On what occasion did David show immature judgment?
10. (a) What is the penalty for Christians if they commit adultery (or fornication) today? (b) How may some immature person salve his conscience?
11. What is Jehovah's purpose for sexual relationship, and when is it proper?
12. What happened to Israel regarding idolatry? Why?

jected, I shall also reject you from serving as a priest to me; and because you keep forgetting the law of your God, I shall forget your sons, even I." (Hos. 4:6) Where there is lack of knowledge, the retrospect of a creature will not safeguard him, but, rather, lead him into wrongdoing. Either they did not take in right knowledge for a safeguard or they did not keep it in memory.

[13] Splendid examples of those who took the wise course were the three companions of Daniel. Maturity of thought is illustrated to us in Daniel 1:4, as Nebuchadnezzar asked that a search be made for captives "having insight into all wisdom and being acquainted with knowledge, and having discernment of what is known." Shadrach, Meshach and Abednego qualified as men of mature thought. This is what gave them strength under later temptations. In fact, when severe pressure was brought upon them to bow to a political image on the plain of Dura, their mature answer to Nebuchadnezzar was manifested when they declared: "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." Notice their continuation of expression: "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." Of course, we know the thrilling outcome in the miraculous deliverence from the fiery furnace that was theirs.—Daniel 3.

[14] Daniel was also adamant in his thinking. He did not wait until he was confronted with temptation, because the foundation of his decision was made ahead of time, as noted at Daniel 1:8: "But Daniel determined in his heart that he would not pollute himself with the delicacies of the king and with his drinking wine. And he kept requesting of the principal court-official that he might not pollute himself." Even though Darius signed the edict that whoever would petition (pray to) another for thirty days would be thrown into the lions' pit, Daniel continued praying to his God three times a day as had been customary for him. Such faithfulness was recompensed by Jehovah with His closing the mouth of the lions.—Dan. 6:7-22.

[15] On one occasion Saul was intent upon attacking the Philistines. He waited seven days for Samuel to come up and offer burnt sacrifice and communion sacrifices and, when he failed to show patience, he said: " 'Bring near to me the burnt sacrifice and the communion sacrifices.' With that he went offering up the burnt sacrifice." He did not continue to wait upon the Lord. What a lamentable thing it is to rely upon one's own judgment, which is so shallow compared to the instruction of Jehovah! When Samuel approached him then, he said: "You have acted foolishly. You have not kept the commandment of Jehovah your God. . . . And now your kingdom will not last." The record continues: "Jehovah will certainly find for himself a man agreeable to his heart; and Jehovah will commission him as a leader over his people, because you did not keep what Jehovah commanded you."—1 Sam. 13:9, 13, 14.

[16] In contrast, notice the mature thinking of another man, one that obeyed God's command even though it meant the life of his son, in whom all his hopes rested. Yes, God commanded Abraham actually to sac-

13. Describe the maturity of Shadrach, Meshach and Abednego.
14. How did Daniel manifest his maturity on two occasions?
15. How did Saul demonstrate a lack of mature judgment? With what ultimate result?
16. Describe how Abraham displayed mature judgment and utmost faith in Jehovah.

rifice his own son. This is something that Jehovah has never commanded another man to do, before or since. Abraham had all confidence in Almighty God and his purposes. The covenant that Jehovah had made with him was burned indelibly in his memory, and he KNEW that the blessing of all nations was to come through his son Isaac. Abraham was prepared to carry out the instruction to kill the only one through whom the seed of promise could come. There was only one possible conclusion that Abraham could have drawn from this reasoning. Had he carried through and killed his son, it is stated at Hebrews 11:19: "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."

[17] Another classic example of those who disregarded the counsel of God by thinking as natural men to the point of despising God's law was the case of the two sons of the high priest Eli, Hophni and Phinehas. Not only were they greedily taking the best of the sacrifices for themselves, but they committed adultery with the women who served at the tabernacle. They were overreached by their own selfish desires, disregarding Jehovah's laws and not thinking about Jehovah. Jehovah was thinking of them and observed their conduct and compared it with his righteous law. He came to this conclusion in regard to their continuing on as priests and producing offspring to serve as priests: "It is unthinkable, on my part, because those honoring me I shall honor, and those despising me will be of little account." Jehovah remembered this decision regarding them, and they died in battle as a divine judgment.—1 Sam. 2: 22-26, 30, 34; 4:11.

17. How did Eli's sons manifest complete disregard for Jehovah's Word? With what results to them?

[18] There was an occasion where a young man was most cognizant of Jehovah's law and principles because as a youth he had a knowledge of the right moral standards of Jehovah. His mature judgment safeguarded him from committing immorality when tempted by the enticements of Potiphar's wife, who repeatedly invited Joseph to commit fornication when she asked him to "lie down with me." His decision was made in these words: "How could I commit this great badness and actually sin against God?" His reaction? Joseph "left his garment in her hand and took to flight and went on outside." He would rather spend years in prison, charged with what he refused to do, than violate the dictates of his decision to be faithful to God's requirements. (Gen. 39:7, 9, 10, 12) Joseph was actually committed to prison under false charges placed against him. As a result of his uncompromising stand he was used as a provider for his people. Faithfulness under this trial was a requisite for such approval.

CONCLUSION

[19] It is certainly discernible that theocratically trained minds will render like judgment and will not let down guard and fall into the error of sin leading to pain, sorrow, suffering and eternal death. Why not let our course imitate that of faithful men who protected and guarded their souls carefully and remained in the favor of Almighty God even under trial? Maintaining integrity to God constitutes a safeguard of life. The joys and blessings of obedience bring security, contentment and self-sufficiency. Yes, it will enable one to build up a powerful shield of faith, as Paul described: "Above all things, take up the

18. What tempting situation confronted Joseph, and what resulted to him immediately, and ultimately, for maintaining integrity?

19. (a) Whose course should we imitate for protection? (b) How will maturity protect us even under trying circumstances?

large shield of faith, with which you will be able to quench all the wicked one's burning missiles." Even though Satan may take away all our literature and even our Bible and put us into solitary confinement or subject us to vicious persecution, we will have a protection that he cannot penetrate. If we have taken in complete and accurate knowledge of Jehovah's purposes as found in the sacred Word the Bible, if we have compared and analyzed it carefully with the help of mature brothers in association with the congregation, if we make decisions in advance on what to do under the varying circumstances that may come upon us, if we recall them and make practical decisions, we will safeguard ourselves against temptations that confront us continually.—Eph. 6:16.

[20] How true is the proverb that tells us to depend always on Jehovah, as stated in Proverbs, chapter 3, verses 5 and 6: "Do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight"! Wisely, then, put all your faith and trust in Jehovah, predicated upon mature judgment. This will guard you, and Jehovah himself will be your everlasting shield.

20. What will provide our everlasting safeguard?

Maintaining Worship at "the House of Our God"

HOW prone the fallen human flesh is to give in to materialism and to overlook the spiritual interests and benefits and thus fall into neglecting Jehovah's house, as did the Jews in Nehemiah's day! Helping to guard us against making that mistake is our theme for July, "Maintaining Worship at 'the House of Our God.'"—Neh. 10:39.*

Of course, strictly speaking, "the house of our God" now is the Christian congregation, of which just a "remnant" remains until the present time. (Eph. 2:19-22) But in association with the remnant are a "great crowd" of whom the apostle John wrote that "they are rendering [God] sacred service day and night in his temple." (Rev. 7:15) Maintaining worship at "the house of our God" would therefore mean associating in the worship carried on by the local Christian congregation that is under the direction of the remnant, as represented by the "faithful and discreet slave."—Matt. 24:45-47.

How do Christians individually share in maintaining this worship at "the house of our God"? First of all, by attending all the congregational meetings faithfully each week, not being easily discouraged from doing so by obstacles. More than that, by preparing for such meetings and then sharing in the worship by joining in song and offering comments as opportunity affords. Included, naturally, would be praying for God's house, that he might bless it, prosper it and keep it pure.

Additionally, Christians can share in maintaining the worship at God's house by contributing toward the expense involved in the upkeep of Kingdom Halls, of which there are upward of 24,000 throughout the world; thereby helping to pay for the rent, light and heating bills, and so forth. And there is also the matter of keeping the Kingdom Hall presentable, free from dust and dirt.

Not to be overlooked is the fact that "the house of our God" is the center of the preaching activity, for the offering up of sacrifices of praise. To maintain its worship, therefore, would include going from house to house and in other ways preaching the good news of God's kingdom. In all such ways true Christians can be doing their share to maintain worship at God's house, to his glory and to their own everlasting welfare.—Heb. 13:15.

* For details see *The Watchtower*, December 15, 1965.

A YOUNG man, a vigorous active participant in athletics, noticed one day that he had a feeling of tiredness. This was a new experience for him, for heretofore he had always been full of energy. As the days went on this became more and more noticeable. Attributing it to a certain lack of something in his system, he began to take vitamins. This seemed to help a little but he noticed later on that not only did he still have a rather exhausted feeling at times but he knew he was also losing weight. Mildly alarmed, he visited his doctor, who gave him a routine examination and prescribed more rest and a tonic. The symptoms continued to persist and the man went to several doctors and was given several different forms of treatment, but his weight loss continued and he began to be really sick. Nothing he tried seemed to give anything more than a slight, temporary help. Finally he was admitted to a complete examination, which included X rays and a series of other tests. On returning to the clinic he could sense something serious as he was ushered into the doctor's office, where the dreadful news was broken to him: the tests revealed that he had cancer. He had progressed to the point, said the doctor, that a serious operation would be required. The success of the operation depended upon the extent to which the cancer could be removed. The operation would succeed if every last bit of the tentacles of the cancer could be cut out. The operation would be serious and trialsome, but it was urgent and absolutely imperative for survival.

The world today is like the young man. It is sick. Everywhere hatred, fear, distrust, distress and suspicion stalk. Blame for the condition is placed sometimes on individuals such as dictators, on ideologies such as communism or capitalism. Likewise, different individuals, especially political leaders, are looked to as the remedy. Some men devote their lives to causes and movements that they believe will cure the world of its deadly malady. But these people do not see the world as God, its Creator, sees it and they overlook one very important fact, of which his Word the Bible informs us. That is, that there is a malignant growth in the earth, the tentacles of which reach out and affect every feature of mankind's activity. Until it is rooted out, including every last vestige of its tentacles, mankind cannot have a condition of health spiritually, mentally and morally, nor the peace and happy relationships with one another that all honest-hearted persons desire.

The Bible describes the thing causing

the sickness in the earth as a vine, rooted in the earth and producing a corrupt fruitage that has resulted in the oppression of mankind and has made the earth very sick. It shows that until this vine is cut down and threshed and trampled out thoroughly so that it can no more take root in the earth, the treatments given for earth's sickness, including all the various movements, ideologies and efforts will be to no avail. What is this vine? When was it planted? What fruitage does it produce? When and how will it be cut down and trampled out? It is important for us to know the answers to these questions so as to know how to direct our energies and pattern our lives, for, otherwise, all efforts will be directed aimlessly and will result in disappointment and frustration, with our life's energies wasted on lost causes.

BEYOND MAN'S POWER

But you may say, Cannot man deal with this vine of the earth and cut it down? No! for in the book of Revelation Jesus Christ gave the apostle John a preview of things to come in our time—the harvesting of the earth, the gathering of the true worshipers of God to a place of God's favor and protection and the destruction of the "vine of the earth"—and revealed that the immensity of the job is such that only mighty angelic creatures serving under Christ's direction can handle it.

Revelation, chapter 14, depicts a work being done by angels under Christ Jesus during this time of the end. It states (vss. 17, 18): "And still another angel [the fifth one in this series] emerged from the temple sanctuary that is in heaven [therefore a worshiper of Jehovah as God], he, too, having a sharp sickle. And still another angel [the sixth] emerged from the altar and he had authority over the fire. And he called out with a loud voice to the one that had the sharp sickle, saying: 'Put your sharp sickle in and gather the clusters of the vine of the earth, because its grapes have become ripe.'"

SYMBOLIC USE OF THE WORD "VINE"

What this "vine of the earth" is can be understood by examining other scriptures where a vine is used in a symbolic sense. God organized Israel into a nation, gave them a government and planted them in the land of Palestine. He says at Jeremiah 2:21: "And as for me, I had planted you as a choice red vine, all of it a true seed. So how have you been changed toward me into the degenerate shoots of a foreign vine?" At Isaiah 5:7, he says: "For the vineyard of Jehovah of armies is the house of Israel, and the men of Judah are the plantation of which he was fond. And he kept hoping for judgment, but, look! the breaking of law; for righteousness, but, look! an outcry." Here the nation of Israel was considered as Jehovah's vine and it was planted right and began to be good but finally turned out to produce bad fruitage. The nation became very sick spiritually and morally. When Jesus came to earth this vine produced such corrupt fruit that its leaders and many of its people were moved to destroy him. Jesus began gathering out those who would become his spiritual brothers and he spoke of himself as a vine and the ones making up spiritual Israel, the 144,000 spiritual Israelites, as branches in it. This vine was to be composed of the "little flock" to whom it was the Father's good pleasure to give the kingdom of God. So this "true vine" is the nation of spiritual Israel that produces the fruits of the kingdom of God.—John 15:1-8; Luke 12:32; Matt. 21:43.

Now the fruitage this good vine produces is listed at Galatians 5:22, 23, namely, love, joy, peace, long-suffering,

kindness, goodness, faith, mildness and self-control. These things work to the good of all who come into contact with the true, spiritual vine. This vine was planted by Jehovah God in the first century and, being a spiritual vine, will constitute the kingdom of God, ruling from heaven. It will bring blessings of life and everlasting happiness to the peoples of the earth.

FRUITAGE OF THE "VINE OF THE EARTH"

The "vine of the earth," which is to be cut down by God's angels, must be something opposed to Jehovah God and, therefore, must be a product of his enemy Satan the Devil. It has to be cut down because the fruitage it produces is bad. We know that Satan the Devil is the god and ruler of the worldly kingdoms and it is from Satan that these kingdoms get their power, thrones and great authority. (Rev. 13:1, 2; Matt. 4:8, 9; Luke 4:5, 6; John 14:30; 16:11; 2 Cor. 4:4) These nations belong to Satan just as Israel belonged to Jehovah God. Therefore, the "vine of the earth" is the *Devil's visible system of government over mankind.* It was planted by means of Nimrod the mighty hunter twenty-two centuries before the Common Era. It has always been opposed to God and has produced much fruit.

There is a reason why the fruit of the "vine of the earth" is bad in the extreme. It is this: In producing its fruit the vine has been aided, yes, goaded by Babylon the Great, which reigns as a great false religious empire over all the kingdoms under Satan. (Rev. 17:1-5; chap. 18) Therefore, all its fruitage is of the most corrupt kind, against God and very degrading, resulting in much oppression of the people. Its fruitage is described in Galatians 5:19-21, as follows: fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatred, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. So this vine has produced the fruitage of "all the kingdoms of the world" and its fruitage has resulted in making the earth drunk with devastating wars, oppressions, fear, crime, hatred, strifes and murders. Millions have gone into their graves in an untimely death because of the selfish, greedy ambitions of vicious rulers in all the seven world powers to date. The ambitions of men like Hitler and others for world domination have dealt a terrible toll, increasing the sickness that the malignant vine promotes.

COMING IN THE NEXT ISSUE

- The Long-suffering of God an Eternal Blessing to Mankind.
- Be Long-suffering Toward All.
- When It's Good to Be Together.
- A Sign the Astronauts Failed to See.

God has let this vine grow, especially until the end of the Gentile Times in 1914, because he did not interfere with earth's governments, to unseat them, during his allotted time allowance for them. But now is the judgment time and he is harvesting those who will come to his side, favor and protection. Then through his mighty angels he will turn his attention to the vine of the earth. Certainly in all the centuries it has had, it has produced an abundant load of clusters and its grapes are certainly ripe and ready for trampling. Wickedness today has come to the full.

The sixth angel, who calls for the "vine of the earth" to be cut down, emerges from the altar where the sacrificial fire was kept burning. This angel would therefore be well acquainted with the activities of the 144,000 spiritual brothers of Christ, who during their course on earth have offered up sacrifices of praise and good works to God and have

done so under the greatest persecution, suffering and martyrdom from those who drink the fruitage of the "vine of the earth." The angel is coming to their help by ordering the cutting down of this vine. He pictures, therefore, those angels who are "spirits for public service, sent forth to minister for those who are going to inherit salvation." (Heb. 1:14; 13:12-16) These angels in directing and ministering to God's servants on earth will not order the earthly servants to cut it down, but they do direct these earthly servants in publishing advance notice to the world that the vine will soon be cut down.

THE WINEPRESS

The fifth angel with the sickle takes action against the vine: "And the angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great wine press of the anger of God." Being hurled into the winepress to have its grapes thoroughly trampled out, there will be no chance that this vine once cut down will take root again and disturb mankind with its death-dealing fruit. What a tremendous winepress it will take to tread out all the nations and kingdoms of this world! In the prophecy of Joel (3: 9-14) the valley of Jehoshaphat outside of Jerusalem is used as a symbol of the place where all the nations fighting against Jehovah will be trodden down and annihilated. The winepress of Revelation is bigger even than this valley, for the account goes on to say: "And the wine press was trodden outside the city, and blood came out of the wine press as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs [two hundred miles]."—Rev. 14:20.

The tremendous size of the winepress emphasizes the scope of the destruction of the vine of the Devil's system of political government over mankind. The whole earth will actually be the scene of the battle of Armageddon. In Isaiah 63: 3-6 Jehovah says: "The wine trough I have trodden by myself, while there was no man with me from the peoples. And I kept treading them in my anger, and I kept trampling them down in my rage. And their spurting blood kept spattering upon my garments, and all my clothing I have polluted. For the day of vengeance is in my heart, and the very year of my repurchased ones has come. And I kept looking, but there was no helper; and I began to show myself astonished, but there was no one offering support. So my arm furnished me salvation, and my rage was what supported me. And I kept stamping down peoples in my anger, and I proceeded to make them drunk with my rage, and to bring down to the earth their spurting blood."

The winepress, therefore, evidently symbolizes a condition, a cornered, trapped condition into which Almighty God by means of his Field Marshall Jesus Christ maneuvers his enemy forces. It will be a time when the measure of their guiltiness reaches its fullness. Jehovah knows how to reserve the ungodly until the day of judgment to be punished and so they will be caught "red-handed," as it were, and where their guilt is so obvious that there can be no question whatsoever that they fully deserve their destruction. He gives time allowance for the grapes producing wrath to come to full ripeness. So it comes upon them at just the right point of time and circumstances and God's winepress is big enough and is arranged and equipped perfectly to catch all and allow escape for not one of them.—2 Pet. 2:9.

THE GRAPES THOROUGHLY TRAMPLED

In this great symbolic winepress Jehovah's tremendous war organization of his holy angels under the lead of his crowned

king Jesus Christ will do the treading and will vent God's anger on the vine. No one of Jehovah's witnesses will have any part in the treading. It is like the attack threatening King Jehoshaphat by Moab, Ammon and Mount Seir in ancient times, in which God said: "You will not need to fight in this instance. Take your position, stand still and see the salvation of Jehovah in your behalf." (2 Chron. 20:17) The treading of the vine will be done, not by human feet, but by horses' hoofs. In the Bible horses are a symbol of war. It is God's war. It will be the most tremendous destruction the earth has ever witnessed because the vine is so big and loaded with grapes. The earth is filled with the violence caused by the wine they produce. The blood of the crushed grapes comes out to as high up as the bridles of the horses.

The war described at Revelation 14 as a treading is pictured at Daniel 2:44, 45 as the crushing of all the worldly nations and kingdoms by the rocklike kingdom of God. Daniel 12:1, 4 and Matthew 24:21, 22 say it is a time of distress and tribulation such as the nations and peoples have never known since this world began and the like of which will never take place again. That Jesus Christ will be in the fight and will be taking the lead is shown in Revelation 19:11-16, where he is spoken of as the leader of the armies in heaven who are on horses and as the one treading out the press of the wine of the wrath of the Almighty.

So we can be sure that Jehovah God will do a thorough work through his enthroned king Jesus Christ in trampling out every vestige of the "vine of the earth." This growth that has made the earth sick will have not even a trace of its tentacles left to cause uneasiness and fear to those peoples of earth who now take God's warning seriously. What a fine thing it will be to survive through that time! Only by Jehovah's protection can it be done. Joel's prophecy, after foretelling the treading of the nations in the winepress, says: "And out of Zion Jehovah himself will roar, and out of Jerusalem he will give forth his voice. And heaven and earth certainly will rock; but Jehovah will be a refuge for his people, and a fortress for the sons of Israel. And you people will have to know that I am Jehovah your God, residing in Zion my holy mountain." (Joel 3:16, 17) This means their surviving without dying into his new order of things.

A cancer operation is difficult and dangerous, providing a time of trial and tribulation for the patient, yet if the cancer can be removed completely it is a cause for rejoicing on the part of the patient that is able to come through the operation successfully. Just so it will be a difficult time unparalleled in history when the "vine of the earth" is cut down and trampled. But it will be a cause for rejoicing for earth's inhabitants when the "vine of the earth" is gone and when God's judgments fill the earth. Then the abundant fruitage of the true Kingdom vine will enable earth's inhabitants to practice righteousness and will bring them life and peace. Jehovah's witnesses are working hard now to see that honest-hearted people realize the seriousness of the situation and take the necessary steps for their preservation so that they can avoid being trampled in the winepress. Sometimes the urgent warning message that they have to proclaim is not accepted readily but they continue, nevertheless, for they are doing it to save lives. Revelation goes on to point out the things they must do to reveal the dangerous conditions along with the only way of escape to everlasting happiness. We may look for succeeding issues of this magazine to discuss Revelation's exciting fifteenth and sixteenth chapters.

Christian Children in Music Class

A FULL-TIME minister of Jehovah's witnesses in New York city relates an experience she had involving her daughter and some school officials:

"Though my youngest daughter qualified to be in the advanced music class at her school, she was removed from it. She was transferred to the regular class, which was not nearly as progressive as the advanced one. The teachers explained that this was necessary since my daughter, because of her Bible-based beliefs, would not play the patriotic and religious songs. At first I thought I should forget the matter. But my daughter had her heart set on learning to play an instrument. Knowing that her father's salary was not enough to allow for private music lessons, she had looked forward to studying music under the arrangement provided by the public-school system.

"The more I thought about what was happening, the more I realized how unfair the situation was. So I discussed it with my husband, and he felt that the matter deserved investigation. The next day I went to the school and spoke to my daughter's grade advisor, the music teacher and two of the assistants to the principal. They told me there was nothing that they could do since all music students must play all songs.

"The following week I contacted the district supervisor's office and was told to report the matter to the principal of the school. This surprised me, as I thought her assistants had presented her views. The next day I visited the principal in her office and tried to reason with her as I had done with the others. I mentioned that they are considerate of the religious beliefs of other children and even included them in their curriculum. Many children, for example, are permitted to leave school early on Wednesday for religious instruction. And on Fridays the cafeteria does not serve meat because of the religious beliefs of some students. 'Now,' I said, 'we are Jehovah's witnesses. Our children are in your schools. We are here to stay. Isn't it time you included us in your curriculum?'

"The principal listened very attentively. Then she heard her assistant's view. Finally, she said: 'I have never had a problem like this before; but if this child qualifies for music instruction, then she is going to get it.' She sent for the music teacher, who insisted that all instruments and students were needed for each song. When the principal observed that only two patriotic songs were being taught, the music teacher told her that my daughter would not play the religious songs either. The principal looked at her and exclaimed: 'Well, how many religious songs do you play?' The music teacher started telling her some of the names of the songs. There was 'Rudolph the Red Nosed Reindeer' and 'O Come, All Ye Faithful.' Then the principal interrupted: 'Wait a minute! Take that one out. Even I don't like that one.'

"The final decision was that my daughter be put back in her original class. The principal asked about another young Witness, a brother who also had been removed from the music class. Her assistant said she would send for the boy's parents before taking further action. However, the principal replied: 'Don't bother. Put him back!' When she learned that there actually were three students involved, she said: 'Put all of them back. When songs are played that are not in agreement with their religious beliefs, they will sit quietly while the others play.'

"Later the principal said: 'We need mothers like you to work with us. Will you please come to a meeting in my office a few days from now?' I explained that my work as one of Jehovah's witnesses keeps me very busy, but that if I could, I would attend. She said that she knew of our work and that she had read our magazines and found them very practical and pertinent to world affairs.

"A card was sent to me informing me of the meeting, which I attended Wednesday morning. This was a meeting of women who formed the executive board of the directors of the school. They meet each month with the principal to discuss problems facing the school. Also, they visit the district supervisor and seek ways to cope with such problems. At this meeting I was invited to become a member of the board of directors. I declined the offer because of my ministerial responsibilities, but I thanked them for the invitation. As I left the school, I felt very thankful to Jehovah that everything had turned out for his honor and for the good of his people."

JUDGE JEPHTHAH and HIS VOW

JEPHTHAH was both a general and a judge. He lived in the latter part of the period when judges ruled ancient Israel. Because of a vow he made that involved the course of his daughter's life, he and his daughter have become a favorite subject of authors, poets and composers. Upward of 300 poems, dramas and novels have been based on him and his daughter from the sixteenth century right to the present decade. And so have more than 170 musical compositions, among which are 100 oratorios including one by Handel.

As with so many other Biblical subjects, there is a wide difference of opinion as to Judge Jephthah and his vow and what happened to his daughter. The correct understanding will prove both enlightening and faith-strengthening.

Jephthah lived at a time when the Israelites had again fallen away from the pure worship of Jehovah God and he had permitted their enemies, this time the Ammonites, to oppress them for eighteen years. Like Judge Gideon, Jephthah was known to be "a mighty, valiant man." His father had the honorable name of Gilead, but his mother had been a harlot. Apparently Gilead had married this harlot when she became pregnant and thus made her his lawful wife. Otherwise Jephthah would have been an illegitimate son, and as such would not have been permitted to enter the congregation of Israel, not to say anything about his becoming a judge. —Judg. 11:1; Deut. 23:2.

Gilead, Jephthah's father, also had another wife by whom he had a number of sons. These took it upon themselves to drive out Jephthah, doubtless after their father's death, and most likely so as to keep Jephthah from getting the firstborn's double inheritance. But their excuse was, "You are the son of another woman."—Judg. 11:2.

"So Jephthah ran away because of his brothers and took up dwelling in the land of Tob," which lay beyond the territory of Israel. There a number of "idle" men joined themselves to him, even as years later many "men in distress" joined themselves to David after he had fled King Saul's wrath.—Judg. 11:3; 1 Sam. 22:2.

It seems that just shortly before this the Ammonites again invaded the land of Gilead, it being the fertile region on the east side of the Jordan River. The princes and people of Gilead had proclaimed: "Who is the man that will take the lead in fighting against the sons of Ammon? Let him become the head of all the inhabitants of Gilead." (Judg. 10:18) Apparently no one was available or volunteered. However, when the Ammonites began to attack the Israelites, the situation became desperate and so "the older men of Gilead immediately went to take Jephthah out of the land of Tob," saying to him: "Do come and serve as our commander, and let us fight against the sons of Ammon." When Jephthah demurred because of the way they had treated him, they promised to make him their head.—Judg. 11:4-8.

JEPHTHAH BECOMES HEAD

Jephthah's reply revealed a fine trait of his, his 'taking notice of Jehovah in all his ways.' (Prov. 3:6) Thus he replied: "If . . . *Jehovah does abandon* [*the enemy*] *to me,* I, for my part, shall become your head!" He was not counting on victory apart from Jehovah. The men of Gilead had made no mention of Jehovah in their previous statements, but when they saw how Jephthah was oriented, always taking Jehovah into consideration, they responded: "Let Jehovah prove to be the listener between us if the way we shall do is not according to your word." Agreeing, Jephthah returned with them and then "proceeded to speak all his words before Jehovah in Mizpah."—Judg. 11:9-11.

Though Jephthah was "a mighty, valiant man," he was not spoiling for a fight. Rather, he first tried to negotiate a peaceable settlement. He sent word to the king of Ammon asking why he had come to fight against Israel. The king of Ammon replied that this land had originally belonged to them and that Israel had taken it when coming out of Egypt.—Judg. 11:12, 13.

Fully familiar with the history of his people, Jephthah reminded the king of Ammon that the Israelites had taken this land from the Amorites (not the Ammonites), and that they did this only because the Amorites began to attack the Israelites, and that Jehovah had given his people the victory and this land. For 300 years now, Israel had this land, and just as the king of Ammon would want to possess the land that his god Chemosh gave to him so Israel will possess the land that Jehovah gave to them. Again bringing Jehovah into the picture, Jephthah continued: "As for me, I have not sinned against you, but you are dealing wrong with me by fighting against me. Let Jehovah the Judge judge today between the sons of Israel and the sons of Ammon."—Judg. 11:14-28.

Since Jephthah took notice of Jehovah in all his ways, it was but to be expected that Jehovah would put his spirit upon him, and so we read: "Jehovah's spirit now came upon Jephthah," upon which he passed through the territory of Gilead and Manasseh recruiting his army, at the same time sending a call to the Ephraimites for help. Again Jephthah shows that he is one who 'takes notice of Jehovah in all his ways,' for he now "made a vow to Jehovah and said: 'If you without fail give the sons of Ammon into my hand, it must also occur that the one coming out, who comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, must also become Jehovah's, and I must offer that one up as a burnt offering.' "—Judg. 11:29-31.

After making this vow, Jephthah and his forces fought against the Ammonites "and Jehovah proceeded to give them into his hand." He made a clean sweep of the pagan invaders, taking twenty cities and destroying the foe "with a very great slaughter. Thus the sons of Ammon were subdued."—Judg. 11:32, 33.

But Jephthah's fighting was not yet over. His victory aroused the envy of the proud and powerful tribe of Ephraim, even as Gideon's victory previously had done. Its men now threatened to burn Jephthah's house over his head because they charged he had not called on them for help. But they were lying, even as Jephthah reminded them, and then he again gave Jehovah the credit for the victory: "When I got to see that you were no savior, then I determined to put my soul in my own palm and go over against the sons of Ammon. At that Jehovah gave them into my hand. So why have you come up against me this day to fight against me?"—Judg. 12:1-3.

The Ephraimites, having crossed the Jordan to war with Jephthah, left him no choice but to fight with them, with the result that he and his men roundly defeated the Ephraimites, slaying 42,000. Thereafter Jephthah served Israel as judge for six years, after which he died and was buried in Mizpah.—Judg. 12:4-7.

JEPHTHAH'S VOW

When Jephthah earlier had returned victoriously from battle with the sons of Ammon to his home in Mizpah, who should be the first to meet him from his own house but his daughter, "with tambourine playing and dancing!" She was absolutely his only child, we are told. When her father caught sight of her he exclaimed: "Alas, my daughter! You have indeed made me bend down . . . I have opened my mouth to Jehovah, and I am unable to turn back." —Judg. 11:34, 35.

Dutifully, his daughter replied: "My father, if you have opened your mouth to Jehovah, do to me according to what has gone forth from your mouth, since Jehovah has executed acts of vengeance for you upon your enemies." How much like her father she was! All she asked was a two-month period to mourn her virginity on the mountains with her girl companions, which he granted her and after which Jephthah carried out his vow regarding her.—Judg. 11:36-39.

What about this vow? Why did Jephthah make it? What did he mean by it, and did he literally offer up his daughter as a burnt sacrifice? It will help to answer these questions by first answering another, Just what kind of man was Jephthah?

Many critics speak of Jephthah's vow as rash, impious, foolish, ill-considered, and invariably these also hold that he literally offered up his daughter as a burnt offering upon an altar. They are also prone to portray Jephthah as an uncouth and ignorant man. But in all this they are greatly mistaken, as we shall see.

In the first place, let it be noted that Jephthah is given honorable mention among other champions of faith by both the prophet Samuel and the writer of the book of Hebrews. Had he been an ignorant, rough man that carried out a foolish vow he certainly would not have been mentioned with these others.—1 Sam. 12:11; Heb. 11:32.

Moreover, we have seen how he kept taking notice of Jehovah. This quality helps us to understand why he made this vow. Why? No doubt because he had such a great desire that Jehovah's cause be victorious that he was willing to sacrifice anything for it, be what it may. Jehovah

certainly was very real to him! Besides, do we not read that 'Jehovah's spirit came upon Jephthah' shortly before he made this vow? It is therefore reasonable to conclude that what Jephthah vowed was entirely in harmony with God's holy spirit.

It, therefore, does not seem reasonable to conclude that Jephthah intended to offer up literally whoever came out to meet him as a burnt offering. Such a course would go against God's law about the sanctity of human life and would be the only instance in the whole Bible where a human was actually sacrificed by another person who had God's approval. Rather, it seems reasonable to conclude that what Jephthah intended, and what he did, was that whoever came out to meet him was to be dedicated to God's service and that he used the expression "burnt offering" merely as a figure of speech.—Gen. 9:6.

He could not have thought that some animal would come out to meet him, as some claim, for he said that "the one coming out . . . of the doors of my house to meet me" he would offer up, and the Israelites did not keep lower animals in their houses—not even dogs, which some people today keep as pets! So he must have had in mind either a servant or a relative and that it might even be his only child, his beloved daughter. But regardless of the cost, he was willing to pay it if Jehovah would only grant him the victory!

Further, far from Jephthah's being an uncouth and ignorant man, we can see from his dealings with the Ammonites and the Ephraimites that he was a reasonable man, not impetuous, but one who approached a difficult situation calmly. More than that, he showed that he was very familiar with Israel's history and therefore must also have been familiar with God's commands forbidding the offering up of one's offspring as burnt offerings: "There should not be found in you anyone who makes his son or his daughter pass through the fire."—Deut. 18:10; Jer. 7:31.

Then again, the very submissive attitude of his daughter speaks eloquently in favor of Jephthah. She did not think the vow foolish nor did she censure her father for making it. However, had she been facing certain death, would she have wanted to mourn merely her virginity? Thus we also note that, after the record states that her father carried out his vow regarding her, it says: "As for her, she never had relations with a man." Would that have been the outstanding thing about her if she had been the only human that had ever been actually sacrificed as a burnt offering on an altar by one of God's servants? That comment does not seem to make sense unless we understand that she kept on living, but as a virgin.—Judg. 11:39.

Also there is the statement: "It came to be a regulation in Israel: From year to year the daughters of Israel would go to give commendation to the daughter of Jephthah the Gileadite, four days in the year."* Could these give her commendation if she were dead? Besides, there is nothing said about this regulation elsewhere in the Scriptures. Why not? No doubt because it only lasted as long as she was alive, after which it ceased.—Judg. 11:39, 40.

PROPHETIC PATTERN

This correct understanding of the matter puts Jephthah in the right light and is consistent with the rest of the record about him. It also fits the facts that pertain to God's people in our day, of which it was a prophetic pattern, for it is part of all the things written for our instruction.—1 Cor. 10:11.

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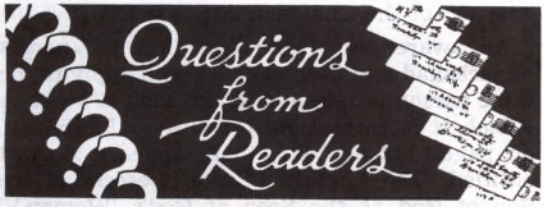
* Translations that read "lament" here, such as *AV*, *RS*, err, for the Hebrew word is *tanah*, meaning "to praise."

Yes, even as with so many other ancient events recorded in the Bible, we find parallels in our day. As was Jephthah, so God's organization, as represented on earth by the dedicated and anointed footstep followers of Jesus, is a mature fighter for God's cause, these serving as the "faithful and discreet slave." (Matt. 24: 45-47) As Jephthah devoted his choicest possession to God's service, so these have a daughter class, as it were, the "great crowd" of "other sheep" whom they have devoted to Jehovah's service, wanting no reward for themselves but only that these serve Jehovah even as they themselves are doing.—Rev. 7:9; John 10:16.

Here, then, is the lesson of Jephthah and his vow for all servants of Jehovah God today: Take notice of Jehovah in all your ways, put the triumph of his causes above everything else, pay what you have vowed and devote to Jehovah and his cause what fruits you may receive from his service.



● After the Deluge, Noah sent out from the ark a dove that later returned with "an olive leaf freshly plucked in its bill." (Gen. 8:10, 11) Would not the trees have been ruined by the Flood? Where did the dove get the olive leaf? —C. J., U.S.A.

While the waters of the Flood undoubtedly did adversely affect many plants and trees, it does not seem improbable that an olive tree might survive them. The olive tree is quite hardy. It has been said of it that "an old stump will continue to send up new stems, as if its vitality were indestructible." (*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Volume IV, page 404) It is also noteworthy that the Greek philosopher and scientist Theophrastus and the Roman naturalist Pliny the Elder have stated that the olive has grown under water in the Red Sea, retaining its verdure there. So the olive tree might well have remained submerged under water for some months during the Flood without dying. With the abating of the waters an olive tree that had been covered thereby would again be on dry ground and could put forth leaves, so the dove could easily obtain a leaf. The return of the dove with the freshly plucked olive leaf in its bill was of significance to the ark's human occupants. In that way "Noah got to know that the waters had abated from the earth." —Gen. 8:11.

● Would it be proper for a Christian married couple to adopt a child?—J. W., U.S.A.

Whether to adopt a child is a matter to be decided by the individual married couple. The situation is similar to determining whether to have a natural child, in cases where that is possible. The decision made by one married couple in such matters would not be the criterion on which others must base their decision. Nor would it be fitting to criticize persons for the course they choose to follow in these respects.

The Watch Tower Society has no arrangements for assisting persons in arranging child adoptions. It does not maintain a list of names and addresses of individuals who desire to have their children adopted by others. Nor can the Society furnish legal aid in such matters.

If marriage mates legally adopt a child, they become responsible for that child in a manner that is comparable to the responsibility resting upon natural parents. Hence, Christians who adopt a child will wish to care for that child properly, giving attention not only to the child's physical needs but also to the child's more important spiritual needs. The adopting father, who is the head of the household, is Scripturally required to shoulder the principal responsibility for both the child's material and spiritual welfare.—1 Tim. 5:8; Isa. 38:19; Eph. 5:21–6:4.

Some Christians have viewed childlessness

or the having of fewer children to be a circumstance allowing them more time for the service of Jehovah God. Childless couples, for instance, do not have the responsibilities that go with the rearing of children and thus have greater opportunities to expend their time and energies in the direct pursuit of Kingdom interests. —Matt. 6:33.

Married couples, of course, must govern their own affairs. They know their individual circumstances and desires. So, it is up to them to decide whether to adopt a child or not.—Gal. 6:5.

● Who was the father of the Shelah mentioned in the Bible? Was he Cainan or Arpachshad? —J. B., U.S.A.

Evidently Arpachshad was the father of Shelah. However, the foregoing question arises because of seeming disharmony between certain Bible texts. For example, according to the Hebrew Masoretic Text, Genesis 10:24 and 1 Chronicles 1:18 indicate that Arpachshad was the father of Shelah. On the other hand, Luke, in giving the genealogy of Jesus Christ through his mother, Mary, states at Luke 3:35, 36 that Shelah was "the son of Cainan, the son of Arphaxad [Arpachshad]."

In considering this matter, it is interesting to note that the name Cainan does not appear in extant Hebrew manuscripts of the Hebrew Scriptures and is omitted in all ancient versions and targums.

Many believe that the name Cainan was not to be found in the original text of Luke's Gospel account. Notably, in a footnote on Luke 3:36 in the *New World Translation of the Christian Greek Scriptures*, 1950 edition, it is pointed out that the expression "the son of Cainan" is omitted in the Cambridge Manuscript, which is of the sixth century C.E. Such an omission harmonizes with the Masoretic Text at Genesis 10:24; 11:12 and 1 Chronicles 1:18. Yet, it is acknowledged that the name Cainan may be a corruption of the word "Chaldean." Hence, the Greek text of Luke 3:36 may once have read: "the son of the Chaldean Arphaxad."

An awareness of the fact that the names Arpachshad and Cainan could both apply to the same person is reflected in the book *"Things in Which It Is Impossible for God to Lie."* In it, on pages 112 and 113, there appears a chart entitled "The Earthly Line of Descent of the Son of God as the Seed of God's 'Woman.'" There one finds the name Arpachshad followed by the name Cainan in parentheses.

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It is important for every one of Jehovah's witnesses to keep in mind the Scriptural counsel not to "neglect the house of our God." And it is a great kindness to others to encourage them to attend the meetings of the congregation too. At their weekly Bible studies held in relatively small groups in various neighborhoods throughout their congregation territory, Jehovah's witnesses are at present studying the fine book *"Things in Which It Is Impossible for God to Lie."* With a view to sharing this vital information with others, during July they will offer that book, with a booklet, to other interested persons on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 24: Gaining Maturity Through Personal Study Is Joyful. Page 392.

July 31: Exercising Maturity—A Safeguard. Page 398.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

JULY 15, 1966
Semimonthly

THE LONG-SUFFERING OF GOD AN ETERNAL BLESSING TO MANKIND

BE LONG-SUFFERING TOWARD ALL

WHEN IT'S GOOD TO BE TOGETHER

A SIGN THE ASTRONAUTS FAILED TO SEE

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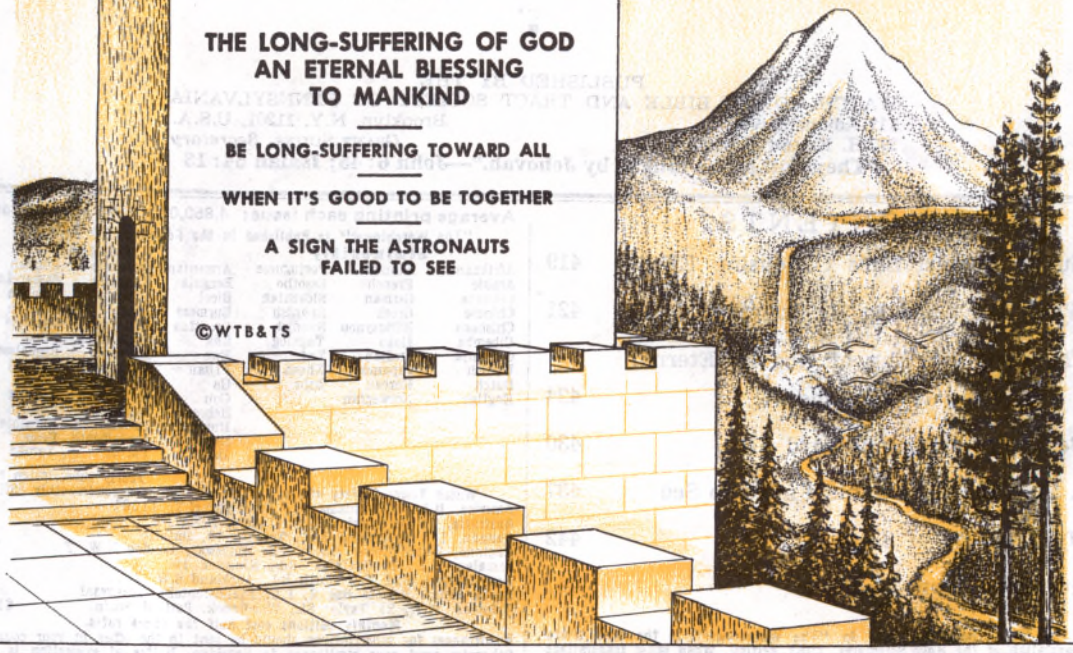

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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GUARD AGAINST SIN'S CALLOUSING EFFECT

YOU love what is right, do you not? Of course, you do, or most likely you would not be reading these lines. This being so, you will want to be on guard against sin's callousing effect, which would make you indifferent to what is right and what is wrong.

The Creator has endowed you with a conscience by which you can judge between right and wrong. Lower animals do not have this faculty, just one of the many evidences of the great chasm that yawns between man and beast. A dog can be trained not to take certain things but he cannot be taught that it is wrong to steal. To appreciate moral principles requires reason, and reasoning is beyond the capacity of dumb brutes. It follows that if a man lets his conscience become calloused, seared, hardened, deadened, by repeated careless or willful excursions into sin and wrongdoing, he becomes like the dumb beast. It is as though his moral warning signal no longer works because of his repeatedly violating it. As the apostle Peter warns, he will pay the price of God's wrath for such wrongdoing. —2 Pet. 2:12, 13.

This callousing effect of sin is seen on every hand, even as foretold: "In later periods of time some will fall away from the faith, . . . marked in their conscience as with a branding iron." As of the Israelites in Jeremiah's day, it can be said of them: "Did they feel shame because it was something detestable that they had done? For one thing, they positively do not feel any shame; for another thing, they have not come to know even how to feel humiliated," or how to blush. They are like the unfaithful wife who commits adultery and who says: "I have committed no wrong."—1 Tim. 4:1, 2; Jer. 6: 15; Prov. 30:20.

The callousing effect of sin might be illustrated by the effect of the tobacco habit. Because of the pleasure obtained from satisfying an acquired craving countless millions today keep on smoking cigarettes in spite of the ever-mounting evidence of how extremely harmful cigarette smoking is. Among the latest such evidence, incidentally, is that given out by the American Cancer Society showing that the death rate from coronary disease in the United States among cigarette smokers is three times that of nonsmokers.—New York *Times,* May 9, 1966.

Yes, sin is like that. Those who by carelessness or willfulness let themselves get calloused by sin become indifferent to ever so many worthwhile things. Thus many a middle-aged man has sacrificed the happiness of family, wife and children, be-

cause of an infatuation for some younger woman, which may well have started by flirting. As a result, he becomes more concerned with self-gratification than with having a good name, which God's Word tells us, "is to be chosen rather than abundant riches." Now the counsel to keep considering whatever things are righteous, chaste, lovable, well-spoken of and praiseworthy falls on deaf ears. If he is a Christian minister he may even become indifferent toward having a "fine testimony" from others and even as regards his hope of everlasting life in happiness in God's new system of things.—Prov. 22:1; Phil. 4:8; Acts 16:2; 1 Tim. 3:7.

Today there is so much inducement to sin, against which one must guard himself. To begin with there is the wicked environment in which we find ourselves. Truly these are the foretold "critical times hard to deal with." (2 Tim. 3:1-5) Never before has lawlessness of every kind been so rampant. Ethics in business, politics, religion and family life are at an all-time low. Criminals, far from being deprecated because of their crimes, are being romanticized because of their audacity, skill and success; as in the case of the British thieves who made away with two tons of bank notes to the value of $7 million and of which only about 10 percent has been recovered.—*Life,* April 8, 1966.

Then there are the sinful tendencies within our bodies, even as acknowledged by the Creator, Jehovah God, right after the flood of Noah's day: "The inclination of the heart of man is bad from his youth up." Some 2,500 years later the apostle Paul testified to the same law operating within his members: "The good that I wish I do not do, but the bad that I do not wish is what I practice." But the apostle never relented in striving against it. —Gen. 8:21; Rom. 7:19.

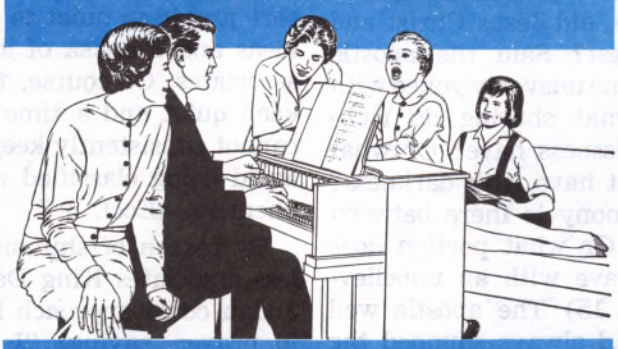
So there is within us a tendency to gravitate downward, against which we continually must strive. It may be the temptation to cheat in school examinations or steal from one's employer or loaf on the job. Unless we strive against such tendencies we will become calloused regarding them and so suffer the loss of self-respect as well as making ourselves liable to more gross forms of dishonesty. Alcoholism, drug addiction and sexual aberrations are extreme cases where more often than not victims do not want to be cured because of the callousing effect of sin.

To guard against sin's callousing effect you must heed Jesus' counsel: "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." Yes, recognize your weaknesses and erect guards against them. Do as the apostle Paul said he did: "I browbeat my body and lead it as a slave." Not literally beating it, of course, but making it behave. —Matt. 26:41; 1 Cor. 9:27.

Feed your mind on the *right kind of* mental food, in particular read the Bible and related literature; choose as your associates those who feel about these things the way you do. Also, note that prayer, to be of help, must be earnest, "with holy spirit." That means not glibly asking God's forgiveness but resolving and promising him to do better and then acting in harmony with your prayers.—Jude 20.

If in such ways as these you, as the apostle Paul did, 'are exercising yourself continually to have a consciousness of committing no offense against God and men,' you will be guarding yourself against sin's callousing effect and like him be able also to say: "I have behaved before God with a perfectly clear conscience down to this day."—Acts 24:16; 23:1.

When it's GOOD to be TOGETHER



Should truth be compromised to maintain the approval of men? How can you check your associations?

EVERY normal person enjoys companionship. While not all like the noise and commotion of crowds, they are happy to have the communion of affable and cheerful friends. How good it is to be in the company of a group with which you feel at ease, a circle in which you can perhaps find relaxation from the weightier activities and problems of daily life!

No matter where you go you will find the evidences of this strong urge to be together. Humans, like sheep in this respect, tend to flock together. Think of all the societies and guilds, the clubs and associations in which people are drawn together by common interests or in search of the warmth of friendship!

Picnics in the country or by the seashore, campfire chats in the brisk fall evenings, songfests around a piano, all of these are particularly memorable occasions, chiefly because of the joyous friendly togetherness. Even when groups go to see sports events or to hear a musical program, a definite source of pleasure is the company of kindred minds. Attend one of these functions alone, and right away you find there is not the same degree of pleasure. We need one another and we seek one another's association because of a desire that is inborn.

WHEN TOGETHERNESS IS NOT GOOD

In spite of the joys of association, however, it is good to keep in mind that togetherness does not always work out beneficially. There are companionships that can degrade, and others that can elevate. There are those who bring out the worst in you, and those who bring out the best. How vital, then, to have the ability to distinguish one from the other, and the strength necessary to forsake the bad and cling to the good!

Consider, as an example, the situation in early human history when the tribes of earth gathered together on the plains of Shinar. A grandiose scheme was proposed, its motive quite plausible. They would build a great city with a lofty tower so as to hold men together under a central authority. But God's will was for the people to spread abroad over the earth. Jehovah's displeasure at their association became evident when he forced the abandonment of their scheme by confusing their language.—Gen. 11:1-9.

Another association disapproved by God came to view years later when the Israelites entered the land promised to their forefathers. God warned them to avoid any kind of association with the inhabitants of the land. Why? Because he had already doomed the Canaanites to destruc-

tion because of their filthy corruptions, and any association with them would have had the effect of turning Israel from the worship of the true God.—Ex. 34:12; Deut. 7:1-5.

What attitude toward togetherness, even when advanced under a plea for unity and peaceful coexistence, did Jesus Christ and his apostles manifest? Said the apostle Paul: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?" (2 Cor. 6:14, 15) The apostle well knew that Jesus had always shunned the companionship of hypocrites, associating rather with humble folk who yearned after righteousness.

PRESENT-DAY DANGERS OF TOGETHERNESS

As in the past so today the cry all too often is for unity without regard to the motive or the objective—peace at any price. 'Come and be one of us regardless of what you believe, as long as you keep your beliefs to yourself,' is frequently the alluring invitation. But whether it is a religious association or simply a small social group, you do well first to investigate their thinking and their objectives.

It so often turns out that a group is dominated by a few who lack respect for God and his written Word. In their circle the open expression of your Bible-based beliefs will be frowned upon. They will tell you that religious discussion divides people instead of uniting them. Yet the same group may be heard hotly discussing some controversial political point. Can it be that their real fear is that discussion of God's Word may bring their habits and practices into judgment?

A definite danger in such association is that you may incur guilt by silence. When the time arrives for open discussion and some of the members lie about God and his Word and speak blasphemously, it takes a person of strong faith to speak out in support of truth. Usually the timorous sort just keep quiet to avoid a collision of ideas and the risk of losing the esteem of associates. Of course, there is "a time to keep quiet and a time to speak," but we cannot consistently keep quiet if we would avoid being classified with liars and blasphemers.—Eccl. 3:7.

By reason of shunning selfish and godless associates King David of the tribe of Judah could approach his God confidently in prayer, saying: "I have not sat with men of untruth; and with those who hide what they are I do not come in. I have hated the congregation of evildoers, and with the wicked ones I do not sit." (Ps. 26:4, 5) "Those who hide what they are" surely includes those who discourage any and all Bible discussion for fear that their taking a clear stand on some principle may cost them "friends" or bring upon them responsibility to act in harmony with their words.

Even if you find yourself in association with persons who are law-abiding, but who have little faith in God and his Word, their influence could prove to be detrimental. You may find yourself gradually deteriorating to the point where you have more concern about man's approval than you have about God's. Nor can you expect to bring about the reformation of such a group. Is it not more likely that their godless attitudes will rub off on you? The apostle Paul perceived this danger and sounded the warning: "Do not be misled. Bad associations spoil useful habits." —1 Cor. 15:33.

SEEKING HAPPINESS IN RIGHT ASSOCIATION

Divine wisdom informs us that "a true companion is loving all the time, and is a brother that is born for when there is distress." (Prov. 17:17) It is always delightful to be together with associates of this kind, for they will honor your Bible-founded beliefs and, should you incur persecution for your faith, they are always ready to support and sustain you. They are not ashamed to own you as their brother in the day of distress.

There is only one place to gain such strong and unbreakable friendship, and that is in the congregation of God's true witnesses. Among them there is no aversion to speaking the truth and discussing God's Word and its principles. When adversity comes upon you by reason of your adhering to what is right, they rally to your support and encouragement. Regular association with them at one or more of their weekly gatherings in the Kingdom Hall provides the opportunity for you to build up strong ties of friendship with people who love and honor the Creator.

Of course, there are responsibilities that attach to people who associate together in love for God and righteousness. They cannot be like careless, godless people who must continually seek some new thrill or way to pass the time. No, rather, a worthwhile association leads to worthwhile activities. And in a Christian society wherein people truly bear one another's burdens you soon come to appreciate that serving God in a responsible manner is not something burdensome. It is, in fact, a pleasure.

COMING IN THE NEXT ISSUE

- What Do We Owe God?
- Baptism Shows Faith.
- Handling Family Problems Before They Grow.
- Are You Irritated by the Message of Jehovah's Witnesses?

WITH WHOM WILL YOU ASSOCIATE?

Naturally each one must make his own decision as to companionships. But the wise person will give heed to God's loving counsel when He warns about godless and self-willed ones: "Do not go in the way with them." Again he reminds us: "He that is having dealings with the stupid ones will fare badly." (Prov. 1:15; 13:20) Through Moses also God expressed his thinking on this matter when he ruled: "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." (Ex. 23:2) Jehovah looks with detestation upon those who go along unprotestingly with a crowd whose thoughts and actions are at variance with his principles.

Prophesying about these very days in which we live, critical times in which selfish, lawless elements would be influencing the whole of human society to its detriment, the apostle Paul included in his list of wrongdoers those who are "blasphemers, disobedient to parents, unthankful," those who are "without love of goodness," those who are "headstrong, puffed up with pride, lovers of pleasures rather than lovers of God," and then he solemnly exhorts: "From these turn away." (2 Tim. 3:1-5) In these "last days" of this wicked system of things it is urgent for each Christian to heed that counsel and restrict his companionship to those who love God and who love what is right. Those who follow this course will never be disappointed in their friendships. They will be able to say from the heart, 'It's good to be together.'

The LONG-SUFFERING OF GOD an Eternal Blessing to Mankind

"LOVE IS LONG-SUFFERING."
—1 COR. 13:4.

THROUGHOUT the Holy Scriptures we learn of the long-suffering of God. In the Bible Jehovah is depicted as a God of gentle disposition, One who would rather bless than punish. His forbearance suspends even the deserved stroke, when sin committed cries for vengeance. Jehovah's long-suffering endures repeated provocations from men and angels. He is called by the psalmist a God "slow to anger." (Ps. 103:8) Jehovah suffers long because he is God and because he is love, for "God is love."—1 John 4:16.

[2] Long-suffering is endurance of ill-treatment without irritation or retaliation. It means possessing a spirit that is tolerant of those whose conduct or speech exasperates and provokes to anger or indignation. The literal meaning of the Greek word of which "long-suffering" is the translation is "long-tempered," the opposite of our familiar expression "short-tempered." In three Hebrew Scripture passages (Ex. 34:6; Num. 14:18; Ps. 86:15) the *New World Translation* substitutes "slow to anger," a more literal rendering of the Hebrew phrase "length of face or nostrils, where anger flares up," for the *Authorized Version's* "long-suffering." In many passages, however, such as at Nehemiah 9:17; Psalm 103:8; 145:8; Jeremiah 15:15; Joel 2:13; Jonah 4:2 and Nahum 1:3, the two translations are interchangeable. The two expressions "long-suffering" and "slow to anger" are, therefore, seen to be synonymous or of the same meaning.

[3] The English word "suffer," as used, is given various meanings, among which is: to permit, or tolerate; to hold up, or delay; such as holding up or delaying the execution of a judgment. The Scriptural meaning of the word "suffer" is often the same. It means being slow to express anger, forbearing, disposed to defer, that is, to permit the wicked one to take his own course until God's due time to act.

[4] Long-suffering does not mean a lowering of the standards of justice regarding right and wrong. We are assured of this fact by the prophet Moses who wrote of Jehovah: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:4) Those who despise God's forbearance are ignorant of the purpose for which it is manifested. Those who mistake

1. (a) How is Jehovah depicted in the Scriptures? (b) Why is Jehovah long-suffering?
2. (a) Define long-suffering. (b) How is long-suffering rendered in many Hebrew Scripture passages?
3. What is the English meaning of the word "suffer," and how does this agree with the Scripture definition of the word?
4. What does long-suffering not mean, and why?

it for weakness, or for injustice or indifference are simply morally blind.

[5] The long-suffering of God is not pacifism either. It may be and is accompanied by war to the death against evil or wrongdoing. The inspired Proverbs tell us: "Do not become envious of the man of violence, nor choose any of his ways. For the devious person is a detestable thing to Jehovah, but His intimacy is with the upright ones. The curse of Jehovah is on the house of the wicked one, but the abiding place of the righteous ones he blesses." (Prov. 3:31-33; Ex. 20:5, 6) Jehovah does not compromise with the wicked, but is patient with them, "because he does not desire any to be destroyed but desires all to attain to repentance" and live.—2 Pet. 3:9; 1 Tim. 2:4; Ezek. 3:17-21.

[6] Long-suffering is, therefore, more than patience. The word implies not merely patient endurance in the face of provocation, but a refusal to give up hope for improvement in the disturbed relationship. This aspect of long-suffering is seen when Jehovah, through the prophet Isaiah, said to ancient Israel: "I have spread out my hands all day long to a stubborn people, those who are walking in the way that is not good, after their thoughts; the people made up of those offending me right to my face constantly." Still God does not disown or destroy them. Why not? The prophet continues: "This is what Jehovah has said: 'In the same way that the new wine is found in the cluster and someone has to say, "Do not ruin it, because there is a blessing in it," so I shall do for the sake of my servants in order not to bring everybody to ruin. And I will bring forth out of Jacob an offspring and out of Judah the hereditary possessor of my mountains; and my chosen ones must take possession of it, and my own servants will reside there. . . . But you men are those leaving Jehovah, those forgetting my holy mountain, . . . I will destine you men to the sword, and you will all of you bow down to being slaughtered; for the reason that I called, but you did not answer; I spoke, but you did not listen; and you kept doing what was bad in my eyes, and the thing in which I took no delight you chose.'" (Isa. 65:2-12) So Jehovah exercised a peculiar kind of long-suffering in behalf of those who would prove faithful to him. These he promises to bless with precious possessions, whereas the wicked he will eventually devote to destruction.

5. Why is long-suffering not pacifism?
6. In what way is long-suffering more than patience, and how is this proved in the case of Israel?

LONG-SUFFERING TOWARD MANKIND

[7] Fortunate for mankind that Jehovah is long-suffering, a God slow to anger. For where would any of us be if he dealt with us only on our merits and deserts? Had Jehovah dealt with the first human pair strictly from the standpoint of his justice after they disobeyed him, the human race would have terminated then and there. (Gen. 2:17) Only God's love and its fruitage "long-suffering" prevented a total catastrophe at that hour. The long-suffering of God had in view the magnifying of his glory by means of the Seed of his promise.—Gen. 3:15; John 3:16; Gal. 5:22.

[8] Shortly after man's expulsion from Eden Jehovah had to continue demonstrating his forbearance toward mankind. In the days of Enosh men began "calling on the name of Jehovah" in a reproachful way. (Gen. 4:26) Wickedness mounted with a growing population. Men and angels defied God. A point was reached where "every inclination of the thoughts of [man's] heart was only bad all the time." The divine record says: "And the

7. Why is it well for mankind that Jehovah is long-suffering, and what purpose does Jehovah's long-suffering have in view?
8. (a) How and why did Jehovah have to demonstrate his long-suffering before the Flood? (b) What vital purpose did his long-suffering serve?

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. 6:5-12) For the sake of the earth and a few decent souls on it (only eight in all), God called a halt to wickedness by destroying the wicked in the Flood. (1 Pet. 3:20; Gen. 7:17-23) His patience had reached its limit. Nevertheless, his long-suffering served a vital purpose. It justified the decision to wipe the earth clean. Not one of the Flood survivors, not for a moment, questioned the wisdom of Jehovah's mighty act. The long-suffering of God left no room for doubt as to its rightness.

9 The forbearance of Jehovah provided mankind with a fresh, new start in the earth. It allowed for the human race to continue. The Flood should have indelibly stamped men's minds with fear and reverence for Jehovah their Savior, but it did not. The offspring of the Flood survivors soon mistook the long-suffering of God for indifference. In the words of the psalmist they said in their hearts: "God has forgotten. He has concealed his face. He will certainly never see it. Why is it that the wicked one has disrespected God? He has said in his heart: 'You will not require an accounting.' " (Ps. 10:11, 13; Eccl. 8:11-13) Wickedness reached another climax in Abraham's day.

10 At Mamre, Abraham, the faithful servant of Jehovah, pleaded with God not to destroy Sodom and Gomorrah. But Jehovah argued that these cities had become totally corrupt. "The cry of complaint about Sodom and Gomorrah, yes, it is loud, and their sin, yes, it is very heavy," Jehovah told Abraham. (Gen. 18:20) Nevertheless, Abraham begged for the preservation of these cities. It appears that he could not believe that they were completely debauched beyond saving. So he pleaded: "Will you really sweep away the righteous with the wicked?" (Gen. 18:23) Abraham felt that there were still some good people left in Sodom, that it would be unfair to the righteous ones there to destroy it. So he begged God: "Suppose there are fifty righteous men in the midst of the city. Will you, then, sweep them away and not pardon the place for the sake of the fifty righteous who are inside it? It is unthinkable of you that you are acting in this manner to put to death the righteous man with the wicked one so that it has to occur with the righteous man as it does with the wicked! It is unthinkable of you. Is the Judge of all the earth not going to do what is right?" —Gen. 18:24, 25.

11 Then Jehovah answered Abraham: "If I shall find in Sodom fifty righteous men in the midst of the city I will pardon the whole place on their account." But Abraham pressed further: Suppose you find forty-five, or just forty, or thirty, or only twenty, or perhaps ten, what then? Surely if there were less than ten decent people left in Sodom, Abraham apparently felt satisfied that it did not deserve to stand. But ten righteous persons could not be found, only four. Many people today feel that the world is not morally and spiritually as bad as Jehovah's witnesses say it is. They speak hopefully of the world. Yet the Holy Bible compares it to Sodom and Gomorrah that were unable to produce ten righteous souls in the day of their judgment. These cities went up in fire and sulphur, a fact confirmed by Jesus Christ and archaeology. This world, according to God's Word, will also have an end.—Gen. 18:26-33; 19:1-29; Luke 17:29, 30; 2 Pet. 3:7.

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9. How was Jehovah's long-suffering a blessing to mankind after the Flood, and how was it regarded?

10, 11. (a) How was Jehovah's long-suffering demonstrated in connection with the cities of Sodom and Gomorrah? (b) What warning example remains in this for us?

12 Abraham did not complain to God when Sodom and Gomorrah went up in flames. He did not bemoan the loss of property or pity the loss of lives there. The ungodly received their due reward. God's exercise of long-suffering obliges, yes, compels the servant of God to be completely satisfied with the justice of God when it is administered. It leaves no doubt in their minds that the wicked were justly dealt with, and that Jehovah indeed is a God slow to anger and full of loving-kindness and truth. It further helps them to appreciate that "salvation of the righteous ones is from Jehovah; he is their fortress in the time of distress. And Jehovah will help them and provide them with escape. He will provide them with escape from wicked people and save them, because they have taken refuge in him." —Ps. 37:39, 40.

GOD'S LONG-SUFFERING AND ISRAEL

13 Nowhere in the Bible is the long-suffering of God so evident as it is in his dealings with the ancient nation of Israel. Here was a people Jehovah had rescued from Egyptian slavery and made them into a mighty nation. He both favored and distinguished them above all other peoples. Upon them he showered both temporal and spiritual benefits over a period of many centuries. At length he even sent his only-begotten Son among them. Even though they put his Son to death on the torture stake, Jehovah had, in infinite mercy, ordered the first proposals of his good news to be made to them. He besought them, by his prophets, apostles and ministers, to accept of his salvation by means of his Son Jesus Christ. Still the vast majority would have none of it. They strangely mistook the design of God's goodness. It ought to have led them to repentance, as it did a remnant, but, instead, the greater number by far were aggravated at the kindness of God and were base in their ingratitude. They somehow were led to conclude that God's abundant mercy and long-suffering toward them meant that he would always favor them, however ungratefully they rebelled against him. History proves they were badly mistaken in their conclusion.—See Nehemiah 9:4-35 and Acts 2:14-47; 7:51-53.

14 The long-suffering of God was not wasted on the Jews. It did serve its purpose. It gave a remnant an opportunity for repentance. The discoveries of God's mercy furnished them with motives and encouragements to turn from their wicked past and to do what was right. They thus became recipients of God's favor to become his spiritual sons in a heavenly kingdom with Christ as its head.

15 The Jews, however, that rejected the long-suffering of God were in fact the losers. Their loss meant gain for the Gentiles who had been afforded the opportunity to become members of the heavenly kingdom because of Jewish unbelief. Their continued stubbornness resulted in the loss of Jehovah's favor and therefore a loss of his protection and blessing, as was well demonstrated in 70 C.E., when the city of Jerusalem was destroyed by the Roman legions. It benefits neither Jew nor Gentile to treat lightly the long-suffering of God.—Romans, chapter eleven.

BEHIND GOD'S FORBEARANCE

16 But why the long-suffering of God? Is it merely for the salvation of men that he has suffered their indignities? Paul, the apostle of Jesus Christ, answers for us:

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12. What good purpose did Jehovah's long-suffering serve in connection with these cities?
13. How did Jehovah manifest his long-suffering to ancient Israel, but how was it regarded?
14, 15. (a) Was Jehovah's long-suffering wasted? (b) What further lesson do we have regarding the long-suffering of God?
16. Why is Jehovah long-suffering, according to the apostle Paul?

"If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, namely, us, whom he called not only from among Jews but also from among nations, what of it? It is as he says also in Hosea: 'Those not my people I will call "my people," and her who was not beloved "beloved"; and in the place where it was said to them, "You are not my people," there they will be called "sons of the living God."'" (Rom. 9:22-26) In other words, God by means of his long-suffering is taking out a people for his name. And by means of them, he is magnifying himself in all the earth.—1 Cor. 3:9, 16, 17; 2 Cor. 6:16; Acts 15:14.

[17] These ones become Jehovah's witnesses, ordained to declare abroad the excellencies of their God Jehovah. Of them the apostle Peter wrote: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people; you were those who had not been shown mercy, but are now those who have been shown mercy." (1 Pet. 2:9, 10) God's mercy and long-suffering have enabled these to become his sons, his children, or people. "If, then, we are children," wrote Paul, "we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us." (Rom. 8:3, 4, 14-18; 2 Cor. 5:17; Gal. 6:15) What a thrilling prospect, for these make up the heavenly kingdom with Christ! And they are to rule the earth with him for a thousand years, bringing everlasting blessings to mankind. By means of them Jehovah will glorify the very place of his feet, according to his written promise. (Isa. 60:13) Thus we see that behind the long-suffering of God is the vindication of his name and Word by means of Christ and his kingdom.

17. What blessings to mankind have resulted because of the long-suffering of God?

LONG-SUFFERING EXEMPLIFIED IN JESUS CHRIST

[18] Among men on earth, Jehovah's long-suffering was exemplified in the life of Jesus Christ. The apostle Paul wrote: "We look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." (Heb. 12:2) How long-suffering Jesus was with the sick and the poor! How long-suffering he was with Pilate and Herod! How long-suffering he was with those who staked him, saying: "Father, forgive them, for they do not know what they are doing." (Luke 23:34) Of Jesus Christ, the prophet Isaiah wrote: "He was hard pressed, and he was letting himself be afflicted; yet he would not open his mouth. He was being brought just like a sheep to the slaughtering; and like a ewe that before her shearers has become mute, he also would not open his mouth." (Isa. 53:7) He did not complain or murmur, but rejoiced in suffering, for he was aware of the joy set before him.

[19] Jesus taught men how to suffer long and with true dignity. By his example, he showed his followers how to put up

18. In whom was Jehovah's long-suffering exemplified, and how?
19. In what way was Jesus Christ's long-suffering an example for us?

with the weaknesses of their associates. Remember how Jesus put up with Peter, Thomas and the other apostles, and how he built them up after his resurrection. (John 20:24-29; 21:15-17) He demonstrated how to put up with the errors and the infirmities of drunkards, lepers and prostitutes. He endured the abuse of ignorant questioners, the malice of evil-minded men, and he did so without repining, without irritation or retaliation, which example recommends itself for us to follow.

20 There are lessons to be learned in suffering, lessons that even the perfect man Jesus was made to learn. The Scriptures say: "In the days of his flesh Christ offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." (Heb. 5:7-9) The lesson of obedience must be learned by all those who will gain salvation.—1 Sam. 15:22, 23.

PRESENT NEED FOR GOD'S LONG-SUFFERING

21 The need for the long-suffering of God in our modern era was highlighted by Jesus Christ, when he said: "Shall not God cause justice to be done for his chosen ones who cry out to him day and night, even though he is long-suffering toward them? I tell you, He will cause justice to be done to them speedily. Nevertheless, when the Son of man arrives, will he really find the faith on the earth?" (Luke 18:7, 8) When Jehovah God came to his temple for judgment with his enthroned King-Son, he found a great need to be long-suffering toward those professing Christianity in the earth. Those dedicated to him were steeped in Babylonish religion. Their garments were spotted with religious hypocrisy and political compromises. God suffered long with their weaknesses. In time the honest-hearted appreciated the long-suffering of God and repented of their sins and ordered their lives aright. Jehovah, then, blessed them with the privilege of becoming his witnesses in all the earth. They were given the glorious treasure of service to announce the established kingdom of God and the rapid approach of the war of the great day of God the Almighty at the place called Armageddon.—Matt. 24:14; Rev. 16:16.

22 Rewarding indeed has been the long-suffering of God. It has resulted in increased glory to God. For mankind it has meant a Redeemer and a renewed hope for everlasting life. (Titus 1:1, 2; 1 John 2:25) Jehovah's long-suffering has made possible a Kingdom government, with many spiritual sons, for the blessing of mankind. In these last days not only has his long-suffering made possible for the number of the body members of the Kingdom to be completed, but it has also opened up a way for a great crowd to respond to God's mercy and receive of his salvation. In addition, it has resulted in true worship being reestablished in the earth and the presence of a society of spiritually clean people dedicated to God's purpose. This is marvelous in our eyes, for if it had not been for the long-suffering of Jehovah no flesh would have been saved. (Matt. 24:22) But now we see the precious fruitage of God's long-suffering with well over a million people

20. What lessons are there to be learned from long-suffering?

21. How was Jehovah's long-suffering manifested in modern times?

22. In what way was Jehovah's long-suffering rewarding to mankind?

praising him. Truly Jehovah has enhanced his glory through his long-suffering!

[23] With this good news, however, comes a word of warning that we individually and collectively not miss the purpose of Jehovah's long-suffering. The apostle Peter wisely cautions us pointedly, saying: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance." Then the apostle adds: "Yet Jehovah's day will come as a thief." The wicked will be destroyed. We want ever to be assured and impressed with those facts—Jehovah's day will come—the wicked will be destroyed. Since that is the case, "consider the patience of our Lord as salvation." Therefore, take advantage of it. For those who do, there await eternal blessings in the new order of God under Christ, blessings resulting from the long-suffering of God.—2 Pet. 3:9-18; Gal. 6:9.

23. (a) What warning is given in connection with the long-suffering of God? (b) What should Christians always bear in mind so that they do not miss the purpose of God's long-suffering?

BE Long-suffering Toward All

"BE LONG-SUFFERING TOWARD ALL."—1 THESS. 5:14.

AMONG all the creatures of the earth, only man appears to have the divine quality of long-suffering. Even among men it is rare. This is primarily because long-suffering is the fruitage of God's spirit. (Gal. 5:22) Therefore, it can be found mainly among people in whom the spirit of God is at work. The exercise of this fruitage is a blessing indeed, not only to the one who is long-suffering, but to his associates as well. People living today in this impatient, selfish world need to be more long-suffering toward one another.

[2] When we bear in mind that long-suffering is an endurance of ill-treatment without irritation or retaliation, without murmuring or repining, and that it has as its unselfish end the salvation of mankind in view, we are at once appalled at the scarcity of this divine quality among mankind, and we are also impressed at the so great need of it. The need becomes even more evident when we realize that all mankind has been conceived in sin and born into a world alienated from God and steeped in corruption. (Ps. 51:5; 1 John 5:19) Daily survival in itself demands a certain amount of long-suffering, a toleration of minor offenses and injustices. Persons conscious of their personal failings are forever grateful for whatever forbearance does come their way. They actually hope for the tender affections, sympathy and compassion of others. Not to receive mercy and understanding can and often does plunge men into terrible depressions. Many have become overwhelmed under the weighty thoughts of their own unworthiness. So the practice of long-suffering

1. Among whom can long-suffering be found, and why?
2. (a) What facts highlight the scarcity of this quality in the earth? (b) What makes long-suffering desirable?

unburdens their thoughts, gives them a new lease on life, as it were. Long-suffering becomes a precious blessing to them, a quality making life more tolerable and livable for all. It is love's more excellent way, for "love is long-suffering." —1 Cor. 12:31; 13:4.

[3] The servant of God is called upon not only to suffer long under the injustices of others, but he is charged to do so with the proper frame of mind, that is, without grumbling about it. His forbearance must be in imitation of God and Jesus Christ. Jehovah holds no grudges and harbors no ill will or resentment against his opposers. It is this quality of long-suffering that has merit. Jesus said: "You must accordingly be perfect, as your heavenly Father is perfect."—Matt. 5:48.

[4] In addition to Jehovah's marvelous example of long-suffering, the Christian also has added incentives that aid him to bear up under suffering. These he needs, for suffering is never easy. Jesus Christ in his famous Sermon on the Mount briefly touched on what these are, when he said: "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." (Matt. 5:10-12) Yes, Jesus drew attention to the reward for suffering evil. And when we compare the suffering endured with the riches of the kingdom and everlasting life, it is a small thing indeed to suffer for righteousness' sake! In fact, we have every reason to rejoice and leap for joy, if we but believe the promises of God. "Brothers," said the disciple James, brother of our Lord Jesus Christ, "take as a pattern of the suffering of evil and the exercising of patience the prophets, who spoke in the name of Jehovah. Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful. Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." (Jas. 5:10, 11; 1:12) When under trial for right doing, believe the promises of God and joy will result from your long-suffering.

[5] The apostle Paul also comments on this point of rejoicing during trials and suffering. In his letter to the Colossians, he says: "Be long-suffering with joy, thanking the Father who rendered you suitable for your participation in the inheritance of the holy ones." (Col. 1:10-12) Christian forbearance or long-suffering is to be with joy. This it will be if we consider such suffering a privilege and appreciate that endurance brings approval and approval the crown of life.

[6] Suffering a privilege? Yes! In fact, it is a gift to suffer in behalf of Christ. Note how the apostle Paul makes this point in his letter to the Philippians. He says: "Because to you the *privilege* was *given* in behalf of Christ, not only to put your faith in him, but also to *suffer* in his behalf." (Phil. 1:29) No one with faith will deny that to believe on Christ is a precious privilege, but Paul takes this matter a step farther. He informs us that to suffer in behalf of Christ is no less a privilege and a gift, for a thing given is a gift. And to some extent, "all those desiring to live with godly devotion in association with

3. What other factors about long-suffering must be borne in mind?
4. What aids Christians to bear up under suffering, and how do the Scriptures bear this out?
5, 6. (a) What did the apostle Paul have to say to the Colossians about suffering? (b) How can suffering be termed a privilege and a gift?

Christ Jesus will . . . be persecuted." (2 Tim. 3:12) An appreciation of this fact will help us to understand why it is necessary to be long-suffering toward all.

7 The apostle Paul not only wrote about suffering and being long-suffering, but he had suffered much himself. In his second letter to the Corinthians (11:23-29), he relates some of the things he endured in behalf of Christ. He was imprisoned many times, beaten near death; five times he was whipped with thirty-nine strokes. He was stoned, shipwrecked three times. He knew hunger, sleepless nights and dangers. Yet he calls upon his Christian brothers to be long-suffering toward all. This he could do because he knew the issue involving Christian integrity and because he was convinced of the glorious prize of life that God would give to those who endured. Another factor that strengthened Paul was his conviction that nothing could befall the Christian unless Jehovah permitted it. And if God allowed it to happen, then he as God's servant would delight in the service, whatever the price.—2 Cor. 6:3-10; 2 Tim. 4:6-8.

EXAMPLES IN SUFFERING

8 It is surprising to see this fact of God's will in suffering emphasized over and over again by faithful servants of God. Take, for example, Joseph, the son of Jacob. He was sold into Egypt by his brothers, but he was not angry with them. He was falsely charged and imprisoned; still his spirit did not sour. When after many years he met his brothers and revealed himself to them, what did he say? "I am Joseph your brother, whom you sold into Egypt. But now do not feel hurt and do not be angry with yourselves because you sold me here; because for the preservation of life God has sent me ahead of you." (Gen. 45:4, 5) Joseph saw the guiding hand of God behind all that occurred. This helped him to be long-suffering toward all who wronged him.

9 On one occasion King David suffered the abuse of an evil-mouthed man called Shimei. This son of Gera threw stones at David and shouted: "Get out, get out, you bloodguilty man and good-for-nothing man!" Abishai, a servant of David, wanted to have him killed. But David said: "Let him call down evil, because Jehovah himself has said to him, 'Call down evil upon David!'" (2 Sam. 16:5-13) David endured the humiliation as being God's will. Not many men in positions of power would have done what David did. But David desired to please Jehovah and not himself. This is what helped him to be long-suffering.

10 When Jesus Christ was being mocked, scourged and a mad mob howled for his life, Governor Pontius Pilate curiously asked Jesus: "Where are you from?" But Jesus gave him no answer. Hence Pilate said to him: "Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?" Jesus told him what every servant of God who has suffered knows: "You would have no authority at all against me unless it had been granted to you from above." (John 19:1-11) Jesus recognized the will of God in what was taking place. If that meant suffering, then suffer he would and gladly.—Ps. 40:8; Heb. 10:5-10.

11 We see the same mind and spirit in the followers of Jesus Christ down to our day. When Peter and the other apostles of Jesus were flogged for representing Christ,

7. What has been Paul's experience with suffering, and why could he recommend the course of long-suffering to others?
8. What enabled Joseph to be long-suffering toward his persecutors?
9. How did King David respond to abuse, and why?
10. What fact did Jesus emphasize to Pontius Pilate, and how did this aid him to be long-suffering?
11. What spirit do we see in Jesus' followers? Give examples.

they rejoiced "because they had been counted worthy to be dishonored in behalf of his name." (Acts 5:41) When Paul and Silas were thrown into prison after being inflicted with many stripes, they sang songs of praise to God. (Acts 16:22-25) History abounds with examples of Christians who sang while being thrown to the lions and burned at the stake. Modern accounts of Christian witnesses of Jehovah tell of them as boldly facing the guillotine, gas chambers, firing squads, concentration camps, prisons, salt mines and what have you. These have had impressed upon their minds and hearts the issue of integrity to God. They know why they suffer. And they know, too, the glorious promises for faithfulness, which enable them to rejoice in suffering.—John 15:18-21.

CULTIVATING THE FRUITAGE OF LONG-SUFFERING

12 How can we come to this same appreciation of God's will? How can we cultivate long-suffering in our lives? Long-suffering is a fruit of God's spirit. Therefore, to have this quality we need to have God's spirit. There are primarily four things we must do to gain it. (1) We must study the spirit-filled Word of God, the Bible. (2 Tim. 3:16, 17; Heb. 4:12) By applying its principles in our lives the spirit of God will manifest itself in a new way of life for us. We will then come to appreciate our relationship to Jehovah our Creator and the issue of integrity to God, which involves us. (Job, chapters one and two) (2) We must then associate with those who are interested in carrying out the will of God. Such association will stimulate us to faithfulness. It will aid us to "become doers of the word, and not hearers only." (Jas. 1:22) (3) Prayer is also essential toward gaining and maintaining God's spirit. We must, therefore, learn to pray to Jehovah and to "persevere in prayer." (Rom. 12:12; 1 Thess. 5:17) Jehovah's people know that "a righteous man's supplication, when it is at work, has much force." (Jas. 5:16) And (4), in addition to all of this, there is the need daily to practice the good things learned from the Bible. We need to practice long-suffering toward all. (Phil. 4:9) If we apply this counsel, then we will be the recipients of Jehovah's spirit and the blessings that it brings.

12. How can long-suffering be developed in our life? Give four basic requirements for gaining God's spirit.

MANIFESTING LONG-SUFFERING TOWARD ALL

13 Christians are admonished to "be long-suffering toward all," actually 'to clothe themselves with long-suffering,' 'to walk worthily of the calling with which they were called, with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace.' (1 Thess. 5:14; Col. 3:12-14; Eph. 4:1-3; 1 Cor. 13:4) How can we best do this?

14 Jesus Christ is our exemplar. And since he came into the world to save sinners, we would do well to pay heed to his example. He left us a sample of his long-suffering in Saul of Tarsus. Saul by his own admission was a blasphemer, a persecutor of Christians, an insolent man, one who approved the murder of the Christian Stephen. Still Christ reached down and made of him a special Christian representative, an apostle, whom we today know as the apostle Paul. To Timothy, Paul said: "The reason why I was shown mercy was that by means of me as the foremost case Christ Jesus might demonstrate all his long-suffering for a sample

13, 14. What are Christians admonished to do? What examples have we to follow? How will this be a help?

of those who are going to rest their faith on him for everlasting life." (1 Tim. 1: 12-16) Let this demonstration of long-suffering of Christ be our sample when we wonder how long-suffering we should be toward one another.—Matt. 6:14, 15; 18: 21, 22; Ps. 103:13, 14.

15 We live in critical times, hard to deal with, where the quality of long-suffering is constantly in demand. (2 Tim. 3:1-5) In the family circle, for example, unless patience and forbearance are shown, the family will be robbed of its joy. It will not prosper. Long-suffering is like soothing oil over heated irritations. Its end is unity and happiness. The apostle Peter gives us some sound advice along this line. He advises wives to be in subjection to their 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. . . . Let your adornment . . . 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." Then to husbands, he says: "You husbands, continue dwelling in like manner with them [the wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered." (1 Pet. 3:1-7) The apostle appeals to the marriage partners to consider the spiritual aspect of their lives first, to suffer long under one another's failings with salvation in view, not only for themselves, but for their marriage mate as well.

16 Long-suffering is never the easy way out. It is hope abiding its time. It is prayer serving toward the answer. Some wives have suffered the abuse of their unbelieving husbands for ten, twelve, sixteen and more years, finally to have their husbands come into the way of life. Husbands, too, have done the same. A husband writes: "For twelve years I was the worst enemy of my own wife . . . because she got the truth." He tells about beating her, becoming drunk for spite and being as mean as he possibly could be. "Twelve years thus passed in my wild fight against the truth and against my wife and child," he says. "A short time ago I sat and reviewed the past twelve years of my life. This analysis crushed me. I saw how terribly mean I had been toward my wife, while she had borne everything with humility. . . . The more cruel I was, the more love and mercy she showed. Yes, it is only now that I see all this . . . Two weeks ago I symbolized my dedication to the only true God Jehovah by water immersion, to that God who, during the time of my madness, led my wife and my child in such a wonderful way." A grand reward reaped after twelve years of long-suffering. May this letter be an encouragement to you to be long-suffering toward unbelieving members in your family.

17 The quality of long-suffering should also be applied toward children in the family. If adult behavior is not always angelic, this should help parents to understand that their children will not always be so-called "angels" either. Children in conduct often reflect the inheritance of sin. Therefore, they are in line for the same patience that we expect others to show us because of our inherited failings. Children, also, with their vivid sense of justice and expectation of adult maturity, should appreciate that their parents are

15, 16. (a) Why is long-suffering needed in the family circle? (b) How can long-suffering be applied respecting husbands and wives? (c) What example have we to show that long-suffering is beneficial?

17. (a) How and why should long-suffering be applied toward children? (b) How can children be long-suffering? (c) What advice should both parents and children follow?

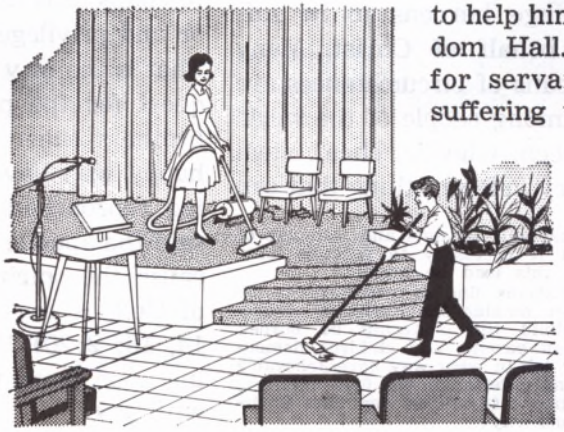
not perfect either. Thus the need for children to be long-suffering toward parents. This can best be accomplished if both parents and children carry out the Scriptural injunction at Ephesians 6:1-4, which says: "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and your mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." Long-suffering on the part of both parents and child will make the fulfillment of this command possible, to the blessing of both and to the glory of God.

[18] The family circle calls to mind worldly relatives. Here, too, patience can be practiced. Christian kindness is disarming. It leaves worldlings with a fine impression. Unbelieving relatives get to see that our Christianity is not all words, but truly a pleasant way of life. This may encourage them someday to become Christian witnesses of Jehovah too. We must suffer long to that end.

LONG-SUFFERING IN THE CONGREGATION

[19] Another place where long-suffering can be applied is in the Christian congregation. The overseer must be long-suffering toward all in the congregation, whether they are newcomers or have been with the congregation many years. He may counsel, but never browbeat or show impatience. The overseer must put up with the weakness of habitual latecomers in hope of their improvement. He bears the burden of the inactive with a hopeful longing of their becoming active. He forbears when his assistants do not respond to their responsibilities in the way they should. When some procrastinate, when meeting participation is weak, when parents are indifferent and children misbehave, the overseer must display patience, long-suffering. He suffers long in hope that all in his care may someday come to a full appreciation of the Christian ministry, embrace it whole-souledly as the way of life and live.—Col. 3:23.

[20] Assistant ministerial servants, too, must exercise long-suffering in the congregation. They must forbear when the overseer may appear a little demanding at times, when their Christian brothers do not respond to their privileges in the proper way. For example, the ministry school servant must exercise long-suffering when those on the program do not appear to take their parts; the accounts servant must endure when contributions are slow in coming; the literature servant is patient when literature orders are not picked up, and service center conductors are long-suffering when there is little or no response for service, when lessons are not studied, when few show up to help him clean the Kingdom Hall. There is need for servants to be long-suffering toward all.



[21] Missionaries in foreign assign-

18. Why should Christians be long-suffering toward their worldly relatives?
19. In what ways should overseers be long-suffering to those in the congregation?
20. On what occasions will assistant ministerial servants find need to be long-suffering?
21. Why and how must missionaries and Bethel ministers practice long-suffering?

ments and ministers in Bethel homes, where Bibles and Bible aids are printed, must also practice long-suffering. In some missionary territories people are slow to respond to the good news about the established kingdom of God. The missionary must endure. He must be patient with himself in learning a new language, when adapting himself to an entirely new way of life. In Bethel homes ministers often live in large numbers and at relatively close quarters, which can be trying at times. The shortcomings of one's neighbor must be endured and overlooked. Schedules and routines demand adjustment, discipline. But ministers endure by clothing themselves with love and its fruitage—long-suffering.—Col. 3:12-14.

22 When ministers fall short, a heavy burden invariably falls upon the congregation. Those placed on probation for misconduct or other failings thrust heavy loads on the servant body. These must be borne in love. (Rom. 15:1-6) Disfellowshiped persons cause great hardships and grief not only to members of the congregation but often to related family members. Yet such reproaches must be endured in the spirit of Christ.

LONG-SUFFERING TOWARD ALL OUTSIDERS

23 There are huge burdens to be suffered today in behalf of Christ. Many Christians by means of circumstances are forced to work among people of the world who use vile speech, who lie, cheat, steal and do about every indecent thing that can be imagined. Still the Christian must endure this without being contaminated by it. (John 17:15-19; 1 Cor. 5:9–6:11) Racial indignities, religious hatreds, national prejudices, all must be endured by the Christian. How long have ministers of Jehovah suffered because of mischief framed by law! How long have they endured the hatreds of dictators in Russia, Spain, Portugal and other places on earth! How long have Christian parents and their children suffered the abuse of flag-waving patriots who ignore God's law forbidding idolatry! How long have Christians endured the insults, rudeness and the doors slammed in their faces while in their house-to-house ministry! They have shown almost divine-like patience in their back-call and home Bible study activity. Still they rejoice! And their endurance has not gone unnoticed. A Roman Catholic publication recently stated that a characteristic it liked about Jehovah's witnesses was their "willingness to suffer ridicule and abuse for their beliefs." Christians are spectacles before men and angels. Like eager athletes, they are not content to sit on the sidelines, but rejoice when given the opportunity to prove themselves. For what athlete does not suffer in preparation and striving for a win or the prize? To be given the chance to compete is often considered a rare honor and privilege indeed, despite the costs. That is the way Christians feel about their quest for the prize of eternal life. Their brothers cheer them on and count those happy who have endured. "If you are being reproached for the name of Christ," said the apostle Peter, "you are happy, because the spirit of glory, even the spirit of God, is resting upon you." (1 Pet. 4: 14, 16; 2:20) With Jehovah's spirit resting upon them, they endure suffering long with joy.

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22. At what other times will servants and members of the congregation find it necessary to practice long-suffering? How must this load be borne?

23. (a) Why will Christians find it necessary to be long-suffering to others outside the Christian congregation, and how should this suffering be borne? (b) How have Christian parents and children demonstrated long-suffering? (c) In what way have Jehovah's witnesses displayed long-suffering in the field ministry, and has it gone unnoticed? (d) What view have Christians about suffering, and why?

[24] Christian long-suffering is, therefore, unique indeed. It promotes peace and unity. It opens wide the door to repentance. It nourishes obedience and makes faith more firm. Jehovah is glorified by it, his organization advanced and his people made happy. By means of long-suffering the Christian secures for himself and others the prize—the only prize worth suffering for—the prize of everlasting life. What greater incentive could there be for one to be long-suffering toward all?

24. In what ways is Christian long-suffering unique, and what is its reward?

THE ASTRONAUTS FAILED TO SEE

THERE is a general effort today to discredit God and the Bible. A sad commentary on our times is that clergymen who claim to be representing God and his Word are taking the lead, saying: "God is dead!" Wildly absurd things not even worthy of a five-year-old child are said by supposedly learned men. One such effort showing the desperateness of such attempts was the statement of the Russian astronauts who said they did not encounter God in their space flight. Have you considered how weak and meaningless such a statement is? Well, for your own benefit do so now, so that you will not unwittingly dignify the idea in any way regardless of whether you believe in God or not.

The orbit of the astronauts was less than 200 miles above the earth. Do you realize how far in universal space that is? Compared to the size of the earth it is about the distance from the earth that the depth of a peeling would be to an apple. They were hardly out in universal space at all. It takes light a hundred thousand years to cross our galaxy, yet that is only a tiny part of the visible universe. The Creator of all this, who says that he 'stretches out the heavens just as a fine gauze,' and who has "taken the proportions of the heavens themselves with a mere span and included in a measure the dust of the earth," would he be found confining himself to such a comparatively infinitesimal space? or would he appear there just to please puny men who challenge his existence? It is a very foolish thing to which supposedly learned and scientific men have stooped in an attempt to exalt themselves. For God says that men could not find him even if they traveled throughout universal space, inasmuch as he is spirit and man is flesh. In fact, if the astronauts had seen him it would have been a sad thing for them, for they would not have survived the experi-

ence.—Isa. 40:22, 12; Ex. 33:20; 1 John 4:12.

THE SIGN

Not that God does not reveal himself to men, that is, reveal his qualities, his ways and his purposes. But that is where the Russian astronauts and others of like stripe have failed. They have missed seeing what God has provided for them to see. One of the important things that they and everyone else can see if they so desire and that they should see, for they are involved in it, is the sign of Revelation 15:1, which the apostle John describes for us, saying: "And I saw in heaven another sign, great and wonderful, seven angels with seven plagues. These are the last ones, because by means of them the anger of God is brought to a finish."

Why would this sign be important to observe? Because it has to do with God's anger. If he is angry, men should want to know, About what? and Against whom? because they certainly do not desire to be among those toward whom his anger is directed at present and against whom his anger will be poured out at his chosen time. (Ps. 7:11) Revelation, chapter 15, gives a prelude to the pouring out of the plagues expressing God's anger. But just as God's anger is always accompanied by mercy and good news to those who fear him and seek him, so Revelation, chapter 15, first gives us good news, which we shall now consider.

The vision reveals that there will be persons who will praise God for righteously expressing his anger in his time of judgment. We know God has plenty of reason to be angry, not merely because scientists have rocketed through space and not only because of what opposers of God have said, but for many other things that are pointed out in Revelation's description of the seven plagues. Instead of having to feel these outpourings of his anger personally and blaspheming him because of them, we can receive his favor by being in harmony with those doing the outpouring, because the plagues are poured out only upon those who fully merit them. Happy will we be if we take the side of those who uphold God.

In ancient Egypt God brought literal plagues upon the Egyptians in the controversy as to who was the sovereign God. But in our time the plagues on this world, poured out under the control of the seven angels, prove to be symbolical. There is nothing unrighteous about these plagues, for God brings them only as a result of his attributes of justice and wisdom and, as in the case of the ten plagues in Egypt, they result not only in bringing justice to his own name and sovereignty, to the benefit of all humankind; they also soften the hearts of many toward him. They make the enemies of God more and more set and determined against him and reveal the viciousness of these and the deservedness of his outpoured anger upon them.

WHAT THE SEVEN PLAGUES ARE

What are the seven plagues? They are God's judicial expressions of anger and are revelations from his Word. These revelations (1) point out the various world conditions viewed from God's standpoint. They show how these things appear in their true light, that is, just as the One with the greatest discernment of all sees them and (2) they portend what is to result to the world from his judicial opinion as to the peoples of the world. They show exactly what effect these expressions of God's anger actually have upon those against whom his anger is expressed. Such revelations from God's Word must be published and declared by his anointed, commissioned people on earth, pictured by John, who saw this wonderful sign and

prophetic vision. These proclaimers have nothing to do with the hurtfulness of the plagues upon mankind; they merely declare them. To the contrary, they help all those paying attention to see how they can escape being hurt.

Seven is a Bible number signifying perfection and so there is no need for more than seven of these symbolic plagues. They are enough to bring the expression of God's anger to its finish. Angels perform their part in expressing them.

Note the fact that there is a reason for happiness on the part of all those who are faithful worshipers of God in connection with the seven last plagues. As if now before God's throne, John says:

"And I saw what seemed to be a glassy sea mingled with fire, and those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. And they are singing the song of Moses the slave of God and the song of the Lamb, saying:

" 'Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest.' "—Rev. 15:2-4.

In previous articles it has been shown that the wild beast represents or pictures the Devil's visible, political organization on earth and the image of the beast stands for the League of Nations and its successor the United Nations, which attempts to stand in the place of God's kingdom and claims to bring that which only God's kingdom can actually bring. Now, of course, all those who want to see real lasting peace in the earth and who listen to what the Creator says about it want to get away from the selfish, oppressive man-made substitute for God's kingdom, and they are doing so. They do not look for information from those who are captivated, held in spiritual bondage by the false religions of Babylon the Great and who give worship to the wild beast and its image. They listen to those who support God and who have a successful record, one of victory. The victorious ones keep themselves clean from any marks of agreement, cooperation and compromise with the symbolic wild beast and its image. They give no worship to such political institutions. They have acted upon the warning of the third angel given in Revelation 14:9-12. This they have not done without having anger expressed against them, not God's anger, but anger and persecution and the bitterest opposition from the wild beast and its image and its supporters. The victorious ones recognize more than the fact that God exists; they acknowledge him as the rightful Sovereign. They discern that his anger is about to be expressed in full against this system of things that defies God and has brought so much suffering to the people.

These victorious ones are no others but the faithful, anointed spiritual brothers of Jesus Christ now on the earth. Having harps, they must be included with the 144,000 with harps spoken of in Revelation 14:1-3. There is today a small remnant of them yet on earth and they have heavenly hopes—hopes of reigning with Jesus Christ in the kingdom of the heavens. They are Christians and have followed Jesus' example and command to keep themselves without spot from this world as no part of it. They have busied themselves with preaching the good news of the established kingdom in all the inhabited earth for a witness.—Jas. 1:27; Matt. 24:14; Mark 13:10; John 13:15-17.

What are the harps with which they are equipped? Well, a musical instrument is used to give pleasant-sounding accompaniment, support and harmonious background to singing. The harps are provided by God. What is more helpful in making what they say forceful, beautiful and harmonious than the written Word of God with all its teachings, prophecies, revelations and history of God's works? Also, they have in addition the many printed Bible helps for understanding and explaining the Bible. These are produced and printed by workers who are fully dedicated and baptized witnesses of Jehovah.

THE GLASSY SEA

The sign that John saw goes on to show that while God is not visible to those who praise him as his earthly servants, yet he is approachable. They can get an understanding of him and can have a part in his purposes. They are shown standing before a glassy sea. (Rev. 15:2) In Solomon's temple there was a tremendous basin of water that rested on the back of twelve metal bulls and it was called a "sea." The sea before which the singers stand in the sign that John saw is a glassy sea like the one in Revelation 4:6, and therefore must have been of clear glass, transparent glass. This would denote that the singers are serving at the spiritual temple of Jehovah, the temple that was opened revealing the ark of God's covenant, betokening God's presence there. —1 Ki. 7:23-46; 2 Ki. 25:16; 2 Chron. 4: 2-6, 15; Rev. 11:19.

In Solomon's temple the sea was filled with water. It was drawn out into smaller basins resting on carriages and this water was used "for the priests to wash in it." Thus, their activity and their sacrifices were represented as cleansed by being in harmony with the truth of God's Word. The victorious singers are therefore shown to be spiritually of the priestly class, the "royal priesthood" that is under the Chief Priest, Jesus Christ. (1 Pet. 2:9; Heb. 3:1) The water in the "glassy sea like crystal" pictures the truth of God's Word, for it both quenches spiritual thirst and has a cleansing effect upon the Christian's life, heart, mind and works. But while God's Word serves his people in this very beneficial way, it also contains judgments against those who oppose God. This is indicated by the fact that John could discern that the contents of the sea were mingled with fire. It would indicate that the priestly remnant of the 144,000 would have to proclaim these fiery judgments.

THE SONG OF MOSES AND THE LAMB

The singers gathered at the spiritual temple are shown to be singing the song of Moses and the Lamb. Of what benefit would it be to mankind advanced in science and looking toward the space age for peace and blessings to go away back to what Moses said centuries ago? Because the Word of God has greater depth to it than all the scientific researches of the men of this space age, and the message is of far greater importance for them to give attention to today. For Moses, as a prophet, prefigured a still greater Jewish prophet, Jesus Christ, "the Lamb of God that takes away the sin of the world." (Deut. 18:15-18; Acts 3:22, 23; John 1:29) The song that Moses sang at the Red Sea when the Egyptian chariots were stopped in their pursuit of the fleeing Israelites is the first song recorded in the Bible. Moses sang another song of praise to Jehovah forty years later, before saying his farewell to the Israelites at the borders of the Promised Land.—Ex. 15:1-19; Deut. 32: 1-43.

Jesus Christ, by referring in Revelation to the songs of Moses, shows that he is fully in agreement with Moses' songs and

that they have a connection with the sign of Revelation, which is having its fulfillment in our present day. Both songs of Moses bespoke the vengeance of Jehovah God against his enemies and those of his dedicated people. Moses sang at the Red Sea that Jehovah ruled as King to time indefinite, even forever. So the song of Moses included praise to Jehovah as well as an expression of blessing upon God's people and vengeance to his enemies. When Jesus was on earth he sang Jehovah's praises and declared his vengeance. (Matt. 26:30; Luke 19:41-44; 21:20-22) The great and final fufillment of these songs is at hand. That is why the remnant of the 144,000 are shown as singing them so vigorously.

The song the anointed remnant sing is that the ways of Jehovah are righteous and true, even when he deals with his enemies. It makes known his name Jehovah and glorifies it. Scoffers at God should stop and pay attention when the song asks who there is that will not fear this God and glorify his name. Why? Because, as the song says (Rev. 15:4), he alone is the loyal God and his worshipers can depend upon him. The scoffers should realize that the Creator of the universe would have unfathomable power. They should know that he would not undignify himself by yielding to their haughty demands. But he does delight in revealing his qualities and his ways and purposes to those who take him at his word. He will come to their assistance. At Deuteronomy 32:43 Moses sang out: "Be glad, you nations, with his people, for he will avenge the blood of his servants, and he will pay back vengeance to his adversaries."

Since God does exist and is the true and living God his Word is true from the beginning and is applicable at all times, particularly in this time of the end when the prophecies are having their fulfillment. So the victorious singers, the anointed remnant of Christ's spiritual brothers on earth, quote Bible prophecies and show that there are many thousands of earth's inhabitants who will come out of all nations and will be glad to take the name of Jehovah and be his witnesses and stand before him. Many who in previous times scoffed have awakened because of the conditions and circumstances that have come about in this time of the end, and see that there is no hope in the efforts of men. They have heard the song and have found it to be absolutely true. The song speaks good for all those who will hear and come to love God and his righteousness; it also tells of the execution of judgment against those who harden their hearts. Hundreds of thousands, formerly unbelievers, are now in full agreement with the justice of Jehovah in clearing the hardhearted, haughty, irreformable enemies of Jehovah off the earth so that the inhabitants of the earth may enjoy righteousness under his kingdom rule.

It is righteous, therefore, for God to be angry with those who deny him and fly in the face of all the evidence of his existence, power and majesty and who fail to appreciate his loving-kindness to his creatures and the many things he has arranged for their welfare and enjoyment. Even now he is so kind as to give warning concerning the plagues he is bringing upon his enemies. Therefore, take notice and avoid the outpouring of his wrath. As we go farther in the book of Revelation, we find that these plagues are poured out by angels who are also invisible to men and far mightier. We will look forward to succeeding articles for a discussion of the part that the angels play in pouring out the plagues and what is accomplished thereby.

MY TREASURE OF SERVICE

AS TOLD BY MABEL HASLETT

"PRECIOUS in the eyes of Jehovah is the death of his loyal ones." These beautiful words of the psalmist (116:15) brought great comfort to me at the death of my lifelong companion. They were quoted in the lovely talk given at my husband's funeral by the overseer of the Japan branch of the Watch Tower Society. I also received many loving letters of sympathy from my spiritual brothers in many places. So I can rejoice for him, and as I look back over the many years that Don and I were privileged to serve God together, I thank our Creator, the Giver of every good gift.

Maybe you would like to take a mental journey with me into our past. I have in front of me our old photograph album, and, as I look through it, it brings back many happy memories. Let us thumb through its pages together, all right?

BIBLE TRUTHS ENTER OUR LIVES

One picture in the photograph album dates back fifty years ago this summer! The picture is of a young couple, Don and me, just turned twenty and engaged to be married. What was our religious background? I had attended an Episcopalian Church school. This picture shows the class at graduation, where the black-robed "sister" told us that the best way to serve God was to marry a rich man who could endow the school. Don had joined the Baptist Church in order to play on their football team.

Then, in August of 1916, we first heard the beautiful words of the truths found in the Bible. They touched a responsive chord in our hearts and we moved quickly to line up our lives with it. We associated with a small Bible study class in Mount Vernon, New York, and then attended our first public lecture on October 1, 1916, at "The Temple." This was the Bible Students' centrally located meeting place in Manhattan at West 63d Street near Broadway, used frequently for the showing of the movie and slide feature, the "Photo-Drama of Creation." Who was the speaker that day? It was Charles T. Russell, the Watch Tower Society's president. I can still remember his piercing eyes and the kindly smile as he shook our hands after the talk.

The next few weeks brought the privilege of seeing the wonderful Photo-Drama of Creation, which gave an overall view of the great Creator's purpose. This, along with constant study and sharing in the preaching work of that time (which consisted of distributing the *Bible Students' Monthly* in the New York city apartments and subways) deepened the conviction that this is what we wanted to do with our lives, that is, serve our loving heavenly Father. Although Don and I were engaged, we thought we could serve God better as single persons.

Opportunity for baptism was afforded on the first Sunday of each month in a pool in the basement of "The Temple." But on October 31 the saddening news came of the death of Brother Russell. His funeral services were conducted on Sunday, November 12. So the first Sunday in December, 1916, saw Don and me being immersed in that pool in symbol of our

dedication to do the will of God. From then on, until Don's death on February 20, 1966, we have tried to the best of our very imperfect abilities to do that will.

DIFFICULT TIMES

The year 1917 brought increased privileges of service for both of us. Don spent his summer vacation working at the Bethel headquarters of the Watch Tower Society in Brooklyn, New York. I was busy in the preaching work, loaning out the six volumes of *Studies in the Scriptures*. Then on July 17, the seventh volume, entitled "The Finished Mystery," was released. From then on, tension increased both inside and outside the organization. War hysteria and clergy opposition mounted against the little band of Kingdom publishers. But we did not take it lying down. In fact, on Sunday, December 30, 1917, we got up before dawn to take part in a mass distribution of a special issue of the *Bible Students' Monthly*. It contained a devastating message—"The Fall of Babylon."

You are probably familiar with the turbulent history of the years 1918, 1919, with the arrest and imprisonment of the Watch Tower Society's officials, including its president, J. F. Rutherford, and also the persecution of the Bible Students, as Jehovah's witnesses were called at that time. It was a very stormy time for young, new ones in Jehovah's organization. Don was accused of supplying me with seditious literature for distribution, but the Chief of Police in my town, who interviewed me, pulled a copy of *The Finished Mystery* out of his desk drawer and said: "I respect Mabel more than I do those who accused her."

We did what we could in those difficult months, and used the time well for study. Then with the end of the war our hopes rose for the release of our brothers who had been jailed. We took part in a nation-wide petition to that end. Now came the joyful word of their release! On the evening of March 26, 1919, those of us who got the news prepared a happy homecoming feast. I remember making a hundred doughnuts, which the brothers seemed to enjoy after nine months of prison fare. I can still see Brother Rutherford reaching out for them. It was an unforgettable occasion as he and the others related their experiences. I also remember short-statured Brother DeCecca standing on a chair so that all could see and hear him.

INCREASING OUR SERVICE TOGETHER

The work of Kingdom preaching revived and rapidly increased. We were overjoyed to be among the 6,000 who attended that first wonderful postwar assembly at Cedar Point, Ohio. At that soul-thrilling convention, without telling me, Don signed up for Bethel service, and I, without telling him, registered for the full-time preaching work. So on the way home from the convention we told each other good-bye forever. But this proved to be forever in the true sense of the Hebrew word *oláhm*, that is, not "forever," but just "to time indefinite."

Here are some more pictures in our photo album. This one was taken on the Bethel roof. It is a group of members of the Bethel family. There is Brother Riemer with a crown of pinkish-red hair, Ed Betler, Ed Hazlett and a young Fred Franz. Also, a dearly loved Evander Joel Coward.

It was Brother Coward who gave Don and me some fatherly advice. It was in connection with First Corinthians 7:20. He explained that an engagement is a contract and that it should be fulfilled. I have to admit we were easily convinced, and, on December 31, 1920, we were married. Here in our photo album is a picture of

our little house where we were privileged to have the local Bible class meetings and to entertain traveling representatives of the Watch Tower Society.

September, 1922, came and with it the second Cedar Point convention. I can still hear the ringing words: "Back to the field, O you sons of the Most High. Advertise, advertise, advertise the King and his kingdom!" Now then, right here in our picture album you can see the result of that assembly for Don and me: a Model-T Ford, loaded with our worldly goods—our little home sold! And the next picture is that of a small wooden structure on a hill overlooking the Hudson River, our headquarters as we worked full time in the ministry in nearby Peekskill.

In this next picture, joining us for three days' service were three people that I think many of you know—Bill, George and Mary Hannan. All of them are still serving faithfully at Brooklyn Bethel, forty-three years since this picture was taken. Incidentally, it was their mother who first turned our minds to the truths found in God's Word, the Bible.

BETHEL SERVICE

This happy full-time service, called "colporteuring" in those days, lasted over a year. Then in the spring of 1924 Don applied for service at Brooklyn Bethel. The application was accepted for both of us to come to the headquarters of the Watch Tower Society. There, for over eight years we enjoyed that privilege, Don working in the service department and my assignment being in the circulation department. I remember when the *Watchtower* subscription list reached 50,000. We celebrated with a tea party!

Don later served as the secretary of Brother Rutherford. This entailed some traveling for Don. Here is a picture of them standing before a very frail-looking airplane somewhere in Europe. And this picture shows Don with Brother R. J. Martin in the garden of the Magdeburg Bethel in Germany. What a history that place had! It was occupied by the Nazis, and now is occupied by the East German Communists.

Oh, here is an interesting snapshot taken at the Columbus, Ohio, convention in 1931. That is when the new name "Jehovah's witnesses" was received. There with me stand Sisters Van Amburg, Thorn, Mari Russell and Brother Van Sipma. And what do you think we are doing? We are taking care of other people's children, 123 of them! This was so because up until that time we followed the custom of putting the children in a playroom so that the parents could hear the talks undisturbed. Of course, children now sit with their parents. What a wonderfully more Scriptural way it is today!

SENT TO HAWAII

Let us turn some more pages of our picture album. Here are some pictures showing palm trees and bananas! Yes, it is Hawaii, where we were sent in the spring of 1934 to work with the handful of brothers there. Here is a picture of a car equipped with loudspeaker horns. Don would ship it to the other islands, and, camping out on the beaches, broadcast the lectures in the sugar and pineapple plantations. The work in Hawaii thus progressed, and, by the time of the attack on Pearl Harbor in December, 1941, there was a solid nucleus of fine brothers of all the island nationalities.

A few days after December 7, there was a knock on the door. Four men armed with pistols took Don to military headquarters for questioning. Martial law was in force. As one after another of the officers shot questions at him, Don would answer from the Scriptures. One said an-

grily, "Leave the Bible out of this!" But Don replied, "I can't—it's my defense." Finally, the one in charge stood up, apparently satisfied, and well after "blackout" time they brought Don home.

After that, although we were occasionally harassed, the work progressed. Don's permit to enter the dock area was revoked, but a friend suggested that he get a fishing license. So all through the war he was able to get the shipments of Bible literature uninterrupted.

Gradually attendance at the Kingdom Hall increased, so that a larger place was needed. But the military government said "No." No building materials were available. When I came home one day, Don was sitting, serious, a letter in his hand. It was an authorization from Brother Knorr, the Society's new president, to build a new Kingdom Hall on the property back of the branch. Don said: "Caesar says we can't build. Jehovah's organization says, 'Build.' Of course, we build."

It was wonderful how the obstacles were cleared out of the way. The brothers worked day and night, bringing sand from the beaches, rock from the mountains and discarded steel rails purchased cheaply from the plantations. And the result? Look at these pictures—a beautiful, substantial meeting place for Jehovah's people, to his praise. As you can see, the inside wall is open to a vista of orchids and island foliage. How we rejoiced!

VOLUNTEERING FOR SERVICE IN JAPAN

After fourteen years, in 1948, our Hawaiian episode comes to an end. There was another letter from Brother Knorr: "Who of the Hawaiian brothers would be willing to go to Japan?" Seven of us volunteered; and until this year, 1966, all seven of us have continued serving here, happy in our loved assignment. In fact, we became nine. The two little girls in this picture, who accompanied their parents to Gilead, have now grown up and are serving as missionaries, one as a circuit servant's wife.

But before going to Japan we were privileged to attend the Watch Tower Society's Missionary School of Gilead, a most blessed interlude in our lives. Don and I were fifty-three then, a bit old to be going to school, but we were highly pleased. Graduation was followed by a visit to Brooklyn Bethel, and this picture taken in front of Bethel shows a red jeep, loaded with our possessions, about to start the trek to Japan. We had a memorable trip across country, and loaded the jeep on a ship in San Francisco. There was a one-day stopover in Hawaii. But now a heartbreak for me! The Japanese government would permit only one of us to enter the country! So that night Don mounted the gangplank and sailed away into the dark unknown alone.

He arrived in Japan just before January 1, 1949, with many problems to face. American money could not be used, and Japanese yen were hard to acquire. There were no living accommodations for foreigners except with the military. So Don lived for a difficult month in Tokyo's Dai Ichi Hotel, which had been taken over by the American Occupation forces. Daily he searched all over the city for a suitable place for a branch home. He was told it would be practically impossible to find a place after all the war destruction. High-ranking army men told him they had been trying for over a year to get permission for their wives to enter the country. Don told me afterward that he prayed to Jehovah God more at that time than in all his life before.

Jehovah seems to have answered those prayers, for a place was found and quickly purchased in the name of the Watch Tower Bible and Tract Society. At the time

there was a large Japanese-style house on the property, and this was to serve adequately as branch headquarters for fourteen years. Soon after the purchase Don moved in and camped there all through the cold month of February. There was strict food rationing then, so that he would stand in line with the neighborhood people and get his allotment of perhaps one long carrot or a few leaves of cabbage, together with some rice. He said that one time the vegetable man took pity on his big frame and brought a whole cabbage to the back door at night, accepting no money for it. The next day Don feasted!

I waited in Hawaii and engaged in the full-time ministry. Then there came that happy day—a letter with my permit to join Don! I was sent off by plane by a crowd of loving Hawaiian brothers, the trip taking twenty-four hours in those days. As you can imagine, we had a happy reunion.

Then in rapid succession the other dear missionaries joined us, and as you leaf through the album you see the quickly expanding scene. Here is a fine, large missionary home purchased in Tarumi, Kobe, and these later homes at Nagoya, Osaka, Sendai, Yokohama, Kyoto and Sapporo. Here are assembly pictures, first of small groups of new brothers, then of larger and larger groups. There were baptisms in rivers in summer and in Japanese bathhouses in winter.

Today our old branch home has been torn down, and here is a picture of our beautiful new branch building, which stands six stories high. Don rejoiced to have a big share in its construction, supervising much of the work. Now it serves more than 4,000 Kingdom publishers in Japan, and the shipments of magazines alone have doubled in the two-and-a-half years since the building was completed. It is a real hive of activity.

So, thanks to Jehovah's preserving power, it has been a happy, full life. Of course, there have been the difficult times —puzzling, heartbreaking experiences, these permitted and necessary to test the quality of faith of imperfect creatures. These have been valuable in giving opportunity to prove that, if we stick through thick and thin, nothing can separate us from God's love. So we can forget the trials and thank our loving heavenly Father for the peaceable fruit.

Well, thank you for coming along with me on this mental journey into the past. Now, at the end of the story and of the picture album, gratitude wells up in my heart. As one of God's "loyal ones," Don has finished his earthly course. For me, my prayer is that 'the God of all undeserved kindness will finish my training and make me firm and strong.' (1 Pet. 5:10) I am happy to keep on here in my assigned place.

Relatives have written: "Of course, now that you are alone, you will come back to your own country." But I am not alone. As Brother Knorr said in a kindly letter, "When these more severe trials hit us it brings us very close to our God and we can appreciate his loving-kindness." Also, here in Japan I am surrounded by a host of loving friends whom I love, and by dear, faithful fellow missionaries. By constantly turning to Jehovah God the void is filled with the glorious treasure of service, that of finding and feeding sheeplike persons. There is no more rewarding work on earth today.

My help is from Jehovah, the Maker of heaven and earth.
—Ps. 121:2.

● When Jesus Christ was on earth he stated: "I began to behold Satan already fallen like lightning from heaven." (Luke 10:18) Does this mean that by that time Satan the Devil had already been ousted from heaven?—O. B., Australia.

No. We are not Scripturally justified in taking that view of Jesus' statement recorded at Luke 10:18. Christ was evidently referring to a future event but was moved to do so on the basis of current happenings.

Earlier "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." (Luke 10:1) Upon successfully completing their assignment the seventy disciples returned with joy, saying: "Lord, even the demons are made subject to us by the use of your name." (Luke 10:17) This was a marvelous display of God's power over the demons! After such a grand report Jesus was fittingly moved to utter his significant words respecting Satan's fall, words denoting mastery over that wicked one.

That by his words recorded at Luke 10:18 Christ was not referring to any past literal falling of Satan from heaven becomes apparent upon considering what is said elsewhere in the Bible. At Revelation 12:7-9 we are told about the hurling of Satan and his angels from heaven down to the earth. But this did not occur prior to or during the days of Jesus' human life on earth. It should be noted that the entire book of Revelation consists of prophetic material. It is not a compilation of past history. Revelation 1:1 indicates this, in stating: "A revelation by Jesus Christ, which God gave him, to show his slaves the things *that must shortly take place.* And he sent forth his angel and presented it in signs through him to his slave John." The apostle John received the revelation on the Isle of Patmos toward the end of the first century of our Common Era, completing the writing of it about 96 C.E. That was many years after Jesus Christ made the statement recorded at Luke 10:18.

A careful examination of Revelation chapter 12 indicates that the ouster of the Devil and his wicked angels from heaven was to follow the birth of God's kingdom. (Rev. 12:5, 10) As has often been proved Scripturally in the columns of *The Watchtower,* the heavenly kingdom with Christ as King was established in 1914 C.E. Not long after his installation, Jesus Christ, or Michael, took action and "war broke out in heaven." Michael and angels under him battled with Satan and his angels, casting them out of heaven and down to the earth.

It appears, therefore, that Jesus had in mind Satan's ultimately being cast out of heaven when he said: "I began to behold Satan already fallen like lightning from heaven." This fall was assured by the fact that the seventy evangelizers though mere men on earth had cast out demons in Jesus' name. To Jesus this was a sign that Satan was sure to fall from heaven in God's due time. To Jesus it was as if he already saw Satan cast out and fallen from heaven. So even then he could speak of this future event as a certainty, as though he saw it already accomplished. Christ himself, by dying in faithfulness and being resurrected as a mighty spirit creature, would be granted the power to fulfill that prophecy by ousting Satan and the other demons from heaven. In fact, later the exalted Jesus Christ would also abyss and finally destroy these wicked spirit creatures.—Rev. 20:1-3, 7-10; Heb. 2:14; Rom. 16:20.

● Looking for omens is condemned in the Bible. (Deut. 18:10) How, then, can we explain Genesis 44:5, which indicates that Joseph, who had God's favor, possessed a cup by means of which he read omens?—A. J., Rep. of the Congo.

Joseph was Egypt's food administrator, a high official of a pagan land. Because of a severe famine, his brothers had come all the way from Canaan to obtain food supplies in Egypt. (Gen. 42:1-7) Years earlier, they had sold Joseph into slavery. Now, though they did not realize it, they were requesting food from their own brother. Joseph had not yet chosen to reveal himself to them. Instead, he was determined to test them. Genesis 44:5 should be viewed with this in mind.

Evidently, Joseph was proceeding according to a certain design, representing himself, not as their brother who had faith in Jehovah God, but as an administrator of a pagan land. In line with his purpose, Joseph commanded the man over his house to fill their bags with

food, place each one's money in the mouth of his bag and put Joseph's silver cup in the mouth of the youngest one's bag. (Gen. 44:1, 2) Joseph's brothers had not gone far when he told his servant: "Get up! Chase after the men and be certain to overtake them and to say to them, 'Why have you repaid bad for good? Is not this the thing that my master drinks from and by means of which he expertly reads omens? It is a bad deed you have committed.'" (Gen. 44:3-5) Joseph, acting in a manner consistent with what he sought to achieve, told the man who was over his house what to say. He had him describe the cup as "the thing that my master drinks from and by means of which he expertly reads omens," possibly in order to show the great value of this particular cup and thus heighten the seriousness of the event.

When Joseph confronted his brothers, he continued with his subterfuge, asking them: "Did you not know that such a man as I am can expertly read omens?" (Gen. 44:15) Later, no longer able to control himself, Joseph revealed his true identity.—Gen. 45:1-15.

Hence, the cup was evidently all part of the subterfuge. We may be sure that Joseph, as a worshiper of Jehovah, did not really use the cup to read omens, just as Benjamin did not actually steal it.

ANNOUNCEMENTS

ASSEMBLIES STILL FUTURE

The "God's Sons of Liberty" District Assemblies of Jehovah's Witnesses are already under way. Preparations for those still future are progressing and plans are being perfected by those expecting to attend. How are your plans developing? Time is running out. A fine program is in prospect and thousands of persons like you, who are interested in peaceful living, will be united with you in sharing joyful association. The featured talk at each assembly will be "What Has God's Kingdom Been Doing Since 1914?" For assistance in obtaining rooming accommodations write to Watchtower Convention at the rooming address listed for the assembly city of your choice.

JULY 13-17: Montreal, Que. (English and French) English: The Forum, 2313 Ste. Catherine W. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que. French: Marche Atwater, Atwater & Notre Dame. Rooming: 1637 Ste. Catherine St. W., Montreal 25, Que.

JULY 27-31: Winnipeg, Man., Winnipeg Stadium, Empress St. & Rapelje Ave. Rooming: 1338 Main St., Winnipeg 4, Man.

AUGUST 3-7: Dallas, Tex. (English and Spanish), Market Hall, 2200 Stemmons Freeway. Rooming: 234 S. Patton St., Dallas, Tex. 75203. **Newark, N.J.** (Spanish only), Newark Armory, 180 Sussex Ave. Rooming: 129 Morris Ave., Newark, N.J. 07103. **San Francisco, Calif.** (English and Spanish), Candlestick Park Stadium, San Francisco, Calif. Rooming: 3435 Alemany Blvd., San Francisco, Calif. 94132. **Vancouver, B.C.,** Empire Stadium, Exhibition Park. Rooming: 3280 Grandview Hgwy., Vancouver 12, B.C.

AUGUST 10-14: Anchorage, Alaska, West Anchorage High School Auditorium, 1700 Hillcrest Dr. Rooming: 1438 Medfra St., Anchorage, Alaska 99501. (Hotel and motel accommodations cost approximately double the normal rates in Canada and continental United States.)

AUGUST 17-21: Baltimore, Md., Baltimore Memorial Stadium, 33d & Ellerslie Ave. Rooming: 7824 Eddlynch Rd., Baltimore, Md. 21222.

AUGUST 24-28: Miami Beach, Fla. (English and Spanish), Miami Beach Convention Hall, 1700 Washington Ave. Rooming: 6620 N. Miami Ave., Miami, Fla. 33150. **Mobile, Ala.,** Municipal Auditorium-Theater, 401 Auditorium Dr. Rooming: 4059 Halls Mill Rd., Mobile, Ala. 36609.

BRITISH ISLES

JULY 27-31: Glasgow, The Ice Rink, off Glasgow Rd., Paisley. Rooming: Kingdom Hall, 21 School Wynd, Paisley, Glasgow.

AUGUST 24-28: London, Rugby Union Football Ground, Whitton Rd., Twickenham, Middx. Rooming: Same address.

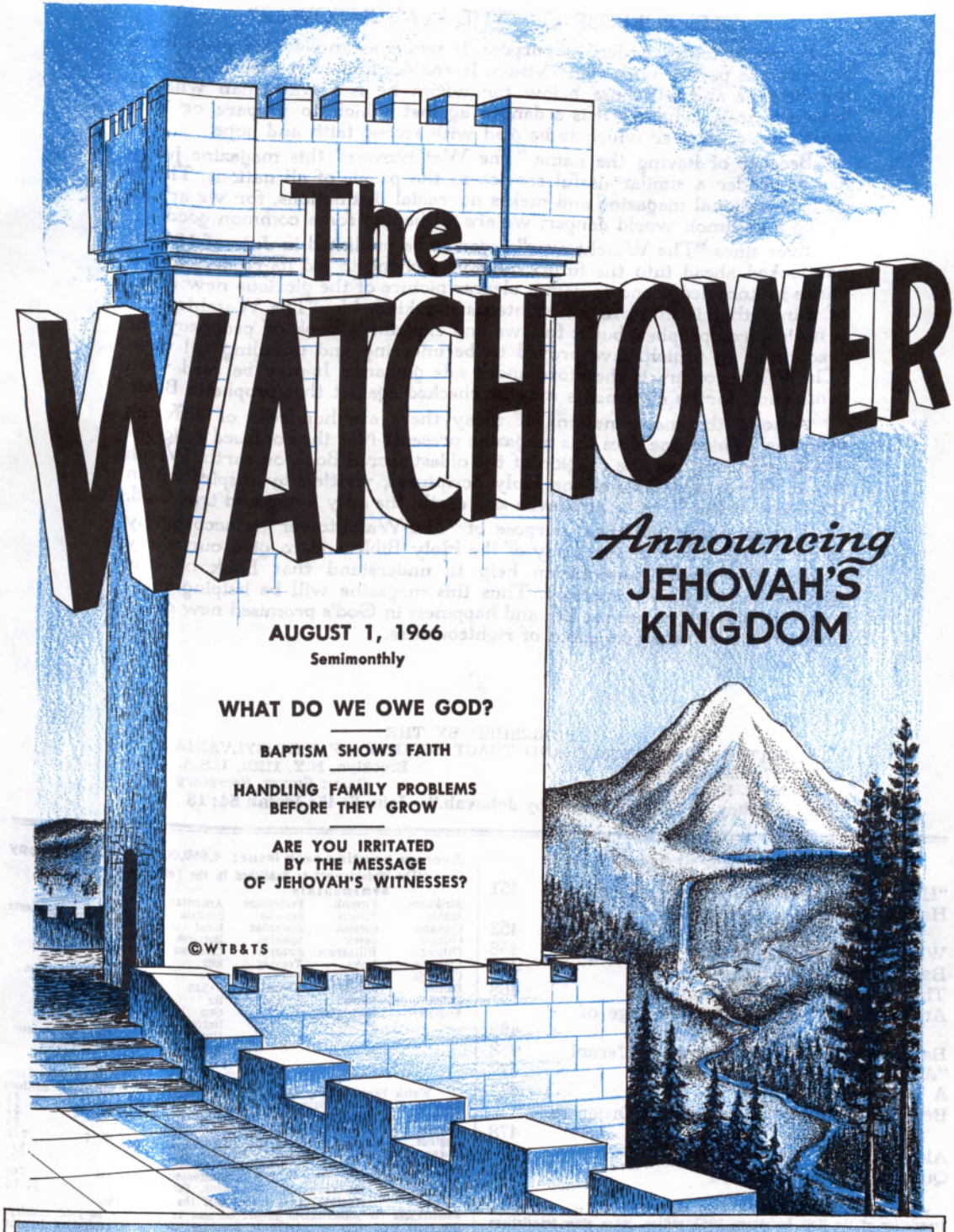
FIELD MINISTRY

It is important for every one of Jehovah's witnesses to keep in mind the Scriptural counsel not to "neglect the house of our God." And it is a great kindness to others to encourage them to attend the meetings of the congregation too. At their weekly Bible studies held in relatively small groups in various neighborhoods throughout their congregation territory, Jehovah's witnesses are at present studying the fine book *"Things in Which It Is Impossible for God to Lie."* With a view to sharing this vital information with others, during July they will offer that book, with a booklet, to other interested persons on a contribution of 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 7: The Long-suffering of God an Eternal Blessing to Mankind. Page 424. Songs to be used: 23, 43.

August 14: Be Long-suffering Toward All. Page 430. Songs to be used: 115, 56.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
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"Happy ARE THE MILD-TEMPERED ONES"

WHAT food for thought is found in the "beatitudes" or felicities, the "happinesses" that Jesus Christ spoke in his Sermon on the Mount! We can study and ponder over them with much profit to mind and heart, for they are literally loaded with divine wisdom, inspired prophecy and right principles. All such is true, for example, of the third of these felicities, "Happy are the mild-tempered ones, since they will inherit the earth."—Matt. 5:5.

What does it mean to be mild-tempered, and who are the mild-tempered ones that will inherit the earth? To be mild-tempered is to exercise gentleness in conduct or action, not being harsh or unfeeling. The Greek word here rendered "mild-tempered" is *praús*. It has the meaning of gentleness coupled with power; strength under control. It is a word that is also used to describe a wild animal that has been tamed.

Who are the mild-tempered that will inherit the earth? Certainly they would include Jesus Christ himself, for, above all men that ever lived on this earth, he was mild-tempered. As he himself said: "Come to me, . . . for I am mild-tempered." Concerning him and his triumphal ride into Jerusalem, it was written: "Look! Your King is coming to you, mild-tempered."—Matt. 11:28, 29; 21:5.

That Jesus Christ, as the preeminent mild-tempered one, will inherit the earth other scriptures make clear. Jehovah God has appointed him to be "heir of all things," including this earth. In fact, 'the nations are to be his inheritance, and the ends of the earth his possession.'—Heb. 1:2; Ps. 2:7, 8.

This inheritance Jesus Christ shares, even as he does his Kingdom rule, with his anointed footstep followers, for they are to be "heirs indeed of God, but joint heirs with Christ." These are the ones the apostle John saw in vision standing upon heavenly Mount Zion and who number 144,000.—Rom. 8:17; Rev. 14:1.

While the statement "happy are the mild-tempered ones" is thus seen to have specific and primary application to Jesus Christ and his Kingdom associates, it, nevertheless, states a principle that has wider application. As the psalmist David wrote: "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."—Ps. 37:10, 11.

Yes, in the foretold coming new order, after God the Almighty has done away with all wickedness on earth, there will be only mild-tempered or meek ones remaining. These will "possess" it, in that they will hold it in trust for Jesus Christ and his Kingdom associates. Why, then even the lower animals will all be mild-tempered, for then there will be no more vicious and ravenous wild beasts: "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. 11:6-9.

There is still more meaning to Jesus' words, for they state a general principle, namely, that those who are mild-tempered will be happy. How so? For one thing, it makes it easier for them to accept instruction. That is why the disciple James wrote that Christians should be "swift about hearing, slow about speaking, slow about wrath" and that they should "accept with *mildness* the implanting of the word which is able to save your souls."—Jas. 1:19-21.

The mild-tempered person is calm under stress, which makes for better relations with others and which, in turn, is conducive to making him happy. He is inclined toward peace, which is a happy state, even as can be seen from the counsel for Christians "to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting *all mildness toward all men.*"—Titus 3:2.

Being mild-tempered also makes for happiness because it is just the opposite of being hot-tempered. The hot-tempered person is one who is unable to control himself under stress, with the result that he says and does things that he afterward may deeply regret, making him very unhappy. As the inspired proverb puts it: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." How true! That is why mature Christians in responsible positions are counseled to deal mildly with erring ones, so as to be able to do the most good possible.—Prov. 15:1; Gal. 6:1.

What will help you to be among the happy ones who are mild-tempered? Knowledge of God's Word and having His spirit. (Gal. 5:22, 23) In particular will humility help you to be mild-tempered, for the two seem to go together. Thus Jesus said: "I am mild-tempered and lowly in heart," and the apostle Paul counseled: "Walk worthily . . ., with complete lowliness of mind and mildness." "Clothe yourselves with . . . kindness, lowliness of mind, mildness."—Matt. 11:29; Eph. 4:1, 2; Col. 3:12.

The modest person, who does not think more highly of himself than he ought to think, the humble person, who is of lowly mind, will not be as likely to take offense, will not be as easily annoyed at irritations as the haughty or proud person, and, therefore, will not be as likely to err by giving expression to hot temper. When one takes time to reflect one cannot but appreciate or understand that to give expression to angry words or deeds is actually to punish another, whether intended or not. Obviously, the humble and modest person is less likely to presume to do this than is the proud one. The archangel Michael set us a good example in this regard, for when contending with Satan the Devil about a certain matter he did not use abusive, angry, hot-tempered speech, but remained calm, mild-tempered, saying simply: "May Jehovah rebuke you."—Jude 9.

Truly there is much food for thought in Jesus' words: "Happy are the mild-tempered ones, since they will inherit the earth." They are inspired prophecy, contain divine wisdom and set out a right principle for all to follow.—Matt. 5:5.

Handling FAMILY PROBLEMS before They Grow

What is a source of frequent danger? How best can you protect your children?

HAVE you ever seen someone start to weed his garden late in the summer when the weeds are already taller than the plants? You know it means a great deal of backbreaking toil for him. Not only that, but in many cases the roots of the weeds and the legitimate plants have become so intertwined that it is practically impossible to remove the weeds without damaging the plants. Yet, if the weeds are not removed, the fruitfulness and beauty of the garden will be marred. Surely a frustrating predicament!

But, as you reflect on the matter, you realize he could have avoided such a situation by taking the job of weeding in hand at the proper time. During the vital growing days of late spring he could, with a minimum of labor, have kept the weeds out of the garden patch and so given the flowers and vegetables a chance to develop strong roots. At those earlier stages he could have covered the whole garden ten times with his hoe in the time it now takes to weed one row.

Yes, such a gardener has his problems, and they are now big ones. Do you know that, if you are a God-fearing parent with young children, this could apply right in your own backyard, so to speak? You have often heard it said that children grow like weeds. But they should properly be fruitful plants, and they need protection from the encroaching weeds of a wicked system of things. So, what kind of gardener are you? Do you put off dealing with the minor problems of your family until they have assumed major proportions, until their solutions are beyond your ability?

DANGER FROM SHELVING PROBLEMS

All too often children go to father or mother with some small problem, only to be brushed aside by a parent who feels too busy to be bothered. It may be only a simple question the child has, or a request for guidance on some project, yet the attitude of the parent threatens to undermine that child's future. To whom else can the youngster go? True, the question may be considered inconsequential by the parent, but to the child it may be quite important.

In the early teen years the boy who has often been treated this way may well have bigger problems to tackle, but he has been made to feel that his parents have no time for him, and, besides, they have not maintained that close family relationship that would have made it easy to go to them. The boy may have been keeping company with a group his own age and noticed them doing things that did not seem right. If only he could have felt free to approach his parents for advice! But no. Too late he has become involved in bigger trouble, and the parents are shocked by police inquiries involving him.

In the later teen years the boy begins to have dates with the girls. A strange new part of his life is now opening up before him, and, oh, how he could have benefited from parental counsel on many occasions! But somehow he has had to muddle along on his own. How could he talk

to his parents about such intimate matters anyway? By now they have become almost like strangers to him. Why should they be interested in his problems now, when they showed such little interest heretofore?

Can't you just see those worldly weeds growing up around him, their roots becoming entangled with his? He has listened to counsel from outsiders, from other young people with poor judgment, or from adults who get sentimentality mixed up with their judgment. His whole future is already endangered.

Finally the blow comes. Being underage, he now needs the signature of his father in order to wed a girl of another faith with whom he has been having sex relations. What are the parents to do? They hasten to seek counsel of mature fellow Christians. But what can be said to them now? Is it not now a matter for their own decision? They have surely allowed their problem to be compounded into a frustrating source of anxiety and grief.

THE BETTER WAY

How different the situation would now be had they handled the small problems of their son in his earlier years! Think of the many opportunities they missed when they could have cemented a warm, loving attachment to their boy, which, in turn, would have made them the respected confidants of both his pleasures and his troubles. In fact, it was their Christian responsibility to follow such a course, for the apostle Paul gave this instruction: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah." (Eph. 6:4) Regular family Bible study sessions are, of course, essential if this advice is to be followed. When the children come with questions, however, parents have a wonderful opportunity to work in a little more of Jehovah's instruction or discipline.

Christian parents have the same responsibility to teach godly principles to their children as the Hebrew parents had during the operation of the Mosaic law. The comprehensiveness of this teaching program is revealed in the command: "These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." (Deut. 6:6, 7) This divine counsel was calculated to prevent the onslaughts of weed-like worldly ways and ideas in the boy's life.

Note what could be said to one young man who, in his early years, received warm and loving help and counsel from his Christian mother and grandmother: "You, however, continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus." (2 Tim. 3:14, 15) Timothy did grow up to be a creditable fellow laborer of the apostle Paul. Because his father was not a dedicated Christian, the responsibility fell upon his mother to rear him in Jehovah's discipline.

Likewise, commencing at infancy, there is need to teach *your* child and to help him with his little problems. Timothy did not believe simply because his mother commanded him to do so. He was "persuaded to believe." That should be the case with children of Christians today. It can be accomplished only if there is an interchange of love and confidence between parent and child. When this proper relationship has been carefully built up

throughout his childhood years, your boy will not hesitate to come to you with his teen-age problems.

NO EVASION OF RESPONSIBILITY

There can be no evasion of responsibility. If you are a father, for example, you may be tempted to think that it is up to your wife to help the children with their problems. Besides, you have your own problems at work, and when you get home in the evenings you are tired out. But are these good reasons for sidestepping the counsel of the apostle, 'You fathers, go on bringing up your children in the discipline of Jehovah'? Surely not.

Even at your place of business you have learned by experience how important it is to tackle problems before they get out of hand. If you had failed in this you would not have been successful at your job. It is true that your salary and the material welfare of the family depend upon your making sure that business problems are handled before they become too big. But how far more important is the future spiritual welfare of your family! Lives are at stake, lives that have been committed into your stewardship by a just and loving God, who will, in due course, require an accounting.

So it is not altogether a matter of how you view your responsibility to your children, but how God views it. Faithfully expressing the heavenly Father's mind on the subject, we find Jesus voicing this principle to his disciples: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." (Luke 16:10) Thus it may seem a small thing to brush off your youngster when he wants to talk to you or show you something he has accomplished, but to him it is a great disappointment, and to God it may be failure on your part to take hold of an opportunity to build up the child's faith and confidence in your Christian leadership.

Indeed, so seriously does God view the matter of family supervision that he inspired the apostle Paul to declare: "If indeed any man does not know how to preside over his own household, how will he take care of God's congregation?" If a Christian would have such a privileged responsibility he must have his "children in subjection with all seriousness." (1 Tim. 3:4, 5) This means he must take a serious view of the matter of presiding over his household and do his utmost to make a good job of it. He cannot achieve this simply by a heavy hand and a show of authority. Love and empathy must also be exercised.

No conscientious parents want to see their child become a lawbreaker and so spoil his chances for a happy life. They do not want to see him become a stranger to them. They know that one of the greatest forces for good or for bad in the future life of their child is the kind of marriage into which he enters. They know that the Word of God advises that his worshipers marry only those who see eye to eye with them in matters of faith or religion. (1 Cor. 7:39) So they would surely want to see their son or daughter find the right mate.

How wise, then, to start handling problems in the family while they are still small, while you can still solve them! In this way you can regularly weed out all undesirable things from the life of your child. You can, at the early stages, forestall the probability of his becoming a lawbreaker or joining in marriage with an unbeliever. You can, with God's help, develop a family relationship that can be likened to a beautiful and fruitful garden.

What DO WE OWE GOD?

IS MAN under any obligation to give something to God? What do we owe God? Obviously the created intelligent man must consider himself indebted to his Creator, Jehovah God, in some way. But does the average person today give God what is due? In Christendom's leading nation one prominent religious leader lamented: "What has the life of the average Christian become, in the average church in our average society? It consists of attending church one service per Sunday . . . being a member of one or more of the church social clubs besides belonging to some 'lodge' or other, loyalty to which often conflicts with loyalty to the church. If he is a fairly conscientious church member he tries to keep abreast of his financial obligations to the church. He makes his children go to Sunday School. He does not pray other than during church services. He very rarely reads his Bible except in church . . . His family very rarely meets together to pray or to discuss Christian matters. He is tragically ignorant about his Christian beliefs." Meanwhile in western Europe the London *News Chronicle* reported: "The Gallup Poll discovered some time ago that on two Sundays in August and September not more than 12 per cent of the men in Britain and not more than 18 per cent of the women had gone to church." And some west European lands report a much lower percentage of church attendance than Britain's.

[2] So the average person in Christendom's many lands may attend church at times or goes to a temple or synagogue occasionally, but he knows relatively little about his religion and appears to be absorbed with business or social contacts and the pleasures of life. We hear people say, "I go to church." Often they feel their obligations end there, showing little or no concern for the Bible or studying it. Some say they live by the Ten Commandments or the "golden rule," but they seldom stop to pray or thank God for anything they have received. A good number do not bother about church or worship at all and feel they want to 'be free to do as they please.' In an apparent effort to justify their indifference to spiritual things men will raise questions as to whether there is a God at all. Some deny God exists. In this century Communism has come to dominate many lands and puts forth strong efforts to advance the theories of

1, 2. (a) What conditions existing in Christendom indicate how the majority of the people feel about obligations to God? (b) What do those in official positions in Communistic countries think about God?

atheism. In the Soviet Union, following the sending of the satellites and rockets a comparatively short distance into space, Soviet atheists have proclaimed their idea that "if supernatural beings really existed they would long since have been detected by powerful means of scientific research. The fact that satellites and rockets have not detected the All-Highest, angels and so on, bears testimony against religious convictions and strengthens disbelief in God." But are these the words of sensible men?

[3] True science stands behind *the fact* that God exists. His creation is proof. This is acknowledged by men of science. The famed scientist Einstein, testifying to the existence of God, said: "It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature." "I cannot believe that God plays dice with the cosmos." The noted dean of American scientists, Dr. Robert A. Millikan, a Nobel Prize winner, in an address to a meeting of the American Physical Society at Washington, D.C., declared: "There's a Divinity that shapes our end . . . Just how we fit into the plans of the Great Architect and how much He has assigned us to do we do not know, . . . But fit in we certainly do somehow, else we would not have a sense of our own responsibility. A purely materialistic philosophy is to me the height of unintelligence. Wise men in all ages have always seen enough to at least make them reverent."

[4] Not only honest, deep thinking and logic support the fact of God's existence. The Holy Bible proclaims it, saying at Romans 1:20 that 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." All the marvels of creation are God's proof to man of his supremacy and power. Whether man contemplates our mighty solar system and the galaxies of the universe or the small seed that, as it germinates, produces a tiny blade of grass that pushes aside heavy soil to reach sunlight, he is receiving evidence of the fact that God exists. Seasons come and go in a regular way as God ordained. What of the mystery of life itself? Yes, creation by God is the only sensible and satisfactory explanation to all we see about us. "The senseless one has said in his heart: 'There is no Jehovah.' " —Ps. 14:1.

[5] The living God Jehovah has not left himself in the mysterious unknown. He has provided the accurate history of creation, including the origin of man, in the first two chapters of the Holy Bible. Of man it is recorded: "And Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7) How was man made? To be a robot? Not so. He was created with a mind and free will to choose his course in life. The Bible says he was made in the image of God, being given some wisdom, justice, love and power. But the faculty of free will was a sacred trust to be used wisely by man.

[6] Was man made just to live, to eat, to laugh, to cry, to sleep, to work, to reproduce after his kind? Animals live, take in food, reproduce and sleep. Man was made for a higher purpose. He was given reasoning, intelligence. Yet it would appear at times that some men do not do as well

3. What have some leading scientists said about God? 4, 5. (a) How can all men know God exists? (b) How was man made?

6. (a) Is there a difference between the positions of man and the animals? (b) Do men always take the intelligent position?

as the animals. In the history of the ancient nation of Israel there was a time when God spoke out about men, saying: "Sons I have brought up and raised, but they themselves have revolted against me. A bull well knows its buyer, and the ass the manger of its owner; Israel itself has not known, my own people have not behaved understandingly. . . . They have left Jehovah, they have treated the Holy One of Israel with disrespect, they have turned backwards." (Isa. 1:2-4) Yes, a man will call to his dog and have the dog respond, but how many men respond to the words of God? The men of that ancient nation did not remember their obligation to the One who created them. They did not have the good sense to obey God. Who today would want the Creator to speak of him as less sensible than a bull or an ass?

RELATIONSHIP BETWEEN GOD AND MAN

7 What was and still is the true relationship of man and his God? The Bible illustrates it in this way: "The word that occurred to Jeremiah from Jehovah, saying: 'Rise up, and you must go down to the house of the potter, and there I shall cause you to hear my words.' And I proceeded to go down to the house of the potter, and there he was doing work upon the potter's wheels. And the vessel that he was making with the clay was spoiled by the potter's hand, and he turned back and went making it into another vessel, just as it looked right in the eyes of the potter to make. And the word of Jehovah continued to occur to me, saying: '"Am I not able to do just like this potter to you people, O house of Israel?" is the utterance of Jehovah. "Look! As the clay in the hand of the potter, so you are in my hand, O house of Israel."'" (Jer. 18:1-6) "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. 9:20, 21) Every man's heart should be filled with gratitude to God for being alive.

8 God not only had the right to make man as he wished, but as Creator God had the perfect right to fix rules for the functions of man that result to the good of the man. No one disputes the right of an inventor or constructor to set down rules of operation for that which has been made. If a company produces airplanes, does it not provide instructions on operation and care that the owner of the airplane must follow carefully for safe and satisfactory operation of the aircraft? Who is there who will say the company does not know what it is doing when it issues the operating instructions? Yet man does not want sensibly to pay attention to instructions provided by the Maker of man for the good of man. Adam was the first man, a perfect man, and even he was induced to go contrary to the rules for man, with failure to consider the Maker's instructions resulting in his deterioration and death. Down to this day the majority of mankind fail to heed the instructions given by the Maker of man. What God set out in his Word to man was for the good of man, both physically and mentally.

7. How does the Bible describe the relationship between God and man?

8. Why is it reasonable for man to listen to God's instructions?

Abuses of the body and ignoring God have led man to added suffering, illness and unhappiness. Failure to follow God's way explains in part why there are now so many mental and emotional disturbances among the human family.—Gen. 2:16, 17; 3: 17-19.

[9] It pleased God to make man perfect, but with freedom to choose. The strongest natural drive God put in man is the desire to worship. It is man's duty always to choose to please and worship his Creator and to live within the rules set out by God. Adam and Eve thought they knew better than the Creator what was good for them. So they sinned. Thus death came to all mankind. Though this is well known, the majority of mankind still disobey the rules made by God for man's good.

[10] What did God expect to see in Adam and Eve? What does he expect of all mankind? Man is not left in doubt by God, for God has said: "I Jehovah your God am a God exacting exclusive devotion." (Ex. 20:5) Jehovah gave man intellect and reasoning powers and he expects man to use these gifts correctly. Clear reasoning and wisdom will lead a man to dedicate himself voluntarily to the worship and service of Jehovah God, his Creator, because he knows it is right. Exclusive worship of Jehovah God is every man's duty toward his Maker. Duty is conduct due a superior; it implies respect and obedience. The study of ethics shows that a course of conduct is a duty if abstention from it is evil. It is morally incumbent upon man to serve God; so his conscience is involved. We hear people speak freely of the duty of father or children in the family relationship, and duty of servants, doctors or ministers. But should not consideration be given first to the duty of man toward God?

9, 10. (a) In contrast to what Adam and Eve did, what does God desire to see mankind do? (b) What is duty?

FAITH REQUIRED

[11] God expects his human creatures on earth to move about intelligently, to worship him through faith and not with images as aids. Creation proves his existence. Beyond that, God has provided the written guide, the Bible, giving adequate knowledge of God. Use of images, according to Romans 1:18-23, proves a man to be both empty-headed and unintelligent. By combining the knowledge available through observation of the creation and study of the Bible a man comes to have faith, and it is worship of God based on faith that God looks for in man. "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) But how may a man know he has the faith that will please his Creator? Faith is not a hidden quality that has no manifestations. One can quite easily judge the strength of his faith by examining what he is doing with respect to God's things. Is he doing the will of God as instructed in God's written Word? In considering things done by Abraham and Rahab, James 2:14, 24, 26 puts it this way: "Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? You see that a man is to be declared righteous by works, and not by faith alone. Indeed, as the body without breath is dead, so also faith without works is dead."

[12] Jehovah God leaves no question about what he wishes to see his human creatures doing. It can be understood by reading a few texts from your Bible: "What is Jehovah your God asking of you but to fear

11. (a) What kind of worship does God want? (b) Who really has faith?

12, 13. (a) How do the Scriptures summarize man's obligations toward God? (b) How is it possible for men to do these things?

Jehovah your God, so as to walk in all his ways and to love him and to serve Jehovah your God with all your heart and all your soul; to keep the commandments of Jehovah and his statutes that I am commanding you today, for your good?" "And you must love Jehovah your God and keep your obligation to him and his statutes and his judicial decisions and his commandments always." (Deut. 10:12, 13; 11:1) "Only be very careful to carry out the commandment and the law that Moses the servant of Jehovah commanded you by loving Jehovah your God and by walking in all his ways and by keeping his commandments and by cleaving to him and by serving him with all your heart and with all your soul." (Josh. 22:5) "He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?" (Mic. 6:8) "My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways." —Prov. 23:26.

[13] But how, you ask, is it possible for a man to do these things? Logically, to be able to keep God's commandments one must know them. This indicates the need for a careful reading of His Word the Bible. Knowledge is the basis of faith. It is man's duty to show faith in God. Faith will help one produce actions that please the Creator. Persons of faith in centuries past have kept their obligations toward God, so we may have confidence in our being able to do likewise, and give God what we owe to him. The outstanding example of one's giving God what is due him is found in God's first intelligent creation. Who? Not Adam. No, but the Word, who became a man on earth. (John 1:1; Col. 1:15; Rev. 3:14) Jesus Christ demonstrated to mankind how one pays what is owed to God. Please see the succeeding article.

BAPTISM SHOWS FAITH

"Here I have come . . . To do your will, O my God, I have delighted, and your law is within my inward parts."
—Ps. 40:7, 8.

JESUS CHRIST is man's finest example of a creature showing faith in his Creator. The record of what he did as a man on earth provides us with guidance so much needed in our effort to pay God what belongs to God. Jesus was born of a nation that had the written law of God and was under covenant obligation to obey it. Though many of the nation were not doing that, Jesus from his early years

1. Who is man's finest example of faith, and how did he start showing faith in his youth?

demonstrated his strong faith in Jehovah by what he did. He chose a progressive course of life that would lead to favor with God. Of his youth it is written: "Now his parents were accustomed to go from year to year to Jerusalem for the festival of the passover. And when he became twelve years old, they went up according to the custom of the festival and completed the days. But when they were returning, the boy Jesus remained behind in Jerusalem . . . they returned to Jerusalem, making a diligent search for him. Well, after three days they found him in the temple, sitting in the midst of the teachers and listening to them and questioning them. But all those listening to him were in constant amazement at his understanding and his answers. . . . And Jesus went on progressing in wisdom and in physical growth and in favor with God and men." (Luke 2:41-47, 52) Even in youth he was seriously concerned about his relationship to God.

[2] By his exemplary course of progressing in knowledge and wisdom, Jesus grew in faith. He knew the will of God, and it was this knowledge plus faith and his strong desire to meet his obligations toward God that led him to present himself to Jehovah and do God's will. Prophetically it had been written of him at Psalm 40:7, 8: "Here I have come . . . To do your will, O my God, I have delighted, and your law is within my inward parts." He was about thirty years of age when by his own choice he was able to give up his former course of life and become a special servant of Jehovah. "Furthermore, Jesus himself, when he commenced his work, was about thirty years old." (Luke 3:23) This required faith. But how did Jesus let it be known that he was taking this course of faith and obedience to God's will?

[3] "Then Jesus came from Galilee to the Jordan 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.

[4] Jesus was no sinner! His being submerged under water was not to take away sins. "He committed no sin," says 1 Peter 2:22. Christian baptism is, therefore, not for removing sins, but it is the way to give public evidence of a positive presentation of oneself to God in the midst of an alienated system of things. It was necessary for Jesus and it is required of those who wish to meet their obligations to God even now. Today dedication to God and baptism require faith and must be accompanied by prayer to God.—Luke 3:21.

[5] Not only does proof of true faith come at the time of baptism but, as Jesus demonstrated, a course of action showing faith must follow continuously thereafter. Jesus Christ proved his faith by serving Jehovah. First of all, he was called upon to defend himself against pressures designed to break him away from his course of obedience to Jehovah. Here his accurate knowledge of the Bible accumulated through diligent study and meditation, plus his faith, gained him an important victory. Satan opposes those who desire to pay their obligations to God. In the case of Jesus, Satan tried to take advantage of

2, 3. (a) In fulfillment of Psalm 40:7, 8, what did Jesus do? (b) What is the proof that God was pleased by this show of faith?

4. What is the meaning of Christian baptism, and is it necessary?

5. How did Jesus prove his faith shortly after baptism?

the situation by placing temptations before the newly anointed Jesus. However, each time a tempting proposition was offered, Jesus answered in the most powerful way—with the Scriptures. The first answer was, "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth," quoted from Deuteronomy 8:3. The second answer was taken from Deuteronomy 6:16, when he said: "You must not put Jehovah your God to the test." The third and final answer was based upon Deuteronomy 5:9 and 6:13, as well as Joshua 24:14, when he declared: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service."—Matt. 4: 4-10.

[6] Following the baptism and temptation, Jesus began his ministry. "From that time on Jesus commenced preaching and saying: 'Repent, for the kingdom of the heavens has drawn near.'" (Matt. 4:17) It was a kingdom message that should have been good news to the people, but it took strong faith to engage in this preaching work, because few of the listeners were ready to believe. The few who put faith in what he preached joined him as followers, eventually sharing in the preaching and teaching work. There was preaching in the mountains, at the seaside, in the synagogues, or at the homes, wherever people were to be found. The record tells how the principal work was praising the name of Jehovah and speaking of his kingdom; rather than begging for money and charitable giving of money or establishing orphanages, hospitals, universities, monasteries or social centers, it was a teaching work, done with kindness, compassion and understanding. Jesus knew that accumulated knowledge is the basis for stability in faith; the knowledge had to be taught. It is noteworthy that Jesus and his apostles did not attend theological schools or seminaries to equip them for carrying out a life of service to the Creator; rather, it is the Christian way to study and teach the inspired Word of God.—John 7:14-18.

[7] Jesus did not make pursuit of material things the first concern in his life, but with faith he put spiritual things first, and Jehovah saw to it that he was provided for adequately throughout his ministry. He urged a rich young man to come and be his follower, for Jesus knew that his own course was the one that was pleasing to God, meeting man's obligations toward God. But the young man did not have the faith to do it.—Matt. 6:20, 33; 8:20; 10: 9, 10; 19:21; Luke 12:34.

[8] Christ Jesus also demonstrated how to avoid entanglements with the false religions roundabout. He knew God's law and was not afraid to speak about it, though it made him a target for opposition and personal injury. His keen sense of righteousness was made known before the people as he denounced the traditions of false religion that make void the word of God. He spoke out against false teachings and hypocritical worshipers, showing his opposition to the practice of Babylonish religion. (Matt. 15: 1-9; 16: 6, 12; 23:16-36) Likewise, he explained to his followers the need to take a neutral position toward the affairs of this system of things, which included the immorality and politics of the day, even if this might lead to some Christians' being killed. (John 15:18-21; 16:1, 2, 33; 17:14-16) Faith plus obedience kept Jesus set apart in sanctification to Jehovah God. He knew death was ahead for him, but he had faith

6. (a) Following the temptation, what did Jesus do? (b) Why did not Jesus and the apostles have to study in a seminary?

7. What scriptures prove that Jesus had the faith to put spiritual things first in life?

8. (a) Explain the exemplary position of faith that Jesus took concerning the false religions and politics of his day. (b) After resurrection, how did Jesus continue to show that his sanctification to God was unending?

in Jehovah and the resurrection power of God. Even after his resurrection he gave proof of his unending sanctification to the Creator by continuing to teach God's purposes: "And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures . . . Then he opened up their minds fully to grasp the meaning of the Scriptures." (Luke 24:27, 45) These are but a few of the outstanding works of faith done by Jesus Christ. By careful reading of the Bible accounts we may learn of many more acts of faith performed by Jesus as examples to those who would be Christians paying God what is due.—1 Pet. 2:21-25.

TO THOSE COMING AFTER JESUS

[9] For those who would serve Jehovah God in dedication following Christ's ministry the command was given by Jesus at Matthew 28:19, 20: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." Why this command? No longer was God dealing with any earthly nation as his chosen people. A new system of things had arrived. Now it was up to the individuals, people of all the nations, to make their choice and come into harmony with God as dedicated men and women. What Jesus had said indicates that a number of things have to be taken into consideration before baptism is undergone properly.

[10] First of all, there must be the making of disciples, a teaching program. Men must learn about Jehovah God, the Father of Jesus Christ, gaining basic knowledge of his commandments, laws and principles. Beginning of God's worship must occur, with appreciation of his position as the Supreme One. Knowledge of God and faith precede Christian dedication and baptism. Hence, it becomes understandable that no one is born a Christian, and, therefore, infant sprinkling or baptism is not Christian baptism. One must become informed before baptism and make a choice of his course in life, which is obviously impossible for a newborn infant.

[11] Appreciation of the 'name . . . of the Son' or his position in relation to God's purposes is a requirement. One must come to recognize the need of Jehovah's provision through Christ for removal of sin, the ransom sacrifice. He sees himself in true light as a sinner, needing repentance. "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah . . . To you first God, after raising up his Servant, sent him forth to bless you by turning each one away from your wicked deeds." (Acts 3:19, 26) If one repents he shows faith in Jehovah's provision and acknowledges Jesus Christ as Jehovah's anointed King, willingly and joyfully submitting to Jehovah's arrangement of things and wanting to copy the example of the Son of God while living in accord with Jesus' teachings.

[12] Nor may we omit from consideration Jehovah's holy spirit. Holy spirit is not a person. Jehovah sends out his spirit or active force, as invisible to human eyes as the breeze itself, and it can fill men. (Acts 2:1-4) One studying God's Word comes to recognize how Jehovah's spirit operates upon his organization of creatures and how Jehovah uses his active

9. What kind of work was to follow the ministry of Jesus?
10. Before baptism, what is one of the necessary requirements?
11. What must one appreciate concerning God's provision through his Son?
12. What is holy spirit, and how does man properly show recognition of it?

force. It was by Jehovah's spirit that the Bible writing was inspired and through his spirit its understanding is made clear. So there would be no resisting of the operation of Jehovah's spirit or opposing his inspired Word.—Acts 7:51; 2 Pet. 1:21.

13 Is this all that might be required of one who wishes to put himself into proper relationship with God through dedication and immersion? No, a study of the inspired Scriptures indicates a need for further considerations. God's Word sets out standards for living as Christians, requiring men to clean themselves from certain practices often carried on in the world. Under the spirit's inspiration Paul wrote to the Corinthians for their guidance and ours: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean . . . in the name of our Lord Jesus Christ." (1 Cor. 6:9-11) It is important to understand the meaning of the terms used here. Even if someone had been a practicer of some of these things in the past, he must cleanse himself fully from such practices in order to qualify himself for dedication and baptism, even as some Corinthians had to do. He will show the effects of his strong faith if he does so.

14 There is more to consider also. Prophetically speaking of his servants, Jehovah caused the prophet Isaiah to record these words in Isaiah 2:2-4: "And it must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream. And many peoples will certainly go and say: 'Come, you people, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will instruct us about his ways, and we will walk in his paths.' For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." This indicates peaceful activities for men who would serve God. The exemplary course of Jesus again lets us know what to do. —Matt. 26:52.

15 Is one carrying on any practices of false worship? He must examine himself and cut off all connections with worship similar to that practiced in ancient Babylon and now under auspices of the world empire of false religion described in Bible language as Babylon the Great in Revelation 18:2. A man who will fulfill his obligations toward the living God Jehovah must give attention to the heavenly advice: "And I heard another voice out of heaven say: 'Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind.' " (Rev. 18:4, 5) If one belongs to or works for organizations or bodies of worshipers connected with Babylon the Great he would properly submit his resignation, remembering how Jesus himself

13. What high personal standards must be met before one can make a valid dedication to Jehovah?
14. What other requirement does the Bible indicate is necessary for one to qualify as a servant of God?
15. Why must a person cut off all connections with false worship?

was in no way a false worshiper at the time of his presenting himself to God and baptism. Only in so doing can a person give Jehovah his exclusive devotion.—Ex. 20:5.

16 The Bible record of Cornelius, an army officer, reveals a man changing from a past course of life and becoming a Christian minister. Acts 10:30-32 tells how his earnest prayers to Jehovah brought angelic response and how Peter was directed to the home. Baptism is rightly performed by dedicated men; so Peter was sent. Of special interest to one wishing to make his dedication to God is the act of faith known as prayer. When one makes his dedication he prays to Jehovah in the name of Jesus Christ, the Son, the Mediator between God and man. Are you one who, desiring to make a dedication to serve God, has prayed to Jehovah to tell him so? Have you examined yourself to see if you are Scripturally qualified or clean from objectionable worldly practices so you might properly make a dedication to Jehovah to serve Him? Dedication is a solemn decision made unconditionally and is an act of faith. Are you able to answer "Yes" to the two questions regularly propounded when individuals present themselves for Christian baptism?

(1) Have you recognized yourself before Jehovah God as a sinner who needs salvation, and have you acknowledged to him that this salvation proceeds from him, the Father, through his Son Jesus Christ?

(2) On the basis of this faith in God and in his provision for salvation, have you dedicated yourself unreservedly to God to do his will henceforth as he reveals it to you through Jesus Christ and through the Bible under the enlightening power of the holy spirit?

If so, then we say: "And now why are you delaying? Rise, get baptized and wash your sins away by your calling upon his name."—Acts 22:16.

16. (a) How does the record about Cornelius aid us to know how a proper dedication is made? (b) What are some important questions one must consider before dedicating oneself to God?

REMEMBER WHAT FOLLOWS DEDICATION

17 Faith and works must continue following dedication. Not only is the baptism done in the name of the Father, the Son and holy spirit, but thereafter one must faithfully show appreciation for his relationship to the Father, the Son and holy spirit. The dedication and baptism might be called a good beginning; they must be followed up by endurance in continually doing Jehovah's will. It is a spiritually refreshing work in association with Christ Jesus. (Matt. 11:28-30) Jesus is our special example of faith and endurance following presenting oneself to God, at whom we are to look *intently:* "So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us, as we look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls."—Heb. 12:1-3.

18 Baptism is a part of beginning the race or course that leads to life. It is a race in which endurance is a primary factor. For the present God's will is the preaching of good news of the Kingdom, and it is not yet completed. (Matt. 24:14) Christians are obligated to God on account of their dedication, and their happiness comes as they observe the faith. At the end of his ministry the baptized apostle Paul was able to say with confidence: "I

17, 18. (a) Why may dedication and baptism be termed "a good beginning"? (b) What is the goal of those who undertake God's service in association with Christ?

have fought the fine fight, I have run the course to the finish, I have observed the faith." (2 Tim. 4:7) One of the things required is to keep on preaching and teaching until that part of God's work is concluded. Later on other blessed privileges will be given to the faithful creatures serving Jehovah.—Isa. 32:1.

19 Other matters also require our vigilance. Dedicated servants must maintain their position clean from Babylon the Great and the rest of Satan's system of things. Prior to God's great battle of Har–Magedon it is important that God's servants be found scattered all over the earth for the purpose of telling out the good news of the Kingdom. Thus they cannot avoid contact with people of the world, but they do not allow themselves to become entangled again. Giving close attention to the truth, God's Word, keeps them fortified and alert against uncleanness. They recall to mind what Jesus prayed for prior to his death, saying to his heavenly Father: "I request you, not to take them out of the world, but to watch over them because of the wicked one. They are no part of the world, just as I am no part of the world. Sanctify them by means of the truth; your word is truth."—John 17: 15-17.

20 The best way to keep a strong hold on the truth is by regular consideration of the truth in association with others of faith in a congregation. It becomes even more vital as we near the end of Satan's rule. Bible study meetings in the congregation are Jehovah's provision for building up his servants as each one makes open declaration of truths from the Bible. So it becomes a duty of man toward his God unwaveringly to maintain regular association with the Christian congregation, "not forsaking the gathering of ourselves together as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:23-25) There can be no end to taking in truth; it must be a continuous action if we are to gain everlasting life. Jesus put it this way in his prayer to Jehovah 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.

21 Through accurate knowledge strong faith can be maintained. A little knowledge will start a Christian in the way, but we must not be satisfied with what is learned up to the time of baptism. Baptism is but one of the primary doctrines. What the apostle Paul describes as solid spiritual food is to be taken hold of and used. To serve God well we must desire to broaden out our knowledge of his purposes, to progress toward maturity with the help of God. This we can do if we keep using God's Word, and it will put us in position to be able to guide ourselves in a life pleasing to God as we are able to choose the right things and reject the wrong. "Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong. For this reason, now that we have left the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. And this we will do, if God indeed permits." (Heb. 5:14–6:3) Those who walk humbly with their God press on

19. With the aid of God's Word of truth, what course must be maintained following dedication and baptism?
20. How and why do dedicated servants of Jehovah study the truth?

21. (a) How do we press on to maturity? (b) What kind of fruit do mature ones produce?

to maturity from year to year, and this will equip them to serve well now and in the centuries to come if they are faithful. This wise course of life has a definite effect upon each servant of God. The more developed he becomes as a dedicated servant of God the more he will be found living in accord with God's spirit. It should be the heart's desire of each of us to show the fruitage of the spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control," and at the same time impaling "the flesh together with its passions and desires."—Gal. 5:22-24.

[22] This brief consideration of God's requirements connected with dedication and baptism and the course to be taken thereafter helps us to appreciate what Jesus Christ meant when he commanded the discipling and teaching work among people of all the nations so they could observe all the commandments. (Matt. 28:19, 20) We are called upon to use the intelligence and free will God put into man when we take the vow of dedication. Once we have done as God wants us to do and made a dedication, Jehovah expects us to continue serving him for as long as we may live, and that may be forever. (Eccl. 5:4) This takes faith. But we should have faith that Jehovah will help us to meet our obligations; the faithful apostles did so and were blessed with success. Turning to modern times, last year alone 64,393 individuals symbolized their dedication to God through water immersion, and Jehovah is helping them. Persons dedicated to God have the whole association of brothers to help and encourage them also. For Christians, baptism is a joyous step toward everlasting worship of Jehovah God.

22. How do dedication and baptism test our faith?

"Get something ready for me to have my evening meal."

DOING WHAT WE OUGHT TO DO

[23] Did you ever stop to think that man really owes God all these things? Is it reasonable for God to expect all this of mankind? Let us not forget where man got life; without it nothing can be enjoyed. But if we serve Jehovah we must not become boastful. Jesus used this illustration to make an important point for us: "Who of you is there that has a slave plowing or minding the flock who will say to him when he gets in from the field, 'Come here at once and recline at the table'? Rather, will he not say to him, 'Get something ready for me to have my evening meal, and put on an apron and minister to me until I am through eating and drinking, and afterward you can eat and drink'? He will not feel gratitude to the slave because he did the things assigned, will he? So you, also, when you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.' "—Luke 17:7-10.

[24] The point is, when we serve God it is only what we ought to be doing. It is right. Jehovah God knows what is good for man. We are in the right position when serving Him. Multitudes of people in Noah's day took the opposite course and died disastrously. Ancient Israel went astray and it

23, 24. (a) What is it that every man ought to do? (b) Is Jehovah indifferent toward man and the earth?

brought them only trouble. Jehovah God is not indifferent toward mankind or what is going on here upon the earth. Israel thought so: "For they are saying, 'Jehovah is not seeing us. Jehovah has left the land.'" (Ezek. 8:12) "Jehovah will not do good, and he will not do bad." (Zeph. 1:12) But men who feel that way are wrong. Jehovah is aware of all the violence, wickedness and evil, as well as the indifference and reproaches against His name, and he will take action against all wrongdoers.—Rev. 11:17, 18.

[25] Jehovah did not create man to be a violent destroyer of people or the earth itself. Above all, man is supposed to keep two great commandments. "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this, 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets." (Matt. 22:37-40) Jehovah's way is the way of love. "Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law. For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment." (Rom. 13:8-10) The expression of love for God and neighbor is a positive action. Should any man become indifferent or careless, failing to endure in it whole-souled, he must expect rejection as unfit to serve God. (Rev. 3:16) While we keep the second of the great commandments by showing love for our brothers, our neighbors, we must always remember what comes first, and that is to keep on loving our Creator, Jehovah God. That is the proof of our faith, that it is real and is acceptable to God.

[26] If we are contemplating dedication and baptism, we now have a fine opportunity to examine our position and take steps that will lead us into harmony with Jehovah God. Or if we have already made a dedication, it is a good time to determine whether we are living up to our obligations and pressing on toward Christian maturity. Yes, after consideration of this subject dealing with the relationship of man to his Creator each one should know what he owes God. "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man."—Eccl. 12:13.

25. What does God want us to do in proving our faith?

26. What is the obligation of man?

Things to Be Done by Sundown

While sunset marked the close of the daylight period among the Israelites, it marked the start of the new calendar day, which officially began at sunset, being counted from evening to evening. (Lev. 23:32) Because the day ended at sunset, the Mosaic Law required certain things to be done by sundown. A garment taken in pledge had to be returned to its owner "at the setting of the sun." (Ex. 22:26, 27) Also, wages had to be paid to hired laborers (Deut. 24:15); and a person who had been ceremonially unclean must bathe himself, and, following sunset, be considered clean again. (Deut. 23:11) The sunset's closing of one day and initiating a new one give added meaning to the apostle's exhortation not to let "the sun . . . set with you in a provoked state."—Eph. 4:26.

Are You IRRITATED by the Message of Jehovah's Witnesses?

IN THESE times of stress and rising tensions there are a good many things that irritate. The news you get from newspapers and radio is unsettling and, added to your many problems of daily life, sometimes makes you "on edge." Then, perhaps, when one of Jehovah's witnesses knocks on your door and takes a little time to give you a personal message telling you that God is angry with the world and that you may be personally affected by it, you may be annoyed. You may wonder where he gets the temerity to say such a thing to you, as if he could tell you, who are equally intelligent, something about guiding your life.

Now, you read the newspapers about the many injustices in this world, the rising crime rate, the danger of being out on the streets after dusk, the threat of nuclear war, the moral breakdown and corruption in high government circles and all the other disturbing things, but you do not become angry at the newspaper for reporting these facts to you. The news is not something of the news channel's making. You are appreciative that the newspaper keeps you informed. It may enable you to act wisely to avoid trouble. But as to some of the things that take place in the news, you may be alarmed and indignant; then, again, you are glad when you read of instances where right wins out and where justice triumphs.

Why, then, take a different view of the news brought by Jehovah's witnesses? They are really only reporting to you news that they have heard. It is true that the message they bring is different from that reported by the newspaper, but nonetheless it is news. It is good that it is different, for it is news from the highest source. It is information that explains the news that we read in the papers every day. It gives the meaning of it, the causes, as well as counsel from a higher source that shows you what to do. It dwells much more on good things and prospects than on the bad news you generally hear. Jehovah's witnesses, therefore, are really only reporting news that they themselves have proved is from a true source, is the truth and is a safe guide. They call on you in love, feeling that you are a person who wants to see good things in harmony with the good news they bring and one who wants to see justice done in connection with the things you would like to correct but cannot. As to their saying that God is angry at the world, it may naturally be a little irritating to hear, but if he is truly angry it would be good to know why they make such a statement and why God is angry. Would you be fair enough to look into only four verses of the Bible to see? Then have a brief glance with us at a field of

information that no source other than the Bible can give.

A GLIMPSE OF A HEAVENLY SCENE

The apostle John is the original reporter of the news we will consider, as it was first given to him and he was told that it applied in the last days. He was shown that God would not forever be angry with the world but would get his anger expressed and over with and bring it to a finish. (Rev. 15:1) The glimpse that we want to take consists of the four verses of Revelation 15:5-8, and it helps us get the answers to the above questions:

"And after these things I saw, and the sanctuary of the tent of the witness was opened in heaven, and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen and girded about their breasts with golden girdles. And one of the four living creatures gave the seven angels seven golden bowls that were full of the anger of God, who lives forever and ever. And the sanctuary became filled with smoke because of the glory of God and because of his power, and no one was able to enter into the sanctuary until the seven plagues of the seven angels were finished."

It is important to get this glimpse into the heavenly realm, for heaven is a realm more powerful than the earth, and we can profit much from a view of what God and the holy angels think and are doing about things on the earth. Let us, then, analyze what is said here very carefully and see what news God has for us. Let us also see whether we may be involved or not and whether there is anything we can do about it or not.

John looked into the sanctuary of the tent of the witness opened up in heaven. A sanctuary is a holy place; it is a place where God dwells actually or representatively by spirit. In the days of Israel the tent of worship or tabernacle in the wilderness was called a sanctuary. It had a compartment called the Most Holy, in which was the sacred ark of the covenant representing the presence of Jehovah himself. The high priest used to go into the Most Holy, as if into heaven itself, to sprinkle the blood of animals before the ark in the Most Holy on the Day of Atonement. What this meant was fulfilled after Jesus Christ's resurrection when he as the real, permanent High Priest for all mankind appeared before God in heaven to present the value of his human sacrifice.

We now see seven angels admitted into this sanctuary, into the temple of God's presence. As they emerge it is observed that they are clothed with clean, white linen. Linen symbolizes cleanness and righteousness. (Rev. 19:8) This is in keeping with the fact that they are granted admittance into the presence of God, who is holy and clean in the superlative degree. (Isa. 6:1-4; Rev. 1:12-17) The angels are girded about their breasts with girdles. Wearing girdles marks them as servants of God. The Scriptures use that symbolism. Jesus spoke of rendering a service to his followers at his return, and said that then he would gird himself. (Luke 12:37) Jesus girded himself with a towel, acting as servant to his apostles when he washed their feet. (John 13:4, 5) The high priest as well as the underpriests and Levites who served God in the tent of meeting in Israel wore sashes or girdles.—Lev. 8:7, 13; 1 Sam. 2:18.

The girdles seen on these seven angelic servants are of gold. Gold was used in Israel's tent of meeting to represent heavenly, divine things. (Ex. 25:10, 11, 17, 23, 24, 29, 31) So the angels represented by the "seven angels" are charged with a most precious, divine service. Consequently, the service these angels render is bound to be clean, righteous, in harmony with God's will. We can be sure they will get

the plagues completely poured out according to the divine will.

PLAGUES IN FULL HARMONY WITH JUSTICE

If you are interested in seeing wrong matters set straight you will enjoy the action that now takes place: *"One of the four living creatures gave the seven angels seven golden bowls that were full of the anger of God, who lives forever and ever."* Of what are the four living creatures symbolic? and which one gave the angels the bowls? Revelation 4:6, 7 describes the four living creatures as being in the midst of the throne and around the throne of God. These symbolize an organization of God's creatures having the four prominent qualities or attributes that are found first in the Creator himself and that he put in creatures whom he made in his image and likeness. The Bible describes four principal qualities or attributes of God—justice, power, love and wisdom. These are live or living qualities embodied in God himself in perfect balance and harmony. They are likewise embodied in all his godlike creatures.

The understanding of what these living creatures represent is found in the Bible itself. The four creatures are respectively (1) like a lion, (2) like a young bull, (3) possessed with a face like a man and (4) like an eagle. The lion symbolizes justice. (1 Ki. 10:18-20; 2 Chron. 9:17-19) The young bull is used as a picture of strength or power. (Prov. 14:4) Man was made in God's image, and of man's Maker the Bible says: "God is love." (1 John 4:16) So the one with the face like a man would represent the attribute of love. The eagle represents or symbolizes heavenly wisdom.—Job 39:27-29.

The service the angels are to perform has to do with pouring out the anger of God in vindication of him and to prove his righteousness. It follows, therefore, that it is the *first* living creature who hands the bowls to the angels. The pouring out of the plagues is done by the angels at the command of Jehovah's Crowned King, "the Lion that is of the tribe of Judah," the Root of David. (Rev. 5:5) It is good to know that the anger of God thus expressed will be under the control of perfect *justice*. We can be confident that none of the plagues works any injustice whatsoever.

GOD PERSONALLY CONCERNED WITH THE MESSAGE

A compelling reason for you to hear the news of this angelic activity is emphasized by the awesome thing that next occurs: *"The sanctuary became filled with smoke because of the glory of God and because of his power."* The smoke betokens God's presence in the sanctuary. It is like the glorious event that took place at the inauguration of the temple built by Solomon. So overwhelming is the demonstration of God's glory that *"no one was able to enter into the sanctuary."* This too is similar to the inauguration of Solomon's temple, for when the cloud filled the house of Jehovah, "the priests were not able to stand to minister because of the cloud; for the glory of Jehovah filled the house of the true God." (2 Chron. 5:13, 14) This assures us that Jehovah is there in his judicial presence in power and glory at his heavenly temple backing up the pouring out of his anger upon the world.

How concerned is the Creator with the matter? *"No one* was able to enter into the sanctuary *until the seven plagues of the seven angels were finished."* This indicates that Jehovah is determined to remain in his sanctuary to see to it personally that the seven last plagues are poured out in completion. Report has to be made to him at the sanctuary that all the bowls have been obediently poured out. Then should you, one of God's creatures, not

give most earnest attention to learn what is reported?

Pouring out each one of the seven golden bowls filled with the anger of God symbolizes a revealing of information from God, a judicial decision rendered by him regarding men who are on judgment before him and who are awaiting the execution of his judgment. As we look later into the sixteenth chapter of Revelation we will see that the bowls are *now* being emptied out. We will see that it is really the *angels* who are pouring out the bowls and who are revealing the situation and enforcing the judgments expressed in connection with the plagues. True, there are human agents used in connection with the plagues, that is, in telling the people what the plagues mean—only that. But they have nothing to do with bringing about the conditions described, in executing God's anger upon those who are affected.

If you really hear the news God is having proclaimed about the plagues and see what each plague means you will readily understand why there is such anger on the part of God. When you see what the plagues accomplish you will know that it is for the good of those who really want to see justice done on the earth. It is true that they plague wicked men under the control of Satan who themselves have brought many plaguing things and distresses on this earth, and the situation is growing worse. If a person is irritated at hearing the news about the plagues that God tells us about in his Word, then he should examine himself to see whether he is in harmony with the things against which God has anger or not. It may be that he is wrong in his viewpoint. It may be he loves this world and its wicked ways. But we do not want to be found disagreeing with God our Creator in opinion, do we? If the state of affairs among men calls for a show of God's anger, there is something radically wrong; and if God is plaguing human society, then there is something wrong with this system of things and its practices.

AVOID BEING HURT BY THE PLAGUES

God has given men ample opportunity to try to remedy the world situation, but they have failed. They have made it worse. Now he is expressing his attitude, bringing his anger to a finish so he can bring justice to those of mankind who really want to see the right things done. Jehovah's witnesses are glad to know this, to have this news, and as reporters of the news they must go to the people to help them know God's attitude and enable them to take the position that will protect them from the plagues. That is the very reason why God is having the work done. It is part of the declaration of this good news of the Kingdom in all the inhabited earth for the purpose of a witness, which includes the declaration of the day of vengeance of our God and the comforting of those who are mourning because of the detestable things they see going on in the earth. If Jehovah's witnesses did not do it, then the very stones would cry out, according to God's Word. (Luke 19:40) If it is that important, certainly rather than being irritated we should hear. Then we can make a decision as to what we think our position should be. It is no light matter.

Jehovah's witnesses are very *serious* about their commission and that is why they do the work even though some become irritated at it. They are not trying to irritate anyone but they do not soften down what God says, for it would be an unclear news report, censored or "slanted," as is the case with many reports we get through the secular news agencies and would be wrong and misleading. Jehovah's witnesses know the importance of

God's warning and they want people to hear the truth. There is no need for anyone to let himself be hurt by the plagues. He can act on God's warning. Jehovah's witnesses are ready to help honest persons who want true, reliable news. Their preaching is not out of malice or fault-finding nor to get notoriety, but they love their neighbors. Hence, their diligence in calling personally on you.

Barak

JUDGE and DELIVERER OF ISRAEL

WHO was Judge Barak? When did he live, and by what means did he deliver his people Israel? Judge Barak was Israel's fourth judge and human deliverer after Joshua. He was a fearless fighter who led Israel to victory over tremendous odds, delivering Israel from the oppressive hand of King Jabin of Canaan, but his record is presented with true candor.

It is fitting that we consider what the Bible has to say about Judge Barak, for he is held out to us as a man of faith. Yes, he was one "who through faith defeated kingdoms in conflict, . . . became valiant in war, routed the armies of foreigners." However, a check of books dealing with Bible characters and personalities reveals that the writers of Christendom have generally ignored him, focusing their attention on the woman prophetess of his time, Deborah. This trend is even seen in the matter of naming children: one frequently hears of a daughter's being named Deborah but rarely of a son called Barak.—Heb. 11:32-34.

Even as Moses had warned in his farewell speech, after his death—more particularly after the death of Joshua and the older men of his time—his people fell away to the worship of false gods, and that time and time again. (Deut. 31:29; Judg. 2:17-19) It was at such a time when Israel had again apostatized from the pure worship of Jehovah, when "they proceeded to choose new gods," that Jehovah permitted his people to suffer oppression under Jabin, the king of Canaan, and that for twenty years. This situation was so bad that the highways were deserted, the "pathways had no traffic," and the Israelite "travelers of roadways would travel by roundabout pathways."—Judg. 5:6, 8; 4:1, 2.*

Militarily, the situation seemed hopeless. On the side of their oppressor, King Jabin, there was a large army under General Sisera with a "panzer division," as it were, of 900 chariots with iron scythes that could literally mow down foot soldiers. On the side of the Israelites, why, there was not even one lance or spear and one shield among 40,000. The contrast could hardly have been greater.—Judg. 5:8.

Even as is often the case, adversity caused the Israelites to come to their spiritual senses, and so we read of their repenting and crying to Jehovah for help. Being ever merciful, Jehovah heard and answered their pleas for help. The two

* The historical record is twofold, in prose in chapter 4 and in poetry in chapter 5; the two complementing each other.

human instruments he primarily used to bring this about were the prophetess Deborah, who was judging Israel at the time, and Barak, the son of Abinoam.—Judg. 4:3-6.

THE PROPHETESS CALLS BARAK

When Jehovah's time came to answer the prayers of the repentant Israelites, he inspired Deborah to send word to Barak, both of whom were situated in the northern part of the land of Israel: "Has not Jehovah the God of Israel given the command? 'Go and you must spread yourself out on Mount Tabor, and you must take with you ten thousand men out of the sons of Naphtali and out of the sons of Zebulun. And I shall certainly draw to you at the torrent valley of Kishon Sisera the chief of Jabin's army and his war chariots and his crowd, and I shall indeed give him into your hand.'"—Judg. 4:6, 7.

Note how tactfully the prophetess Deborah presented matters to Barak. She did not put it as a command coming from her, a woman, but in the form of a question, as if merely reminding him of what God had commanded. Though judge and prophetess, Deborah kept her place, setting a fine example for all Christian women.

It may be that Barak had some doubts about being able to recruit 10,000 men for this undertaking; Deborah's being well known would help. Be that as it may, it does seem that he felt that he just had to have the presence of God's prophetess or mouthpiece, and so he replied to the prophetess Deborah: "If you will go with me, I also shall certainly go; but if you will not go with me, I shall not go." To this Deborah, evidently a little disappointed, replied: "Without fail I shall go with you. Just the same, the beautifying thing will not become yours on the way that you are going, for it will be into the hand of a woman that Jehovah will sell Sisera."—Judg. 4:8, 9.

Appreciating the magnitude of the task ahead of him, Barak wanted God's representative, even though that one happened to be a woman, to go with him. He may also have reasoned that Deborah's presence would strengthen the morale of his men. However, it was an undue leaning on the arm of flesh. A slight flaw it was, but let us remember that, had he been a weakling, would the prophet Samuel have made a reference to Israel's deliverance from "Sisera the chief of the army of Hazor" by Barak? Would he have been held up to us as an example of faith by the writer of the book of Hebrews? Hardly!—1 Sam. 12:9-11, 1955 ed. ftn.; Heb. 11:32-34.

With the prophetess Deborah at his side Barak began to call for volunteers, and, it seems, not just from Zebulun and Naphtali, but from most of the other tribes as well. This is what Deborah's victory song seems to indicate, for those of Ephraim, Benjamin, Manasseh (Machir) and Issachar are also mentioned with approval for having shared in the fighting, while other tribes, such as Reuben, Dan and Asher, are censured for not having "come to the assistance of Jehovah." It took courage to follow Barak and Deborah, and fittingly Deborah later sang of such: "My heart is for the commanders of Israel, who were volunteers among the people. Bless Jehovah."—Judg. 5:9-18, 23.

When it was "reported to Sisera that Barak the son of Abinoam had gone up to Mount Tabor," then, even as Jehovah had stated, "Sisera called together all his war chariots, the nine hundred war chariots with iron scythes, and all the people that were with him, out of Harosheth of the nations to the torrent valley of Kishon," the general territory being known as the plain of Esdraelon and being near also to Megiddo.—Judg. 4:12, 13.

In the rainy season the Kishon becomes a veritable torrent, overflowing its banks, but it is often dry in the summertime. It was along this dry riverbed that Captain Sisera and his army marched against Barak and his men on Mount Tabor. How confident Sisera must have felt with his superior forces and equipment, no doubt much like Hitler's panzer divisions felt as they overran Poland and the Low Countries!

THE BATTLE

Barak and his forces, however, were not to wait until Sisera and his men attacked them. As these approached, Jehovah, by Deborah, gave the command to Barak: "Get up, for this is the day that Jehovah will certainly give Sisera into your hand. Is it not Jehovah that has gone out before you?" So "Barak went descending from Mount Tabor with ten thousand men behind him." This was indeed a test of faith, for an army with little more than homemade weapons to proceed against a fully armored enemy.—Judg. 4:14.

But before Barak and his men could establish contact with the enemy, Jehovah himself had already weighted the battle in their favor. How so? By means of a sudden thunderstorm and cloudburst that changed the dry riverbed of Kishon to a raging torrent that overflowed its banks, wholly immobilizing Sisera's nine hundred chariots with their iron scythes. As Deborah recounts it in her victory song: "From heaven did the stars fight, from their orbits they fought against Sisera. The torrent of Kishon washed them away, the torrent of ancient days, the torrent of Kishon. You went treading down strength, O my soul. It was then that the hoofs of horses pawed because of dashings upon dashings of his stallions."—Judg. 5:20-22.

What a turn of events! What dismay must have struck the hearts of Sisera and his men! Not that there was no fighting to do. Not at all. It was still a case of Barak and his men facing a fully armored foe with only homemade weapons, and this took courage: "Zebulun was a people that scorned their souls to the point of death; Naphtali also, on the heights of the field." What was the outcome of the battle? "Jehovah began to throw Sisera and all his war chariots and all the camp into confusion by the edge of the sword before Barak. . . . And Barak chased after the war chariots and the camp as far as Harosheth of the nations, so that all the camp of Sisera fell by the edge of the sword." None remained, except General Sisera who got down off the chariot and "fled on foot to the tent of Jael the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the

household of Heber the Kenite." The rout was complete!—Judg. 5:18; 4:15-17.

What a reversal for proud General Sisera! Instead of returning in triumph at the head of his nine hundred chariots, here he was on foot, soaked and smeared with mud. Exhausted and looking for a place to hide, he was only too glad to have Jael welcome him, as well as to accept her hospitality of curdled milk. Feeling secure because of Heber's peace with his king, Jabin, Sisera asked Jael to deny his presence and then went sound asleep.—Judg. 4:18-20.

COMING IN THE NEXT ISSUE

- The Christians' Possession of Peace.
- Maintaining Our Possession of Peace.
- Image Worship Brings Incurable Disease.
- Make Wise Use of Your Time.

But Jael had other ideas. True, her husband had found it expedient to enter into a covenant of peace with King Jabin, but her sympathies were with the Israelites. Why, had not Moses taken a wife from them? Were not these Israelites being oppressed by King Jabin? Now was the time to show where she stood, and so she made use of what might well be termed war strategy. She led her foe into a sense of security so that she could execute him, which she did by driving a tent pin through his temples. When Barak came along looking for General Sisera, she showed him the man he was looking for, but dead. True to Deborah's words, Jehovah did sell proud Sisera into the hand of a woman.—Judg. 4:9, 21, 22.

This may have aroused in Barak a certain admiration for Jael, for thereby did she not show just where her sympathies lay in the struggle between the Canaanites and the Israelites? What about her resourcefulness in finding the means with which to kill General Sisera? Barak's own men were largely dependent upon homemade weapons, and Jael showed how effective these could be! Yes, for, after all, with Barak the main thing was victory for Jehovah's forces over the pagan Canaanites. He proved this by pressing the war to its limit, as we read: "The hand of the sons of Israel went on getting harder and harder against Jabin the king of Canaan, until they had cut off Jabin the king of Canaan. And the land had no further disturbance for forty years."—Judg. 4:23, 24; 5:31.

"FOR OUR INSTRUCTION"

At Romans 15:4 we are told that "all the things that were written aforetime were written for our instruction." This would, therefore, include the account of Israel's victory under Captain Barak. Fittingly, he is called to our attention as an example of faith, for he, together with those with him, was willing to risk his life in Jehovah's cause, and Jehovah gave him the victory against tremendous odds. Christians are likened to soldiers and might also be said to be facing tremendous odds, Satan and his demons, and all their visible agents and those under their control. But with strong faith Christians can overcome the world and successfully resist the Devil.—John 16:33; Eph. 6:12; 2 Tim. 2:3; Jas. 4:7; 1 John 5:4.

There is more to this inspired account; it is also of prophetic import. How can we be certain of this? Because the discomfiture and defeat of Sisera and his forces took place on the plains of Megiddo, the first of the battles to make that place famous and which battles have served as symbols of the battle of the great day of God the Almighty, Armageddon. (Rev. 16:14, 16) This is further borne out by the prophetic prayer of the psalmist: "Do to them as to . . . Sisera, as to Jabin at the torrent valley of Kishon. They were anni-

hilated at Endor; they became manure for the ground."—Ps. 83:9, 10, 18; Jer. 25:33.

Since the one successfully fighting the battle at Armageddon for Jehovah and his name will be Jesus Christ, together with his heavenly hosts, it follows that Barak pictures Jesus Christ. (Rev. 2:27; 19:11-21) King Jabin of Canaan, chief oppressor of Israel, would well picture Satan the Devil, the chief oppressor of God's people, while his agents on earth that do his bidding would well be pictured by General Sisera. What about Jael? Whom does she picture?

Not being of the nation of Israel, she would picture someone else than the spiritual Israelites. Logically she would picture the "great crowd" that the apostle John saw after he had seen the 144,000 of spiritual Israel, and which crowd came out of all nations, peoples and languages. These share in praising Jehovah God and show their loyalty to the greater Barak, Jesus Christ, and to spiritual Israel by treating Satan's agents as dead.—Rev. 7:9-17.*

Truly, what was written aforetime does serve to strengthen our faith, encouraging us and throwing light on our pathway! —Ps. 119:105.

* See *You May Survive Armageddon into God's New World*, pages 284-287.

"Abba, Father"

● The Gospel writer Mark records that Jesus Christ used the term "Abba" when praying to Jehovah God in Gethsemane shortly before his death, saying: "*Abba*, Father, all things are possible to you; remove this cup from me. Yet not what I want, but what you want." (Mark 14:36) Here is the fervent appeal of a son to a beloved Father, followed quickly by an assurance that, in any event, he would remain obedient. The word *abba* in Aramaic means "father" and corresponds to the Hebrew *ab* (father) but is the emphatic form of *Ab*. It was the intimate name used by children for their fathers and combines some of the intimacy of the English word "papa" while retaining the dignity of the word "father," being both informal and yet respectful. It was therefore a more endearing form of address than a title and was among the first words a child learned to speak. Two other occurrences of the use of the word are in the apostle Paul's letters, at Romans 8:15 and Galatians 4:6. In both places the word is used in connection with Christians called to be spirit-begotten sons of God and indicates the intimacy of their relationship with their Father. While they are "slaves to God," yet they are also sons in the house of a loving Father, and they are made positively aware of this status by holy spirit through their Lord Jesus.—Rom. 6:22; 8:15; Gal. 4:6.

A Portent

● In the Holy Scriptures, at 2 Kings 20:8-11 and Isaiah 38:4-8, there is related the account of the portent God gave sick King Hezekiah in answer to Isaiah's prayer. It consisted of causing a shadow that had gradually fallen to reverse its direction and to go back up ten steps. Some say this refers to the steps or degrees of a dial for measuring time, and it is not impossible that Hezekiah's father had obtained such a sundial from Babylon, since the use of sundials extends back beyond the eighth century B.C.E. in both Babylon and Egypt. However, the Jewish historian Josephus in discussing the account speaks of these steps of Ahaz as being "in his house," apparently indicating that they formed part of a stairway. There may have been a column placed alongside the stairs to receive the sun's rays and cause a shadow to extend gradually along the steps and serve as a measurement of time. The miracle performed evidently had far-reaching effects, inasmuch as 2 Chronicles 32:24, 31 shows that messengers were sent from Babylon to Jerusalem to inquire "about the portent that had happened in the land." That portent was a guarantee to Hezekiah that he would revive from his sickness and that Jehovah would add fifteen years to his life, also that Jerusalem would be delivered out of the hand of the king of Assyria. It came to pass as it had been foretold.

Becoming Mature Ministers in Order to Aid Others

EVEN as a little boy looks forward to growing up and becoming like his father, so each one starting out as a Christian should look forward to becoming spiritually mature. Why? Because maturity has so much to recommend itself. Then instead of wanting to lean on others, one will be able to realize the greater happiness that comes from aiding others to attain to maturity.—Acts 20:35.

As a mature minister of Jehovah, Jesus set the example in aiding others, and in particular did he instruct the apostle Peter to do the same. (John 21:15-17) One of the ways Peter did this was by counseling others, as when he wrote: "If anyone speaks, let him speak as it were the sacred pronouncements of God; if anyone ministers, let him minister as dependent on the strength that God supplies; so that in all things God may be glorified through Jesus Christ."—1 Pet. 4:11.*

It takes spiritual maturity to demonstrate such reliance on God, and to attain spiritual maturity takes time. Its growth, however, is not wholly limited by time as is a child's growing to manhood; for no matter how hard a child may work or how much he may eat he cannot speed up the growing process. But spiritual growth to maturity can be slow or comparatively rapid, and so we find that some in a few months do make the progress it takes others many months to make. Two of the biggest factors in the rate of spiritual growth are the degree of one's appreciation of spiritual things and the completeness of one's devotion to Jehovah God.—Mark 12:30; Heb. 5:12-14.

All important in this regard is regularly partaking of the right kind of spiritual food, which can be obtained by a study of God's Word together with aids that help you to understand it. Essential also is your gathering together with other Christians where your knowledge, faith and love can be built up and where you can be incited to good works by the public declarations of others. (Heb. 10:23-25) Important also is prayer. "Persevere in prayer." (Rom. 12:12) Then when faced with temptations, such as to indulge in loose conduct, you will be able to resist them by thinking of such Scriptural counsel as: "Flee from fornication."—1 Cor. 6:18.

* For details see *The Watchtower*, May 1, 1965.

Even as a child needs to exercise if he would grow up healthy and strong, so the Christian needs the exercise of preaching to others if he would become spiritually healthy, strong and mature. A great help in this connection is the Theocratic Ministry School of Jehovah's witnesses. In each congregation there are also other opportunities from time to time, particularly for the males, to take part in the programs; such assignments should be eagerly accepted, diligently prepared and enthusiastically fulfilled, all of which will further aid in growing to maturity.—Heb. 6:1-3.

As you gain maturity and see your privilege of aiding others, bear in mind the importance of love and patience. You must be gentle with those whom you would aid, even as the apostle Paul was with the Thessalonians, 'as a nursing mother' with her babe. Consideration must also be shown to grievous personal problems; and, while you cannot tell another what to do in regard to these, you can show the Scriptural principles involved so that the other person can see his problems in a clear light and is able to make wise decisions in dealing with them.—1 Thess. 2:7; Gal. 6:5.

Even though conducting a Bible study in the home is an ideal way to aid another, do not let it go at that. Keep stressing the importance of taking in Bible knowledge through personal study also; keep building up appreciation for Jehovah's name and kingdom and make very clear the difference between Satan's organization with its Babylon the Great and Jehovah's organization.—Rev. 18:4.

As such a one makes progress you can encourage him to accompany you in making calls on still others; but do not push him into the ministry. By Scriptural examples and field experiences, your own or those found in the *Yearbook*, whet his appetite for the field ministry. Then gradually encourage him to share in the house-to-house ministry. As he makes progress be sure to give him encouragement, exercising care to limit constructive counsel generally to but one weakness at a time.—Acts 20:20.

Yes, particularly during the month of August let each Christian witness of Jehovah strive for maturity so that he can aid others, that these, in turn, can aid still others. —2 Tim. 2:2.

AID TO THE MENTALLY ILL

The truth from God's Word has great power. The psalmist realized this and entreated God, "Send out your light and your truth. May these themselves lead me." (Ps. 43:3) Many times the light and truth from the Bible has brought direction and purpose to the minds of distressed individuals, even those suffering from mental illnesses. An experience received from Michigan well exemplifies this:

A woman had been a mental patient for over ten years. During that time she received regular psychiatric treatment, was given shock treatments and attended a school for the recovery of the mentally ill for a period of a year. Additionally, she took some $5,000 worth of medication for her condition. In spite of all the costly treatment and medication, on a number of occasions she contemplated suicide.

However, one day her husband, who had some association with Jehovah's witnesses, asked her, "Whom are you praying to?" "To God," was the reply. Then he encouraged her to use God's name Jehovah in her prayer. That made her stop and think. In time one of Jehovah's witnesses began conducting a weekly Bible study in the home. On his invitation the couple attended a convention of Jehovah's witnesses. The woman writes, "I knew that this was what I had been searching for all my life."

She continues: "After returning home from the assembly I began attending congregation meetings regularly. I was then able to discontinue all medication. Also, up until that time I had been a heavy smoker, but I was able to break that habit. About that time I called my psychiatrist, and he wanted to know how I was progressing. I told him that I was feeling better than I had felt in all of my life. He asked if I was still on my medication. When I told him that I had quit, he inquired as to how I was able to do that so suddenly. My reply was that I was now associating with Jehovah's witnesses. He responded by saying that he wished that all the mentally ill could find a cure like that."

Since that time both she and her husband have received training in the congregation Theocratic Ministry School and they are serving as ministers of the good news of God's kingdom. Truly, it is the course of wisdom to look to Jehovah and his Word for light and truth.

● Proverbs 11:29 states that one bringing ostracism upon his house "will take possession of wind" and that "a foolish person will be a servant to the one wise in heart." What is meant by these statements?—I. M., U.S.A.

The words of Proverbs 11:29 were originally directed to Israel. This text warns against foolish action that results in bad consequences, in stating: "As for anyone bringing ostracism upon his own house, he will take possession of wind; and a foolish person will be a servant to the one wise in heart."

A figure of speech is being employed in saying that "anyone bringing ostracism upon his own house . . . will take possession of wind." Of course, it is not meant that a person can literally take the wind in his hands or gain possession of it in that manner. The apparent reference is to trying to acquire something lacking any real substance, something he cannot hold on to. In the book of Ecclesiastes there is frequent use of the expression "striving after wind." For instance, Ecclesiastes 1:14 reads: "I saw all the works that were done under the sun, and, look! everything was vanity and a striving after wind." In other words, vain works end up in futility. So, Proverbs 11:29 makes it clear that a man who brings ostracism upon his house will not fare well. He will gain nothing of value. It will be as though he were taking possession of the wind.

But, how does one bring ostracism upon his own house? Consider the case of Achan. When

the Israelites overthrew Jericho, everything of value in the city was to be devoted to Jehovah, to whom Jericho was the firstfruits of Canaan. But greedy Achan robbed God by appropriating to himself a good-looking garment from the land of Shinar, two hundred shekels of silver and a gold bar. Later, Israel suffered defeat at Ai. This prompted an investigation into the reason for such a setback. Eventually, Achan's wrongdoing was uncovered and he confessed. Thereupon Joshua and all Israel took Achan, his sons and daughters, the stolen articles and "everything that was his" to the low plain of Achor. Then Joshua said to Achan: "Why have you brought ostracism upon us? Jehovah will bring ostracism upon you on this day." "With that," the account relates, "all Israel went pelting him with stones, after which they burned them with fire. Thus they stoned them with stones." Certainly Achan brought ostracism upon himself and his own house.—Joshua, chapter 7.

In ancient Israel, household heads who failed to comply with Jehovah's righteous requirements and commands could bring ostracism upon their own houses. At times the consequences would be as serious as those that befell Achan and his household. But today a man who is the head of a Christian household may become unfaithful too. He and others in his family may get involved in practices that result in disfellowshiping from the clean Christian congregation. (1 Cor. 6:9, 10) Truly, such a man who personally violates the Scriptures and winks at serious wrongdoing within his family brings ostracism upon his own house. He, and possibly others in his family, are justly ostracized by faithful Christians, being excluded from their association because of being unrepentant wrongdoers.—1 Cor. 5: 11-13.

Proverbs 11:29 also says: "A foolish person will be a servant to the one wise in heart." That frequently proves true. For one thing, a foolish person cannot be trusted with great responsibility. Often such an individual does become a servant to a person using better judgment than he does. Mismanagement of personal affairs may cause him to become obligated to another in some way. Due to the fact that he lacks practical wisdom, such an unwise one may well become "a servant to the one wise in heart."

The words of Proverbs 11:29 should therefore impress true Christians with the need to use good judgment, acting with practical wisdom in all their dealings. This proverb should also make them aware of the importance of avoiding wrong conduct that would bring upon them ostracism by faithful Christians and especially by Jehovah God.

ANNOUNCEMENTS

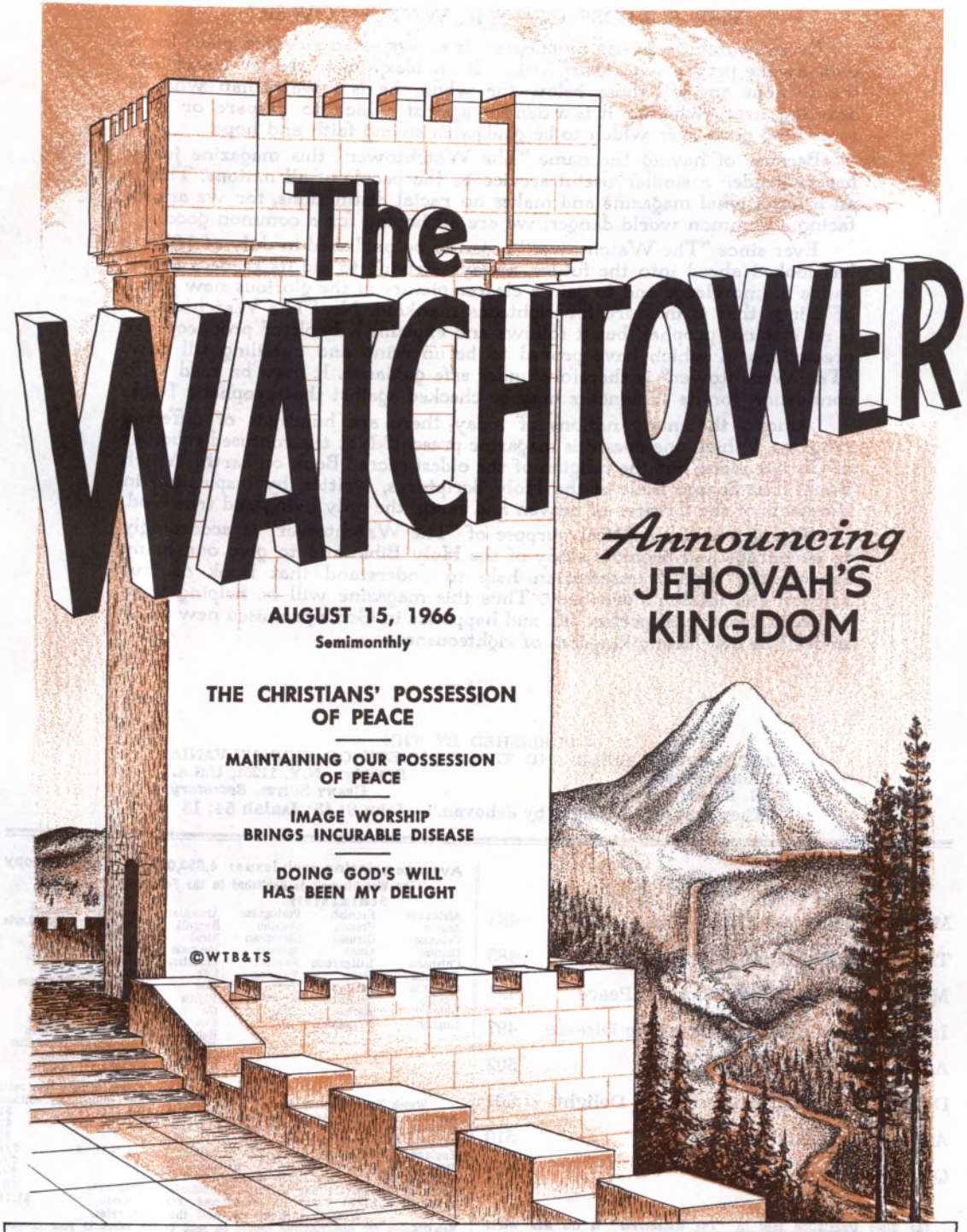
FIELD MINISTRY

Jehovah's witnesses regularly attend meetings that are designed to train them to become mature ministers, able to aid others to understand the Bible. During August they will continue to share in that service, offering persons everywhere personal home Bible instruction free of charge. As an aid in such home study they will be glad to provide interested persons with the fine 416-page textbook *"Things in Which It Is Impossible for God to Lie,"* and a Scriptural booklet, for 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 21: What Do We Owe God? ¶1-13, and Baptism Shows Faith, ¶1-6. Page 456. Songs to Be Used: 112, 110.

August 28: Baptism Shows Faith, ¶7-26. Page 462. Songs to Be Used: 106, 109.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 15, 1966
Semimonthly

THE CHRISTIANS' POSSESSION OF PEACE

MAINTAINING OUR POSSESSION OF PEACE

IMAGE WORSHIP BRINGS INCURABLE DISEASE

DOING GOD'S WILL HAS BEEN MY DELIGHT

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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Make Wise Use of Your Time

DID you ever think that the days in your life-span are in some respects like the grains of sand in an hourglass? Like those grains, they steadily flow away until none remain. There is nothing you personally can do to stop that flow, and as it continues you can see a steady loss of your life potential. When you are young you give little thought to it because the greater part of your life is still ahead of you. Not until you suddenly become aware that the bloom of youth has passed and more than half of your life is spent are you likely to become thoughtfully concerned about it.

Since time is such a precious thing, is it not foolish to waste it in a senseless pursuit of physical pleasures and material things? They cannot bring lasting satisfaction or make life deeply meaningful. They cannot bring tranquillity of mind and good relations with your Creator. Instead, their pursuit can fill your life with frustrations, fears and excessive worries. It can make your life seem hollow and without purpose. There is a better use that can be made of time.

When wise King Solomon considered all the material pleasures that were available to him and all his material possessions and the great things he built, he concluded that they brought little meaning to life itself. He said: "I, even I, turned toward all the works of mine that my hands had done and toward the hard work that I had worked hard to accomplish, and, look! everything was vanity and a striving after wind." (Eccl. 2:11) All these things have little value when you come to the point where the days remaining in your life-span are running out. What good are they to you then? They cannot extend your life. They cannot strengthen your feeble knees, rejuvenate your circulation or renew your failing eyesight. When your life-span ends, you cannot use them in the grave, and they are powerless to buy your release from it. From this viewpoint, would it not be vanity to live for them, a senseless chasing of the wind?

Since you came into the world with nothing and go out with nothing, what can you possibly gain from a lifelong pursuit of material possessions and pleasures? Commenting on this, Solomon observed: "Just as one has come forth from his mother's belly, naked will one go away again, just as one came; and nothing at all can one carry away for his hard work, which he can take along with his hand.

And this too is a grave calamity: exactly as one has come, so one will go away; and what profit is there to the one who keeps working hard for the wind?" (Eccl. 5:15, 16) There are much better things than physical pleasures and materialism for which a person can expend his time.

The gaining of godly wisdom, for example, can make your life far more meaningful. Unlike material things, it does not become rusty, worn out and useless. It cannot be stolen or destroyed. The longer you have it the more satisfying it becomes and the more purpose you find in life. It can guide your feet along the paths of good judgment and righteousness. It can safeguard you from the bad way that would bring you trouble, heartache and remorse. It can steer you away from bad companions who leave the paths of uprightness. Time devoted to gaining it is time well spent.

The source of real wisdom is your Creator, Jehovah God. In his written Word he provides practical wisdom and knowledge that you can gain if you take the time to study it. There you will find wise instruction on how to walk a path of righteousness, how you can bring happiness to your life by unselfish service that benefits others, how to avoid becoming distressed over frightful world situations and how your life-span can be extended indefinitely.

To young persons who have not learned the value of time and who tend to have distorted values because of their immaturity, Solomon counsels: "Remember, now, your grand Creator in the days of your young manhood." (Eccl. 12:1) Because of the youthful love for pleasure, it is easy for a young person to forget his Creator by giving no time to the wisdom of the Scriptures. Yet this time in his life is when he especially needs the good influence and guidance of divine wisdom. This is when he needs to learn the path of righteousness and how to stay on it. This is the time for him to begin establishing good, lifelong habits and a right pattern of thinking. This is the time for him to make high principles an inseparable part of his personality. The time he takes to search for the wisdom of God that can help him do these things is time wisely spent. It will act as a safeguard for him throughout his life.

It is not yet too late in life for you to remember your Creator and to spend time being taught by him through his Word. Now that mankind has come to the point in time when Jehovah God is due to bring about major changes in human affairs, the importance of being guided by his wisdom has never been greater. When he brings in a new system of things, it will be possible for those guided by it to live far beyond their normal life-span.

Being the Creator of man, Jehovah God has the power to extend your life-span indefinitely. You personally cannot do it no matter what you do; but he can, as an act of undeserved kindness toward you. That he will do this for those who have permitted his wisdom to guide them is promised in his written Word. Thus we have the "hope of the everlasting life which God, who cannot lie, promised before times long lasting." (Titus 1:2) Is not the prospect of a life-span that will never cease sufficient reason in itself for you to remember your Creator no matter what age you are? Is that not reason to spend time seeking his wisdom and instruction on how to serve him?

In view of the prospect of extending your life-span and the immediate benefits the attaining of Scriptural wisdom can bring you, your studying God's Word, and then eventually your serving him, is the wisest use you can make of your time.

The CHRISTIANS' POSSESSION of PEACE

"I will hear what the true God Jehovah will speak, for he will speak peace to his people and to his loyal ones."
—Ps. 85:8.

PEACE! How pleasant the very sound of the word is because of its associations! Peace suggests calmness, serenity, tranquillity, freedom from friction and strife, from doubt and fear. No wonder that the promises of peace found in God's Word are so comforting!

[2] Delightful indeed is the picture of peace given by the prophet Isaiah: "In the wilderness justice will certainly reside, and in the orchard righteousness itself will dwell. And the work of the true righteousness must become peace; and the service of the true righteousness, quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:16-18.

[3] Peace is the will of God for all his creatures, and there was peace in all the universe until the great peace-wrecker, Satan the Devil, put in his appearance. Since then there has been little peace on this earth. In fact, we are told that in the past 3,370 years of recorded history there have been 3,143 years of war as compared to only 227 years of peace, or 13.8 years of war to each year of peace. But is that not what we should expect since Satan the great peace-wrecker is "the god of this system of things"? He is the personification of wickedness, and wickedness and peace simply do not go together, even as we read: "'But the wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire. There is no peace,' my God has said, 'for the wicked ones.'"—2 Cor. 4:4; Isa. 57:20, 21.

[4] In particular has peace been absent from this earth since 1914, the year that the fiery-colored horse and its rider of the apostle John's apocalyptic vision put in its appearance: "And I saw, . . . a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they should slaughter one another; and a great sword was given him." That year also marked the beginning of the fulfillment of Jesus' great prophecy regarding the end of this system of things: "For nation will rise against nation and kingdom against kingdom." Ever since then Jesus' further words are finding striking fulfillment: "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."—Rev. 6: 2, 4; Matt. 24:7; Luke 21:25, 26.

1, 2. What connotations does the very word "peace" have, and what prophecy well illustrates this?
3. Who originally violated the peace of the universe, and why is there no peace now?
4. In particular, since when has peace fled from the earth, as seen by the fulfillment of what prophecies?

5 Not that people in general want it that way. Not at all! They strongly desire peace, and only when they are stirred up by hate propaganda do they want war. Proof of that is seen in the efforts of men to form peace treaties and compacts outlawing war. It is ostensibly one of the chief objectives of the United Nations, as can be seen from the inscription cut in a stone wall just across from the United Nations main building, and which reads: "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Politicians promise peace in order to get elected. But in spite of their promises, their plans and their endeavors, because of bungling, greed and nationalism, and because Satan, the great peace-wrecker, is the god of this system of things, war keeps plaguing humankind.

6 Apparently in an attempt to justify man's inability to establish peace, we find, certain wise men of this world claim that war is a blessing, that it is indispensable to progress. Thus we read regarding the death of the late prominent British evolutionist, Sir Arthur Keith: "In 1931, echoing the opinion of Herbert Spencer and other neoDarwinists, he declared that war is a condition of progress. 'Nature,' he said, 'keeps her human orchard healthy by pruning. War is her pruning hook.' He also asserted that racial prejudice was important to a nation's vitality."* Could anything be more stupid? In time of war is not the best of a nation's manpower destroyed? The weak, the misfits, mentally, morally and physically, are not wanted by the armed forces. More than that, can anyone claim that the world is in so much better condition today, mentally, morally and physically, economically, and so forth, than before 1914 because of having had two world wars? To take but one example: Can anyone point to the Swiss people and charge them with being inferior because they were not "pruned" by being involved in those two wars, nor in any wars for ever so many years before? On the contrary, a historian tells us regarding a certain period of Swiss history: "The ensuing period of peace contributed to advancement in every phase of Swiss life."† Peace, not war, contributed to their advancement. Truly, the wisdom of this world is foolishness with God and with all humans able to reason clearly!—1 Cor. 3:19.

* *Encyclopedia Americana Annual*, 1956, p. 405.

5. What shows that people in general desire peace, and why have they not been able to acquire it?
6. By what specious reasoning do worldly-wise men seek to justify man's inability to ensure peace, and what proves them wrong?

THE GOD AND THE PRINCE OF PEACE

7 In direct contrast to Satan the great peace-wrecker and man's inability to establish peace stands Jehovah God, the God of peace. In his Word, the Holy Bible, we find peace mentioned some 350 times. In its pages peace is promised, counseled and stressed time and again from beginning to end. In the Christian Greek Scriptures Jehovah God is repeatedly described as "the God who gives peace," or 'the God of peace.' That is what we should expect of an all-wise, almighty, just and loving God. —Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20.

8 Even as Jehovah is the God of peace, so his Son, Jesus Christ, is the "Prince of Peace," and the "Lord of peace." (Isa. 9:6; 2 Thess. 3:16) Regarding his rule we are told: "To the abundance of the princely rule and to peace there will be no end." Yes, when he holds sway over the earth there will be "the abundance of peace until the moon is no more."—Isa. 9:7; Ps. 72:7.

† *Encyclopedia Americana* (1956), Vol. 26, p. 152.

7. What testimony does the Bible give that Jehovah is a God of peace?
8. How does the Bible associate Jesus Christ with peace?

9 Jehovah God and Jesus Christ, however, do not keep this peace to themselves. They bestow it upon their faithful servants and followers, even as we read: "Jehovah himself will bless his people with peace." "I will hear what the true God Jehovah will speak, for he will speak peace to his people and to his loyal ones." (Ps. 29:11; 85:8) In particular has peace been held out to them since the time of Jesus' birth, at which time the angels sang out: "On earth peace among men with whom [God] is pleased!" or, "Peace to the men he favors!" (Luke 2:14, *RS; AT*) And shortly before leaving his apostles and returning to his Father, Jesus assured them, "I leave you peace, I give you my peace." —John 14:27; 16:33.

10 Have Jehovah God and Jesus Christ proved true to their promises to give peace to their servants and followers? Indeed they have! Great and abundant is the peace that prevails among them, even as foretold: "Continuous peace there will be to the one that is far away and to the one that is near." "I will appoint peace as your overseers." "Here I am extending to her peace just like a river." And, not among the United Nations, but among those Christians are the prophetic words of Isaiah 2:4 finding fulfillment: "And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more."—Isa. 57:19; 60:17; 66:12.

11 Imitating Jehovah God and Jesus Christ, those Christians among whom such prophecies find fulfillment are unselfishly endeavoring to get others to share their peace with them. That is why time and again the message they bring is described as "the good news of peace." (Acts 10:36; Eph. 6:15) They are the peace messengers foretold at Isaiah 52:7: "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!' "

12 Not only do these Christian servants of Jehovah bring a message of peace but they are bringing it in a peaceful manner, even as Jesus indicated when he sent out the seventy evangelists: "Wherever you enter into a house say first, 'May this house have peace.' And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you." Note how important this makes peace; it is people who are friends of peace that Christians are to look for when they go from house to house with "the good news of peace"! That Christians are to present their message of peace in a peaceful manner is also to be seen from the counsel the apostle Paul gave Timothy: "Further, turn down foolish and ignorant questionings, knowing they produce fights. But 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."—Luke 10:5, 6; 2 Tim. 2:23-25.

A UNIQUE PEACE

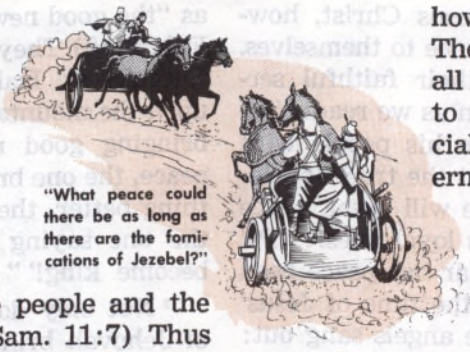
13 The word "peace" as used in the Scriptures often denotes more than merely an absence of war. The Hebrew word *'shalóm,* usually translated *peace,* implies or carries with it *health, prosperity, welfare.* It is the same as the *salam* of the modern Arabs, and is used in like manner

9, 10. To whom have Jehovah God and Jesus Christ given peace, thereby fulfilling what prophecies?

11, 12. (a) What kind of message are God's servants bringing, causing them to be known as what? (b) What can be said about the manner in which these are to bring their message?

13. What connotations or further meanings do the Hebrew and Greek words for peace have, as seen by what scriptures?

in salutations.'* Thus we read of King David inquiring of Uriah "how Joab was getting along, and how the people were getting along and how the war was getting along," literally, how were the "peace" of Joab, the "peace" of the people and the "peace" of the war. (2 Sam. 11:7) Thus also Jehovah, by the prophet Jeremiah, instructed the exiled Israelites: "Seek the peace [or welfare] of the city to which I have caused you to go into exile, and pray in its behalf to Jehovah, for in its peace there will prove to be peace for you yourselves." (Jer. 29:7) It also appears that this meaning of the Hebrew word for peace passed over to the Greek word for peace, *ei·re'nē,* as far as the Christian Greek Scriptures are concerned. An instance of this we have in Jesus' words to unfaithful Jerusalem: "If you, even you, had discerned in this day the things having to do with peace"; that is, with your peaceful welfare.—Luke 19:42.



"What peace could there be as long as there are the fornications of Jezebel?"

[14] The peace of God that is the Christians' possession is also unique in that it is based on righteousness. It is not peace at any price, it is not a peace gained by compromise or expediency. In no sense of the word is it a peace of policy with the enemies of God, truth and righteousness, such as so many religious organizations have concluded with the atheistic Communists for the privilege of continuing their religious organizations and services without harassment by the government. Regarding the Catholic church in Cuba, M. A. Rauf, Jr., in his book, *Cuban Journal* (1964), states: "The church's power, however, has been broken. The reason it survives at all is that it has entered into the same sort of unofficial bargain with the government as it has in the Soviet Union and other Iron Curtain countries: the bishops, in return for being allowed to exist, have ceased issuing pastorals against Communism . . . One Sunday I went to the Jesus de Miramar church in Havana . . . Everything was very subdued and mechanical. There was no spirit or enthusiasm in anything. A sermon was delivered but it lasted only three minutes." In contrast thereto the author tells of the Cuban government cracking down on the witnesses of Jehovah and the evangelicals, but for different reasons.

[15] Does Jehovah God need to compromise with any of his enemies? Why, he is almighty! Who can resist his will? He does not bargain for peace with his foes. That is why the angelic group at Jesus' birth said, not peace to all men, but peace to men whom God favors! (Luke 2:14, *AT*) As General Jehu, in response to Israel's king Jehoram, who had asked him, "Is there peace, Jehu?" emphasized, "What peace could there be as long as there are the fornications of Jezebel your mother and her many sorceries?" Yes, none who properly represent Jehovah God will compromise for the sake of peace.—2 Ki. 9:22.

[16] In fact, unless peace is based on righteousness it cannot endure. Most appropriately, therefore, as prominent as the Bible makes peace, it repeatedly shows that righteousness comes before peace. As the apostle Paul counseled: "The kingdom of God does not mean eating and drinking,

* M'Clintock & Strong's *Cyclopædia,* Vol. 7, p. 852.

14, 15. In what basic way is the Christians' possession of peace unique?

16. How does the Bible show that righteousness takes precedence over peace?

but means righteousness and peace and joy with holy spirit." So the disciple James, in describing divine wisdom, wrote: "The wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits." In keeping therewith we find Jesus listing the peaceable seventh in his beatitudes or felicities with which he began his Sermon on the Mount.—Rom. 14:17; Jas. 3:17; Matt. 5:3-9.

17 The peace that is the Christians' possession is further unique in that it is not dependent upon environment. Well has the apostle Paul described it as "the peace of God that excels all thought." It is a calm condition of mind and heart, an inner state of quiet regardless of what may be taking place on the outside. It has been well illustrated by the mother bird that sits on her nest of eggs in a tree during a thunderstorm, tranquil, undisturbed through it all. Clearly it is a peace of which the world knows nothing. That is why Jesus could say regarding it: "I leave you peace, I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink for fear." "I have said these things to you that by means of me you may have peace. In the world you will have tribulation, but take courage! I have conquered the world." Yes, in spite of conditions that would ordinarily cause men to become troubled and shrink back in fear, in spite of tribulation, the true followers of Jesus Christ can have peace.—Phil. 4:7; John 14:27; 16:33.

ACQUIRING THE PEACE OF GOD

18 How can a person come into this possession of peace, this peace that is described as one of the fruits of God's holy spirit at Galatians 5:22, this peace that excels all thought? First of all, by making peace with God, by coming into friendly relations with Him. Friendly relations with God? Is not God everybody's friend? By no means! As the apostle Paul well notes: "Indeed, you who were once alienated and enemies because your minds were on the works that were wicked, he now has again reconciled." Reconciled by what means? By the sacrifice of Jesus Christ: "For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life." As was prophetically foretold: "He was being pierced for our transgression; he was being crushed for our errors. The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us."—Col. 1:21; Rom. 5:10; Isa. 53:5.

19 That is why true Christianity or the preaching of the Christian gospel is termed by the apostle Paul "the ministry of the reconciliation." Jesus came to earth to declare "the good news of peace to you, the ones far off, and peace to those near," and this ministry he committed to his followers: "All things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us. We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.' The one [Jesus Christ] who did not know sin he made to be sin for us, that we might become God's righteousness by means of him."—Eph. 2:17; 2 Cor. 5:18-21.

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17. In what further respect is the Christians' peace unique?

18, 19. (a) On what basis can one realize peace with God? (b) What ministry, therefore, have Christians been given?

[20] Yes, peace with God can be had only through Jesus Christ: "No one comes to the Father except through me." That requires, not merely one's giving a mental assent to what Jesus did for one, but one's exercising faith: "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." To exercise faith means to do something about it, to act on one's beliefs, for "as the body without breath is dead, so also faith without works is dead."—John 14:6; 3:16; Jas. 2:26.

[21] What kind of works are required? First of all, repentance from one's selfish unrighteous course and converting or turning around to follow the pattern set by Jesus Christ, even as the apostle Peter admonished the Jews in Jerusalem in his day: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah."—Acts 3:19.

[22] Jesus began his career as the Christ by presenting himself to do his Father's will, even as we read of his saying: "Look! I am come . . . to do your will, O God." That was at the Jordan where he was also baptized by John the Baptist. Since he himself was baptized and he also commanded it for his followers, it follows that to walk in Jesus' footsteps one must decide to do God's will as Jesus did and then be baptized as Jesus was. This baptism stands for or pictures one's having decided to do God's will; it serves as a vivid reminder of having made that decision and it is also a public testimony to others that one has decided to do God's will and to follow Jesus Christ.—Heb. 10:7; Matt. 3:13-17; 28:19, 20.

20, 21. (a) What does it mean to exercise faith? (b) What first steps must be taken?

22, 23. What example did Jesus set at the beginning of his ministry, and how important is this step toward our gaining peace with Jehovah God?

[23] Today there are not a few persons associated with the Christian witnesses of Jehovah who attend their meetings, read the Watch Tower publications and even share in the field ministry but who are shrinking back from the step of dedication and baptism. They seem to be walking with God, but actually are not, for, as we read at Amos 3:3: "Will two walk together unless they have met by appointment?" Let all such know that one cannot enjoy the peace of God without first making peace with God by faith, dedication and baptism.

[24] Not that after having taken the steps of dedication and baptism we need to do nothing more to enjoy this peace with God permanently. That is only the beginning. Among other things, we must continue to take in knowledge, to let ourselves be instructed by Jehovah through his Word and his visible organization; we must truly love God's law and make a pursuit of wisdom. If we do these things, we are assured, we will have peace: "All your sons will be persons taught by Jehovah, and the peace of your sons will be abundant." "Abundant peace belongs to those loving your law, and for them there is no stumbling block." "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." "Its [wisdom's] ways are ways of pleasantness, and all its roadways are peace." As the apostle Paul counseled Christians: "The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you."—Isa. 54:13; Ps. 119:165; Prov. 3:1, 2, 17; Phil. 4:9.

[25] This peace might be likened to mari-

24. What course must be pursued to keep this peace?

25. (a) How might the principle governing this peace be illustrated? (b) What, therefore, might the peace of God be termed?

tal bliss. A wedding is indeed a joyful occasion and opens up the way for marital bliss, but it does not permanently guarantee it, a mistaken idea that apparently many couples have. To have marital bliss a couple must continually work at it, give it thought, time and effort, manifesting maturity in all their relations. So also with those who have come into peaceful relations with God through repentance, conversion, faith in Christ's ransom, dedication and baptism. They must continue to work at this peace in order to maintain it. It might, therefore, be said that the peace of God is a reward, even as Jehovah promised his ancient people peace if they met his conditions: "If you continue walking in my statutes and keeping my commandments and you do carry them out, I shall . . . put peace in the land, and you will lie down, with no one making you tremble; . . . and a sword will not pass through your land."—Lev. 26:3-6.

MAINTAINING OUR Possession of Peace

"My people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places."—Isa. 32:18.

GOD'S Word tells us that "for everything there is an appointed time, even a time for every affair under the heavens: . . . a time for war and a time for peace." That is why Jehovah God is frequently spoken of not only as "the God of peace," or "the God who gives peace," but also as "a manly person of war" and as "Jehovah of armies." To vindicate his sovereignty and to restore peace he finds it necessary at times to resort to war, for which reason he speaks of himself as "making peace and creating calamity." But only during this present wicked system of things is there a time for war and a time for peace; in the coming new order, when God's will is done on earth as in heaven, there will be a time only for peace.—Eccl. 3:1, 8; Phil. 4:9; Rom. 15:33; Ex. 15:3; Jas. 5:4; Isa. 45:7.

1. Why does "the God of peace" at times become "a manly person of war," and for how long will such be?

[2] The same might also be said of the peaceful activity of the dedicated Christian minister. How so? In that his ministry is repeatedly described in terms of war: "As a fine soldier of Christ Jesus take your part in suffering evil." Of course, he does not use fleshly or material weapons, even as the apostle Paul shows: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things." And again, "We have a fight, not against blood and flesh, but against . . . wicked spirit forces in the heavenly places." The Christian minister uses the truth, the "sword of the spirit, that is, God's word," which "is alive and exerts power and is sharper than any two-edged sword." With it he slashes false, God-dishonoring teachings, not out of pride or ill will, but in humility

2. How, at times, do the Scriptures describe the peaceful activity of Jehovah's witnesses?

and in love for God, truth and his fellowman.—2 Tim. 2:3; 2 Cor. 10:4; Eph. 6:12, 17; Heb. 4:12.

[3] It appears, then, that the Christian's obligation to keep peace is not always the same. It may be said to be absolute as regards his relations with his fellow Christians, even as the Scriptures show: "Keep peace between one another." "Brothers, continue . . . to think in agreement, to live peaceably." "Be peaceable with one another." When Christians have disagreements between themselves they are obligated to smooth these out, on the one hand going to the one they have offended, on the other hand going to the one that offended them to see whether they cannot dismiss it from their minds. But in regard to those "on the outside," their obligation to keep peace is relative or qualified: "If possible"—it may not always be possible—"as far as it depends upon you" —those on the outside may not want to settle matters—"be peaceable with all men." —Mark 9:50; 2 Cor. 13:11; 1 Thess. 5:13; Rom. 12:18; Matt. 5:23, 24; 18:15-17.

BE PEACE-MINDED

[4] Because of inherited imperfections, weaknesses and selfishness we find the human tendency is to be quick to fight, to argue with words or blows. Imperfect conditions, mishaps, and so forth, are likewise conducive to strife. Fittingly, God's Word, from beginning to end, counsels peace. Wisely Joseph, the son of the patriarch Jacob, as prime minister of Egypt, when sending his brothers back to his father after having made himself known to them, counseled: "Do not get exasperated at one another on the way." Because it is so easy to get into an argument Solomon could say: "It is a glory for a man to desist from disputing, but everyone foolish will burst out in it."—Gen. 45:24; Prov. 20:3.

[5] Those who have gained the peace of God as their possession must therefore continually work at peace, make peace their pursuit, if they would maintain this precious possession. They must be peace conscious, peace-minded. And why should we not be peace-minded? Peace is conducive to one's very health and well-being in every way. As has well been noted, strife and friction and stress are among the basic causes of all illness, mental, physical and emotional. It therefore follows that simply for the sake of our own well-being we should make peace a pursuit. There can be no happiness in the Christian congregation or in the family circle if it is the scene of continual strife. Every wise person will therefore be interested in maintaining peace.

[6] But more than that, peace makes also for efficiency and prosperity. A wartorn countryside produces no crops. A human body at war with itself is unable to take care of itself and so must be committed to an institution where others are appointed to take care of it. So also with any organization, be it a family, a congregation or a business corporation, peace within is required for it to function efficiently and realize its goals. That is why Christians are counseled: "The fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." Again: "He that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception, but let him turn away from what is bad and do what is good; let him *seek peace and pursue it.*"—Jas. 3:18; 1 Pet. 3:10, 11.

3. What may be said about our obligation to keep peace, and why?

4. (a) What factors contribute to a loss of peace? (b) Because of this, what counsel is found in the Scriptures?

5, 6. What benefits accrue from being peace-minded?

7 No wonder God in his Word sets such great store on peace. Thus he counseled the Jews that had returned to Jerusalem: "Love truth and peace." And that is why Jesus said: "Happy are the peaceable, since they will be called 'sons of God.'" Note here that the *peaceable* are not merely those who are peaceful or who have peace, but those who are peaceably inclined, who make a pursuit of peace, who work at making peace. To gain God's approval we must be peaceable.—Zech. 8:19; Matt. 5:9.

8 If we are truly among the peaceable "sons of God," then we will make peace the subject of our prayers. As the psalmist David long ago admonished: "Ask [pray], O you people, for the peace of Jerusalem. Those loving you, O city, will be free from [anxious] care. May peace continue within your rampart, freedom from care within your dwelling towers. For the sake of my brothers and my companions I will now speak: 'May there be peace within you.'" Thus also the apostle Paul counseled: "Do not be anxious over anything, but in everything by prayer . . . 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."—Ps. 122:6-8; Phil. 4:6, 7.

GUARDING AGAINST PEACE-DISTURBERS

9 If we would have God answer our prayers for peace we ourselves must do our part; we must work at what we pray for. This, for one thing, means guarding against peace-disturbers. Chief among these is pride. Why can that be said? Because it was pride in the first place that started out Satan the Devil on his career as the great peace-wrecker. Pride is at the bottom of all rebellion against God, and rebellion is a state of war, the opposite of peace. Pride wars against submitting; yet without submission on our part to those above us, there can be no peace.—Ezek. 28:17; 1 Pet. 5:5.

10 Pride makes us enemies of God. How can we have peace when we are in a state of war with him? Among the seven things that are detestable to Jehovah are "lofty eyes," or pride. And divine wisdom personified states: "Self-exaltation and pride and the bad way and the perverse mouth I have hated." Yes, since "God opposes the haughty ones," there simply can be no peace between us and God if we are proud. If we want peaceful relations with him we must humble ourselves, for "he gives undeserved kindness [only] to the humble ones." "Jehovah is high, and yet the humble one he sees; but the lofty one he knows only from a distance."—Prov. 6:16, 17; 8:13; Jas. 4:6; Ps. 138:6.

11 Pride also results in a loss of peace with our fellowman. In fact, repeatedly the apostle Paul shows the relationship between pride and strife—the absence of peace—as being one of cause and effect: "Let us not become egotistical, stirring up competition with one another, envying one another." So keep "doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you." "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

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7. What does it mean to be peaceable?
8. What is one of the ways we can show we are among the peaceable, and what obligation does this place upon us?
9-11. (a) How does pride rank among the peace-disturbers, and why? (b) How does pride affect our relationship with God? (c) With our fellowman?

about trifles." No question about it, pride is a peace-disturber.—Gal. 5:26; Phil. 2:3; 1 Tim. 6:3-5.

[12] Another peace-disturber against which we want to be on guard is materialism. Greed for material things, for selfish gain, makes us discontented and gets us into a lot of difficulties, and then how can we have peace? Well has it been written: "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." We can have neither peace with God nor peace of mind if we are driven by materialism. Let us remember that "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." Contentment makes for peace of mind.—1 Tim. 6:10, 7, 8.

[13] Greed also puts one in competition with one's neighbor, thus robbing one of one's peace, for it causes one to compete with him for material things even as pride causes one to compete with him for honor, thereby arousing jealousy, envy or fear of loss. In the interest of peace we therefore want to heed the counsel to be "keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others," and to be seeking their advantage, not only our own.—Phil. 2:4; 1 Cor. 10:23, 24.

[14] In fact, it might be said that all forms of selfishness, all "works of the flesh," are peace-disturbers and the more gross they are the greater their power to disturb one's peace. Surely lying, stealing, cheating and all forms of sexual immorality disturb one's peace with God by giving one a guilty conscience, and they rob one of peace with one's neighbors because they cause one to encroach upon their rights, as is made so clear by the apostle Paul: "God wills . . . that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor, not in covetous sexual appetite such as also those nations have which do not know God; that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things." Note also how many of those works of the flesh are even in themselves peace-disturbers: "Hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts." No question about it, if we would maintain our possession of peace, we must be on guard and fight against all the works of the flesh. —1 Thess. 4:3-6; Gal. 5:19, 20.

12, 13. Why does materialism act as a peace-disturber?
14. Why can all the "works of the flesh" be termed peace-disturbers?

CULTIVATING AIDS TO PEACE

[15] It logically follows that, if all "the works of the flesh" are peace-disturbers, then all the other fruits of the spirit (for let us not forget that peace is one of its fruits) are aids to peace which we therefore want to cultivate. (Gal. 5:22, 23) The first of these, as well as the chief, is love. Both by what it does *not* do and by what it *does* it helps us to maintain our possession of peace. On the one hand, it "is *not* jealous, it does *not* brag, does *not* get puffed up," all of which are likely to disturb peace, even as does 'acting indecently.' Far from disturbing others by being greedy, love does *not* even "look out for its own interests." Neither does it disturb its own peace by nursing a grudge or cherishing resentment; no, "it does *not* keep account of the injury." On the other hand, it makes for peace by 'rejoicing with

15, 16. (a) How does love aid in maintaining our possession of peace? (b) How does joy?

the truth and bearing, believing, hoping and enduring all things.' Truly, by cultivating love we are helped to maintain our possession of peace.—1 Cor. 13:4-7.

16 Does joy likewise make for peace? Most certainly! Joy is a positive, outgoing quality and so is conducive to peace, even as peace is conducive to joy. Joy gives strength, enabling us to overlook slights and petty offenses that would ordinarily disturb us and thereby rob us of our peace. Closely related to joy is a sense of humor, which often can come to the rescue of an embarrassing or otherwise awkward or difficult situation, thereby preserving peace.—Neh. 8:10.

17 What about long-suffering? No question about its being an aid to maintaining our possession of peace. How much strife, internationally, nationally, racially and between individuals, has been caused simply because people have refused to be long-suffering! It makes for peace, for its puts up with conditions wherever possible, rather than to make issues or cause strife. Long-suffering keeps one from being unduly sensitive, from being easily offended, thus making for peace. Yes, it takes "long-suffering, putting up with one another in love," if we would endeavor to "observe the oneness of the spirit in the uniting bond of peace."—Eph. 4:2, 3.

18 The next fruit of the spirit that is mentioned at Galatians 5:22 is kindness. It also is a quality we will want to cultivate as an aid to peace. As has well been said, kindness has power, for it puts misunderstandings to flight and clears the way for forgiveness. It disarms the critical, the prejudiced, the suspicious, all of which makes for peace. It makes for friendliness, which, in turn, is conducive to peace. The aid that kindness is to peace is indicated by the words of the apostle Paul at Ephesians 4:31, 32, where he contrasts kindness with its opposites: "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."

19 Equally valuable as an aid to peace is goodness, defined as virtue, moral excellence. The Creator, Jehovah God, is the very personification and essence of goodness, and we are to try to imitate him, being made in his likeness. Certainly if peace is far from the wicked, it must be close to those who practice goodness, who bring forth the fruitage of light, which "consists of every sort of goodness and righteousness and truth." Today there is little "love of goodness," and so little peace in the world. Goodness makes for a good conscience, which is indispensable to peace. That is why Christians are counseled: "Hold a good conscience," so that those who speak slightingly of their good conduct might be put to shame. —Eph. 5:9; 2 Tim. 3:3; 1 Pet. 3:16.

20 Still another fruit of the spirit that is a great aid for our maintaining our possession of peace is faith, trust in Jehovah, even as we read: "The inclination that is well supported you will safeguard in continuous peace, because it is in you that one is made to trust." As Jesus counseled: "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me." Because of faith we can 'raise ourselves erect and lift ourselves up, knowing our deliverance is near,' at the very time the rest of all mankind are having their 'hearts fail them because of fear and expectation of what is coming upon the earth.' And when our own weaknesses and

17, 18. (a) How is long-suffering conducive to peace? (b) How kindness?

19-21. (a) Of what value is goodness in making for peace? (b) Of what value is faith? (c) Mildness?

shortcomings would disturb and discourage us, we can gain peace by exercising faith in Jehovah's love and mercy and in Christ's ransom sacrifice.—Isa. 26:3; John 14:1; Luke 21:28, 25, 26; Ps. 103:8-14; 1 John 1:7.

[21] As for the next fruit of the spirit mentioned by the apostle Paul, mildness, how obvious that it is conducive to peace! Being mild means being gentle, soothing, not harsh, rough or irritating. Jesus was mild-tempered and called the mild-tempered ones happy. Nothing is more likely to disturb peace than rage, but "an answer, when mild, turns away rage." Yes, especially when we are faced with a lack of mildness on the part of others, when they are harsh, as when authorities *'demand* of us a reason for the hope that is in us,' need we to answer "with a mild temper and deep respect."—Prov. 15:1; 1 Pet. 3:15; Matt. 5:5; 11:29.

[22] Lastly there is the fruit of self-control, second only to love as an aid to maintaining our possession of peace. When someone insults us, slapping us on the cheek, as it were, self-control will enable us to turn the other cheek, thereby keeping the peace. Self-control will keep us from shouting when others get excited, thus helping to restore peace. "An enraged man stirs up contention, but one that is slow to anger," or that exercises self-control, "quiets down quarreling," restoring peace.—Prov. 15:18; Matt. 5:39.

[23] In particular must the tongue be controlled. Gossip can be harmless, but it can also cause ill will and separate friends if it is uncomplimentary, as we read: "Where there is no wood the fire goes out, and where there is no slanderer contention grows still." "Drive away the ridiculer, that contention may go out." Self-control of the tongue also is needed when one comes to us with a grievance. Then it is easy for our emotions to get involved and for us to side in with the offended one. But no! Let us exercise self-control, keep our balance and reason on the subject. For the sake of peace seek to ameliorate the situation: 'Well, now, was it really that bad? You must have misunderstood him or he misunderstood you. Maybe he was not feeling well at the time. Do not take it so seriously, I'm certain no harm was meant!' and so forth. In this way you can also work for peace.—Prov. 26:20; 22:10.

[24] So regardless of where we may be, we want to exercise self-control for the sake of peace. Perhaps a husband is tried by something his wife or children said or did. If he exercises self-control the situation can easily be remedied, but let *him* respond with hasty speech or actions and he will drive peace farther away. The same is true in the Christian congregation. Regardless of the nature of the offense, for an overseer to respond in anger or wrath, with ill-advised speech, causes peace to fly out the window, as it were. And then peace must be restored before the problem can be solved.—2 Tim. 2:23, 24.

[25] Not that others do not also have a responsibility in this regard. "Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common." The nagging wife as a disturber of peace is proverbial, yet so unnecessary, so unreasonable, so annoying! Her lack of self-control taxes the self-control of others about her.—Prov. 21:9.

[26] Truly, as peace itself is also one of those fruits, the rest of the fruits of the spirit aid us in cultivating this fruit, maintaining it as our possession. Jehovah as the God of peace and his Son as the Prince of peace have given us their peace. It is

22. Why is self-control such an aid to keeping peace?
23. What role does control of the tongue play in peace?
24, 25. What responsibility in the interest of peace do husbands, overseers and wives have?
26, 27. In summing up, what can be said about our gaining and maintaining our possession of peace?

a peace that is unique, based on principle, and does not depend upon our environment. By reason of *exercising* faith we have been able to come into peaceful relations with Jehovah God, and now we must work at maintaining our possession of peace. We must be at peace with our brothers and, as far as it depends upon us, we want to be at peace with our neighbor, whoever he may be.

27 That means being peace-minded, making peace our pursuit, praying for peace, working at peace, guarding against the many peace-disturbers and, in particular, being on guard against Satan the Devil, the great peace-wrecker. It means cultivating all the rest of the fruits of the spirit so conducive to peace. We do want to maintain our possession of peace, for peace makes for well-being of mind and body, makes for effective activity and results in happiness.

28 Is not Jehovah God the happy God, and Jesus Christ the happy Potentate? Yes, they are, and if we would be happy we must have their peace. "Those counseling peace have rejoicing." And did not Jesus say: "Happy are the peaceable, since they will be called 'sons of God' "? Do we appreciate the implication of those words? In other words, peaceableness is an identifying characteristic of God's children, even as is their love and their message. So let us ever safeguard the peace of God, our possession.—Prov. 12:20; Matt. 5:9.

28. What relation is there between peace and happiness?

Image Worship BRINGS INCURABLE DISEASE

WHICH is more important, your physical or your spiritual health? Many have gone to the shrine at Lourdes to get rid of their physical diseases, and in thousands of places prayers for healing are offered up to the image of Mary. Pagans also pray to their images for physical cures. When they do this, what are they doing to themselves spiritually? God's command to Christians is: "Little children, guard yourselves from idols." (1 John 5:21) The nation of Israel suffered terrible spiritual sickness by turning away from the commandments of God and violating his command not to make an image of anything in heaven or that is in the earth. But they used images in worship. (Isa. 1:4-6; Ezek. 8:3, 10; 1 Ki. 12:28-30) This eventually resulted in terrible physical diseases upon the nation, as God had forewarned.—Deut. 28:15, 27, 58-61; Ezek. 6:5.

It would follow that worship of an image today would bring spiritual sickness that would eventually result in literal death. One should not think that it makes no difference as to what one's spiritual health is, for it is really spiritual sickness

that has resulted in the woes and distresses that are on humankind today. God looks upon one as to what he is spiritually. He may be a physically healthy person but a spiritual skeleton. On the other hand, he may be very weak and sickly physically but healthy in a spiritual way. If God looks upon you as spiritually healthy, you are on the way to living forever. If you are in a spiritually diseased condition and remain that way, you are in real danger of lasting death.

A TIME OF EXAMINATION

The reason these things are stated here is that everyone is in peril—peril from an incurable disease because of being drawn into image worship, which he may not even realize that he is committing. In previous articles this magazine has pointed out that God is angry with this world and that he is expressing his anger in the form of the plagues described in Revelation, chapter 16. These plagues are symbolic and point out the various world conditions as viewed from God's judicial standpoint and portend what is to result to the world from his judicial opinion as to the peoples of the world. Ours is a time when the situation described at Psalm 11: 4-7 exists: "Jehovah is in his holy temple. Jehovah—in the heavens is his throne. His own eyes behold, his own beaming eyes examine the sons of men. Jehovah himself examines the righteous one as well as the wicked one, and anyone loving violence His soul certainly hates. He will rain down upon the wicked ones traps, fire and sulphur and a scorching wind, as the portion of their cup. For Jehovah is righteous; he does love righteous acts. The upright are the ones that will behold his face." By carrying out such a procedure, which includes the seven plagues of Revelation, Jehovah makes it evident to men that he is in his holy temple.

As John watches the scene against the temple as a background, he hears a voice. John says: "And I heard a loud voice out of the sanctuary say to the seven angels: 'Go and pour out the seven bowls of the anger of God into the earth.'" (Rev. 16:1) The last verse of Revelation, chapter 15, shows that Jehovah God is in his temple sanctuary in the heavens, with no one else able to enter it for the time being. Jehovah's being in his temple would mark the time for these plagues to be poured out, for it is the time that he judges and tests his people and executes judgment against those falsely and hypocritically claiming to serve him, according to the prophecy at Malachi 3:1-5. It would be after Babylon the Great suffered a fall, which God caused to take place in 1919 for "the vengeance for his temple." (Jer. 50:28; 51: 11) Great Babylon, the world empire of false religion, would have to be exposed as false and lose the power to hold her unwilling captives. Then those desiring to escape the plagues could do so, for Babylon herself will suffer destructive plagues to her complete annihilation.

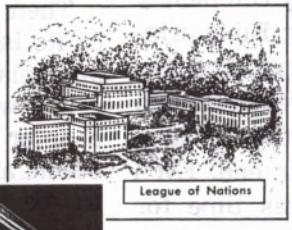
FIRST BOWL POURED OUT INTO "EARTH"

The first angel carries out his divinely given service: "And the first one went off and poured out his bowl into the earth. And a hurtful and malignant ulcer came to be upon the men that had the mark of the wild beast and that were worshiping its image." (Rev. 16:2) So the bowl is poured out toward the earth in which image-worshiping men live.

By "the earth," our planet is not meant, but, rather, the people who live upon it. (Gen. 11:1; Rev. 13:3) More specifically, just as on the third creative day the earth, dry land, appeared, projecting out of the surging waters upon the face of the earth, so the term is used here to describe the

more stable part of human society as contrasted with the restless, turbulent elements of the human race. The plague affects men who have the mark of the wild beast and who worship its image. The wild beast with the name-number 666 represents Satan's visible political organization that rules this world.* But what is its image?—Rev. 13:1-18.

The image of the beast at first was the League of Nations, now called the United Nations, for this arrangement was established to perpetuate the visible, political organization and its control over the earth. It is made up of the governments of the earth, now being composed of 117 member nations, and is spoken of as an eighth world power in the Bible. (Rev. 17:11) So it is not a government in its own right but merely an image of the visible political organization, reflecting the features of the seven world powers that have preceded it. The League of Nations was proposed during the time of World War I, but was especially debated and advocated during 1919. In January of that year the Federal Council of Churches of Christ of America officially offered its support in writing to setting up the League of Nations and called it "the political expression of the Kingdom of God on earth." The League really went into effect when the Versailles (Paris) Peace Treaty went into effect on January 10, 1920. The League went out of active life in 1939 when the nations were embroiled in World War II, but has since come up with a new name, the United Nations.



League of Nations

United Nations

THE IMAGE WORSHIPERS

So the more stable governments of the earth have really advocated and supported the League. It is significant that Revelation 13:11 says that the beast with two horns like a lamb ascended out of the *earth*. The seventh world power is a dual one, the Anglo-American World Power, well represented by a two-horned beast. Britain, America's joint partner in the Anglo-American World Power, was the foremost member of the League. It is true that the United States Senate voted against America's joining the League of Nations. Nevertheless, the United States supported the image of the wild beast through its partnership with Britain and also because its then president was a strong advocate of the League. Since that time the United States has become a leading member as well as the home of the United Nations. Throughout this period of time since 1919 the United States has also given much talk to the self-determination of peoples, and to the reconstitution of nations that have been swallowed up by aggressive empires, such as Poland, Czechoslovakia, Yugoslavia, Finland, Estonia, Latvia and Lithuania. Thus national aspirations have been stirred up among subject peoples. The United States promotes the ideologies of the League of Nations.

A hurtful and malignant ulcer such as cancer or leprosy, when it gets a good hold, is incurable by man. How is it that the men implicated in these political maneuvers in connection with the wild beast or in worshiping its image, or both, are so reprehensible as to deserve (symbolically)

* See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* published by Watchtower Bible & Tract Society, Brooklyn, N.Y., pages 506-511; also *The Watchtower*, June 1, 1966.

an incurable disease? Of course, if these political men are guilty of image worship, even more so are the clergy of Christendom, Jewry and pagandom who have supported the League and the United Nations and whose religious flocks have taken part in World Wars I and II.

The political rulers wanted to perpetuate human sovereignty instead of acknowledging God's sovereignty. They listened to their associates the clergy. The clergy, especially of Christendom, claimed to believe the Bible and to represent it and to be for God's kingdom but they completely repudiated it and went against Bible principles. They condoned and approved the political intrigue of the rulers even though some of them knew that the Biblical "Gentile Times" were at their end. Even though they knew that it was time for change in the administration of world affairs, they still stuck to man-rule for this world. Accordingly, the world rulers refused to recognize the end of the Gentile Times in 1914 and refused to yield their sovereignty on earth over to God's established heavenly kingdom. They continue in this course of action, while the clergy of Christendom get farther and farther away from the Bible during the very time that the worldwide proclamation of the established Kingdom is being prominently heralded by Jehovah's witnesses. All these, both clergymen and politicians, know of the political corruption and intrigue that is taking place. Yet they choose selfishly to keep the people looking to their governments rather than acknowledge God's sovereignty and turn the people in that direction. God has given them opportunity to acknowledge him but they have refused, and he now uses stronger measures toward them.

IMAGE WORSHIPERS WARNED

That God has not acted unjustly toward these men but has given them notice and warning is shown by the following facts: At Cedar Point, Ohio, on September 7, 1919, the president of the Watch Tower Society in his public address said:

> "The Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."—*The Watch Tower* as of October 1, 1919, pages 292b, 298a.

Then *The Watch Tower,* on pages 10-15 of its issue of January 1, 1921, contained an explanation of the beasts and the image of the wild beast as foretold in Revelation, chapter thirteen. Whereas heretofore the beasts and the image had been understood to be religious, ecclesiastical systems, they were now seen to picture political organizations, and the League of Nations was identified as being the foretold "image of the wild beast." To climax the warning, on September 8, 1922, during the second Cedar Point convention of Jehovah's people, the president of the Watch Tower Society spoke on the text "The kingdom of heaven is at hand" (Matt. 4: 17, *AV*), and also dealt with Isaiah, chapter six. This speech recounted how King Uzziah of Jerusalem overstepped the authority God had given him and illegally tried to usurp and assume the position of priest by offering up incense inside the temple to Jehovah. For this he was smitten with incurable leprosy and remained in this condition until the time of his death in 774 B.C.E. In this talk the Society's president, J. F. Rutherford, called attention to Uzziah's becoming a leper and pointed out that Uzziah was a prototype of Christendom. Then, referring to Christendom's endorsement of the League of Nations instead of God's kingdom, he said:

"Thus they denied the coming of the Lord and his kingdom to bless mankind, and openly allied themselves with the devil's scheme, and then blasphemously attempted to offer this before the Lord. Like their prototype Uzziah, the leprosy immediately appeared upon the nominal systems [of Christendom]. Thus we are enabled to locate the time of the fulfillment of Isaiah's vision." —*The Watch Tower*, as of November 1, 1922, page 335.

In this speech Rutherford also called attention to Isaiah 43:8-12, to show that true Christians are Jehovah's witnesses. On Sunday, September 12, he addressed the convention on the subject, "Millions Now Living Will Never Die." Afterward a resolution entitled "A Challenge to World Leaders" was adopted by those there assembled. It called upon all peoples to recognize and accept God's kingdom and it exposed the unfaithfulness of Christendom in endorsing a substitute, the League of Nations. So Jehovah's servants now knew they must certainly be witnesses and must carry this message to the people. They felt impelled to do so.

RESULTS OF FIRST PLAGUE

By directing the understanding on the part of Jehovah's dedicated people as to their commission to declare the Kingdom to the widest possible extent and by directing the proclamations made by them, the first of the seven angels in heaven made it evident that he was pouring out the first bowl into the earth. (It is interesting to note, however, that the earthly Kingdom proclaimers did not at that time understand that they were having a share in fulfilling Revelation's prophecy of the plagues.) God has given the world leaders warning, which they have ignored, and now is expressing his anger toward them; the bowls have to be poured out. The first plague reveals his viewpoint of them as spiritually afflicted with a hurtful and malignant ulcer that is incurable. In God's sight they are lepers.

When the message is proclaimed world wide revealing God's anger rather than his blessing upon their political efforts, it pains these leaders and makes them suffer. The clergymen, especially those of Christendom, have cried out and howled because of the proclamation and have tried up to this very moment to stop it. In many instances they have induced the rulers to act. So the plague hurts them symbolically just as much as the plague hurt King Uzziah physically. It also has literal effects on their position of control; the angel sees to it that God's anger is enforced with effects. (Ex. 9:9-11; Lev. 13:18-27, *LXX*) The results of this plague upon the earth, that is, upon the more stable, political elements, are that they are being hurt and are continuing to be hurt to this day when colonial empires like the British, the Dutch, the French and the Portuguese Empires are being broken up and the spirit of nationalism and of state worship sweeps the earth and the United Nations membership grows to 117 nations.

The first plague of Revelation continues to increase in intensity, and more and more of Jehovah's witnesses spread this information exposing the ulcerous situation of world leaders to the peoples of earth. In 1958 a resolution was adopted at twenty-four assemblies of Jehovah's witnesses around the world by a grand total of 454,977 conventioners. Afterward the resolution was printed in the *Watchtower* magazine, which at that time enjoyed a circulation of 4,200,000. By this and much wider proclamation since then the spiritually unclean, leprous condition of the symbolic "earth" is being exposed to sincere truth-seeking persons.

Of course, an incurable malignant ulcer finally results in one's death. If one happens to be among the men stricken with

malignant ulcers, the only way he can get a cure is by individually turning to God and to his kingdom and receiving God's spiritual healing benefits. As for the people in general, they too can individually avoid becoming contaminated with this ulcerous condition by turning their attention to God's Word, by looking to and supporting his kingdom and proclaiming it to others. God will view such persons as spiritually healthy and they may be among the many now living who will never die, entering into God's righteous new order after his kingdom has done away with all those who, from God's viewpoint, are spiritually ulcerous and leprous. The image of the beast will be gone, and physical health will then accompany spiritual health for all obedient mankind.

The next six plagues of Revelation, chapter 16, will be considered in succeeding issues of *The Watchtower*. Also, see *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, 702 pages, published by Watchtower Bible and Tract Society, Brooklyn, New York.

Ambassadors of Ancient Times

DURING the time of Biblical history a king's ambassadors were persons of rank whose office was greatly respected. Like present-day ambassadors they delivered important messages between their king and the heads of other governments. While in the territory of another country they were given safe conduct, as is done with ambassadors today. But there the similarity ends.

Unlike modern-day ambassadors, they did not reside in a foreign capital and maintain a staff of secretaries, clerks, counselors and various other employees. They did nothing more than carry communications between their king and other rulers. No power of negotiation was granted to them nor did they have the right to make decisions for their king. When they delivered a message to a ruler and the reply was not what had been expected, they had to return home for further instructions. The exception to this would be in the event that their king had anticipated the reply and had given them advance instructions on how to respond to it. The ambassadors sent to Joshua by the Gibeonites were apparently instructed in advance to make a treaty with the Israelites.—Josh. 9:3-15.

Mistreatment of an ambassador could result in war. This happened in the time of King David. He sent some ambassadors to the Ammonites on a peaceful mission to convey his condolences over the death of their king. They misinterpreted his intentions and insulted his ambassadors by shaving half their beards off and cutting their garments in half at the buttocks. This violated the accepted policy of respecting the person of ambassadors and granting them safe conduct. A war resulted, and the people of Ammon were defeated.—2 Sam. 10:2-19.

USE WHEN WAR THREATENED

Contrary to the modern-day practice of recalling an ambassador when diplomatic relations are broken with a government, the people in times of Biblical history sent ambassadors to one another during periods of strain in an effort to reestablish peaceful relations. Thus ambassadors were sent when war threatened. Jesus Christ used this practice as an illustration, saying: "What king, marching to meet an-

other king in war does not first sit down and take counsel whether he is able with ten thousand troops to cope with the one that comes against him with twenty thousand? If, in fact, he cannot do so, then while that one is yet far away he sends out a body of ambassadors and sues for peace."—Luke 14:31, 32.

An example of how ambassadors were used in an effort to prevent war can be seen in the historical record about Jephthah, who was a judge in Israel. He dispatched ambassadors to the king of the Ammonites in an effort to clear up a dispute over territorial rights. The record says: "The king of the sons of Ammon did not listen to the words of Jephthah that he had sent to him." (Judg. 11:28) In the war that resulted, Jehovah gave Jephthah the victory.

During the time the Israelites were in the wilderness, they made use of ambassadors in an effort to obtain permission to pass through the territories of the Edomites. Those sent to the king of Edom said, among other things: "Let us pass, please, through your land. We shall not pass through a field or a vineyard, and we shall not drink the water of a well. On the king's road we shall march. We shall not bend toward the right or the left, until we shall pass through your territory." (Num. 20:17) Although the Edomites rejected this reasonable request and refused to grant permission to the Israelites to pass, even sending out soldiers to prevent it, there is no indication that they harmed the ambassadors. Their refusal was brought back to Moses by the ambassadors, and he then took the Israelites around the territory of Edom.

Ambassadors were also used to carry challenges and declarations of war. Amaziah the king of Judah, for example, sent ambassadors to Jehoash, the king of Israel, challenging him to battle. (2 Ki. 14:8) Rabshakeh was one of the ambassadors sent by King Sennacherib of Assyria to declare war on King Hezekiah in Jerusalem. In the Assyrian royal court "Rabshakeh" was a title that meant "the chief cupbearer." This prominent official was used by the king of Assyria as his personal messenger or ambassador to King Hezekiah. Despite the boasts made by the Assyrian ambassador, the Assyrians failed to take the city of Jerusalem, because Jehovah God fought for his people, killing 185,000 Assyrians in one night.—2 Ki. 18:19; 19:35.

CHRISTIAN AMBASSADORS

In the Christian Greek Scriptures the term "ambassador" is used in a figurative sense in connection with Christ's anointed followers. Because Christ was made ambassador of God's kingdom, his followers who proclaim to the nations his message about the Kingdom are spoken of as ambassadors. Unlike official ambassadors that were sent out by kings, they are not sent specifically to the heads of governments. Their message is one of reconciliation for all people in order to bring them into good relations with the heavenly King, Jehovah God, through his Son Jesus Christ.

Speaking of Christ's anointed followers, Paul, an apostle of Jesus Christ, said: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:20) People who respond to their plea by making peace with Jehovah God through his royal Son will avoid conflict with God and Christ at the coming battle of the great day of God the Almighty. (Rev. 16:14, 16) In this manner Christ's anointed followers fulfill today the role of ambassadors of the King, Jehovah God.

DOING GOD'S WILL *Has Been My Delight*

AS TOLD BY A. H. MACMILLAN

AFTER living sixty-six years trying to do God's will, I wish to say that it has been a delightful life. I feel like that Judean, David, who said: "To do your will, O my God, I have delighted." (Ps. 40:8) I have seen Jehovah's organization grow from a small beginning, when I dedicated myself to God at the age of twenty-three in September 1900, to a worldwide society of happy people who are zealously proclaiming his truths.

Few men in Jehovah God's organization have had the privilege that has been mine. I have lived and served as one of Jehovah's witnesses in three distinct eras of its history. I have had close association with three presidents of the Watch Tower Society and have witnessed the advancement of God's people under their administrations. Although each era was as distinctly different from the other two as it is possible to imagine, each has fulfilled its purpose in the outworking of Jehovah's purpose; and I am convinced more than ever before, as I see the end of my service to God on earth approach, that Jehovah has directed his people and given them just what they needed at the proper time.

I have seen many severe trials come upon the organization and testings of the faith of those in it. With the help of God's spirit it survived and continued to flourish. I have seen the wisdom of patiently waiting on Jehovah to clear up our understanding of Scriptural things instead of getting upset over a new thought. Sometimes our expectations for a certain date were more than what the Scriptures warranted. When those expectations went unfulfilled, that did not change God's purposes. The fundamental truths we learned from the Scriptures remained the same. So I learned that we should admit our mistakes and continue searching God's Word for more enlightenment. No matter what adjustments we would have to make from time to time in our views, that would not change the gracious provision of the ransom and God's promise of eternal life. So there was no need for us to let our faith be weakened by unfulfilled expectations or changes in views.

I remember the time I was a speaker at a convention at Saratoga Springs, New York, in 1914. I spoke on the subject "The End of All Things Is at Hand; Therefore Let Us Be Sober, Watchful and Pray." I believed it myself sincerely—that the church was "going home" in October. During that discourse I made this unfortunate remark: "This is probably the last public address I shall ever deliver because we shall be going home soon."

The next morning 500 of us returned to Brooklyn, where services would conclude the convention. Quite a number of conventioners stayed at Bethel. Friday morning we were all seated at the breakfast table when Brother Russell came down. As he entered the room he usually hesitated a moment and said cheerily, "Good morning, all." But this morning he briskly clapped his hands and happily announced: "The Gentile Times have ended; their kings have had their day." Brother Russell took his seat at the head of the table and made a few remarks, and then I came in for some good-natured twitting.

Brother Russell said: "We are going to make some changes in the program for Sunday. At 10:30 Sunday morning Brother Macmillan will give us an address." Everybody laughed heartily, recalling what I had said on Wednesday at Saratoga Springs—my "last public address." Well, then, I had to get busy to find something to say. I found Psalm 74:9 (*AV*), "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Now, that was different. In that talk I tried to show the friends that perhaps some of us had been a bit too hasty in thinking that we were going to heaven right away, and the thing for us to do would be to keep busy in the Lord's service until he determined when any of his approved servants would be taken home to heaven.

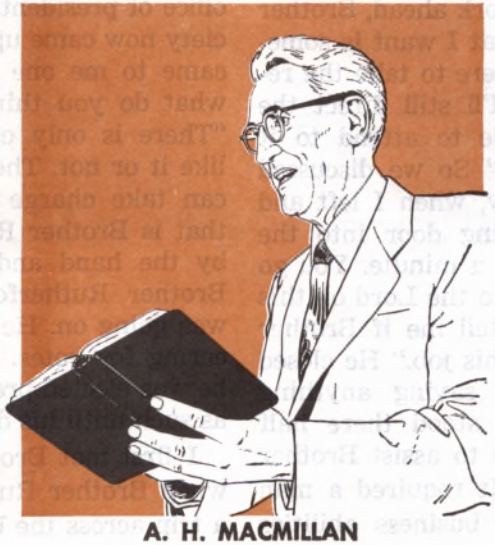
Although our expectations about being taken to heaven were not fulfilled in 1914, that year did see the end of the Gentile Times, as we had anticipated. So not all our expectations for that year went unfulfilled. But we were not particularly disturbed that not everything took place as we had expected, because we were so busy with the Photo-Drama work and with the problems created by the war.

EXPANDING OF PREACHING WORK FORESEEN

Brother Russell realized that even though some individual members of the spiritual flock were left on earth, this would not alter or affect the time schedule for bringing an end to the uninterrupted rule of the nations, or Gentile Times. He continually emphasized, "The next thing now in order is the establishment of the glorious Kingdom at the hands of this great Mediator," the Son of God. This view caused many questions to come into our minds. One of which was how Matthew 24:14, about the worldwide preaching of the good news of God's kingdom, would be fulfilled.

In this connection I recall an incident that occurred just a short while before Brother Russell died. He always spent the forenoon from 8 a.m. until noon in his study, preparing *Watch Tower* articles and doing any other writing he had to do that called for Bible research. Nobody ever went near the study during those hours unless they were sent for or had something very important. About five minutes after eight, a stenographer came running down the stairs and said to me: "Brother Russell wants to see you in the study." I thought, "What have I been doing now?" To be called to the study in the morning meant there was something important.

I went to the study and he said: "Come in, brother. Please walk into the drawing room." It was an extension of the study. He said: "Brother, are you as deeply interested in the truth as you were when you began?" I looked surprised. He said: "Don't be surprised. That was just a leading question." Then he described to me his physical condition, and I knew enough about physical diagnosis to know that he would not live very many more months unless he had some relief. He said: "Well, now, brother, what I wanted to tell you is



A. H. MACMILLAN

this. I am not able to carry on the work any longer, and yet there is a great work to be done. O there is a worldwide work to be done." I stayed there for three hours, and he described the extensive preaching work I see Jehovah's people doing today. He saw it from what he read in the Bible.

I said: "Brother Russell, what you are talking about doesn't add up. It doesn't make good sense."

"What do you mean, brother?" he asked.

"You going to die and this work going on?" I replied. "Why, when you die we will all complacently fold our arms and wait to go to heaven with you. We will quit then."

"Brother," he said, "if that is your idea, you don't see the issue. This is not man's work. I am not important to this work. The light is getting brighter. There is a great work ahead."

I was wrong about our folding our arms and quitting when he died. The work continued, and as time passed we began working harder than ever. The extent of the work Jehovah's people are doing today proves how wrong I was. Indeed, this is not man's work.

After outlining the work ahead, Brother Russell said: "Now, what I want is someone who will come in here to take the responsibility from me. I'll still direct the work, but I'm not able to attend to it as I have in the past." So we discussed various persons. Finally, when I left and passed through a sliding door into the hallway, he said: "Just a minute. You go to your room and talk to the Lord on this matter and come and tell me if Brother Macmillan will accept this job." He closed the door without my saying anything more. Well, I think I stood there half dazed. What could I do to assist Brother Russell in this work? It required a man that would have some business abilities about him, and all I knew was how to preach religion. However, I thought it over and came back later and said to him: "Brother, I'll do anything that I possibly can. I don't care where you put me." So he put me in charge while he went on a trip to California from which he never returned.

On Tuesday, October 31, 1916, Brother Russell died while traveling by train to Pampa, Texas. What a shock that was! When I read the telegram regarding his death to the Bethel family at breakfast the next morning, there were moans all over the dining room. Well, we went along the best we could, not knowing what to do. I tried to explain to them what Brother Russell said to me about the great work ahead, but they said: "Who's going to attend to it?"

NEW PRESIDENT ELECTED

Well, we formed a committee, an executive committee: The treasurer, the vice-president and I, along with Brother Rutherford, who was made chairman. This committee kept things going until election of officers came in January of 1917. The question as to who would be put into the office of president of the Watch Tower Society now came up. Brother Van Amburgh came to me one day and said, "Brother, what do you think about it?" I replied: "There is only one person, whether you like it or not. There is only one man who can take charge of this work now, and that is Brother Rutherford." He took me by the hand and said: "I'm with you." Brother Rutherford did not know what was going on. He did not do any electioneering for votes. When the election came he was elected president, and he continued as such until his death on January 8, 1942.

I first met Brother Rutherford in 1905 when Brother Russell and I were making a trip across the United States. At Kansas

City the brothers were preparing to entertain us. They asked Judge Rutherford in Missouri to come and help them. All they knew about him was that he had the *Studies in the Scriptures*. He came and entertained Brother Russell and myself and, as a result, we became well acquainted with him. A little later I was going back that way, and I stopped to visit with Judge Rutherford for a day or two. Because he served for a while as a special judge in the Fourteenth Judicial District of Missouri, he was commonly called "Judge." So I said to him: "Judge, you ought to be preaching the truth here."

"I'm not a preacher," he said. "I'm a lawyer."

"Well, now, Judge," I replied, "I'll show you what you can do. You go and get a copy of the Holy Bible and a small group of people, and teach them about life, death and the hereafter. Show them where we got our life, why we came into the condition of death and what death means. Take the Scriptures as a witness, and then wind up by saying, 'There I have fulfilled everything like I said,' just as you would to the jury in a court trial, and drive it home in conclusion."

"That doesn't sound too bad," he said.

There was a colored man that worked on a little farm that was next to his city home, close to the edge of town. About fifteen or twenty colored people were there, and he went over there to give them a sermon on "Life, Death and the Hereafter." While he was talking they kept saying, "Praise the Lord, Judge! Where did you get all that?" He had a great time. That was the first Bible talk he ever gave. As president of the Society he gave many more to the world by radio.

Only a short time later, in 1906, I had the privilege of baptizing him at Saint Paul, Minnesota. He was one of 144 persons that I personally baptized in water that day. So when he became president of the Society, I was especially pleased.

PRISON

In 1918 I came face to face with some real trouble. The Department of Justice pounced on us and hurried eight of us off to the Raymond Street jail in Brooklyn. We paid the bail and waited for our trial. The charge against us was violation of the Espionage Act of June 15, 1917. Because of our Bible educational work we were charged with conspiring to hinder the United States in raising an army.

During the trial the government said that if a person stood on the street corner and repeated the Lord's prayer with the intent of discouraging men from joining the army, he could be sent to the penitentiary. So you can see how easy it was for them to interpret intent. They thought they could tell what another person was thinking, and so they acted against us on that basis even though we testified that we never at any time conspired to do anything whatsoever to affect the draft and never encouraged anyone to resist it. It was all to no avail. Certain religious leaders of Christendom and their political allies were determined to get us. The prosecution, with consent of Judge Howe, aimed for conviction, insisting that our motive was irrelevant and that intent should be inferred from our acts. I was found guilty solely on the basis that I countersigned a check, the purpose of which could not be determined, and that I signed a statement of fact that was read by Brother Rutherford at a board meeting. Even then they could not prove that it was my signature. The injustice of this helped us later in our appeal.

We were unjustly sentenced to eighty years in the penitentiary. All sentences were on four counts, twenty years for each, to run concurrently. That meant I

would be in the Atlanta penitentiary for twenty years. The prejudiced judge denied us bail while our case was on appeal. So, we had to go to prison. Nine months later, at the direction of the United States Supreme Court Justice Louis D. Brandeis, our attorneys once again made application to the Circuit Court of Appeals at New York for bail. It was granted on March 21, 1919, and then on May 14, 1919, the court reversed the decision of the lower court. In his opinion Judge Ward said: "The defendants in this case did not have the temperate and impartial trial to which they were entitled and for that reason the judgment was reversed." The effort of our enemies to frame mischief by means of the law did not succeed in putting us away for twenty years or in destroying the Lord's work.

When we entered the Atlanta penitentiary the deputy warden said to us: "You gentlemen are in this prison for a long time. We are going to give you some work to do. Now, what can you do?"

I told him, "I've never done anything in my life but preach. Have you anything like that here?"

"No, sir!" he said. "That's what you are in here for, and I tell you now you are not doing any preaching here."

Well, after a while they started a Sunday-school class and grouped up different inmates. I was given a class of Jewish prisoners, about fifteen, and Brother Rutherford had a class. We each had one. The class was following the Quarterly Sunday lessons. Our lessons began with Abraham, the promises made to him and Isaac and Jacob, all the way down. That was just fine for me. One day I met the deputy warden out on the field and he said: "Macmillan, those lessons you are having there are wonderful. I attend them all and I think that in time you will take all those Jews into the Promised Land."

"Well," I said, "when I came in here you told me I wasn't to do any preaching."

"Oh, forget that," he said.

So then the flu came along and our Sunday school was discontinued. But before we left the prison, Brother Rutherford talked to the class for about three-quarters of an hour. We had a number of prison officers there, and many of the men had tears running down their cheeks. They were deeply impressed. We left a little group in there that remained faithful.

COMING IN THE NEXT ISSUE

- Championing Jehovah's Godship in Spite of Babylonish Hostility.
- Jesus, the "Object of Hostility," Upholds Jehovah's Godship.
- World Communism as God Views It.
- A Provision for Spiritual Help in Times of Need.

Another incident of interest that took place in the prison was regarding the reelection of the Society's officers. When the day arrived for it, Brother Rutherford expressed concern that disgruntled persons in the organization who had helped our religious and political enemies to put us in prison would try to take over the Society and destroy it. I told him that, since we could not be there to influence the election by our presence, this would be a chance for the Lord to show whom he wanted to have as the Society's president.

The next morning he rapped on the cell wall and said, "Poke your hand out." When I did, he handed me a telegram that said he had been reelected president. Later that day he said to me: "I want to tell you something. You made a remark yesterday that is working in my mind about our being put in Brother Russell's place and we would have influenced the election if we had been in Pittsburgh and the Lord would not have had the chance to show whom he wanted. Why, brother, if I ever get out of here, by God's grace I'll crush

all this business of creature worship. What's more I'll take the dagger of truth, and I'll rip the innards out of old Babylon. They got us in here, but we'll get out." From the time of his release down to his death, he carried out this promise by exposing the wickedness of Babylon the Great, the world empire of false religion.

The prison experience and the trying time we had with certain self-seeking persons who had turned away from the organization and had caused trouble for us did not weaken my faith. My faith was getting stronger all the time because I knew from the Bible that Christ's followers would have difficulty and trouble. I knew the Devil was trying to interfere with the Lord's work, but he failed to stop it. So the trials that came upon us and the hatred shown us by persons who were once our brothers did not disturb me. This was to be expected. It did not shake my faith in the truth and in Jehovah's organization.

TRAVELS

It has been my privilege to do a great amount of traveling for the Society so as to encourage the brothers and to stimulate interest in the truths of God's Word. On August 12, 1920, I went with Brother Rutherford and others from the Society to Europe on board the S.S. Imperator. It was Saturday afternoon, August 21, when we arrived in England. We toured England, giving talks in a number of halls that were crowded to overflowing. Five years later, in 1925, I joined him in Europe on another trip, at which time I visited the brothers in Poland.

Because of our interest in carrying the good news of God's kingdom to the Jews, I had the pleasure of making a special trip to what was then called Palestine, leaving on the President Arthur, March 12, 1925. There I was able to talk about God's purposes and visit places where Jesus had preached.

With the passing of the years I did a lot of traveling in the United States for the Society. For a while I had a circuit of twenty-one prisons to visit during World War II. Traveling 13,000 miles on the circuit, I visited them every six weeks to encourage our brothers who were confined there because of their refusal to violate their Christian neutrality. It was a strenuous task, but the joys it brought me more than compensated for the inconveniences I experienced.

SINCE WORLD WAR II

For the last twenty years I have had the pleasure of working with the third president of the Society, Brother Knorr. Unfortunately, advancing years have cut down on the amount of work I am able to do. Before I began visiting the prisons I engaged for several years in the pioneer work, becoming a special pioneer in 1941. After Brother Knorr became president in 1942, I began visiting the prisons, and then, in 1947, I was made a district servant. I came back to Bethel in 1948 and began broadcasting over WBBR, the Society's radio station, in December of that year. I had a daily program in which I discussed a portion of the Bible with a young girl, who was portrayed as my niece. We went through the entire Bible discussing each verse.

It has been a real test on me in recent years not being able to be as active in the Lord's work as I was, although I am still regular in attending meetings. I have a constant fight against discouragement. Because of my physical problems it seems at times that the Devil is trying to test me as he did Job. But I know I must hold fast to my integrity as Job did right to the end. It has been hard for me to see the others that were with me in the At-

lanta penitentiary receive their heavenly reward while I have been left behind. I am the last of that group.

At the age of ninety I can look back on my life and say that I would not choose a different occupation if I could live it over again. Instead, I would work harder and more diligently.

With the passing of the years I have had many trials and have had to make a number of adjustments in my understanding of God's Word, but I saw no reason to permit such things to disturb my faith. Such adjustments are necessary in the spiritual growth of a Christian as God allows more light to be shed upon his Word with the passing of time. Whatever changes in views were made did not alter such fundamental truths as the ransom, the resurrection of the dead and God's promise of eternal life. They did not alter the surety of God's promises that are clearly recorded in his Word. So my faith is as strong today as it ever was.

Although my desire constantly has been to be in God's service, there have been trying times in which I have needed encouragement. A scripture that has given me such encouragement is what was written by our beloved brother Paul at Philippians 4:6, 7, "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." It has been my experience that we can have peace only when we rely on God and trust him and his Word.

When I consider the great work God's people are doing today, I find new meaning in Psalm 110:3, which says: "You have your company of young men just like dewdrops." God's people are like refreshing dewdrops that gently nourish a dry land as they teach God's truths in frequent visits. Evangelists I have known, on the other hand, were like a torrential rain on dry land that quickly runs off, leaving the land dry again. They would deluge a community and then leave.

The wonderful expansion that I have seen in Jehovah's organization and the worldwide preaching of the good news of the Kingdom that I see going on today bring my own years of preaching to a marvelous climax. It has been a privilege to work with the Society's three presidents and to have had a part in this expansion. I can truly appreciate now Brother Russell's remark in his last conversation with me when he said: 'Brother, this is not man's work. This is God's.' Doing God's will for the past sixty-six years has indeed been my keenest delight.

A FREE BIBLE STUDY

● One of Jehovah's witnesses in Georgia writes:

"A few months ago an advertisement appeared in the classified 'Help Wanted' section of the newspaper which read: 'Christian lady with failing eyesight desires someone to read the Bible and other inspirational literature one or two hours per week—call . . .'

"Reflecting on the fact that Jehovah's witnesses spend a great deal of time trying to find persons interested in the Bible, I was interested to see that someone was willing to pay to have the Bible read to her. I immediately went to the telephone and called her. When I told her I was calling in response to her advertisement, she expressed surprise that it was still in the paper. She said she had called several days before to have it cancelled since she had received only two calls. One was not interested when she learned what it was; the other was a lady from her church who offered to read to her

for $4.00 per hour. She said to me: 'I don't feel that I can pay over $2.00 per hour, and you probably aren't interested in coming for that either.'

"I assured her that I would be happy to come and read the Bible to her, not for $2.00 per hour, but absolutely free. She expressed surprise that anyone would volunteer her services without cost, and particularly to a stranger. I told her I was one of Jehovah's witnesses and that we devote many hours of our time encouraging and promoting more thorough individual home Bible reading, and studying the Bible with the people free of charge. I arranged for a visit the following Friday.

"Since *Awake!* magazine on 'World Conditions Explained by the Bible in Your Home,' was the current issue at the time, it was an excellent topic to use. We discussed world conditions and looked up many scriptures. Then I read her one of the articles on that subject from *Awake!* Before either of us realized it, the hour was gone. As I got ready to leave she handed me $2.00 and apologized that it was not more. When I refused, she said, 'Well, if you won't use it for yourself, use it in your work.' I told her if she would like to have *Awake!* and its companion magazine *The Watchtower* come to her home by mail she could contribute $2.00 for a year's subscription to both. Then we would always have something from which to read when I came. She readily agreed to this, but still tried to pay me $2.00 in addition, which, of course, I declined.

"Since then we have considered many Bible subjects and have been through two booklets. She has often said that she has learned more about the Bible in these last few months than in all the years that she was able to read it herself. And she still asks me when I get ready to leave, 'Can't I pay you something for your time?' Truly this is a unique Bible study!"

● According to Genesis 49:10, Jacob said prophetically: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes." Is there a difference between a scepter and a commander's staff?—O. S., U.S.A.

Yes, the scepter and the commander's staff Jacob mentioned in his deathbed blessing of Judah evidently refer to different things.

In poetic compositions or expressions it is not uncommon to find terms that parallel each other. However, though they are quite similar, often the one term, when compared with the other, conveys to the mind a subtle difference of thought, introducing a new element, as it were. This device frequently serves to heighten one's appreciation or to enhance his comprehension of what has been written or spoken. It appears that Jacob employed such a method while blessing his sons. For instance, he said that Dan would "prove to be a *serpent* by the roadside, a *horned snake* at the wayside," using such expressions in a good sense to show how Dan would be a danger to enemies of the Israelites. (Gen. 49:17) So, it would not be amiss to conclude that the terms "scepter" and "commander's staff" also vary somewhat in meaning or significance.

The use of these terms with reference to Judah would, at least, indicate that significant authority and power would reside with that tribe. Yet, more than mere tribal authority and dominance were evidently involved, for Jacob indicated that Shiloh, to whom "the obedience of the people will belong," would come from the tribe of Judah. That would betoken regal authority and power over others. Surely, when David of the tribe of Judah became Israel's king at Jehovah's direction, the scepter and the commander's staff proved to be in the possession of the tribe of Judah. Such would not depart from Judah before the coming of the Permanent Ruler, Shiloh.—2 Sam. 7:8-16.

Scepters can be of varied lengths. In ancient times, just as in the present day, scepters held in the hands of rulers signify authority. Hence, the scepter in the hand of a king symbolizes royal sovereignty.—Ps. 45:6.

Jacob also indicated that Judah's staff as a commander was between his feet. This would refer to a long staff. Often it rested upon the ground and would lie back against the fold of

the robe of the one holding it, between his knees. In ancient sculptures, certain rulers of antiquity have been depicted with such a long staff in hand. Since Judah's staff is a "commander's staff," it is a token of power to command.

So, then, the holding of the scepter would appear to denote the possession of sovereignty or prerogative as a royal ruler. Having the commander's staff would tend to indicate that the possessor had the position of leadership and the power to command.

Shiloh to come, to whom Jacob referred, is Jesus Christ. As a descendant of Judah and the Son of David, he is the one upon whom Jehovah God has bestowed everlasting heavenly rulership. (Luke 3:23-33; Matt. 1:1-16) He holds royal sovereignty and possesses the power to command. (Dan. 7:13, 14) Therefore, it was not without good reason that Isaiah was inspired by God to write prophetically of Christ: "Look! As a witness to the national groups I have given him, as a leader and commander to the national groups." (Isa. 55:4) A foreview of Jesus' future exercise of power and dominance over the nations is also embodied in these words of Psalm 2:8, 9: "Ask of me [Jehovah God], 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."

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses regularly attend meetings that are designed to train them to become mature ministers, able to aid others to understand the Bible. During August they will continue to share in that service, offering persons everywhere personal home Bible instruction free of charge. As an aid in such home study they will be glad to provide interested persons with the fine 416-page textbook *"Things in Which It Is Impossible for God to Lie,"* and a Scriptural booklet, for 50c.

REMINDER OF ANNUAL MEETING OF MEMBERS

The corporate publisher of this magazine, Watch Tower Bible and Tract Society of Pennsylvania, formed and used by Jehovah's witnesses for the advancement of the Kingdom interests, has a yearly corporation business meeting. In 1966 this meeting will be held on Saturday, October 1, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213, at 10 a.m.

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 mail 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 4: The Christians' Possession of Peace. Page 485. Songs to be used: 67, 102.

September 11: Maintaining Our Possession of Peace. Page 491. Songs to be used: 94, 21.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 1, 1966
Semimonthly

CHAMPIONING JEHOVAH'S GODSHIP IN SPITE OF BABYLONISH HOSTILITY

JESUS, THE "OBJECT OF HOSTILITY," UPHOLDS JEHOVAH'S GODSHIP

WORLD COMMUNISM AS GOD VIEWS IT

A PROVISION FOR SPIRITUAL HELP IN TIMES OF NEED

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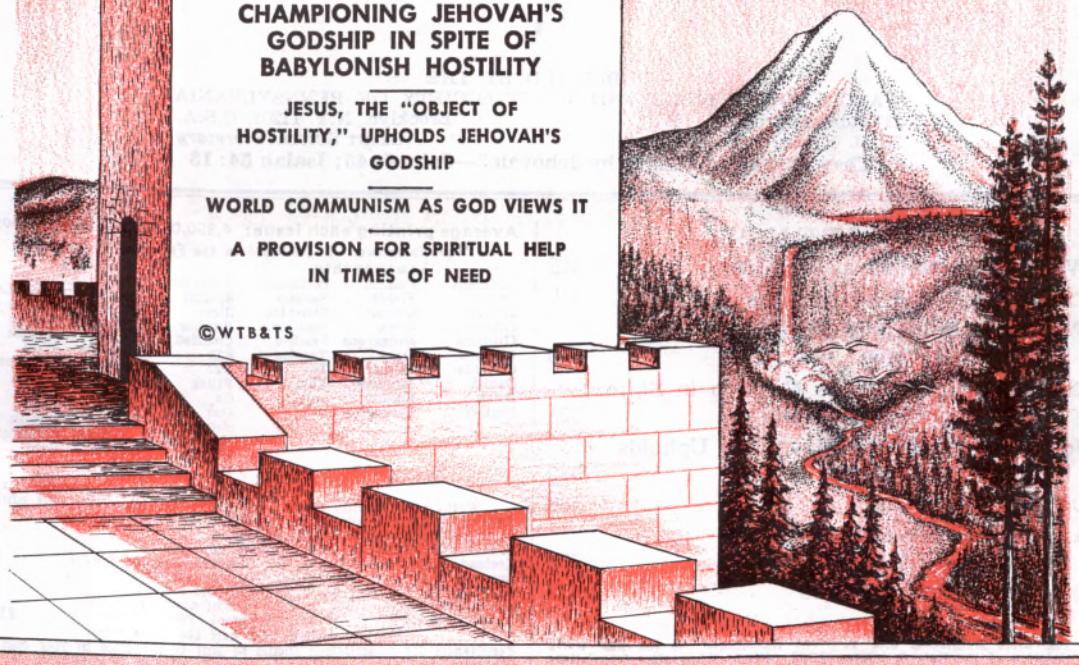

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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Announcing JEHOVAH'S KINGDOM
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WORLD COMMUNISM AS GOD VIEWS IT

SINCE the revolution of the ungodly Bolsheviki or Communists in 1917 a black cloud has loomed up and has spread over a great portion of the earth. Radical governments have taken over powerful nations at the cost of wholesale bloodshed, smaller nations have been swallowed up, and a communications barrier has been set up by "iron" and "bamboo" curtains. Fear and tension have mounted in the more stable countries of the world and, while these world governments have never really served God, the Communist governments are more open and frank in outwardly being ungodly, atheistic and against all religion. Restlessness, hate and violence have been stirred up by this ungodly movement in all sections of the world, even parts formerly isolated and tranquil. When the men in the Kremlin speak, the world trembles for fear that a nuclear war may begin.

THE FIRST REVOLUTIONARY GOVERNMENT

Where did this kind of thing get its start? Well, we have to go back to the days following the Flood, when Noah as the patriarchal head gave mankind God's command and instructed them to spread out and fill the earth. Through fear and selfishness they refused to do this and put themselves under the headship of a violent man, a restless lover of excitement, a revolutionary and militaristic man. He did not want to accept God as ruler but innovated something new and revolutionary in the earth. He established the first political kingdom on earth. "The beginning of his kingdom came to be Babel." As the first king mentioned in the Bible, this human originator of revolutionary government and king of Babel or Babylon was none other than "Nimrod a mighty hunter in opposition to Jehovah." (Gen. 10:8-12) His violent, revolutionary political movement ran ahead of God's

promised Messianic kingdom, the kingdom of the "seed," of the first prophecy. (Gen. 3:15) This political ideology alienated Nimrod and his followers from Jehovah God. The alienated masses became restless and violent and are described in the Bible as a symbolic sea: "But the wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire." —Isa. 57:20.

According to Revelation 13:1, it was the "sea" out of which the seven-headed wild beast, symbolizing Satan's visible political rule, ascended. Nimrod was Satan's chief visible agent in beginning his political system of rule. It is this sea stirred up by the four winds of the heavens that is the source of four huge beasts, picturing a series of world powers, as seen in a night vision by the prophet Daniel. (Dan. 7:1-3) Restless, dissatisfied people make good breeding ground for modern ideologies such as Nazism, radicalism and Russian-type Communism.

In the eleventh chapter of Daniel's prophecy totalitarian, dictatorial rule is represented by the "king of the north," and of him it is said: "And the king will actually do according to his own will, and he will exalt himself and magnify himself above every god; and against the God of gods he will speak marvelous things." (Dan. 11:36) The prophecy shows also that this totalitarian king of the north worships, not the god of his forefathers or other nations, but, "to the god of fortresses, in his position he will give glory." (Dan. 11:37, 38) It is true that he does rely on and boasts in scientific and military might in both his cold and his hot wars against the more conservative, stable governments of earth.*

* For a full discussion of the Communist "king of the north" as prophesied in Daniel, chapter 11, see the 384-page book *"Your Will Be Done on Earth,"* published by the Watchtower Bible and Tract Society (1958).

A PLAGUE ON COMMUNISM AND RADICALISM

What does God say his position toward world Communism is? In a vision to the apostle John God revealed his view of world affairs and movements and the results thereof by showing him seven angels pouring out from the heavens toward the earth seven plagues. We are concerned here with the second plague. John reports: "And the second one poured out his bowl into the sea. And it became blood as of a dead man, and every living soul died, yes, the things in the sea."—Rev. 16:3.

God describes Communism and radical elements as, from his standpoint, the blood of a dead man, something that one would certainly not want to touch or even to gaze on. And God's Christian servants, Jehovah's witnesses, have taken exactly that position. They have discerned God's view as expressed in the second plague poured out by one of the seven angels having the bowls of God's anger. They have shunned Communism and radical, revolutionary movements as dead and death-causing. Like Moses and Aaron when they appeared before Pharaoh announcing the plagues to come upon Egypt, they have boldly taken part in announcing this plague on world Communism.

Even before the time for pouring out the plagues, as far back as September 1879, the third month of its publication, the magazine *Zion's Watch Tower,* now *The Watchtower,* in an article on "The Day of the Lord—Revelation 6:17," said the following:

> Very many Scriptures seem to teach that the kingdoms of earth will be overthrown by a rising of the people: goaded to desperation from lack of employment and seeking relief from the oppression of bloodthirsty governments. Such a rising and overturning, Socialists, Communists, and Nihilists of today would gladly bring about if they could. Now the Scripture recognizes wrong and oppression as existing in the nations and foretells this as the way in which they

will be overthrown, . . . Yet it does not recognize this Communism as right but the contrary rather instructing *believers* to "obey the powers that be" as long as they last, saying to us—"Be *patient*, therefore, brethren, unto the coming of the Lord."

. . . When we with a few others declared these things only a short time since, and called attention to the fact that trouble was taught to be occasioned by a rising of the people and the overthrow of governments —Communism—we were laughed at; there was truly little sign then of Communism; but today every civilized nation is in dread, and Nihilism, Communism and Socialism, are household words, . . .

In this time of divine judgment since 1919 and up until now, during which time the seven plagues are being poured out, Jehovah's witnesses maintain the same position toward worldly Communism. On December 11, 1921, President J. F. Rutherford of the Watch Tower Society addressed 7,000 listeners in the old Hippodrome of New York City on the subject, "Millions Now Living Will Never Die." In talking about the nations in distress and the remedies proposed, he said:

"Financiers are fearful of losing their holdings. Labor is fearful that it will not be able to exist. Statesmen, politicians, and rulers fear radicalism or Bolshevism. In fact, every one whose mind is not stayed upon the Lord is in a state of fear and distress. (Isaiah 26:3) . . .

"What is really feared by the ruling factors is radicalism or Bolshevism. Bible Students, who are Christians, are unalterably opposed to any unrighteousness practiced by any one class upon another. They are neither radical nor speaking for the opposite alliance. They must believe that the nation that will be blessed must recognize Jehovah as God and Messiah as the Lord and King."—*The Golden Age*, as of January 4, 1922, page 214.

On February 15, 1924, the 64-page booklet entitled "A Desirable Government" was issued and 741,449 copies were sent out from the Watch Tower Society's headquarters in Brooklyn in nine months. Under the subheading "Government Failure—A Malady," this booklet said:

"There is not a government on earth today that satisfies any reasonable proportion of the world. Many of the nations are ruled by dictators. The whole world is practically bankrupt. Leading men of the world have advanced various schemes or methods for governmental reform. But these all have proven abortive."—Page 5, paragraph 2.

See also page 23, referring to the "great revolution in Russia, Germany, Austria, and other European countries."

Page 54 speaks of further trouble "similar to what Russia has already undergone."

Later, representing again the position of Jehovah's witnesses, then widely known as International Bible Students, the Society's president wrote, on pages 244, 245 of the publication entitled "Government," printed in 1928:

These struggles have resulted in many revolutions, great suffering, and much bloodshed. Out of these struggles have developed the various theories or forms of government called radical, including communism, socialism, the soviet and bolshevism. . . .

. . . The soviet government has not been a success and never can be, and is far from being satisfactory to the people who have tried it. As in all other forms of government where the people are supposed to have a voice, the demagogues and party men dominate the various councils; and therefore the government has presented no advantages over any other government. In fact, bolshevism has resulted in great suffering of the people, and it is feared by many of the other nations and governments of the earth.

Every form of government man has tried, whether that is monarchy, aristocracy, democracy, republic or social, has been unsatisfactory.

CHRISTIANS WARN COMMUNIST RUSSIA

Worldly Communism has always been bitterly opposed to Jehovah's witnesses and in its campaign against God has violently persecuted them. The Watch Tower Society, which now has ninety-five branches throughout the earth, has never been

able to establish a branch office in Russia. When Communism took over other countries, existing branches of the Watch Tower Society were closed down and Jehovah's witnesses have ever since been persecuted and driven underground. In China the Society's branch office was closed after Communism got control and its branch manager and another missionary from Britain, both graduates of the Watchtower Bible School of Gilead, Jehovah's witnesses' missionary school located in Brooklyn, New York, were arrested and imprisoned for seven and five years respectively.

During 1956 and 1957 Jehovah's witnesses held district assemblies around the world. On Saturday night at each of these 199 assemblies they adopted a resolution addressed to the then Premier N. A. Bulganin of the U.S.S.R. It protested against the persecution upon the thousands of Jehovah's witnesses found behind the Iron Curtain and particularly in Russia and Siberia. It petitioned for the Russian government to rectify conditions, that Jehovah's witnesses might freely, aboveground, carry on their worship of their God for the salvation of all the sheeplike people. It advised the Soviet government against keeping itself in the ranks of those persecutors foretold in Matthew 10:16; 24:9.

A total of 462,936 voted. From each of those assemblies a copy of the adopted and signed resolution was sent to Premier Bulganin and to any local Russian ambassador. Copies were supplied to the public press, which gave wide publicity to the courageous resolution. The result? Persecution of Jehovah's witnesses was intensified.*

This widely published stand of Jehovah's witnesses has hardened world Communism more and more against them and the Communists have shown themselves to be in the ranks of the symbolic goats of Jesus' parable of the sheep and goats. Jesus explained that these would be manifest at the time of the end of this world or system of things and that the goats would be cut off from all existence. (Matt. 25:31-46) This parable, as explained by President Rutherford at a Los Angeles (California) convention, was published shortly afterward in *The Watch Tower,* in its issue of October 15, 1923.

AN ENVIRONMENT NO ONE CAN LIVE IN

So God views world Communism as the blood of a man who has been violently killed and which blood has congealed, caked. By taking a position against God's kingdom Communism is death-dealing, for God's kingdom is the only government that will give life to the people. By bringing about world revolution by violent means and by crafty subversiveness and by keeping the world in an unsettled state, to weaken by subversion the long-established system of things and to take advantage of this to overthrow the democratic, parliamentarian, capitalistic elements of human society, Communist leaders have caused wholesale death. Communism has promised much to the dissatisfied masses but in fact it has exploited them. God shows that he is against the revolutionary Communistic element when, after likening such restless, ungodly ones to the troubled sea, he adds: " 'There is no peace,' my God has said, 'for the wicked ones.' "—Isa. 57:21.

For many years Jehovah's witnesses have worked hard to help people to see that Communism is not the thing to seek as a cure for the injustices and inequalities in the world. Referring to conditions on our earth under God's new government over mankind, the booklet entitled "A Desirable Government" (1924) quoted Revelation 21:1 (*AV*) as follows:

* See pages 35, 338-344, 491 (column 5) of *Religion in the Soviet Union,* edition of 1961, by journalist Walter Kolarz, author of a number of books.

"And I saw a new heaven [invisible ruling power] and a new earth [new order of things on the earth]: for the first heaven and the first earth [the old order] were passed away; and there was no more sea [restless, anarchistic humanity]. . . ."—Note also on page 38 the statement: "Under that government wars, famines, pestilences, revolutions and anarchy will forever cease."

Since that time much more has been published by Jehovah's witnesses, telling of the Bible promise of life on a paradise earth, resurrection and blessings under Christ's Kingdom rule.

Jehovah's witnesses carry on an intelligent, organized, Bible-directed work with a message that will help life seekers to get out of the "sea" of peoples alienated from God. Being unclean and thickened like blood, it is an element in which no one can keep living, just as "every living soul died, yes, the things in the sea," in Revelation's vision. (16:3) Persons who want to live in God's new order in which there will be a new heavens and a new earth and in which the symbolic "sea" will be no more will, like God, view Communism and all the radicals, revolutionaries, anarchists and pushers for world domination by ungodly Communism as dead. The fact that people are learning this greatly plagues the Communist leaders but they are unable to stop the plague and they continue to harden themselves, making their destruction more sure.*

* The remaining five plagues of Revelation, chapter 16, will be discussed in succeeding issues of *The Watchtower*. Also see *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, 704 pages, published by Watchtower Bible and Tract Society, Brooklyn, New York.

CHRISTIANITY—A WAY OF LIFE

MILLIONS of people know at least a small amount about Jesus' teachings. However, being acquainted with the basics of Christian doctrine does not mean that one is a Christian, because Christianity is a way of life, not just a set of teachings.

The apostle Peter highlighted this point. He encouraged fellow Christians to maintain their conduct, their way of life, fine so that other persons might see their works and glorify God.—1 Pet. 2:12.

In our day, also, true Christians strive to demonstrate in their daily conduct that Christianity is a way of life. Recently a traveling minister of Jehovah's witnesses in Kansas concluded a three-day circuit assembly for the Witnesses in that area. Before leaving town he stopped in at a hotel.

When the hotel manager, to whom the Witness was speaking, realized that the minister was connected with the assembly, he stated: "I've been in the hotel business for some time. I've attended many conventions of different kinds, and had large groups in the hotel before. But I've never experienced anything to compare with the past three days. I had practically every room in this hotel filled with your people, even had some of them in rooms which I don't normally use. I know that some were in rooms which were certainly not up to the standards they normally enjoy, but I didn't hear of a complaint of any kind, a harsh word, or any rowdiness, even though there were many young people here. I want you to pass the word along to your hospitality committee or your public relations people that they have done a fine job."

The minister realized that the manager thought the Witnesses who stayed in his hotel were specially selected or had been briefed before they checked into the hotel. So he explained that that was not the case—that his guests were typical Witnesses who behaved in the way he described because they followed Bible principles.

Then, obviously moved by emotions, the manager said: "You know, several of your people actually came to me personally and invited me to attend your Sunday meeting. In all the years I've been in this town, that's the first time anyone ever invited me to their services, or indicated that they cared about me. I really appreciated that, even though I couldn't come. Why, you know, they even left some Bible literature in the lobby for the other guests and never asked a contribution." After mentioning the neatness of the rooms, he concluded: "You people have something that most people have lost."

Fearlessly Spreading Truth Though It Plagues Men

TODAY Jehovah's people are spreading the truth about God's kingdom throughout the earth. This is good news and should be welcomed by all, but is it? No, it is not. Why not? Because with it is being preached the truth of God's judgments soon to be executed upon the wicked. Such a message actually plagues men.

The fact is that God's servants sent to make known his will have ever had this twofold work to do, even as illustrated by God's commission to Jeremiah. He was told both to tear down and destroy and to plant and build. (Jer. 1:9, 10) Yes, and as recorded by Isaiah, God's servants today have not only a message of comfort and freedom but also one of warning about "the day of vengeance on the part of our God."—Isa. 61:1, 2.

Since wicked men are plagued by the truth, it takes courage, fearlessness, to spread it. This plaguing by means of the truth was foreshadowed by the plagues that came upon ancient Egypt in the days of Moses, and concerning which Jehovah years later said to the Israelites by means of his servant Joshua: "I sent Moses and Aaron, and I went plaguing Egypt with what I did in its midst; and afterward I brought you out."—Josh. 24:5.*

That those plagues are pictorial is to be seen from the fact that all the things written aforetime "were written for our instruction." (Rom. 15:4) Besides, do we not read that Moses pictures Jesus Christ? (Acts 3:19-26) This being so, it is reasonable to conclude that Pharaoh pictures Satan the Devil, and his nation Egypt, Satan's organization. And as the plagues back there served to make known Jehovah's name and power, so today it is the plaguing messages, delivered by God's servants, that tell about Jehovah's name and power.—Ex. 9:15, 16.

Yes, back there Jehovah, by Moses, had requested that his people Israel be allowed to go into the wilderness to offer sacrifices to Jehovah, and Pharaoh had arrogantly and contemptuously sneered: "Who is Jehovah?" (Ex. 5:2) But by the time Pharaoh had experienced the plagues of the waters of the Nile being changed to blood, of swarms of frogs, gnats and gadflies, the plagues of pestilence upon the animals and boils upon man and beast, crops ruined by hail and locusts, a darkness so dense that no one stirred for three days and nights and then the death of Egypt's firstborn, Pharaoh was willing to let the Hebrews go; in fact, he urged them to go. That those plagues served Jehovah's purpose to make his name known is also seen by the fact that centuries later pagan priests called attention to them.—Ex. 7:1–12:51; 1 Sam. 6:6.

And let it be noted that those were *bona fide* miracles, not mere coincidences, or they would not have driven home to Pharaoh their lesson. Further proof of their genuineness is seen in the fact that time and again reference is made to them in the Hebrew Scriptures as well as in the Christian Greek Scriptures. —Psalms 78 and 105; Jer. 32:20; Acts 7:36.

These plagues, though not to be confused with those mentioned at Revelation chapter 16, nevertheless do have basic similarities in that they both represent judgment messages that God has his people deliver. These messages show how Satan's organization appears in the eyes of God and they serve to plague those of Satan's organization. By means of such publications as *The Watchtower, Awake!* and *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, modern "Egypt," Satan's visible organization and especially "Babylon the Great," is shown to be covered with blood-guilt, to be grossly immoral, unclean spiritually as well, having nothing in common with God's Word and people, a spiritually diseased organization, barren of all spiritual food, one in total darkness as to the light of God's kingdom and any hope for mankind, and as not having any firstborn alive among them, those truly dedicated to Jehovah God.

It takes courage to speak out fearlessly regarding these matters. It takes unselfish love and strong faith to keep persevering in telling such truths, going over the territory time and again, even as Moses and Aaron fearlessly and repeatedly appeared before Pharaoh and his court, some dozen times in fact. But why should we not be fearless? Is not He that is for us greater than all that are against us? (Rom. 8:31) Furthermore, since our motives are pure, we can be as bold as the young lion, knowing that Jehovah will give us strength and protection.—Prov. 28:1.

* For details see *The Watchtower*, June 15, July 1, 1966.

CHAMPIONING JEHOVAH'S GODSHIP *in spite of* BABYLONISH HOSTILITY

"Jehovah went on to say to Satan: 'Have you set your heart upon my servant Job, that there is no one like him in the earth?' "—Job 1:8.

FROM Adam's time to our day a challenge has existed as to who rightfully exercises Sovereign Godship universally, over heaven and earth. If the Almighty God, Jehovah, does so, then can he choose reliable witnesses on earth to champion His Sovereign Godship with integrity? Also, will such chosen witnesses be able to uphold His Sovereign Godship with endurance against taunting hostility? Remember, it is written: " 'You are my witnesses,' is the utterance of Jehovah, 'and I am God.' "—Isa. 43:12.

[2] In the days of Nimrod, some time after the Flood, Satan began to generate a powerhouse of apostasy stemming from the ancient city of Babylon. From there Babylonish false religious thinking developed and spread to the four corners of the earth. With respect to this Babylonish development the Bible records the dramatic history of Job of the seventeenth and sixteenth centuries B.C.E. with its remarkable heavenly and earthly tableaux. Therein are preserved for us scintillating evidences of Babylonish false religious thinking that has stirred men to manifest hostility against the true worshipers of Jehovah God. From this ancient source, Satan has generated a flow of cunning apostasy to perpetuate an agelong controversy between those guided by Babylonish false religious wisdom and those guided by pure wisdom that flows down from the true God Jehovah. (Jas. 3:17) Our attention will now be focused on these flashes of Babylonish religious activities employed by Satan down through the corridor of history to taunt Jehovah God by keeping in question whether there is a Sovereign God affecting the affairs of men or not.

1, 2. (a) Is there a challenge that has existed, and what does it involve? (b) What evidences will be featured in this study, and why?

THE BOOK OF JOB

[3] Now that the "day of vengeance on the part of our God" (Isa. 61:2) nears for the grand settling of this issue of Sovereign Godship, modern higher critics of the Bible continually attempt to discredit the Job account in an effort to blind men as to its application and progressive fulfillments. 'Moses was not the inspired writer,' say they, 'nor was Job a historic person,' but, they assert, 'the book of Job is merely a beautiful poem of wisdom literature composed between 600-400 B.C.E.'* The higher critics ignore the abundant internal evidences involving nomadic society of great wealth that could only match the period of the patriarchs of the seventeenth century B.C.E. and not that of the

* *Harper's Bible Dictionary*, p. 337.

3. Can it be said that the book of Job is reliable, and why?

fifth century B.C.E., where urban life of national states with their regimentations would make unlikely a Job of such wealth and pastoral operations as the Scriptures describe. The antiquity and reliableness of the book of Job are well established.* Job, as part of the Sacred Scriptures, serves well as a sound basis for the study of the challenge respecting Godship in these last days.

THE ANCIENT JOB

4 Now let us turn to the contents of the book of Job to observe how it clearly sets out the issue of Godship through events in the life of Job as a supporter of Jehovah. Job, a very wealthy man blessed with seven sons and three daughters, lived as a descendant of Uz to the east of the land promised to Job's distant granduncle Abraham. (Gen. 22:20, 21; Job 1:1) Being a servant of the same God, Jehovah, as Abraham worshiped, Job came to prominence some time before his distant cousin Moses became Jehovah's prophet to the Israelites during their Egyptian captivity in the sixteenth century B.C.E. Properly, then, Jehovah could refer to his witness Job as "the greatest of all the Orientals" or "sons of the East," saying also, "there is no one like him in the earth," that is, then contemporaneously living. (Job 1:3; 2:3) Long before Job's time his forerelative Abraham had made an exodus out of the religiously Babylonized territory of Ur of the Chaldeans. (Gen. 11:28, 31) Behind him Abraham had left the pagan idolatry and apostate religious rituals of Babylon that had saturated Abraham's hometown of Ur. (Gen. 15:7) In fact, in later times, the terms Chaldeans and Babylonians became interchangeable. (Ezek. 23:15) Not only had Abraham refused to become Babylonized religiously in his youth but he also had rejected the spell of its thinking and spirit. In order not to share in Babylon's sins and resultant plagues, Abraham had wisely come out of Babylon's influence to settle in Canaan, the land of promise, under the direction of Jehovah, the true God. (Rev. 18:4) Though Job, too, lived in the East where Babylonish religion dominated, he, like his distant granduncle Abraham, also refused to become Babylonized as to religious thinking. In integrity he held his heart fast in support of the Sovereign Godship of the true God, Jehovah.

TESTING BY SATAN PERMITTED

5 Our view now shifts to the opening tableau of the book of Job where there is an unfolding of the majestic court scene in heaven. Angels are drawn up before the true God Jehovah. Strikingly the issue of Godship is dramatized by letting the one entitled "Satan" also be present. It is worthy of note that at Job 1:6 and thereafter Jehovah's great resister or adversary, also man's greatest enemy, is identified as a personality and by title at that. The Hebrew verb *satán* means "to resist," and is first used by Moses at Numbers 22:22, 32.† But at Job 1:6 the Hebrew uses the noun *satán* with the definite article *ha* affixed to it, thus reading *has-satan* or The Satan in English.‡ The definite article, therefore, particularizes Satan as a person and makes impossible the view held by many that Satan is abstract evil, resistance or opposition. In this manner Satan is established in the Bible as a definite

* For details as to Moses' writership and other proofs of authenticity see *"All Scripture Is Inspired of God and Beneficial,"* 1963, pp. 95, 96.

4. Who was Job? What was his relationship to Abraham, and what course like Abraham did he follow?

† See also 1 Samuel 29:4; 2 Samuel 19:22; 1 Kings 11:14, 23, 25; Psalm 109:6.

‡ See Job 1:6, *NW* first edition ftn. "b."

5. Prove that the word "Satan" particularizes an individual, and whom.

personality, with the word "Satan" as one of the proper titles to be used in identifying him.—See also Zechariah 3:1, 2.

6 Jehovah, the tester of his jewellike servants, can read the hearts of angels and men. "I, Jehovah, am searching the heart . . . to give to each one according to his ways, according to the fruitage of his dealings." (Jer. 17:10) "Jehovah is making an estimate of hearts." (Prov. 21:2) In view of this divine ability we find Jehovah reading the inmost thoughts of Satan's heart. "Jehovah went on to say to Satan: 'Have you set your heart upon my servant Job, that there is no one like him in the earth, a man [1] blameless and [2] upright, [3] fearing God and [4] turning aside from bad?' " (Job 1:8) Here is also indicated that Jehovah was accurately reading Job's heart, because all four of the above commendable points mentioned by Jehovah as found in Job are fruits stemming from the treasury of a clean, pure heart. "A good man brings forth good out of the good treasure of his heart, but a wicked man brings forth what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks."—Luke 6:45.

7 This prologue scene in heaven continues. Satan next charges that Job worships Jehovah for what he selfishly gets out of it, namely, wealth, and not because of his integrity of heart nor because of his love for God. "Satan answered Jehovah and said: 'Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around?* The work of his hands you have blessed, and his livestock itself has spread abroad in the earth. But, for a change, thrust out your *hand,* please, and touch everything he has and see whether he will not curse you to your very face.' Accordingly Jehovah said to Satan: 'Look! Everything that he has is in your *hand.* Only against him himself do not thrust out your *hand!*' So Satan went out away from the person of Jehovah."—Job 1:9-12.

* All this is indirect evidence of Jehovah's protective powers and fatherly interest in safeguarding his true servants.

6. What divine ability does Jehovah possess, and how is this seen?

7. (a) What does Satan falsely charge as to Job? (b) What does this indirect evidence indicate?

UNDER SATAN'S HAND

8 The human *hand* as well as the *arm* is commonly used as a Biblical figure of speech to convey certain meanings. The *arm* figures the ability to generate, develop or amass strength or power. For example, in man's arm there resides the ability to generate great power, strength or force to hurl an object such as a ball. But it is the *hand* that pictures applied strength or power. It is the *hand* that applies the power generated by the *arm* to certain specific points. In pitching a ball it is the *hand* that determines how the strength produced by the arm will bring about the curve or path or spin of the ball. Jehovah's *arm* of generated strength is described at Isaiah 51:9-11, whereas his *hand* of arrangements of applied power is referred to at 1 Peter 5:6. Now as to Job, Satan proposes that Jehovah reapply his *hand* of power toward Job in the form of persecution. Jehovah agrees only for the time being to shift his *hand* to permit Job to come under the resisting *hand* of Satan's applied power for bringing about calamities.

9 The second tableau opens with a scene of earthly happenings. Satan of the realm of the invisible next brings about tremendous adversities upon Job. Satan's *hand* of applied power is now at work. For some time Satan had Babylonishly trained bands

8. (a) Explain the figurative uses in the Bible of the words *arm* and *hand.* (b) What power is granted Satan by permission?

9. (a) How does Satan begin to apply his *hand?* (b) What Babylonish evidences are here indicated?

of agents on earth to become available for deeds of hostility. First, Job's wealth begins to be slashed by Satan's dupes, the Sabaean marauders, stealing Job's large herd of cattle. Incidentally, the Sabaeans were apostate worshipers of heavenly bodies, the sun, moon and stars, deriving such from the Babylonians.* (Isa. 47:1, 13) Job himself was openly opposed to such worship of the sun and moon. (Job 31:26, 27) Job's riches continue to be obliterated by destructive fire coming from the atmosphere to destroy Job's great flocks of sheep. (Eph. 2:2) Finally, his wealth is wiped out by the three bands of Chaldeans robbing Job of his large number of camels. Note that Chaldeans, who were a Babylonish, religiously controlled people, were also agents used by Satan to make war upon Jehovah's true witness Job. There being "three" bands is early evidence that Babylonish religionists were emphatically anti-Jehovah, three being a numerical symbol of emphasis.—Job 1:13-17.

[10] Not enough—Satan's adverse *hand* continues. Job's ten children must be killed by a great storm wind generated by Satan's *arm* and then put to death by Satan's *hand* of applied power. (Heb. 2:14) What news of destituting blows! (Job 1:18-20) Though he did not know why all this adversity came upon him, Job's heart held fast in loyal support of Jehovah's Godship. In his being brought very low Job said: "Jehovah himself has given, and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed."—Job 1: 21, 22.

[11] Here is demonstrated for all time that the source of persecution and adversities upon Jehovah's faithful witnesses never comes from the direct *hand* of Jehovah. Rather, it always comes from the permitted *hand* of Satan and his associate resisters, demonic and especially those religiously, Babylonized humans. Jewels, when put to the test, show their quality. So it is with the tested hearts of Jehovah's faithful witnesses. (Jas. 1:2, 3) Jehovah knows how to supply spiritual encouragement and food necessary to build up the heart. Jehovah knows how to give the right heart training that provides one with the endurance to withstand supernatural satanic pressures as were withstood by Job.—1 Cor. 10:13.

TRUE TO JEHOVAH'S SOVEREIGN GODSHIP

[12] Satan having failed to prove Job materialistic in his devotion and service to Jehovah, the third tableau shifts us back to heaven again where Satan next charges: "'Skin in behalf of skin, and everything that a man has he will give in behalf of his soul.† For a change, thrust out your *hand,* please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face.' Accordingly Jehovah said to Satan: 'There he is in your *hand!* Only watch out for his soul itself!'" (Job 2:4-6) Once again with his *hand* or means of applied power Satan produces, this time, suffering as an instrument to bring about torment to Job personally. "So Satan went out away from the person of Jehovah and struck Job with a malignant boil from the sole of his foot to the crown of his head. And he proceeded to take for himself a fragment of earthenware with which to scrape himself; and he was sitting in among the ashes." (Job 2:7, 8) Thus the fourth tableau now sets in, the scene on earth of a prolonged ordeal in which Satan seeks to prove his challenge of Jehovah's Godship by testing Jehovah's worshiper Job to the limit.

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* *Harper's Bible Dictionary,* p. 631.

10, 11. (a) How does Job react to Satan's further blows? (b) What are the sources of persecution, and why are such permitted?

† In other words, deep down in Job's heart, Satan claims, there is still a measure of selfishness.

12. What further calamity is brought upon Job, and why?

13 The scene of trials continues. Job and his wife had no spiritual television arrangement such as we now have in the completed, inspired, Scriptural account of Job, to see with 'eyes of the heart' what was back of Job's afflictions. (Eph. 1:18) While there were many things Job could not understand as to his testing, yet his faith was strong to hold true to champion Jehovah's Godship all along. Another blow—the faith of Job's nearest and dearest, his wife, weakens. She says to him: " 'Are you yet holding fast your integrity? Curse God and die!'* But [Job] said to her: 'As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the true God and not accept also what is bad?' In all this Job did not sin with his lips."—Job 2:9, 10.

THREE COMPANIONS BABYLONIZED

14 By the seventeenth century B.C.E. Babylonish religious thinking had influenced all the peoples in and about Palestine. Evidences now scintillate to indicate that the so-called friends of Job had become addicted to Babylonish apostasy. Such false friends were now ready for Satan's special pressures against Job. To make Job's sufferings jab deep into his heart, Satan maneuvered these three Babylonized agents to employ philosophical wisdom to wear down Job mentally in his loyalty to Jehovah. The fact that there were three of such pretended comforters emphasizes Satan's all-out attempt in this subtle fashion. The first false one was Eliphaz, the Temanite, indicating he was a descendant of Abraham through his apostate grandson Esau. (Gen. 36:2, 10, 11) The Temanites became famous for their apostate wisdom since they had not held fast to the true religion of Abraham. (Jer. 49:7) Bildad, the Shuhite, was the second false companion, being also a descendant of Abraham through Abraham's sixth son, Shuah, by his second wife, Keturah. (Gen. 25:2) Bildad, too, had become an apostate from the true religion of Abraham. His name Bildad means either "Son of Contention," or, "Bel has loved," which latter meaning could indicate the strong Babylonish background of his parental training, since Bel was the title of Marduk, the chief god of the Babylonians. (Jer. 50:2) † The third of this trio of trying "comforters" was Zophar, the Naamathite, betrayed by his speeches also to be an apostate from the true religion of Abraham. The *Septuagint* refers to him as "Sophar king of the Minaeans," an Arabian people, the Arabs being generally considered as descendants of Abraham.

15 When the three "companions" arrived they opened their 'program of comfort' with a period of silence for seven days and seven nights sitting in the presence of Job. (Job 2:13) While it is true the descendants of Abraham, at the time of Jacob's burial, conducted mourning rites with *heavy wailing* for seven days (Gen. 50:10), yet there is no evidence of a custom of seven days of *silence* amongst the Israelites. So the

* Note, though weak in faith, she neither denounced Job nor forsook him.

13. How did Job's trials affect Job's wife? Explain.
14. (a) Whom was Satan next to use to test Job? (b) What Babylonish background do Job's three companions appear to have?

† *International Standard Bible Encyclopaedia*, Vol. 1, p. 473.

15. What do the seven days of silence seem to indicate, and why?

seven days of silence seem to correspond with a Babylonish practice of imploring the invisible powers of Satan and the demons for suggestions as to what conditions indicated.* At least by the end of seven days these three manifested themselves as part of Satan's plot to weaken Job's support of Jehovah's Sovereign Godship.

TITLES THAT INVOLVE GODSHIP

16 Let us now examine further evidences that Job's three false comforters were uttering Babylonized wisdom with the *sibboleth* of apostasy rather than consoling Job by means of pure wisdom with the *shibboleth* of the true religion. (Judg. 12:6) In other words, their Babylonized wisdom sounded attractive and very similar to the divine wisdom but it did not quite have the ring of its genuineness. Since the basic issue is Sovereign Godship, it is noted that all three claimed to be monotheists or believers in one deity. These three deflected descendants of Abraham used the terms "Almighty" (*shaddái*) and "God" (*el;* or, *elóah,* the singular, or *elohím,* the plural form of excellence), as did their forefather Abraham and as did Job. (Gen. 17:1; Job 4:17; 6:4; 8:3; 11:7) But now comes the test! From the time that idolatry started in the days of Enosh men began to call their idols god (*el* or *elohim*). The *Targum of Palestine* comments on Genesis 4:26 as follows: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the word of the Lord."† After the deluge of Noah's day the Babylonized pagans did the same by referring to their apostate gods also by the plural form of excellence, *elohim,* god. (Note this as to the god Dagon at Judges 16:23, 24; and the god Chemosh and the god Milcom at 1 Kings 11:33 and the god Baal-zebub at 2 Kings 1:2, 3, 16.) Observe that in Noah's history recording the days of Enoch, after idolatry had become practiced, the true worshipers frequently put a definite article *ha* before *el* or *elohim* to indicate "the true God" Jehovah as distinct from the false gods who were also being referred to as *el* or *elohim* but not as *ha-el* or *ha-elohim.*‡—Gen. 5:22; 2 Ki. 1:6, 9.

17 Abraham followed this practice from Enoch's time by also referring to Jehovah by the delicate, differentiating form of *ha-elohim* (as at Genesis 17:18; 20:6, 17 and 22:9). For discriminating students of the Sacred Scriptures the *New World Translation* preserves all the uses of *ha-el* and *ha-elohim* in the Hebrew texts by translating such accurately as "the [true] God." Job in his speeches follows Abraham's practice by also championing Jehovah's Godship as apart from the pagan gods by occasionally using *ha-el* and *ha-elohim.* (See Job 2:10; 13:8; 21:14; 31:28.) But in the speeches of Bildad and Zophar, they follow the practice of the Babylonish religionists by just using the general form, *el* or *elohim* for God. Even Eliphaz, the claimant of orthodoxy (Job 15:10), only once uses *ha-el,* "the true God," at Job 22:17 and then only sort of disparagingly with reference to those who hold to Jehovah as the true God.—Job 22:15.

18 Following another Babylonish practice of hiding the personal name of the Deity, the three false comforters do not use the divine name, *Jehovah,* once in any of their many speeches, whereas Job uses

* *Book of Job,* by Emily Hambler, p. 12.

† *Qualified to Be Ministers,* p. 270.

‡ See *NW,* 1961, Appendix, pp. 1450-1452.

16. Trace the uses of the Hebrew words for God (a) as to the pagans, (b) as to the true worshipers of Jehovah.

17, 18. Contrast the difference in the way the words for *God* and *Jehovah* were used by (a) Abraham and Job, (b) the three companions. How does this affect the issue of Godship?

the name *Jehovah* five times. (Job 1:21; 12:9; 28:28) In the account of Abraham their forefather the name *Jehovah* is used some seventy times from Genesis chapters 12 to 24 inclusive. Then, too, Job is the only one to devotedly refer to Jehovah as the "Holy One."—Job 6:10.

A SPIRITISTIC EXPERIENCE

19 Another characteristic evidence of Babylonish religion is that of communicating with the spirits or demons. Such spirits or demons were unable to materialize like the faithful angels did in communicating with Abraham. (Gen. 18:1-8) This meant that the demons had to resort indirectly to divination and oracles. "In inspirational or natural divination the agent is professedly under the immediate influence of some spirit or god who enables the diviner to see the future and to utter oracles embodying what he sees. . . . It can be proved that among the ancient Babylonians and Egyptians the view prevailed that not only oracles but also omens of all kinds are given to men by the gods and express the minds of these gods."* Note that in Eliphaz's first speech he appeals to one of his Babylonish-like, spiritistic experiences to support his argument. (Job 4:15-17) Never did Abraham or Job have such demonistic experiences to deny the Godship of Jehovah who guided them directly.

MAN, THE MORTAL—RESURRECTION HOPE

20 Job in his counterarguments uses the expression "mortal man" (Hebrew, *enósh*) many times. He understood man to be a living soul. He rejected the Babylonish view that man has an immortal soul. Job believed that man is mortal and, when man dies, he is dead. (Job 7:1, 17; 9:2; 10:4, 5; 13:9; 14:1, 2; 28:13) Job further shows that upon death man has expired. (Job 10:18; 14:10; 27:5; 29:18) His having the right view on this basic matter made it possible for Job to allude to his hope of a resurrection, the coming to life again of himself as an individual on earth. (Job 14:13, 14) It is noticeable that his three false companions were silent on the matter of resurrection.

BABYLONISH PHILOSOPHY

21 The trio of "companions" with religious variations present the Babylonish materialistic philosophy that only the wise prosper and the guilty suffer adversity. (Job 4:7, 8) Lyingly they claim that Jehovah 'has no faith in his servants.' (Job 4:18) An orthodoxy appeal is made by them to heed traditions of previous generations. (Job 8:8, 9) They advocate to keep religion simple and not to go too deeply into knowing things of God. (Job 11:7) It is complained that Job (one of Jehovah's witnesses) conceitedly claims to know more than the religious sages of the past. (Job 15:9, 10) As to Job's unwavering stand of integrity for the true Godship, his "companions" resent by contrast their being represented as standing unclean. (Job 18:3) Say they: 'Job, you take your religion too seriously in trying to maintain a righteous stand before God.' (Job 22:2-4) From outward appearance Job must be a "badman" and so God must judge him adversely. (Job 22:5-10) Bluntly, finally, it is claimed by these Babylonized wisemen that it is impossible for Job, who calls himself a "mortal man" (Job 7:1, 17), to obtain a righteous, clean standing before God.—Job 25:4.

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* *International Standard Bible Encyclopaedia*, Vol. 2, p. 860.

19. Explain what is demonstrated by Eliphaz's spiritistic experience.

20. Show how Job had accurate knowledge as to what man is. How does Job express his hope for the future?

21. Present some of the hostile sentiments expressed by the three false companions against Job.

JOB LOOKS INWARD

22 So by these three lengthy rounds of arguments of materialistic philosophy this unholy trio force Job to defend himself personally and to look inward upon himself to keep declaring his own soul righteous rather than extolling the rightness of the true God in conducting this case as to His Sovereign Godship. Deep down in Job's heart this jabbing, testing process occurred, with questions and answers flowing from him. "If I have sinned, what can I accomplish against you, the Observer of mankind? Why is it that you have set me as your target, so that I should become a burden to you?" (Job 7:20) "I myself well know that my redeemer is alive." (Job 19:25) "O that I had someone listening to me, that according to my signature the Almighty himself would answer me!" (Job 31:35) Yes, by means of this long duel under the permitted hand of Satan through his earthly dupes, Job was tested to the very core of his heart, yet his heart proved to be true, clean, full of hope and trusting in God.

ELIHU'S ASSESSMENT

23 Finally the neutral watcher, Elihu, spoke up and presented the right assessment as to the true and false schools of wisdom that had concluded their arguments. "Against Job his anger blazed over his declaring his own soul righteous rather than God. Also, against his three companions his anger blazed over the fact that they had not found an answer but they proceeded to pronounce God wicked." (Job 32:2, 3) So on the issue of Godship the three false comforters proved to have utterly failed, whereas Job had become sidetracked upon himself although never failing in his integrity to the true God.

22. How was Job forced to look upon himself, and what did he say?

23. (a) What was Elihu's assessment of the lengthy religious controversy? (b) How did Jehovah step in, and what was Job's reaction?

Then the drama ends with the tremendous display of wisdom from the true God by his speaking out of the windstorm. There Jehovah demonstrated his overwhelming Godship by referring to creation's marvels and to natural things pertaining to the earth far too wonderful to be grasped by the mind of mortal man. (Job, chapters 38-41) To this amazing shower of heavenly wisdom, Job's clean heart quickly responds: "I have come to know that you are able to do all things, and there is no idea that is unattainable for you. That is why I make a retraction, and I do repent in dust and ashes."—Job 42:2, 6.

24 Then Jehovah confirms Elihu's reprimand of the three false companions by saying: "My anger has grown hot against you [Eliphaz] and your two companions, for you men have not spoken concerning me what is *truthful* as has my servant Job. And now take for yourselves seven bulls and seven rams and go to my servant Job, and you men must offer up a burnt sacrifice in your own behalf; and Job my servant will himself pray for you. His face only I shall accept so as not to commit disgraceful folly with you, for you have not spoken concerning me what is *truthful,* as has my servant Job." (Job 42:7, 8) Thus the apostate religion of these Babylonized wise men became exposed by Jehovah himself, twice declaring them as 'not truthful.' Their so-called wisdom turned out to be foolishness. Satan miserably lost the contest resulting from his challenge. The three "companions" had to make a climb-down, reform themselves and submit their lives to the priesthood services of Job by accepting the true religion. As to Job personally, "Jehovah himself turned back the captive condition of Job" and blessed him with twice the material wealth

24, 25. (a) What was Jehovah's judgment as to the two sides of the Godship controversy? (b) How does the Job drama conclude? (c) What question arises, and how will it be dealt with?

he had lost at the beginning. As to his family, he came to have seven sons and three beautiful daughters even in the old age of himself and that of his aged wife. —Job 42:10-15.

25 Surely Jehovah proved to be the true God who can choose reliable witnesses to champion his Sovereign Godship on earth. Job was thus the vindicated champion of his day. Does this drama have prophetic fulfillment or application of interest for men of true wisdom in later times? Evidences in the affirmative will be presented in the succeeding articles.

JESUS, THE "OBJECT OF HOSTILITY" UPHOLDS JEHOVAH'S GODSHIP

"Consider closely the one who has endured such contrary talk by sinners against their own interests."—Heb. 12:3.

THE name Job means "object of hostility."* How accurately Job in his experiences of testing proved to be an object of hostility received from Satan and from his Babylonized religious companions! Now all this affair comes out to be a detailed prophetic drama with a preliminary fulfillment centering around the Greater Job, Jesus Christ. But before one can examine the many instructive evidences of this, it becomes necessary to make a brief historic survey of religious conditions that generated in Palestine and in the neighboring pagan world during the five centuries that preceded Jesus' day. In all those five hundred years Satan was producing subtle religious forces and confusing doctrines that would put the promised "seed" to the severest test whenever he would make his appearance on the earth. (Gen. 3:15) As shall be seen, the perfect man Jesus was more than ready and able to be the Greater Job or "object of hostility." So that the issue of Jehovah's Sovereign Godship might be rightly vindicated, Jesus endured hostile contrary talk by sinners.—Heb. 12:3.

RELIGIOUS STAGE BEING SET FOR JESUS

2 From Biblical and secular history it is evident that only a minority of the Jews exiled in Babylon between 607 and 537 B.C.E. returned to Jerusalem in and after 537 B.C.E. to share in restoring true worship there and to rebuild the temple under Zerubbabel's leadership. (Ezra 2:1, 2) Some years later Nehemiah aided by rebuilding the wall of Jerusalem (Neh. 7:1), and Ezra shared by staffing the restored temple with priests for full daily services. (Ezra 7:1-7) Ezra also led in the great work of making available for circulation many reliable copies of the sacred Hebrew Scriptures. The majority of the exiled

* See Job 1:1, footnote b, *NW*.

1. Why can Jesus be described in a preliminary way as the Greater Job?

2, 3. (a) How did there become two Jewish centers —one in Palestine and one in Babylon? (b) In what way was the Jewish religion spread abroad, and around what was it centered?

Jews, however, chose to remain in Babylonia, where they were well fixed materially though dispersed in many communities of the country.* Those Jews remaining in Babylon perpetuated a form of the true religion of Abraham, Moses and the Prophets that might be termed "Hebraism."

3 Onward from the fifth century B.C.E. many Jews from Babylonia and Palestine became businessmen involved in trading and commerce. With their families and relatives they settled in compact sections of large Gentile cities throughout Mesopotamia, Egypt, Greece, Rome, eventually all around the Mediterranean. This meant that Jewish quarters developed then, as today, in almost every part of the civilized world. These Jews brought with them their Hebraic religion, the habit of meeting for prayer and study without temple ritual or sacrifices. A plain assembly hall was the center of their religious life. At first this center was known as the *Beth ha-Keneset* (house of prayer) or the *Beth ha-Midrash* (house of study).† Later, due to Greek influence, such buildings came to be called by the Greek word *synagogues*.‡

4 In this way the Jews were taking their religion by "export" into the expanding Gentile world. In time these Jewish "colonies" outside Palestine vastly outnumbered in population the homeland Jews and became known as the Jews of the dispersion (diaspora), that is, the Jews "scattered about." (Jas. 1:1) For centuries, the Jews were outstanding in conducting what amounted to a great missionary movement taking their religion to the Gentiles. "The synagogues attracted hundreds of thousands of converts," writes Josephus, to make proselytes of them.□ (Matt. 23:15) Once in three years pilgrimages were made by the Jewish and proselyte males to Jerusalem to attend the festivals.△ Josephus reports that no less than 2,700,000 males gathered there for a passover.◊ Of this the Grecianized Jew, Philo, writes by calling Jerusalem the capital "not of one nation but of all nations."× For these reasons we can appreciate the extent of the world stage that was being set for Jesus to serve as an "object of hostility."

* *Hellenism*, 1919, by Norman Bentwich, The Jewish Publication Society of America, p. 18.
† *Ibidem*, p. 19.
‡ *Ibidem*, p. 117.

4. How extensive a Jewish world stage was being set for Jesus' ministry?

FLESHLY INFLUENCES OF HELLENISM

5 Next, let us examine how all this pre-Christian religion of the Jews became contaminated by Oriental, Babylonish religious thinking, this being effected either directly through the Babylonish captivity of the Jews or more subtly through the Orientalized Greeks. The Greeks were anciently referred to as *Hellenes*, so their culture and way of religious life became called *Hellenism*. The many ancient Greek philosophers in fact were "prophets" of *Hellenism*, and their differing schools of thought amounted to various sects of pagan *Hellenism*. *Hellenism* in its many sects featured things of a pagan appeal to the "desire of the flesh" (1 John 2:16), such as art, music, the dance, physical culture, games, sensual ways of living, search for happiness in the flesh, materialism, immortality of the human soul and the worship of a pantheon or multitude of gods. When the Grecianized Alexander the Great conquered the then-ancient world, "instead of uprooting the population of the subject countries as Eastern conquerors had done, the Greeks took their own coun-

□ *Ibidem*, p. 143.
△ *Ibidem*, pp. 41, 115.
◊ *The Wars of the Jews*, by Flavius Josephus, Book VI, Chapter 9.
× *Hellenism*, p. 41.

5, 6. (a) What was *Hellenism*? (b) How was it "exported" to Palestine? (c) To what fleshly influences were the Jews subjected, and was their religion affected?

try to them."* So, like the Jews, the Greeks exported their Hellenistic culture throughout the nations. For example, under this policy of Alexander and his successors a chain of ten Greek cities known as the Decapolis (ten cities) was built right in the midst of Judea. (Matt. 4:25; Mark 5:20; 7:31) This was done to break down Jewish solidarity. It brought about an atmosphere or worldly spirit that was temptingly charged with subtle Hellenistic influences. (1 Cor. 2:12) To the Jewish youths these cities were a showplace that featured athletic games, an appeal to the aesthetic senses, elegance, refinement and beauty of form.† So Greek manners, Greek words, Greek ideas were flooded into Palestine.

6 But all these Hellenistic forms of culture and religion had already become mingled with Oriental or Babylonish ways when Alexander had overrun all the Persian Empire.‡ "When [Hellenism] was mingled with Oriental ideas, it degenerated into an altogether bastard growth of sensuality and rationalism."□ Of both the Jews in Palestine and those in the dispersion it is observed that "gradually but surely the Jews began to assimilate the religious ideas of the people about them, and to look on the Scriptures under the influence of those ideas."△ So this meant that the earlier Hebraism now became further apostatized as the religion of Judaism with all its growing accretions of traditions and non-Biblical regulations. (Gal. 1:13; Mark 7:13) Next, let us evaluate the evidences showing that Judaism became Babylonized, then divided into sects by the time of Jesus.

* *Hellenism*, 1919, by Norman Bentwich, p. 45.
† *Ibidem*, p. 49.
‡ *Ibidem*, pp. 80, 83.
□ *Ibidem*, p. 55.
△ *Ibidem*, p. 129.

JEWS ACCEPT BABYLONISH THINKING

7 First note that in the matter of godship in Babylon, Marduk (Merodach) is referred to as "the senior of the gods, the most ancient," the chief god of Babylon. (Jer. 50:2)◊ Marduk's ancient background stems back to Nimrod. "Nimrod . . . the most admissible correspondence is with Marduk, chief god of Babylon, probably its historic founder, just as Asshur, the god of Assyria, appears . . . as the founder of the Assyr[ian] empire."× Long before Isaiah's time of the eighth century B.C.E. (Isa. 46:1), the custom had developed in Babylon of calling their great pagan god Marduk (Merodach) merely by the general title "Lord" or Baal as had the ancient pagan Canaanites. (Judg. 2:11-13) "Marduk . . . is the city-god of Babylon where his temple was called *E-sagila* . . . His proper name in the later periods was gradually displaced by the appellative *Belu* 'lord,' so that finally he was commonly spoken of as [by the title] Bel."#—Jer. 51:44.

8 It is a well-known fact that the Jews followed a similar custom after their Babylonian captivity by no longer referring to their God Jehovah by his proper personal name but by merely calling him by the title "Lord" (*Adonai*) exclusively. Actually, the Jewish *sopherim* in the Babylonized centuries before Jesus made 134 changes in the Hebrew Sacred text from *Jehovah* (יהוה) to *Lord* (אדני) to further this apostate or *sibboleth* custom.⊕ Thus it is seen how slyly the Jews under Judaism were induced by Satan to hide the very name of their true God by following this *sibboleth*

◊ *Cyclopædia of Biblical, Theological and Ecclesiastical Literature*, by John M'Clintock and James Strong, as of 1891, Vol. VI, p. 118.
× *I.S.B.E.*, p. 2147.
Ibidem, p. 371.
⊕ See *NW* Appendix, pp. 1452, 1453.

7. By what term did the Babylonians come to refer to their god?
8. Were the Jews influenced by the above Babylonian practice of calling their god by a title?

of a Babylonian practice to refer to one's God merely by title. The warm, personal relationship was now being lost by no longer calling him Jehovah but substituting therefor an abstract title, Lord.

9 From the days of Abraham to the Prophets whenever the ancient true worshipers of Jehovah referred to him as *Lord* (*Adonai*) they used in context the divine name itself.* Where they used Lord (*Adonai* or *Adon*) alone without "Jehovah" it was either in connection with his supremacy over other so-called pagan lords or gods (Deut. 10:17; Josh. 3:11, 13), or he alone is referred to as *ha-adon*, the true Lord.† Isaiah expressed the *shibboleth* or correct way: "O Jehovah our God, other masters [*adonim*] besides you have acted as owners of us [*baalúnu*]. By you only shall we make mention of your name." —Isa. 26:13.

10 Additionally, it is apparent that the Babylonians, as did other pagans, never referred to their chief god by the exclusive expression meaning "the true god," as did the genuine Hebrew worshipers of Jehovah by saying *ha-elohim*. When Nebuchadnezzar was forced to recognize the Godship of Jehovah, the God of the Hebrews, as the true God, he never used the Hebrew expression *ha-elohim* but merely used the Aramaic expression *elaha* (determinative), god.—Dan. 3:28, 29.

11 The Babylonian "notion of trinities of divine powers" came to the Jews through Egyptian influence.‡ Beliefs "in the immortality of the soul" came into Judaism from Babylon and Greece. "In the second century [B.C.E.] the Palestinian as well as the Alexandrian Jews accepted the doctrine of the immortality of the soul."□ This further led to the belief by the second century in "resurrection of the body" that, as they believed, enabled the soul to continue to reside immortally.△ For example, the Apocryphal book called *Wisdom of Solomon*, written by a Jew before Jesus' day, advances the teaching of the Greek philosopher Plato as to the separation of soul and body. (1:4; 9:15) It presents the Greek view of predestination where the preexisting soul is said to enter the body. (8:19, 20) Future life does not come through the Messiah but through wisdom. (8:13) It teaches that man was created for incorruption and immortality. (2:23; 6:19; 12:1) The Greek thinking is presented that *Hades* is a place where unrighteous souls suffer (1:14; 2:1), and that the wise thing for man is to live a life of pleasure now.—2:7-9.

JEWISH SECTARIAN PRESSURE GROUPS

12 Judaism began to divide into several sects according to the accepting or rejecting of the various shady beliefs from the pagan world. These sects came to serve as pressure groups not only religiously but also politically. In this period the sect of the *Sadducees* developed. The Sadducees "included a large part of the priestly caste, and they inherited the outlook of the former Hellenists . . . They were essentially materialists; they did not share the Messianic hope of the people, and put their trust in reason; their self-reliance, their rigidity in enforcing the letter of the rabbinical law, and their denial of the resurrection reflect the spirit of the Stoic [a Greek school of philosophy]."◊

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* Gen. 15:2, 8; Deut. 3:24; 9:26; 2 Sam. 7:18, 19, 20, 28, 29; 1 Ki. 2:26; 8:53; Neh. 8:10; 10:29; Ps. 8:1, 9; Isa. 51:22.

† See *NW* Appendix, pp. 1453, 1454.

‡ *Hellenism*, p. 65.

□ *Hellenism*, 1919, by Norman Bentwich, p. 149.

△ *Ibidem*, p. 150.

◊ *Ibidem*, pp. 103, 104.

9, 10. (a) In what reverent way is it observed that the true worshipers of Jehovah used the term *Lord* when referring to Him? (b) What is noticed in the way Nebuchadnezzar acknowledged Jehovah's Sovereign Godship?

11. Give further evidences of the Jews accepting Babylonish religious thinking.

12-14. One at a time, describe three of the Jewish pressure groups.

13 The sect of the *Essenes* shared with the Hellenistic Puritans who followed Pythagoras in believing "not only the dualistic doctrine of body and soul, but the striving for bodily purity, the practice of ablutions, the rejection of blood offerings, the encouragement of celibacy [becoming in effect eunuchs]."*

14 The *scribes* formed what amounted to a sect or party. Early they were associated with the *Hasidim* (the pious ones). They were strict advocates of the Law of Moses, being its lawyers. They were largely antagonistic to the Greek language and Greek ideas.†

15 Still another sect, that of the *Pharisees,* came into existence during these pre-Christian times and were known among themselves as *habherim,* meaning "neighbors." Their claiming to be neighbors "added to the power [the Pharisees] had through their influence with the people."‡ Incidentally, when Jesus spoke to the Pharisees on one occasion, this adds point to his illustration about the "good Samaritan," where he asked: "Who of these three seems to you to have made himself *neighbor* to the man that fell among the robbers?" (Luke 10:25-37) The Pharisees were strict observers of the many Jewish traditions that had been added to the law of Moses. They believed in angels and spirits and held to a "resurrection of the body."□ (Acts 23:6-8) That human souls are immortal and that the wicked suffer in a *hades* were also taught by them. Josephus testifies to this: "[The Pharisees] think that every soul is immortal; only the souls of good men will pass into another body, but the souls of the evil shall suffer everlasting punishment."△

16 A further pressure group came to be called *Herodians* or the party followers of Herod. (Matt. 22:16) They were a party of nationalists who supported the political aims of the Herods in their rule under the Romans.◊

17 A final pressure group came to be the Sanhedrin Court itself that acted as a whole. Its members were made up of the priests and leaders from these other sects and parties. Such is the complete lineup of the sectarian pressure groups that had formed by the time Jesus conducted his ministry.

THE GREATER JOB ON STAGE

18 A grander scale of fulfillment of the Job drama opened in Jesus' day. Jesus himself became that Greater Job, the chief "object of hostility" as the name Job indicates. It is amazing the details that developed in Jesus' earthly ministry that came to be in direct fulfillment, as in Job's case, although not always in the same order. Furthermore, Jesus, being a perfect man with full knowledge, was in an advanced position to deal with the mounting pressures brought against him by the permitted *hand* of Satan and his Babylonized pressure groups. It is profitable to examine the striking evidences where Jesus masterfully upholds the Sovereign Godship of his Father, Jehovah.

19 When Jesus was anointed as King-designate by God's spirit at the Jordan River in 29 C.E., he, in effect, held ownership to the entire earth with all its wealth and animals. Truly, Jesus Christ was legally far richer than ancient Job ever was. Jesus as a perfect man could have had perfect children even though he might have married an imperfect wife. Why? Because perfection is determined by the father and

* *Hellenism,* 1919, by Norman Bentwich, p. 108.
† *Ibidem,* p. 93.
‡ *I.S.B.E.,* p. 2361.
□ *Hellenism,* p. 150.
△ *I.S.B.E.,* p. 2363; *Watchtower,* 1953, p. 462.

◊ *I.S.B.E.,* p. 1383.

15-17. Give some interesting points as to three more of the Jewish pressure groups.

18, 19. Present more striking similarities between Jesus and ancient Job.

not by the mother. This is proved in the case of the perfect father, Jehovah, using the imperfect mother, Mary, to bring forth the perfect male child Jesus. In this manner Jesus could have populated the entire earth with perfect humans in fulfillment of the symbol of Job's ten children. In actuality, however, Jehovah God did not give Jesus a human earthly wife, but did give him what was equal to children. He gave him "children" in the form of faithful disciples, loyal footstep followers, whom he could teach and take care of, just as an earthly father does his children. Of Jesus it was prophesied: "Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel."—Isa. 8:18; Heb. 2:13; Mark 10:13-16.

JESUS UPHOLDS JEHOVAH'S GODSHIP

[20] As in Job's case, Satan the Devil tried to strip Jesus forever of both his destined earthly wealth and his spiritual children. Unlike Job's case where Satan remained in the background, Satan now personally and directly set off the ordeal of "hostility" against this chief "object," the man Jesus. This he did by three times directly tempting Jesus in the wilderness. Satan as the personal Tempter tested Jesus on (1) materialism, (2) personal fame and (3) denying the Godship of Jehovah. Jesus came off victorious on each of these basic tests. In each instance Jesus beat back Satan by using the Sacred Scriptures where Jehovah's official name appeared. (Matt. 4:1-11) Yes, Jesus, the Greater Job, successfully upheld Jehovah's Godship right from the start.

[21] In the third year of Jesus' ministry (32 C.E.) just before Passover time, Satan caused a great falling away of disciples from Jesus, similar to Job's ten children (a complete number) being taken away. During the course of his ministry Jesus did lose some of his professed disciples, as in the case recorded in John 6:66-68, but he still had childlike disciples who stuck with him up until his bitter experience in the Garden of Gethsemane on the night of his betrayal to his bloodthirsty enemies. But on that crucial night he lost all his disciples, as symbolized by the complete number of Job's children and as foretold in the prophecy of Zechariah 13:7. (Matt. 26:31) First, the apostle Judas Iscariot betrayed him, and then Jesus asked that he alone, not his eleven other apostles, be arrested. But now, in fear of man, all eleven apostles (representative of *all* his disciples) fled, of their own accord, forsaking him to his enemies. (Matt. 26:56) As he had said to them: "You will leave me alone." (John 16:32; 18:8) But this was the enemies' "hour and the authority of darkness." —Luke 22:53.

JESUS PRESSURED AS THOUGH A SINNER

[22] To the materialistic Jews of Israel, Jesus indeed appeared to be a very poor man. "But Jesus said to him: 'Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head.'" (Matt. 8:20) Likewise as in Job's case, to the Jews it appeared that Jesus was a sinner. On one occasion the Pharisees charged: "We know that this man is a sinner." (John 9:24) Again to the Jews it appeared that Jesus was acquainted with sickness. "He was despised and was avoided by men, a man meant for pains and for having *acquaintance with sickness.*" "He himself took our sicknesses and carried our diseases." (Isa. 53:3; Matt. 8:17) In the hostility against Job, Job was forced to sit "in among the ashes," that is, at the city dump outside the city gate as an outcast. "It is clear that Job's

20. Describe Satan's initial testing of Jesus. What was the outcome?

21. In Jesus' case, what seem to correspond to Job's children being taken away and Job's wife having become weakened?

22. How was Jesus pressured as though a sinner?

choice of the dung-hill (the ashes, Job 2:8) outside the gate is not an expression of his despair, but it had been forced upon him because he had been thrust out by his fellow-townsmen."* Remarkably, too, Jesus, the Greater Job, was considered an outcast by his fellow Jews, and the Bible so reports: "Jesus also, that he might sanctify the people with his own blood, suffered outside the gate. Let us, then, go forth to him outside the camp, bearing the reproach he bore."—Heb. 13:12, 13; see also Rom. 15:3; Ps. 69:7-9.

HOSTILITY FROM THE PRESSURE GROUPS

[23] Satan now brought to bear his centuries-long-prepared pressure groups of hostility. This was to be a long, grueling ordeal that was to try to break down Jesus' heart integrity toward Jehovah and to defeat Jehovah on the issue of Godship. In Jesus' time, the "three companions" of Job's day represented all the teaching groups or sects of Judaism together with their retinues of disciples that should have been companions with Jesus in correctly upholding the Godship of Jehovah and the true teachings of the Bible. Instead, these false teaching agencies were employed to make bitter, violent doctrinal attacks upon Jesus. The number three, Biblically indicating emphasis, aptly illustrated the emphatic, all-out attack from all these leading sects of Jesus' day that had become doctrinally defiled with Babylonish thinking. The statistics show that Jesus had some forty different skirmishes or word battles with these several pressure groups. There were two involving the Sadducees, two the party followers of Herod, five with members of the Sanhedrin, eight with the scribes, one indirectly referring to the Essenes (Matt. 19:12) and thirty-three involving the leading sect, that of the Pharisees.

ANSWERS BY JESUS VINDICATE GOD

[24] Jesus' many answers to the attacking questions from his hostile sectarians contained a great flood of new truth that flowed to enrich the true religion of Christianity. Like Job, Jesus protested against the false charge that he was a sinner just because he was being tested as to his integrity. (Job 10:14, 15; Luke 5:30; John 8:46; 9:24) Like Job, Jesus rejected the Babylonish false teaching that man has an immortal soul by showing plainly that man is mortal and, when dead, is unconscious, asleep. (Job 7:9, 17; 10:18; John 11:11-14) Like Job, Jesus taught that there would be a resurrection of the soul, the individual, and not a "resurrection of the body," as wrongly taught by the Pharisees. (Job 14:7, 14, 15; John 5:25, 28, 29) Like Job, Jesus taught that future life is not earned through works of the flesh or works of the Law but comes by the legal means of ransoming through a redeemer. (Job 19:25, 26; Matt. 20:28) These are

* *From Tragedy to Triumph*, 1958, by H. L. Ellison, p. 26.

23. What corresponds to the three companions of Job? How so?

24. Present some statements of truth revealed in Jesus' answers. How do they parallel Job's replies?

but a few of the parallels between Jesus' counterarguments against his religious opposers and those similarly had by Job.

[25] Take one outstanding reversal that Jesus brought about against his chief sectarian opposers, the Pharisees. In Jesus' clever illustration of the rich man [Dives] and Lazarus, he likens the Pharisees among others to the rich man. (Luke 16: 14, 19-31) "The rich man died and was buried. And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him." So that put the Pharisees in the very place where they ridiculously and falsely taught that all the poor ones go, such as represented by the "beggar Lazarus." However, this does not mean that Jesus was teaching that there was any such *hades* or *hell* of torment where souls suffer. Jesus himself went to the literal Ha'des or "hell," but suffered no torment there, and came out of it on the third day, and now has the "keys of death and of Ha'des" in order to release all others therefrom in God's time. (Ps. 16:10; Acts 2:30-32; Matt. 16:18; Rev. 1:17, 18) Consequently, the Bible Ha'des, Sheol or "hell" is the common grave of dead mankind from which there is a resurrection.* This, then, robs many Babylonized religious teachers even today of using this very parable of the rich man and Lazarus to support their hellfire teaching.

[26] Hostility continued to mount. The Pharisees charged that Jesus was performing his miracles by means of the 'ruler of the demons, Beelzebub.' (Matt. 12:24) His opposers had difficulty in controlling themselves and several times desired to have Jesus killed.† Then came the touchy subject of Jehovah's Godship and who is the true spiritual father. The acid test was to determine who is one's spiritual Father, Jehovah or the Devil. "If God were your Father, you would love me, for from God I came forth and am here. . . . You are from your father the Devil, and you wish to do the desires of your father." (John 8:42, 44) Jesus further backed this up by his powerful public condemnation of these sectarians: "Woe to you, scribes and Pharisees, hypocrites! . . . Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:29, 33) Such ones then became exposed as being part of the 'seed of the serpent' that were out now to bruise the "heel" of Jesus, the seed of God's woman.—Gen. 3:15.

JESUS USES JEHOVAH'S NAME

[27] Like the three companions of Job's time who did not use the divine name once in their speeches as did Job, so it was with the sectarian leaders of Jesus' time. Not once in all their questionings did they use the divine name, Jehovah. In the four Gospel accounts there is record that Jesus used the divine name himself twenty-five times.‡ Unlike the Jews, Jesus was not bound by the Babylonish custom of merely using *Lord* instead of pronouncing the divine name. In fact, Jesus was outstanding for teaching *the name* to his disciples. —John 17:6, 26.

[28] For three and a half fiery years Jesus, the "object of hostility," did not sin nor give in on his stand of integrity as Jehovah's Chief Agent of life. (Acts 3:15) Who, then, could have been the unbiased, neutral observer like Elihu that could say

* Pages 3570-3752, 3586 of the *New World Translation of the Holy Scriptures*, Appendix, 1963 edition.

† Matt. 26:4; Luke 4:28, 29; John 5:18; 7:19, 25, 32; 8:37, 59; 10:31, 39; 11:49-53.

‡ See 1961 *NW* Appendix, pp. 1454, 1455.

25. Give an outstanding reversal Jesus brought against his opposers.

26. In the mounting hostility, what did Jesus make plain as to Godship?

27. What was the situation as to the use of the divine name during the religious controversy in Jesus' day?

28, 29. (a) What appears to correspond to the neutral observer Elihu, with what supporting points? (b) What confirmation does Jehovah make?

which side was right, the Jewish sectarian leaders or Jesus? (Job 32:2, 3) It could have been the governing body of the newly established young Christian congregation on the day of Pentecost of 33 C.E., fifty days from Jesus' resurrection from the dead. Before speaking up in Job's day, Elihu was filled with the spirit of Jehovah God. (Job 32:9, 18-20) Likewise, when Peter and his fellow apostles spoke up in vindication of God and of his Son Jesus Christ on the day of Pentecost, they were first filled with God's holy spirit and thus spoke under inspiration. They proved God to be true and that Jesus was the Christ, exalted to heaven.—Acts 2:22-37.

COMING IN THE NEXT ISSUE

- Jehovah's Witnesses Endure for His Sovereign Godship.
- Jehovah Taunted by Babylonish Hostility Against Anointed Witnesses.
- Is the World Bloodguilty Before God?
- Youths, Parents and the Christian Congregation.

[29] Another parallel noted is that in Job's day Jehovah's voice spoke out of the storm wind whereas in Jesus' day Jehovah's voice was heard three times directly from heaven, three being indicative of emphasis, confirming his approval of Jesus as his official representative.—Matt. 3:17; 17:5; John 12:28.

HOSTILITY CLIMAXED—RESTORATION

[30] The hostility climaxed when all of Satan's forces were brought to the full, bringing about Jesus' death on the torture stake. Yes, Satan had now accomplished the bruising of the Seed's heel. (Gen. 3:15) For the time that Jesus lay dead in another man's tomb he was indeed deprived of everything—children and possessions. But even to his dying moment on the torture stake outside Jerusalem, Jesus, like Job, "did not sin or ascribe anything improper to God." (Job 1:22) His lips and his heart were sinless when he said: "Father, into your hands I entrust my spirit," and then: "It has been accomplished," and finally he expired.—Luke 23:46; John 19:30.

[31] As in Job's restoration where he came to have double wealth and ten children, so Jesus, restored by a miraculous resurrection, came to be "heir of all things." (Heb. 1:2) As with Job's original wife ten more children were born, so with the aid of God's wifely organization as represented by the heavenly Jesus who poured out the holy spirit, a host of new spiritual children were brought forth on and after Pentecost 33 C.E. in the first-century fulfillment of this drama. They were God-given "children" to Jesus. (Isa. 8:18; Heb. 2:10-13) As a priest Job was also to have offered up a sacrifice and prayed for the three repentant companions to bring about their recovery. (Job 42:8) This, too, happened in that a repentant minority of the Jewish sectarians came to be obedient to the faith and were covered by Jesus' priesthood services and the ransom sacrifice after Pentecost 33 C.E.—Acts 6:7.

[32] Now in a grand windup of this spectacular drama—of all God's family in heaven and on earth, Jehovah as the Sovereign God can say to Satan and all creation: 'There is no one like Jesus Christ in all the universe.' (Job 2:3) So Jehovah has made Jesus, the vindicator of His Godship, most happy. We, too, pronounce Jesus happy forevermore. (Jas. 5:11) See the next *Watchtower* as to the happy outcome of those who are "objects of hostility" in these last days.

30. In what did the hostility climax, and how did Jesus react?

31, 32. (a) Give parallels between Job's and Jesus' restorations. (b) What happy windup does the drama have in Jesus' case?

Do You Remember?

How carefully have you read recent issues of *The Watchtower?* Check yourself to see if you recall these significant points.

● When Jesus Christ said, "Happy are those who mourn" (Matt. 5:4), did he mean just any mourners at all?

No. Mourners who are happy are those mourning because of inherited sinfulness, or due to unrighteous conditions. The good news that God's Son takes away the sin of the world and that God's kingdom will remove wickedness and causes of mourning makes them happy.—Pp. 259, 260.*

● In what ways can an overseer show compassion for the sick?

By visiting so as to upbuild them spiritually, by writing a letter or sending a get-well card, or by calling them on the telephone.—Pp. 268, 269.

● What are some of the essentials to balance in Jehovah's service?

Guarding the heart by daily Bible study; keeping free from anxiety, growing steadily; willingly doing Jehovah's work; praying; trusting Jehovah; preaching the Kingdom good news.—P. 299.

● Why was the Protestant Reformation no restoration of true worship?

Protestantism retained the basic doctrines of the Catholic church, in organizational structure it maintained the clergy-laity division and its method of preaching does not follow the general-priesthood principle of the early Christians.—Pp. 308, 309.

● The number of the symbolic "wild beast," which is 666 according to Revelation 13:18, emphasizes what?

It emphasizes the inadequacy, imperfection and deficiency of the human political organization.—P. 343.

● By what four lines of identification can it be determined that Jesus Christ is the Son of God?

Lineage, place and manner of birth, nature of his work and chronology.—Pp. 377-381.

● What was the balsam of Gilead?

It was a precious, perfumed medicinal oil. It well pictures the comfort depressed Christians can receive from prayer, association with fellow Christians, study of God's Word and seeking to bring this spiritual balsam to others.—Pp. 381, 382.

● How will prior study of God's Word aid us to make right decisions under trying conditions?

Through it we will have God's mind on a matter in harmony with his spirit and we should resolve to carry out his will, come what may.—P. 399.

● What is the "vine of the earth" mentioned in Revelation 14:18?

The Devil's visible system of government over mankind.—P. 407.

● Did Judge Jephthah literally offer his daughter up as a burnt offering to Jehovah?

No. It is reasonable to conclude that Jephthah intended that the one meeting him upon his return from battle against the sons of Ammon be wholly dedicated to God's service. —Pp. 413, 414.

● What is pictured by the water in the "glassy sea" of Revelation 15:2?

It pictures the truth of God's Word.—P. 440.

● Who are the mild-tempered ones referred to in Matthew 5:5, who will inherit the earth?

Jesus Christ and his 144,000 anointed followers.—P. 451.

● What is symbolized by the four living creatures of Revelation 4:6, 7?

They symbolize Jehovah's organization, made up of creatures having God's principal attributes of justice, power, love and wisdom. —P. 471.

● How can a person come into possession of the peace that is a fruit of God's spirit?

By making peace with God, exercising faith in Christ's ransom, making a dedication to God, being baptized and letting oneself continue to be taught by Jehovah.—Pp. 489-491.

* All references are to *The Watchtower* for 1966.

A PROVISION FOR Spiritual Help IN TIMES OF NEED

WHEN storm winds rage and torrents of rain descend, is it not comforting to be in a place of shelter and security? Or when the sun scorches the earth, is it not refreshing and life-sustaining to be in an oasis where water and shade are plentiful?

In a similar way, the Christian congregation today is a place where one can find comfort and encouragement. Long ago it was foretold that in these very distressing times those in responsible positions in God's visible organization would be like a hiding place from storms and like an oasis in time of drought. Of the mature men taking the lead in the Christian congregation, the prophet Isaiah foretold: "Each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land."—Isa. 32:2.

This protective helpfulness is manifested by such mature Christian servants in the congregations of Jehovah's witnesses, not only when individually offering assistance to others, but also when matters of serious concern require that several of them meet together as a committee to give attention to a situation. Such a committee is usually made up of the overseer, or congregation servant, the assistant congregation servant and the Bible study servant, or it may include some other mature Christian brother.

RIGHT VIEW OF COMMITTEE

It is important for those in the congregation to appreciate why this congregation committee exists. These men should not be viewed as spiritual policemen to be feared. True, the overseer and the two other brothers on the committee watch out for the spiritual welfare of the sheeplike ones in their care, but they are to do so as loving shepherds, tenderly, and not in an arbitrary and dictatorial manner. They are not bosses, but are servants.

Jesus himself set the proper pattern for servants of God, particularly those with the heaviest responsibilities in regard to the congregation, in conduct toward their brothers. He said to his disciples: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be the slave of all."—Mark 10:42-44.

To demonstrate this, Jesus washed the feet of his disciples, thereby setting them an example of humility. Followers of Christ today, particularly the congregation committee, must cultivate such humility. In this regard the apostle Peter said: "Gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives un-

deserved kindness to the humble ones. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6; John 13:1-17.

With the congregation committee's having such a proper viewpoint of their relationship to the brothers, each one in the congregation can feel that these servants are there for the assistance of any who want to consult them. They will not feel that these responsible brothers are trying to expose their shortcomings. The opposite is true. They are looking for opportunities to help, and particularly is this so in relation to those who may be experiencing difficulties.

THOSE EXPERIENCING DIFFICULTIES

At times a Christian may commit an act that plagues his conscience. It may not have been premeditated, but he may have been overcome by temptation. When such difficulty occurs, he will want to talk to a mature brother in the congregation, and this is in harmony with the Bible's counsel: "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. Go on carrying the burdens of one another, and thus fulfill the law of the Christ."—Gal. 6:1, 2.

So it is a good thing for a person who has a serious problem to approach a mature brother, one who has spiritual qualifications, and seek his help. That mature brother could be the congregation overseer or one of the other members of the committee. Additionally, in some places, there are other men of comparable maturity in the congregation, and they too may be approached with confidence when one is in need of help. This does not mean one is obligated to go regularly to another person in the congregation and confess every little mistake he makes. All are imperfect and fall short of God's standard of righteousness. As the apostle Paul stated it: "All have sinned and fall short of the glory of God." (Rom. 3:23) That is why Jesus, in teaching his followers how to pray, told them to include in their petition to God this thought: "Forgive us our debts, as we also have forgiven our debtors."—Matt. 6:12.

However, when more serious difficulties arise, then it is time to seek the counsel of a mature brother. Jehovah God, who knows our weaknesses, has for this reason lovingly arranged for us to have help from our brothers when we need it the most. Note what James 5:14-16 states in connection with this: "Is there anyone [spiritually] sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him. 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."

The assistance mature men can render is a provision that Jehovah has made for our good, and not just an arrangement whereby certain ones are appointed to check up on what everyone else does. Obviously, when a person commits grievous sins it is evidence of spiritual weakness. A person in this position needs help to overcome his difficulties, and is wise if he asks for that help.

There is grave danger in not asking for assistance. If a person in difficulty fails to do so, he may just find that he will become habituated in a course of sin until

he becomes irreformable or, even if he does not repeat the wrong, he may draw away from association with Jehovah's organization for fear that someone may learn of his wrong act. How much better for the erring one to acknowledge humbly that there are times when we need help and so avail himself of the loving provision Jehovah has made.

Remember what is recorded at Proverbs 28:13: "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." So if someone has fallen into sinful conduct and is really sorry about it, he shows that, not by covering over his transgression, but by confessing it, seeking help, and thereafter carefully avoiding the circumstances that might lead to a repetition of the wrong.

NOTIFYING THE COMMITTEE

Is it necessary, where an erring one seeks the counsel of a mature individual, to inform the entire committee of every case of wrongdoing? In this regard it is good to keep in mind that the members of the committee are not assigned to check up on everything we do. They simply want to help our brothers walk in the way that merits Jehovah's smile of approval.

So if a brother or a sister in the congregation approaches a brother who he feels will be able to assist him spiritually, that brother will usually be glad he can be of help. If he is really a brother with "spiritual qualifications," of course, he is not simply going to tell the wrongdoer to forget about his unchristian deeds. He will look for evidence that the wrongdoer is sincerely and humbly repentant and will help him take whatever steps are necessary to make amends for the wrong committed. In some such cases the brother may feel that the counsel he is able to offer from God's Word satisfies the needs of the case and is sufficient to "restore such a man." If so, the matter can be kept between just the two of them. There is no need to take it farther.

Of course, if it should come to light, in the course of such discussion, that a wrong of the type mentioned in 1 Corinthians 5: 11 has been committed repeatedly, it ought to be brought to the attention of the congregation committee. Such repeated sin is a serious matter, but if the wrongdoer himself has voluntarily confessed and sincerely wants to do what is right in Jehovah's eyes, it may be that he can be helped.

Certain other cases that may not involve repetition of a sin should also be brought to the attention of the committee, and this is true even though needed counsel and aid toward spiritual restoration has been provided. These include cases of sexual immorality involving other persons, whether committed by adults or dedicated and baptized minors, and other serious wrongdoing that has become public knowledge or that may readily become a matter of discussion in the congregation.

But when serious matters are taken to the congregation committee, does this necessarily mean that a person can then expect to be excommunicated from the Christian congregation? No, it does not mean that at all. The committee is there to help those who want to serve Jehovah. Let us not forget that James chapter five states that anyone who is spiritually sick should call the older men of the congregation to help him. With what results? Were they going to whip him? No, they would apply to him the beneficial counsel of God's Word. They would pray over him. And if he had committed sins and was *truly repentant,* why, the scripture said that these would be forgiven him.

However, if these representative mem-

bers of the congregation are going to extend mercy to one who has committed a serious sin, they have to do so in harmony with God's written Word. It is not simply a matter of showing him mercy because they feel sorry for him. They must ascertain that there is a basis for mercy, that the individual is *truly repentant*. If the wrongdoer is sorry only because someone found out about his wrong, and not sorry over the wrongdoing itself, or if he is indifferent or seeks to justify himself, then, of course, he is not truly repentant and God will not forgive him. The committee would not be authorized by God's Word to extend mercy to such an unforgiven person.

The action taken by the committee, which must be determined after prayerful consideration, depends greatly on the circumstances. It may be that in some cases good Scriptural counsel will suffice. On the other hand, if the wrong committed was serious, it probably would be wise not to have that person on the platform to instruct others in the congregation, at least for a suitable period of time. This gives the wrongdoer opportunity to supply proof of his repentance over a period of time and also affords the mature brothers opportunity to strengthen him spiritually.

If the wrong committed was not a public scandal, but serious enough to require discipline, then the erring one can be placed on a probation that is not announced to the congregation. During this time, usually one year, he should be given regular spiritual assistance to overcome his difficulty. Then the probation is lifted, again without announcement to the congregation. What a loving provision of God for *truly repentant* ones who fall into serious wrongdoing!

If the sin was grievous and a public scandal, then where mercy is shown, a probation period is again imposed, but this time it is announced to the congregation. Yet in this case, as in an unannounced probation, there is a loving effort to help the erring one.

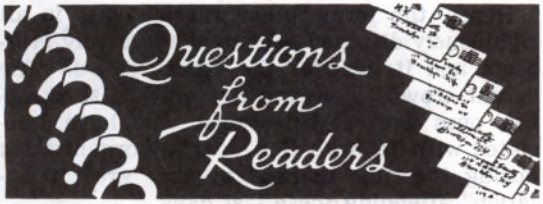
However, there are some people who have come into Jehovah's clean organization and have been baptized who prove in course of time that they are not really Christians. They like the association of Jehovah's witnesses because they find them to be a very trusting people, and they take advantage of this for evil ends. Concerning people of that sort the disciple Jude wrote, in verse 4 of his letter: "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."

When a person manifests that he is of that type, a deliberate wrongdoer, whether he has committed a serious wrong once or repeatedly, then he has no business in the theocratic organization. He ought to be exposed, and it is the responsibility of the congregation committee to disfellowship him.—1 Cor. 5:11, 13.

From all the various types of problems that may come to the attention of the congregation committee, it is evident that they occupy a place of great responsibility, one that takes spiritual strength. But it is also a great privilege to be able to serve their brothers, and "there is more happiness in giving than there is in receiving," Jesus said. (Acts 20:35) How true this is when helpful counsel assists erring ones to see their responsibilities to Jehovah more correctly and to carry them out!

When persons are aided to do the will of God correctly and come to realize the marvelous arrangement Jehovah has made

to give them uplift and comfort through the congregation, they will agree that such "gifts in men" are indeed "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." —Eph. 4:8, 11, 12; Isa. 32:1, 2.



● It is said that in Israel's tabernacle and later in the temple Solomon built there was the Shekinah. What was it?—A. G., U.S.A.

The Hebrew word *Shekinah* means "that which dwells" or "the dwelling." Though this term is not employed in the Bible, it is found in the Targumim, or Targums, the Aramaic paraphrases of the Hebrew Scriptures. *Shekinah* is used in the Targums in such Biblical passages as those related to God's dwelling or tabernacling or residing among his chosen people. (E.g., Ex. 25:8; 29:45, 46; Num. 5:3; 35:34) In the Targums the Hebrew word "dwell" or "tabernacle" is rendered "let the Shekinah rest."—See Targum of Isaiah 48:11; 63:17; 64:3, 6.

The Shekinah was in evidence in the Most Holy of both the tabernacle and Solomon's temple. Within this innermost compartment rested the sacred ark of the covenant, or testimony, with two golden cherubs fashioned for its lid or cover. Making reference to this Ark, God told Moses: "And you must place the cover above upon the Ark, and in the Ark you will place the testimony that I shall give you. And I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony, even all that I shall command you for the sons of Israel." (Ex. 25:21, 22) But how might Jehovah present himself there to Moses? A fitting manner would be by means of a miraculous light. Also, the high priest would need light when he was in the Most Holy on the atonement day.—Lev. 16:11-16.

The Shekinah in the tabernacle and in Solomon's temple was such a light or supernatural glow. It shone between the two golden cherubs on the cover of the Ark. Just how high above the cherubs it extended or had its source cannot be determined. However, the Shekinah light was the only source of illumination in the Most Holy.

What, then, was the significance of the Shekinah light? This effulgence in the Most Holy signified or represented God's presence. Of course, Jehovah himself could not be confined to any literal tabernacle or temple. (2 Chron. 6:18; Acts 17:24) But this marvelous light was an indication to the Israelites that Jehovah's favor attended them.

According to the Jewish *Mishnah*, the Shekinah light in the Most Holy was one of the things lacking in the temple built under Governor Zerubbabel's supervision.—*Yoma*, 21,2.

● Would it be proper to use the expressions "other sheep" (John 10:16) and "great crowd" (Rev. 7:9) interchangeably at all times?—G.S.

No, this would not be Scripturally fitting. All those making up the "great crowd" of Revelation 7:9 are "other sheep," but not all of the "other sheep" of John 10:16 constitute a part of the "great crowd." These terms are not wholly synonymous.

All persons having God's approval may Scripturally be viewed as sheep. And Jesus Christ said: "I surrender my soul in behalf of the sheep." (John 10:15) Whereas there is a "little flock" of 144,000 "sheep" with the prospect of resurrection to heavenly life, many other sheeplike ones have the prospect of life on earth in God's promised new order. (Luke 12:32; Rev. 14:1-4; Ps. 37:11, 29) All persons with earthly hopes and possibilities are referred to as the "other sheep," at John 10:16, to distinguish them from those "sheep" who are granted heavenly life. The earthly "other sheep" will include faithful men of old times, like Abraham, David and Daniel. (Heb. 11:8-19, 32-35; Dan. 12:13) Many others resurrected during Christ's thousand-year reign will prove obedient to God and will thus show that they too are "other sheep" of the Fine Shepherd. This term also applies to the "great crowd" of righteously disposed persons who will live right through the destructive end of

this system of things, and to any of their righteous offspring during Christ's millennial reign.

So, "other sheep" is a broad term. However, the "great crowd" constitute but a part of the "other sheep" class. Revelation 7:9, 14 tells us: "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. . . . '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.'" To be noted is the fact that the "great crowd," who are distinguished from the 144,000 of spiritual Israel, "come out of the great tribulation" marking the "last days." (Matt. 24:20, 21) The "great crowd" of Revelation 7:9 have not come out prior to 'the time of the end.'

Hence, the term "other sheep" takes in all righteously disposed persons with earthly prospects and it includes the "great crowd." The "great crowd," however, are only those sheeplike ones with earthly hopes who have associated with Jehovah God's earthly organization during the time marked by the "great tribulation" attending these last days.

ANNOUNCEMENTS

FIELD MINISTRY

God's truth, as set forth in the Bible, cannot be compromised, even though it may be unpopular, plaguing those who try to ignore God. Moved by love for God and for those who seek righteousness, Jehovah's witnesses will continue to speak the truth boldly during September. As they do so they will offer to conduct a free home Bible study, on a regular basis, with any persons showing interest and they will leave helpful Bible literature, on a small contribution, with those who desire it.

REMINDER OF ANNUAL MEETING OF MEMBERS

The corporate publisher of this magazine, Watch Tower Bible and Tract Society of Pennsylvania, formed and used by Jehovah's witnesses for the advancement of the Kingdom interests, has a yearly corporation business meeting. In 1966 this meeting will be held on Saturday, October 1, at the office of the Society located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania 15213, at 10 a.m.

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 mail 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 18: Championing Jehovah's Godship in Spite of Babylonish Hostility, ¶1-18. Page 521. Songs to Be Used: 88, 96.

September 25: Championing Jehovah's Godship in Spite of Babylonish Hostility, ¶19-25, and Jesus, the "Object of Hostility," Upholds Jehovah's Godship, ¶1-11. Page 527. Songs to Be Used: 71, 76.

October 2: Jesus, the "Object of Hostility," Upholds Jehovah's Godship, ¶12-32. Page 532. Songs to Be Used: 8, 28.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

SEPTEMBER 15, 1966
Semimonthly

JEHOVAH'S WITNESSES ENDURE FOR HIS SOVEREIGN GODSHIP

JEHOVAH TAUNTED BY BABYLONISH HOSTILITY AGAINST ANOINTED WITNESSES

IS THE WORLD BLOODGUILTY BEFORE GOD?

YOUTHS, PARENTS AND THE CHRISTIAN CONGREGATION

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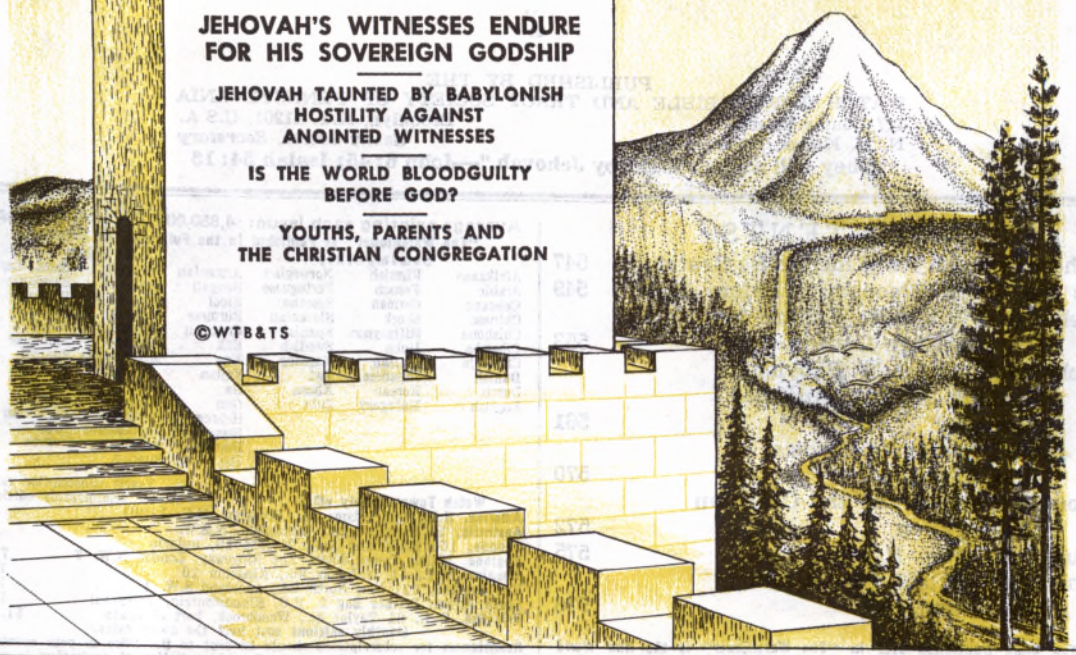

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
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THERE IS MUCH FOR WHICH TO BE Grateful

TRULY, we are living in an era when complaints and causes of complaint are multiplying, and when multitudes are unthankful just as the apostle Paul foretold for these critical times. (2 Tim. 3:1, 2) Yet there is still much for which we can all be grateful, many gifts that come to us daily, things that are really satisfying and refreshing as long as we do not permit the spirit of selfishness and ingratitude to creep in and take control of our thinking.

The fact that many of the gifts that come to us each day are shared with all others of humankind is no reason to view them as though they were due us. All of God's provisions for imperfect, sinful creatures should be viewed as undeserved kindnesses, and duly acknowledged as such. There are, for example, the sun and the rain that Jehovah God sends alike upon those who love him and those who deny him; also, the air we breathe and the fruits of the ground, all made available by a loving Creator.—Matt. 5:45; 2 Cor. 9:10.

How wonderful to be able to step out into the warmth of the sunshine and then later retreat into the cool shade of trees, or step from stuffy indoors into the fresh air outside! We have all enjoyed such experiences, not once but many times. But, are we grateful to God for them?

Think of the many things that delight the eye, with rest on one hand, and with stimulation on the other. The green velvet of a grassy slope or the colorful display of the sunset. Perhaps you have stretched out on the grass in some quiet glade and taken note of the way the foliage filters the sunlight with a sort of dappling effect. Then, too, there is the sight of snow-white clouds drifting lazily across the blue sky. You may even have seen the effects of a light wind drawing patterns on a field of uncut grain. How beautiful all these sights! Surely they should call forth thanksgiving to the One who made them all possible!

Sounds, too, can be so delightful, if we but give them attention. Not the raucous, artificial noises of industry, but the gay laughter of children at play, the rustle of leaves in the forest, the murmur of a brook, the patter of rain on the roof, the soft whisper of wavelets upon the beach, the chirp of a cricket, the wild laugh of a loon on some remote lake. All these and a multitude of other sounds communicate to the listener a variety of pleasant moods. Together with the gift of hearing, they

are all generous provisions of Jehovah for our listening pleasure.

And is it not a fine thing that we have been equipped with a taste mechanism with which we can delight in all the subtle flavors of food? How different had we been made sensationless as to taste! Mealtime then would be just like stoking a furnace. Instead, the taste buds on our tongue detect and communicate to the mind a variety of sensations that so refresh and satisfy the physical body. Surely there is every reason to offer thanks to the Provider, not only for the things we eat, but also for the pleasure of eating he has made possible for us!

In the field of human relations we find many causes for gratitude. Is it not a grand thing that the Creator did not stamp out each human creature in the same mold, with the same appearance and the same personality? Instead, we note that each has his characteristic personality, never intended to be lost in the drab uniformity of a regimented mass. Genuine gratitude to the Creator on this score is demonstrated by those who take into account personality differences, and who do not expect others to conform to their own personal view in every matter.

In the home a grateful spirit can produce great happiness. When a husband comes home from work he does not have to note immediately the things his wife has failed to accomplish. Surely it is much more conducive to peace and relaxation in the home when he expresses gratitude and commendation for the things she has done, however small they may be! And she will be encouraged to do more. Certainly for wife and children a smile or some happy words are so much more upbuilding than a frown or a grunt.

Likewise with the wife. Is it not far better to offer the home-coming husband a warm, pleasant greeting, than to launch immediately into a long story about the day's reverses and troubles? Surely the wife who appreciates her husband wants him to be glad to get home. Then certainly she will not pile up problems on top of those with which he has had to contend during the day. Why not first speak to him about the good things of the day?

Parents can also be grateful for children. Why view them as just a nuisance to be tolerated, when they are, in fact, an inheritance from Jehovah? (Ps. 127:3) Gratitude for such a legacy is demonstrated by those who rear and train their children with love, striving to inculcate in them also the spirit of gratitude. So, at mealtime for instance, the head of the household will give an excellent example to the children in expressing appreciation for the food served, even when some part of the meal is not up to his expectation. Complaints and sharp criticisms will only hurt, whereas expressions of appreciation and gratitude spur to better efforts.

Rather than permitting the mind to dwell upon the petty disappointments, the mistakes of others, the failure of plans, how satisfying and exhilarating to ponder the good and pleasant things that surround us and make some expression about them! Let us not put gratitude into a straitjacket by waiting to express it only when someone does us some special favor. Acknowledge the small services too. Be generous with commendation.

Truly, there is much for which we can be grateful even amid this selfish system of things. The grateful spirit, properly cultivated, will help us avoid the negative, the complaining and the critical attitudes and bring us great happiness and satisfaction in life.

IS THE WORLD Bloodguilty BEFORE GOD?

THERE are three ways of becoming bloodguilty before God. One of them is by committing murder, bloodshed. (Gen. 9:5, 6) Another is by drinking or eating blood, or by improper use of it. (Gen. 9:4; Acts 15:20, 29) The third way is by failing or refusing to warn those who we know are in danger of losing their lives through taking a course of action against God and his Word.—Acts 20:26, 27.

In God's law covenant with Israel the penalty for drinking blood was death. (Lev. 17:10, 14) On the other hand, water is essential for life. If, then, the sources of drinking water were turned into blood it would mean death for the drinkers thereof.

This very thing happens, symbolically, in the third plague of Revelation, chapter 16. God uses the illustration to reveal the state of affairs as regards his principle on blood and what results to mankind from it. We read: "And the third [angel] poured out his bowl into the rivers and the fountains of the waters. And they became blood." (Rev. 16:4) This plague reminds us of the first plague that came upon ancient Egypt by means of God's prophet Moses. Because of it the Egyptians' sources of water, the Nile River, the reedy pools and the impounded waters of the land became blood, which the Egyptians could not drink and in which the fish died and stank. (Ex. 7:14-25) This bowl, like the other six of Revelation, chapter 16, was poured out from the heavens and down into the earth, so it could not affect the heavens, where Jehovah, the Source of living waters, resides. Therefore, it could not affect God's spiritual water supplies to his true worshipers. Jehovah being the source of life, the waters he provides sustain life. (Ps. 36:9; Jer. 2:13; 17:13) What then are the water fountains and rivers of this earth that are turned to blood?

WHAT THE "FOUNTAINS" AND "RIVERS" ARE

Just as servants of Jehovah, true Christians, look to Jehovah through Christ Jesus for life, and just as he supplies them with His Word, which is pure, like living waters, so the people of this old system of things have sources to which they look for life. They have bypassed the Bible to a great extent because of their religious clergy and have preferred to look to water from other sources, from worldly political, commercial and religious systems. Particularly have the people looked to religious systems because they have felt that these contained the truth and the way to life, but actually they have been greatly deceived. The religious systems, instead of teaching the Bible, have taught traditions, performed ceremonial rites and upheld many conflicting doctrines that blaspheme God. They have made these appear to contain refreshing, life-giving water. They have demanded that their flocks accept their doctrines in blind credulity instead of with intelligent faith based on inspired Scripture.

Those who claim to serve God and who at the same time go to these worldly sources for waters of life are like the apostate Israelites who preferred to drink

from the Nile River along which Egypt was located and from the Euphrates River along which Assyria was situated. (Jer. 2:17-19) Those Jews "rejected the waters of the Shiloah that are going gently," which waters correspond with the "river the streams of which make the city of God rejoice, the holiest grand tabernacle of the Most High."—Isa. 8:6, 7; Ps. 46:4.

Besides the false doctrines and the theories and teachings of philosophy and ideas from human, earthly origins, these worldly "rivers" and "fountains" have gushed forth programs, plans and arrangements for solving mankind's problems. By drinking from these the people have been led into an activity contrary to God's Word and have come under the condemnation of his laws. Some have not willfully and deliberately done so, but share community responsibility for supporting the spilling of blood in wars. They have been led to use blood wrongly in other ways, some by drinking it, others by transfusions and variously misusing it. They have had and are having opportunity to know God's requirements, for they have heard the good news of God's kingdom established in the heavens preached since 1919 by Jehovah's witnesses. If they listen and repent of this course they can get forgiveness and life-giving waters from God. But the clergy of Christendom, Jewry and pagandom have united in supporting and advocating misuse of blood. At the same time they have ignored Jehovah, the great Fountain of life, his provision through Christ's ransom and his Messianic kingdom for imparting life to believing, obedient mankind. Moreover, they have rejected and opposed the good news, thereby blocking others from hearing, bringing bloodguilt upon them in this way.

WHY WATERS BECOME BLOOD

John hears the angel's expression of gratification over the work done: "And I heard the angel over the waters say: 'You, the One who is and who was, the loyal One, are righteous, because you have rendered these decisions, because they poured out the blood of holy ones and of prophets, and you have given them blood to drink. They deserve it.'" (Rev. 16:5, 6) So God is entirely just in dealing with them in this way. Those drinking from the contaminated worldly sources have been led into fighting against God's holy ones and prophets, Jehovah's Christian witnesses. Especially have they been egged on to do so by Babylon the Great, the false religious empire over the peoples of earth. (Rev. 17:6, 18) Jehovah cannot approve of their blood-spilling course of action. He is loyal to his faithful witnesses and is righteous in executing his judicial decision upon those who violently pour out the blood of his servants. God judges them this way only after they show themselves unworthy of life and fully deserving of letting their drink be blood, which means that their punishment is death.

Now an unexpected and amazing thing happens: "And I heard the altar say: 'Yes, Jehovah God, the Almighty, true and righteous are your judicial decisions.'" (Rev. 16:7) What is the "altar"? The altar in the tent of meeting in Israel was God's arrangement upon which sacrifices were to be offered to him. The "altar" is God's symbolic altar-like arrangement for Jesus' sacrifice. God provided his Son as a sacrifice, arranged for him to come to earth as a man, die here, be resurrected and appear in heaven with the value of his sacrifice to buy life rights for sinful mankind. Such arrangement was undeserved kindness on God's part. Faithful footstep followers of Jesus Christ, his spiritual brothers, have followed closely in

his steps. (1 Pet. 2:21) All of them die his kind of death, that is, as a sacrifice, not that their shed blood has any part in sin atonement, but that they might experience Jesus' kind of resurrection. Many have been literally martyred by those who drink from the fountains and water sources of this world.

How does the altar "speak"? According to Revelation 6:9, 10, the altar has underneath it the souls or lives of those "slaughtered because of the word of God and because of the witness work that they used to have." Their souls or lives resided in their blood, and their blood was poured out at the base of the altar. That is why their souls are pictured as being down there and crying out for divine vengeance in the way that martyred Abel's blood cried out from the ground. (Gen. 4:8-11; Lev. 17:11-14) So the altar of sacrifice symbolically speaks or has something to say about this judgment and it fully agrees, because of the many things it has witnessed, that Jehovah is true and righteous when he gives death-dealing blood to the worldly opposers of his people.

DECLARING THE THIRD PLAGUE

The third plague is very tormenting and painful to those who have drunk from the worldly water sources, for the drink has not really been satisfying to them and it has caused much death all around them. In order that many who may feel the plague and who desire life-giving waters to drink may do so, Jehovah's witnesses have been busy proclaiming the meaning of this third plague to the best of their ability. At Columbus, Ohio, at a convention of Jehovah's witnesses on July 25, 1924, an outspoken declaration in this connection was made in a resolution entitled "Indictment." Two days after the resolution was adopted, namely, on Sunday, July 27, the president of the Watch Tower Society gave the public address entitled "Civilization Doomed" to an audience of about 35,000, emphasizing these facts. In harmony with the angelic pouring out of the third bowl the speaker said:

"Jesus Christ is the great Prince of Peace. He said: 'Thou shalt not kill.' He taught his disciples and his followers to refrain completely from the use of carnal weapons. Yet the clergy, who claim to be teachers of his doctrines, have sanctified war and made it a holy thing. They have delighted to have their portraits and statues exhibited side by side with those of bloody warriors. They have hailed the greatest warriors as the greatest heroes of all time. [Like Constantine and Charlemagne]

" . . . The nations are all mustering their forces for the great conflict foretold; for God purposes to overthrow Satan's organization through his beloved Son, Christ Jesus. . . . "

In further warning mankind that they are bloodguilty by being under the influence of the false religious system of Babylon the Great, the book entitled "Creation," published in 1927 by the Watch Tower Society, said, on page 103, under the subheading "Everlasting Covenant":

This covenant is the first expression of God's will concerning the sacredness of human life. The will of God is his law. All life proceeds from Jehovah; and since no one can give life to another except by Jehovah's arrangement, no one has a right to take away life except by Jehovah's permission. After the terms of this covenant the law that must for ever govern the human race is that no man can take the life of another with impunity. . . .

. . . The terms of the everlasting covenant have been broken by every people and every nation of earth, and some day God will require at the hands of the responsible ones a full account thereof.

The clergy claim to be the representatives of the Lord, and assume to teach his Word; yet they have openly advocated the killing of human beings in war without just cause or excuse.

REACTION TO PROCLAMATION ABOUT PLAGUE

Not having learned the lesson not to trust in worldly sources for plans, schemes and propaganda, the world went on heed-

less of these warnings from Jehovah's witnesses. Under German Nazism and Roman Fascism the blood of thousands of Jehovah's witnesses was poured out as martyrs in the heart of Christendom. Then World War II came on with the greatest destruction of human life to date. (Rev. 12:13-16) Because so many were wounded, blood transfusions increased.

To clarify thoroughly what is God's will on use of blood, Jehovah's witnesses made a special Scriptural study, the results of which appeared in the July 1, 1945, issue of *The Watchtower Announcing Jehovah's Kingdom*. The leading article of this issue discussed Psalm 16. On pages 198-201 it discussed the attitude of King David toward taking the blood of others into his human system when he said, in Psalm 16:4 (*AV*): "Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips." This article quoted page 113 of Volume 4 of *The Encyclopedia Americana* (1929 edition), which said:

> Transfusion of blood dates as far back as the time of the ancient Egyptians. The earliest reported case is that practiced on Pope Innocent VIII in 1492. The operation cost the lives of three youths and the Pontiff's life was not saved.

Disregarding what was clearly God's law, medical men used transfusions on a mass scale during the Korean War, and now in Vietnam, and blood is used in some foods and other products. In fact, blood, which contains the life of the creature and which belongs to God, has been misused by men as though the life belonged to them. The religions of Christendom and Jewry completely reject what Jehovah's witnesses clearly show is God's viewpoint on blood. They make all kinds of excuses nullifying God's law, to give a clean appearance to those who violate it. Until now the controversy rages, many of Jehovah's witnesses suffering great persecution because they refuse to take blood in any form. They are often denied medical and surgical help. In some cases, through court orders, transfusions have been forced on them. Jehovah takes notice of all these atrocities committed against his people.

Jehovah's witnesses are concerned primarily with what God's law is on blood, not the medical aspect. However, it is true that a great spread of diseases, such as hepatitis, syphilis and malaria, and many deaths have resulted from the practice of transfusions—evidence of the practical wisdom of God's law. To help reasonable persons to give full consideration to this vital subject, Jehovah's witnesses circulate a 64-page booklet entitled "Blood, Medicine and the Law of God," which was released on June 22, 1961, at the international assembly of Jehovah's witnesses in Yankee Stadium, New York city. It provides a well-documented treatment of the subject, highlighting what God's Word says about it. If you want to avoid being bloodguilty with the world and becoming as the worldly ones are, "drunk with their own blood," you will listen to the Source of the true waters of life and get away from the plague that is on all those drinking from the bloody, worldly fountains and rivers.—Isa. 49:26.

For a discussion of the first and second plagues of Revelation, chapter 16, see the two preceding issues of this magazine. Plagues four to seven will be discussed in succeeding issues, or see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watch Tower Bible and Tract Society, Brooklyn, New York.

JEHOVAH'S WITNESSES ENDURE for his Sovereign Godship

"Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave."–Jas. 5:11.

JESUS CHRIST, as the Greater Job (or "object of hostility") of his day, proved Satan's accusation involving Jehovah's universal Sovereign Godship as utterly false. He had withstood all the Babylonish religious pressures brought against him. Victoriously Jesus endured and his outcome was a happy one at the hands of the true Sovereign God, Jehovah. The Devil, wanting still more of an answer to his challenge against Jehovah, has kept up a campaign of hostility and false accusation against Jesus' true anointed footstep followers down through the centuries.

[2] In fact, at the very time that Christ Jesus was being enthroned as King of the heavenly kingdom in 1914 (Dan. 7:13, 14), Satan was permitted to enforce a grueling 'Babylonish-like captivity' upon the anointed remnant on earth from 1914 to 1919.* The Kingdom's establishment in 1914 immediately brought war between its enthroned King, Christ Jesus, called Michael, and the opposer Satan with his wicked angels. This resulted in Satan's complete defeat by 1918, when he and his wicked forces were ejected from the heavenly realm to be cast downward into the vicinity of the earth. (Rev. 12:7-10) Like kings Darius and Cyrus of old, the conquerors of ancient Babylon, the "kings from the rising of the sun," Jehovah God and Christ Jesus, followed up the heavenly victory by taking adverse judgment action against Satan's earthly masterpiece of false religion, Babylon the Great. (Rev. 16:12) Without a fight Christ Jesus as the Greater Cyrus gained the upper hand over Babylon the Great. This meant bringing about her encirclement, her fall from seeming heavenly favor, her initial fall into Christ's superior hands of surveillance. (Rev. 14:8; 18:2) The ensuing period of surveillance continues, pending Babylon the Great's complete destruction later at Jehovah's time of choosing. (Rev. 17:15-18) During this mercifully extended time of encirclement from 1919 onward, Christ Jesus has painstakingly and lovingly delivered the true Christian remnant out of the control of their earlier Babylonish captors. (Rev. 18:4) Actually the merciful process of delivering continues to this very time of 1966 whereby a vast crowd of oth-

* *Jehovah's Witnesses in the Divine Purpose*, pp. 74-90.

1, 2. (a) How and why does hostility due to the Godship issue continue into our time? (b) What does it mean that Babylon the Great fell in 1919, and how does this enable a rescue work to take place?

er lovers of righteousness are rescued from Babylon the Great. (Rev. 7:9, 14) After his being thrust out of heaven Satan now finds himself a 'stool for Christ's feet,' a somewhat restrained "god" of a Babylon the Great under Christ's encirclement. (Ps. 110:1, 2; 2 Cor. 4:4) Nevertheless, Satan is permitted since 1919 to continue his heat of Babylonish hostility not only to reproach the anointed remnant of Christ's followers but also to reproach the many others who now flee Babylon to share as refugees in championing Jehovah's Sovereign Godship.—Rev. 12:13-17.

[3] So, as in the case of ancient Job and as experienced by the Greater Job, Jesus Christ, the modern Job-like group of Christian witnesses of Jehovah has had to furnish God an answer for Satan all these years even after Satan's fall from heaven, that Satan may have no grounds for reproaching Jehovah in their case. Their heavenly Father Jehovah now says to them: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."—Prov. 27:11.

BABYLONISH APOSTASY OF CHRISTENDOM

[4] Our study of the fulfillment of the prophetic drama of Job now shifts from Jesus' day to that of this twentieth century. The faithful anointed ones, being footstep followers of Jesus, as a group become the modern Job, the major "object of hostility." As jointly persecuted ones along with Jesus they have suffered as did he for holding fast their integrity to the true God, Jehovah, and for withstanding all manner of Babylonish religious hostility. (John 15:20) A brief historical sketch of Jehovah's anointed witnesses bears out all this very vividly as background information. (See *Jehovah's Witnesses in the Divine Purpose,* published in 1959, for further details.)

[5] After the death of the last of the apostles at the turn of time into the second century C.E., growing numbers of those who practiced the true Christian religion defected or became apostate. Subtly the old enemy Satan was out to defile the true worship of Jehovah by means of a two-pronged campaign. Firstly, by means of introducing untheocratic forms of church government he would defile the original clean temple structure of organization as set by Jesus Christ. (Eph. 2:19-22) Secondly, by means of introducing pagan teachings and pagan holiday celebrations he would defile the right public declarations or 'sacrifices of praise' (Heb. 13:15) offered by the temple class of anointed Christians. All this apostasy stemmed from the same general Babylonish source as did the influences that had produced apostate Judaism in the centuries before Jesus' day. Babylonized Hellenism again was the force used by Satan to inundate and overwhelm an increasing number of those who claimed to be Christians.

[6] Gradually some of the overseers and elders of the congregations were induced to consider themselves as rulers over the flock. Thus in time a clergy class began to dominate over a laity class, quite contrary to Jesus' set order: "One [Christ] is your teacher, whereas all you are brothers." (Matt. 23:8) Pagan holidays such as Christmas and Easter came to be celebrated festivals. Birthdays of secular rulers became honored. Sometime in the third century the divine name, *Jehovah,* was taken out of all copies of the sacred Greek Scriptures including that of the Greek *Septuagint.** The title *Lord* (*kýrios*)

3. Apply Proverbs 27:11 to the situation today.

4, 5. (a) Who are the "object of hostility" today, and why? (b) What two-pronged campaign of apostasy developed, and from what source?

* *New World Translation of the Christian Greek Scriptures,* p. 18.

6. Present some wrong practices that began to be accepted.

was substituted for the personal name *Jehovah*. As may be remembered, the apostatized Jews had done the very same thing after their Babylonish captivity of the sixth century B.C.E. At that time they followed the custom of the Babylonians, who no longer called their chief god *Marduk* by his personal name but came to prefer the title *Bel* (*Master* or *Lord*) instead. This made it possible for the general title *Bel* to become more acceptable to the other religiously sensitive peoples.

[7] The Babylonish-originated doctrine of the immortality of the soul likewise crept in through pagan Greek religious influence. In this way also the Greek (Hellenistic) conception of *hades* or hell as a place of conscious torment for the souls of the wicked became an unbiblical matter of belief. Exactly in harmony with Jesus' prophecy the "weeds" or apostate, imitation Christians with their "sibboleth" (Judg. 12:6) teachings of Babylonish Christianity began to obscure from historical view the true "wheat" or anointed ones with their "shibboleth" teachings of true Christianity. (Matt. 13:24-30) Paul confirms this prophesied rise of organized apostasy by adding that a powerful "man of lawlessness" would develop to be "set in opposition" and to sit "down in the temple of The God." (2 Thess. 2:3-8) By 325 C.E. this "man of lawlessness" class of apostate leaders came to be recognized by pagan Rome under Emperor Constantine as religious rulers of a new Roman state religion, a fusion of Christian apostasy with Roman paganism. What is now known as Christendom came into being to become the dominant part of Babylon the Great, the world empire of false religion. From that time the "man of lawlessness" class has been the collective group of Christendom's clergy from its many sects that had at that time become wholly Babylonized as an integral part of Babylon the Great. Thus in the sixteen centuries that have followed 325 C.E. the clergy of Christendom have dominated the world stage of false religion and as the "man of lawlessness" have cultivated symbolic "weeds" or false Christians.

7. (a) Name some Babylonish-originated doctrines that crept in. (b) What happened to the "weeds" and "wheat" mentioned in Jesus' illustration? (c) What is the "man of lawlessness" mentioned by Paul? Describe its rise.

WHEATLIKE CHRISTIANS REAPPEAR

[8] True to the same above prophecy of Jesus, the "wheat" or true Christians did again become apparent historically to stand apart from the "weeds" or apostates as the time of the "harvest" approached at the "conclusion of a system of things." (Matt. 13:37-43) So it turned out to be after the 1870's that a small group of sincere, anointed ones came together to form eventually the Watch Tower Bible and Tract Society under the presidency of Charles Taze Russell. Those anointed ones later embraced the name "Jehovah's witnesses." To this day in 1966 they appear as such Christian witnesses on the world stage.

[9] Early this group of anointed ones cleared away many of the false Babylonish beliefs that had encumbered their Christian way. Some of the clarifications were that man does *not have* an immortal soul but that man *is* a living soul (Gen. 2:7); that Christ Jesus the Ransomer was not half man and half God but that he was completely human (1 Tim. 2:5, 6; 1 John 4:2, 3); that in the resurrection there is no "resurrection of the body" but a resurrection of the dead "soul" or individual (John 5:25-28); that there is no such mystery as a "trinity" but that Jehovah is supreme and exclusive in his Sovereign Godship. (1 Cor. 8:4-6) They turned 'the hose on hell' to put out the false fires of

8. How did the wheatlike Christians reappear?
9. Present the false and then the clarified understanding as to certain basic teachings.

Hellenistic teachings that the wicked are being roasted in a hades or hell.* (Acts 2:31) In time the very name *Jehovah* was restored for use at their congregational meetings, reappeared in their Biblical publications and was even restored 7,198 times in their *New World Translation of the Holy Scriptures.*†

HOSTILITY FROM THE SECTARIAN CLERGY

10 Right from the 1880's this Job group of gathering anointed ones drew fire of religious hostility from the "man of lawlessness" class, Christendom's clergy now divided into numerous sects. So these Job-like anointed ones came to have "false companions" to argue against them even as did the ancient Job with his three and Jesus with the religious sectarian pressure groups. Again, "three" in being a number indicating emphasis well stresses the all-out, united opposition that Christendom's sectarian clergy have been hurling against the modern Job-like ones. It is a matter of history that, as Job and Jesus were considered "outcasts" of their day, so Jehovah's witnesses are found to be unwanted, smelly outcasts of Christendom. —Job 2:7, 8.

11 For example, the Witnesses are not considered "respectable" or "regular" when spoken of in connection with the weedlike sects of Christendom.

"At all events, whether they are liked or disliked, approved or disapproved, they [Jehovah's witnesses] continue their witness not only in America but in many foreign lands with a vigor and persistence which one could wish were more often found in one's own and other *eminently respectable 'regular' churches.*"‡ (Italics ours)

By the well-to-do religious leaders the "wheatlike" Witnesses are branded as an "unorthodox cult" of 'poor and uncultured' ones.

"Jehovah's Witnesses belong to one of those *unorthodox religious cults* . . . which prosper among those burdened with everything except *worldly possessions and cultural graces.*"□ (Italics ours)

Also, these "outcast" Witnesses are referred to as 'deviationists.'

"Many observers of the Jehovah's witnesses have concluded that it is a 'Christian deviation' in that its system of doctrine *imitates, and at the same time distorts* the essential Christian beliefs."△ (Italics ours)

Lastly they are considered "odious" and "fanatical" by the clergy.

"A curb upon the propagandist activity of the *odious* sect—unless it can be shown to be a definite peril to society—is a potential attack upon the liberties of all citizens. Jehovah's Witnesses are, in our judgment, a *particularly odious and fanatical sect,* but the truth or falsity of their teaching is not at issue and no charge of *antisocial tendencies* was involved in the case upon which the Supreme Court rendered its [unfavorable] decision."◊ (Italics ours)

BABYLONISH WAYS REMOVED

12 From the 1880's onward the modern Job-like anointed ones additionally had reinstated the early ways of Christianity. This enabled all to serve as ministers together, shining to the public as "the light of the world." (Matt. 5:14-16) This was done by reinstituting the house-to-house witness work and the making of private return visits to homes as did even Jesus and the apostles in their day. Furthermore, all forms of ritualism were rejected at their congregational assemblies and, instead, their meetings were of an educational nature, making an intellectual appeal by means of Bible study, rather than of an emotional, ritualistic nature. This

* *Jehovah's Witnesses in the Divine Purpose,* p. 42.
† *"Let Your Name Be Sanctified,"* p. 26.
‡ *The Christian Century,* Feb. 2, 1944, p. 140.

10, 11. (a) Who today are prefigured by Job's three false companions? (b) How have some religious writers expressed themselves about Jehovah's witnesses?

□ An editorial, *The Christian Century,* July 5, 1939, p. 843.
△ *The Theology of the Jehovah's Witnesses,* 1962, by George D. McKinney.
◊ *The Christian Century,* June 24, 1942, p. 798.

12. What early ways of Christianity were reinstituted after the 1880's?

group of anointed ones also shared in a wide distribution of Bibles, Biblical literature and tracts, numbering into the hundreds of millions.

13 They particularly heralded that the year 1914 was a marked year for the ending of "the times of the Gentiles" (Luke 21:24, *AV*) and for the time of the establishment of Christ's kingdom in heaven. All of this proved to be true and was verified by the beginning of World War I with its associated events among the Gentile nations. Their Christian work being conducted on a wide scale in many lands remarkably brought the anointed ones onto the world stage of religious history. Their zealous religious works put to shame the "man of lawlessness" class of sectarian clergy. Such members of the clergy should have been taking a more careful interest in their teaching the Word of God to their flocks instead of offering their parishioners a poisonous diet of Babylonish doctrines. Thus it was that this small minority of anointed ones began to manifest an integrity toward Christ Jesus and toward God that cast guilty reflections upon Christendom's Catholic, Orthodox and Evangelical clergy.

PREOCCUPATION WITH PERSONAL DEFENSE

14 Similar to the case of Job of old, these modern witnesses were vilified and misrepresented by the religious clergy and leaders of Christendom, who were foreshadowed by Job's three companions who turned out to be poor comforters and false friends. They were called by all sorts of degrading names, such as "no-hellers," "soul sleepers," "Russellites," "Rutherfordites," "Millennial Dawnists," "unpatriotic pacifists," "twisters of the Scriptures," "unordained preachers," etc. Their ministry of the Word of God was challenged as being fraudulent, deceptive, not ordained by God, and carried on under different names or titles such as Watch Tower Bible & Tract Society, International Bible Students Association, People's Pulpit Association, in order to confuse and conceal the fact that they were "Russellites." They were looked upon as being false Christians, as in fact no Christians at all, as being "false prophets," anti-Christian, and having no standing with God at all. Against such religious accusations of being an unorthodox sect of religious hypocrites, Jehovah's anointed remnant had to defend themselves, just as Job had to do, in an endeavor to prove their integrity as true Christians, their being the "real thing," and their really being in harmony with God and his Word and having God's favor and being true Christian ministers ordained by God and not by religious institutions of religious clergymen. There thus arose a great controversy between the religious clergy and God's anointed, ordained remnant, just as Job got involved in controversy with Eliphaz, Zophar and Bildad. Thus, like Job, the anointed remnant became especially preoccupied with themselves and their personal standing with God. They failed to give full appreciation to God's name Jehovah and to see that the vindication of God's name and universal sovereignty was the chief thing, so that they should be his witnesses with that chief issue in view. Their getting to heaven was not the main thing.

ELIHU'S RIGHT ESTIMATION

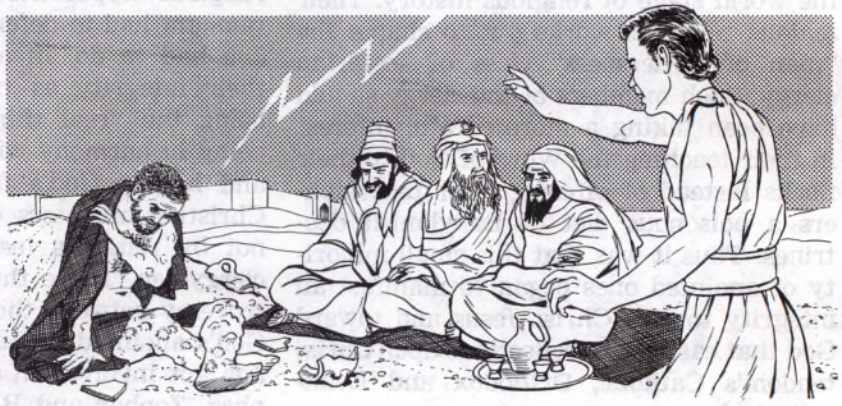
15 Who, then, was it that finally made a right estimation of these basic matters and published such for the attention of the

13. As to 1914, what was heralded? How zealous were the anointed, and what reflections were being cast upon the clergy?

14. Describe how deeply the anointed became preoccupied with self-defense.

15, 16. (a) What corresponds to Elihu today, and how so? (b) How is *The Watchtower* used to present right estimations?

anointed ones to set matters straight? (Isa. 1:18; 2 Tim. 3:16) As it was young Elihu that made the right assessment as to elderly Job in Job's day so it was the modern young Elihu who brought about the reproving of the 1,900-year-old Job-like anointed ones. Against ancient Job, Elihu's "anger blazed over his [Job's] declaring his own soul righteous rather than God." (Job 32:2) The modern Elihu seems well to comprise the spiritual governing body of the anointed remnant of Christ's body always closely associated with the directors of the Watch Tower Bible and Tract Society of Pennsylvania.* This governing group of anointed ones having become a working unit since the 1870's makes it young historically in comparison to the 1,900-year-old "faithful and discreet slave," collectively made up of the faithful anointed ones alive on earth at any given point of time. (Matt. 24:45, 46) The Elihu governing unit has been responsible since 1879 for publishing the *Watchtower* magazine.



[16] When the Elihu of today gained the right estimation of matters it used its instrument, the *Watchtower* magazine, to counsel the anointed ones progressively. It was *The Watchtower* that first published that the vindicating of Jehovah's universal sovereignty was more important than the vindicating of any individual man. In the giving of its advice, like young Elihu of Job's day, the historically youthful governing group showed more of a youthful reliance upon the spirit of God in rendering spiritual counsel than in looking to age-old human wisdom and philosophy as the clergy were doing. For this reason the modern Elihu through *The Watchtower* could further take the lead in exposing the 1,600-year-old "man of lawlessness" class, the sectarian clergy. With Christian boldness since 1919 *The Watchtower* could maintain with a right estimation that Christendom's clergy have "proceeded to pronounce God wicked" by their agelong preaching of things that were based on anti-Jehovah, Babylonish teachings. (Job 32:3) In this way a right assessment and the correct estimation of religious developments become progressively available to all righteously inclined individuals by means of *The Watchtower*.

JOB-LIKE TESTING

[17] Now a special Job-like time of testing came upon the few thousand anointed ones from the autumn of 1914 to the spring of 1919. A period of Babylon-like captivity came to be forced upon them. Ridicule was heaped upon them by the clergy. During World War I they were slanderously branded as "security risks." This brought governmental opposition

* *Watchtower*, 1957, p. 603.

17. Describe the Babylon-like captivity experience that came upon the anointed ones from 1914 to 1919.

upon them in Canada, the United States and other countries. Their publications became subject to ban. Those taking the lead among them came to be imprisoned. Finally their organized public witness work was crippled by the summer of 1918. Their headquarters in Brooklyn, New York, had to be shut down, with temporary offices maintained back in Pittsburgh, Pennsylvania. Places of their religious meetings were raided and closed. Yes, a spiritually destitute, forsaken condition came upon them. To the faithful anointed ones questions came as to what all this meant and why Jehovah was permitting all this open hostility. Had they not in the name of God and Christ been undertaking a great public witness work among the nations in the thirty-some years before 1914? Did not Jehovah seem to favor that work by granting it continued growth before 1914? The Job-like ones wanted to know: Why now all this adversity and hostility? —Matt. 24:9, 10.

18 Many who, like spiritual children, had looked to them for spiritual guidance and help now abandoned their association. All together, it was a time of destitution as to "spiritual children" and means for religious worship. Considered by the sectarian clergy as outcasts and spiritually diseased ones who were to be loathed and shunned, the anointed ones were left by 1918 to ponder their sad spiritual state, present and future. (Rev. 11:7-10) A state of spiritual unhappiness had been enforced upon them by Satan and all his earthly forces. But again and again the Job-like anointed ones asked in their prayers: Why, O why is Jehovah allowing all this?

19 While the anointed endured this low state the modern 'three false companions,' the collective group of Christendom's clergy, stepped up their burning hostility upon the remnant. Unloving in their thinking and hearts, the religious leaders put to use all their Babylonish tactics and arguments. They pretended to worship the God of the Bible but in fact were out "to pronounce God wicked." (Job 32:3) Jehovah God found them untruthful in their arguments and attacks, whereas the anointed ones were found to be truthful. (Job 42:7, 8) The doctrines and traditions of the clergy are those that have come down through the ages from Babylon and not from the Bible. From 325 C.E. to the present, Christendom's clergy have been the most powerful part of Babylon the Great. They have been and are now the worst persecutors of Jehovah's witnesses. These modern 'three false comforters' in their bitterness will continue to be, figuratively speaking, 'after the hide' and 'on the necks' of the true witnesses right down to the very ruinous end of Babylon the Great.

18. What corresponded to Job's children taken away and his sickness?

19. Describe the set course today of those prefigured by Job's three companions.

DELIVERANCE INTO SPIRITUAL PROSPERITY

20 As Job was made happy in his outcome of a restoration, so the modern anointed ones came to experience a spiritually paradisaic restoration from 1919 onward. This restoration has meant great spiritual prosperity and happiness for them in Jehovah's royal Kingdom service. To add to their joy, a vast crowd of sheeplike persons has been directed to flee from Babylon the Great and to come over into their realm of spiritual favor. Actually in 1934 the "other sheep" were told to get dedicated and baptized and to become the happy spiritual children of the anointed remnant.* But it was not until 1942 that the fulfillment in complete force of the bringing forth of Job's ten new children

* See August 1 and 15, 1934, *Watchtower* featuring articles I and II of "His Kindness," urging the "other sheep" to enter the antitypical "Cities of Refuge."

20. Describe the restoration the anointed ones have had, and since when has it been?

began to take place.* From then on by the hundreds of thousands the figurative "ten children" have come to the aid of the modern Job, the anointed remnant.—Isa. 2:2, 3; Zech. 8:23.

FORMER CLERGYMEN NOW WITNESSES

[21] In Job's day of restoration, Eliphaz, Zophar and Bildad took Jehovah's advice to repent of their false religious stand, to accept the priesthood services of Job so that no "disgraceful folly" should come upon them. (Job 42:8, 9) Also after Jesus' restoration by resurrection and exaltation to heaven, his effective priesthood services were accepted as "a great crowd of priests began to be obedient to the faith." (Acts 6:7) Has there been a parallel development in these last days? Yes! In the decades of restoration since 1919, right-hearted clergymen of various religious sects in different parts of the earth have repentantly accepted the priesthood services of the anointed remnant of Job-like ones by becoming rebaptized and ordained as true ministers of Jehovah.† Even clergymen in prominent places have made this about-face, including one priest who had formerly been a Greek Orthodox bishop. No longer seeking worldly fame, these many reformed ministers now zealously preach the good news of the Kingdom right in the same places where they had functioned as sectarian clergymen. But instead of preaching from a pulpit in a church building they now have the doorstep as their right pulpit.

[22] What has resulted to these former clergymen for following this right and humble course? From their former clergy "friends" they get much Babylonish hostility and reproach, which they have courageously and faithfully endured. From the Sovereign God Jehovah they get goodwill for worthily bearing the divine name, making known Jehovah's Sovereign Godship from house to house even as Jesus Christ did. After years of right preaching activity, several of these former clergymen have become appointed as presiding ministers of local congregations of Jehovah's witnesses. They, in turn, have had the privilege of attending the Watchtower Society's Kingdom Ministry Schools for further ministerial training. Here, then, is another merciful reason for Jehovah's permitting Babylon the Great to exist a while longer so that more of such humbled, right-hearted, captive clergy individually may follow the lead set by these earlier ones and get out soon before "disgraceful folly" comes upon all who are left in Babylon the Great.

CLERGY HOSTILITY STILL PERSISTS

[23] But why is it that the modern Job still experiences increasingly bitter hostility from the unrepentant Babylonish clergy, if this is the time of the restoration and ascendency for the anointed ones? The situation is similar to the antitypical seven years of famine and seven years of prosperity in Egypt during Joseph's administration.‡ (Gen. 41:29-32) In their present-day application those two antitypical seven-year periods run concurrently. Upon Christendom's land or realm there is great spiritual famine for the hearing

* At the multi-city assembly with Cleveland as the key city (Sept. 18, 19, 20, 1942) the increase of the "other sheep" was signaled by the resolution that was there adopted, part of which says—"All the increase that God gives to this work in gathering His 'other sheep' into the fold we acknowledge to be the Lord's and shall yield up such to the Lord to be used wholly in His service."—w42, p. 319.

† w51, p. 650; w52, p. 684; w55, p. 255; yb63, p. 149.

21, 22. (a) How does Job 42:8, 9 have application today? (b) What course have such repentant ones followed, according to modern experiences?

‡ *You May Survive Armageddon into God's New World,* 1955, pp. 327-330.

23, 24. Explain why clergy hostility still persists as pictured in (a) Joseph's case in Egypt and (b) a parable of Jesus.

of the Word of God. (Amos 8:11) While upon the land, realm or situation of the true anointed ones there is great spiritual abundance.

[24] Such concurrent fulfillment is confirmed in the parable of the rich man and Lazarus. (Luke 16:19-31) Here the condition of both the "rich man" or the clergy class and that of the "Lazarus" group, the anointed remnant, takes place at the same time, namely, from 1919 to the present. The physical facts abundantly show that since 1919 the anointed witnesses of Jehovah have enjoyed spiritual prosperity as to their ministry while during the same time the clergy have been experiencing increased frustrations and spiritual failures as to their ministries. All this bears evidence of their "torment." Earlier in this article there was presented another confirmation in that while Babylon the Great fell under the encircling power of Christ Jesus in 1919, it is permitted to exist with all its spiritual corruption and hostility until the rescue of her captives is concluded, at which conclusion she will then be totally destroyed.—Rev. 18:4; 17:15-18.

[25] In Jehovah's wisdom he has permitted this continued Babylonish hostility to persist for another purpose. Why? Because it now gives the "great crowd" of the "other sheep" also an opportunity to support the anointed ones in giving an answer to Satan as to his tauntings and challenges concerning Jehovah's Sovereign Godship. With all this background information, we are now ready to consider the physical evidences of the great religious controversy that has been raging between the anointed ones championing Jehovah's Godship on the one hand and the Babylonish clergy of Christendom on the other hand. How remarkably the detailed experiences and arguments against Job in his day and against Jesus in his time are being duplicated in printed form today on an enlarged scale of hostility against the modern Witnesses!

25. (a) What is another purpose for Jehovah's permitting Babylonish hostility to continue in our time? (b) What can be expected in the next *Watchtower* article?

Jehovah TAUNTED BY BABYLONISH HOSTILITY AGAINST Anointed Witnesses

"Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."—Prov. 27:11.

LIKE the taunting from wicked King Sennacherib of ancient Assyria, so today Satan keeps up his taunting of the true God Jehovah by speaking abusively of His anointed witnesses. (Isa. 37:21-33) By their faithfully enduring the Babylonish hostility against them, the Job-like anointed ones enable Jehovah, as He says, to "make a reply to him [Satan] that is taunting me." (Prov. 27:11) In the meantime, in their championing Jehovah's Sovereign Godship on earth they bear up under much reproach. "With murder against

1, 2. (a) Who is being taunted, by whom and how? (b) In what way will the parallel experiences of today be demonstrated with those of Job's time?

my bones those showing hostility to me have reproached me, while they say to me all day long: 'Where is your God?' "—Ps. 42:10.

[2] To demonstrate the full extent of the modern parallel of the experiences of Jehovah's witnesses today with those of ancient Job, we will now highlight cases of Babylonish hostility of the clergy against the anointed witnesses on each of the taunts made against ancient Job by his three Babylonized companions. This will be done by taking each of the speeches of Job's companions in turn and showing how the clergy of Christendom have spoken in the same *sibboleth* fashion as those ancient agents of Satan. (Judg. 12:6) As this develops it will be observed that the sectarian religious statements have the same ring of hostility as the pronouncements of ancient Eliphaz, Zophar and Bildad. By them the Job-like anointed ones continue to be branded as the world's No. 1 Religious Badmen to be avoided like poison.—Job 22:5.

FALSE CHARGE OF BIAS

[3] In the frame of thinking of Eliphaz, the clergy claim in effect that it is the religiously unclean, the sinners, the biased ones that bring upon themselves merited reproach and divine punishment. (Job 4: 2-8) A Roman Catholic monsignor writes in a nationwide Catholic newspaper in the United States a harsh condemnation of the Bible Society of Jehovah's witnesses.

"Rejecting the idea of the Holy Trinity, the Bible society translation [the *New World Translation of the Christian Greek Scriptures*, 1950] replaces the phrase 'the Father, the Son and the Holy Ghost,' used frequently [once] throughout the King James version with 'the spirit and the water and the blood.' (1 John 5:7) . . . Something of the shallow scholarship in the sect in adopting the word Jehovah as part of its title is shown by the *Catholic Biblical Encyclopedia's* treatment of this word."* (Bracketing ours)

[4] Making a proper defense not only of their own rightness but also of the Sovereign Godship of Jehovah as did ancient Job, the modern Witnesses say: "I have not hidden the sayings of the Holy One." (Job 6:10) In an open letter dated October 11, 1950, a printed six-page reply was published by Jehovah's witnesses in their *Watchtower* magazine of December 1, 1950. (Pp. 469-474) There overwhelming evidences were published proving beyond doubt that Jehovah's witnesses not only are not biased in their *New World Translation,* but have honestly reproduced the sense and wording of the original-language texts. Note the above *Watchtower* answer to the charge of biased tampering with the Bible.

"The *New World Translation* has rewritten no part of the Greek text, not even 1 John 5:7 which is cited in your article as a place where Jehovah's witnesses clash with the trinitarian doctrine. . . . This is a literal translation of the Greek text by the above-named Augustinus Merk, S.J. . . . it is also a literal translation of the Greek text by the other Roman Catholic scholar, Joseph M. Bover, S.J. . . . Your own precious Vatican Manuscript No. 1209 of the early 4th century does not contain the words, but brands them spurious."

Thus was crushingly demonstrated the authentic nature of the *New World Translation* and the falsity of the charge against the anointed witnesses.

[5] In addition *The Watchtower* vindicated its use of "Jehovah" this way:

"Why, then, does the *New World Translation* use the name Jehovah 237 times in its main text? Is it due to 'shallow scholarship,' as you insinuate? No. . . . In addition to the 19 Hebrew versions, it cites versions of the 'New Testament' in 38 languages besides English and Hebrew where the translators use a vernacular

* *The Catholic Telegraph-Register*, issue of Friday, Aug. 18, 1950, article entitled: "Listening In," by "Monsignor" Matthew Smith.

3. What false charge of bias has been made, and by whom? How does this parallel Job's day?

4, 5. What defense have the Witnesses made (a) as to biased translation and (b) for their use of the name *Jehovah?* (c) How has this been in accord with Job 6:10?

form of the Hebrew tetragrammaton [Hebrew occurrence of the divine name]."

Then *The Watchtower* proceeded to identify a long series of Catholic authorities and their usages of the name Jehovah down through the centuries, such as Thomas Cardinal de Vio Cajetanus in his *Commentary on the Pentateuch*. Who, then, displays bias—the Catholic clergy or Jehovah's witnesses? You decide.

DEMON INFLUENCE

6 From ancient Babylonish times, religious leaders like Eliphaz have appealed to emotional influences obtained from invisible spirits or demons to build up their religious posture rather than build faith based on the Bible. (Job 4:12-17) Recently one of the Pentecostal sects emotionally belittled the Bible knowledge of Jehovah's witnesses and their associates.

"I wish it were possible for everyone in the Watchtower Society, more than a million and one half ministers and over fifty million *brain washed* followers, to *feel* what I am *feeling*, and *sense* what I can *sense*. . . . If they can do it [their worldwide work] with *power that is not of God*, what can we do if we are anointed by the Spirit of God . . . I want you to pray with us, 'Lord, find the Kingdom Halls and pour out your Spirit until they are filled. *Tear them up*. . . . *Shake them up* like they've never been shaken before!' "* (Italics ours)

Here the religionists appeal to "feeling" and a "sense" of something unseen and indefinable. The result? They exhort violence and hostility, "tear" and "shake." But Jesus said, "You must love your neighbor as yourself."—Matt. 22:39.

DENOUNCED FOR THEIR OBEDIENCE

7 The Eliphaz-like religious leaders also revel in independency from God and Christ. (Prov. 3:5) They infer that God does not take special note of the obedience and faithfulness of his servants to Him. (Job 4:18; Matt. 17:12, 13; 24:45) One German religious writer reproaches Jehovah's witnesses for holding to a unity of thought and organization in their Christian way. (Isa. 55:8; Prov. 12:15) He writes:

"The members of the organization [of Jehovah's witnesses] are obligated to unconditional obedience. This obligation includes the duty of accepting the word of God only in the interpretation offered them by the Brooklyn publications. The Watchtower Society has divine authority and hence also possesses a monopoly on the truth and on the proper proclamation of the Gospel. It is forbidden to nourish oneself from other sources or to *think one's own thoughts*."† (Italics ours)

8 In reply Jehovah's witnesses contrast their unified source of spiritual abundance with the spiritually sickening table spread by the clergy in their "independence."

"What orthodox religious organization in Christendom provides new spiritual food for these critical times? Are not the fundamentalists still offering the same dry husks, still prattling the same centuries-old creeds, and monotonously repeating again and again their few basic doctrines borrowed from paganism? Truly, 'their religion is a mockery, a mere tradition learned by rote.' (Isa. 29:13, *Mo*) The modernist churches have brought forth new teachings to fit the times, but their new offerings are not fit for gospel-preaching. Instead, they scuttle the Bible, dismissing it as myth and legend, at best only good literature, and offer science and evolution, psychology and psychiatry, in an endeavor to be popular with a materialistic civilization. God bluntly says Christendom's 'tables are full of vomit.' [Isa. 28:8] Among them spiritual famine reigns supreme. What a contrast between the condition of their followers and that of Jehovah's witnesses!"‡

Let the "independent" clergy still advocate what leads to spiritual anarchy but Jehovah's unified witnesses will still stick to the one vinelike channel.—John 15:5, 6.

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* *Full Gospel Men's Voice*, issue of March 1963, pp. 2, 3, 23, a Pentecostal publication.

6. What parallel is there to Job 4:15 as to appealing to demon influence and the result?

7. Describe the parallel as to Job 4:18.

† *Seher, Gruebler, Enthusiasten*, by Kurt Hutten, 6th ed., Stuttgart: Quell-Verlag, 1960, p. 105. An English translation of this is found in *The Four Major Cults*, 1963, by A. A. Hoekema, p. 248.

‡ *Watchtower*, 1952, pp. 82, 83.

8. How have the Witnesses replied to the denouncement?

REPROACHED BY SECTARIAN TRADITIONALISTS

9 It is well known that many of the "man of lawlessness" class of clergy are pillars and champions of orthodoxy, holding tenaciously to early, Babylonish wisdom of the "former generations" and from the "fathers," like Bildad of old. (Job 8:8) Down from the heights of Babylonish traditions they look condescendingly upon the Bible-trained witnesses of Jehovah. Hear what a Catholic Jesuit weekly magazine had to comment about Jehovah's witnesses in international assembly.

"It [the assembly of Jehovah's witnesses] was an impressive demonstration of the hold that *primitive*—and *perverted*—religion exercises on *simple minds* in a *hour of humanity's confusion.* It was an illustration also of the compelling power of a *few ideas strongly held.*"* (Italics ours)

10 Following is the answer the Job-like anointed ones gave in reply to the clergy thrust against them for their rejection of tradition:

"In substituting ancient paganisms or modern philosophies for the truths contained in the Bible, Christendom's religions match backsliding Israel who professed to be Jehovah's people: 'The ox knows its owner, and the ass its master's crib; but Israel does not know, my people shows no understanding.' (Isa. 1:3, *AT*) They put themselves in position for stinging condemnation, which they cry out against [us] as intolerant. But does not God himself here say they have less sense than the ox and the ass?"†

These masters of tradition, sectarian traditionalists, charge that the religion of Jehovah's witnesses is *"primitive"* and *"perverted,"* yet the whole focal point of the Witnesses' Bible-based religion centers on upholding Jehovah's Sovereign Godship. (Job 8:3) Yes, they brand the "sons" or associates of the anointed ones as being "sinners" ('simpleminded') who have "revolted" ('perverted religion') against traditions of the apostate sects, in a time of world confusion, a confusion largely brought about by the clergy themselves. —Job 8:4, 9, 10.

DENOUNCED FOR SEEKING ACCURATE BIBLE KNOWLEDGE

11 Many sectarians of Christendom like Zophar feel the exposure made by the "multitude of words" or religious instruction accurately published by the Job-like witnesses. (Job 11:2-4) They denounce them for going beyond the early translations of the Bible to "find out the deep things of God" accurately by means of more recent translations of the Scriptures. (Job 11:5-8) Note how a religious publication of an American sect makes an attack:

"But the most significant of the things attempted by the 'Witnesses' is their undertaking to make a new Bible. They have announced through Nathan H. Knorr that they are getting out a 'new translation' of the Scriptures, seeing the present translations do not suit them. . . . When a teaching becomes . . . outlandishly anti-God, it needs a 'new translation' of the Bible. That is, it needs another 'Bible.' The one God gave us is not adequate to set forth the new religion."‡

12 Part of the prompt reply made by the Witnesses is as follows:

"Which Bible do you mean by your expression 'the one God gave us?' Certainly when your paper quotes from the *American Standard Revised Version,* you are not using 'the one God gave us.' Or are you naïve enough to imagine that God really gave us that Version? The Bible God gave us is the one he inspired and which was written in Hebrew, Aramaic and common Greek, which are today practically dead languages. If to produce a 'new translation' in modern speech and according to the latest findings on the Bible means to 'make a

* *America,* issue of Aug. 19, 1950, p. 507.
† *Watchtower,* 1952, p. 82.

9. How have the Witnesses been reproached in accord with Job 8:8?
10. What has been the answer by the Job-like ones?

‡ *The Vindicator,* issue of November 1950, article entitled "Another 'New Bible' Coming Up."

11. Present an experience that parallels the charge at Job 11:7.
12. Give some points from the Witnesses' reply.

new Bible,' 'another "Bible",' then tell us this: Why is it that the American Committee of Revision, which produced the *American Standard Version* from which your paper mainly quotes, brought forth in 1946 the *Revised Standard Version* of the New Testament and will shortly bring forth also a revised Old Testament? Will you level against their Committee the charge of 'making a new Bible?' Have they 'become so outlandishly anti-God' as to need a new translation that they might set forth a new religion?"*

Let the clergy think like Zophar if they wish. As for Jehovah's witnesses, they will continue to seek for increased accuracy of the Divine Word.

DENOUNCED AS "HERETICS" ON THE RESURRECTION

13 Job was a believer in the resurrection of the individual. (Job 14:13, 14) Likewise the Greater Job, Jesus Christ, was the greatest teacher as to the resurrection of the dead soul. (John 11:25; Matt. 12:40; Acts 2:25-35) Never does the Bible speak of the 'resurrection of the dead body.' Yet the Pharisees of Jesus' day were believers in a 'resurrection of the body.'† Similarly today the clergy still teach the *sibboleth* or unbiblical view upholding 'resurrection of the body.' An associate professor of Systematic Theology in a Calvinist seminary denounces the Witnesses as "heretics" on this point.

"In the history of the Christian church, people who taught that the 'resurrection' was a non-physical one were *branded as heretics*. The *early fathers* [in his footnote he refers to Polycarp, Justin Martyr, Tatian, Theophilus, Athenagoras and Irenaeus] vigorously defended the *resurrection of the body* (in a physical sense) as a distinctively Christian doctrine. . . . Yet today Jehovah's Witnesses claiming to be listening to Scripture alone, are again *reviving this ancient heresy!*"‡ (Italics ours)

14 In addition to giving the full Scriptural support for the fact that the resurrection of Jesus and the others does not involve taking physical bodies to heaven, the *Watchtower* of April 15, 1963, (pp. 237, 238) also reduced this clergy view to an absurdity as follows:

"Just suppose that Jesus has his earthly human body in heaven. Since clergymen who insist that Jesus has his human body in heaven teach that he is also God himself, then we know what God looks like. He looks like Jesus when down on earth; he is possibly six feet tall, has a Jewish nose, possibly a beard, has man's sex organs, and seems to weigh two hundred pounds. . . . If Jesus had his human body in heaven, then he has the entire digestive system, including the mouth and the stomach; and his faithful disciples, on going to heaven, would have the same things. . . . Think of it! Since the arrival of human bodies, there now have to be draught houses in heaven, toilets, both private and public, with separate ones for men and women. And now and forever Jesus, who the clergymen say is very God himself, has to use a heavenly toilet, something that he never had to do in heaven before he became a man! (1 Ki. 18:27) This has to be true if we carry arguments to their logical conclusions!"

15 In view of the foregoing, just who is the heretic? Jehovah's witnesses who uphold the Sovereign Majesty of Jehovah God as being spirit and utterly different from man and above man, or the clergy of Christendom with their "early fathers" who in effect assert that the Most High God is like puny man? (Num. 23:19) Clearly the taunt of "heretic" made by the clergy against the Job-like witnesses recoils to strike and brand them like the Pharisees as being against the true teachings of the Bible and hence as "heretics." —Matt. 15:3.

* See *Watchtower*, 1951, pp. 105-108.

† *Hellenism*, by N. Bentwich, p. 150.

‡ *The Four Major Cults*, 1963, by A. A. Hoekema, p. 305.

13. Present background information as to a Bible doctrine on which the anointed ones have been denounced as "heretics."

14, 15. (a) How did the Witnesses reduce this to an absurdity? (b) Who in fact are the heretics, and why?

PEOPLE ADVISED TO AVOID THE WITNESSES

16 Leaders of the older religious sects brand the Witnesses as being full of "windy knowledge." (Job 15:2-6) Like Eliphaz they claim the Job-like ones have swelled heads with too much Bible knowledge. Such condemn the Witnesses because they do not listen to the experience of the older religious organizations. (Job 15:7-10) A Catholic Jesuit magazine in the United States gives the following advice: "The Jehovah's Witnesses are specialists in their own peculiar way. In general they know more about the Bible than most Catholics. Since they insist on carrying on all discussions on the basis of the Bible, a Catholic involved with them will be forced to meet them on their own grounds. While the Witnesses' view of the Bible is a distorted one, the deplorable lack of knowledge that a Catholic is likely to have of the Holy Scriptures puts him at a serious disadvantage. It would be well to advise unprepared Catholics *to avoid them*, for they will accomplish little and may endanger their own faith. *Only well-instructed Catholics can cope with them.*"* (Italics ours)

So it is only the "gray-headed" and "aged one" (Job 15:10) of the Roman Catholic Church, those steeped in Babylonish traditions, that might properly discuss religion with the anointed witnesses!

CLAIM WITNESSES HEADED FOR REAL HELLFIRE

17 Adamant in their stand for the Babylonish doctrine of hell-torment, the Bildad-like modern religious spokesmen continue to retaliate against the plain exposures made by the Witnesses proving that their teachings are not Biblical. For instance, it has been pointed out that men *are* souls and beasts are souls and that the same eventuality befalls both categories, "as the one dies, so the other dies." (Eccl. 3:19-21) In the face of plain Bible statements the clergy complain against the Job-like witnesses in the words of Bildad: "Why should we be reckoned as beasts and be regarded as unclean in your eyes?" (Job 18:3; 2 Pet. 2:12) Hear now what some who are teaching that souls are roasting in hell have to say:

"'Jehovah's Witnesses,' 70,000 strong, have just had a convention in New York [1950], making a great noise. Their [Society's president] Nathan H. Knorr, has promised them extremely interesting things for 'the near future,' among which is the abolition of Hell as set forth in the Scriptures. . . . But they do not discern that the offer is made them in terms the exact opposite to the language God employs. God tells them that there is such a place as Hell, and it is not Hades or the grave. Their leaders tell them that such a place does not exist. This is plainly anti-God and brands the 'Witnesses' as having the 'mark of the beast.' God says the wicked 'shall go away into eternal punishment' (Matt. 25:46); but the 'Witnesses' say there is no such place. *But in so saying, they are preparing themselves to go there!*"† (Brackets and italics ours)

18 In their printed four-page reply the Witnesses plainly put it:

"Out of your own mouth you condemn yourself. You say, 'the offer is made them in terms the exact opposite to the language God employs.' How can this be? The *New World Translation* does not use the Old English word 'hell,' but uses the very words God gave us in his original Bible, namely, Hades, Gehenna, and Tartarus. Certainly this is not making another Bible, a Bible different from the one God gave us, but is using the exact language God employs. You are far-fetched, therefore, in branding this as 'plainly anti-God' and as having 'the mark of the beast.' Jehovah's witnesses are not abolishing Gehenna, but are putting it back into the Scriptures where it belongs. . . . Jesus warned his opposers with the admonition: 'By your words you will be vindicated, and by your words you will be condemned.' (Matt. 12:37, *NW*) By your words against Jehovah's witnesses your paper *The Vindicator* stands, not vindicated, but condemned before God and all men of good will."‡

* *America*, June 24, 1961, pp. 464, 465; *1962 Yearbook of Jehovah's Witnesses*, pp. 48, 49; *Watchtower*, 1961, p. 633.

16. According to Job 15:10, why has advice been given to avoid the Witnesses, and by whom?

17. What evidence is there that the clergy retaliate on the exposure of their hellfire doctrine?

† *The Vindicator*, issue of November 1950, article entitled "Another 'New Bible' Coming Up." See *Watchtower*, 1951, pp. 105-108.

‡ *Watchtower*, 1951, p. 108.

18. What reply did the Witnesses publish?

Once again the reader can judge who is in the right as to this teaching of the clergy on hellfire.

DESCRIBED AS FANTASTIC

19 The Zophar-like clergy continue to hear what they call "an insulting exhortation" from the Job-like witnesses. (Job 20:3) They still maintain that the Witnesses are the world's No. 1 Religious Badmen. (Job 20:5) In this frame of mind *The Baptist Record* in one of its editorials branded the *New World Translation* as fantastic in this manner:

"Another sample of their *fantastic translation* . . . 'cross' . . . omitted in favor of 'stake.' There is absolutely no authority for translating the cross as stake."*

20 *The Watchtower* of November 15, 1950, printed a five-page answer wherein the anointed witnesses put up a conclusive defense of the *New World Translation* on each point attacked by *The Baptist Record*. Here, in part, is their reply to the above charge:

"Your heading says, 'The cross is not a stake,' and your paragraph four says it is fantastic to use 'stake' instead of 'cross.' . . . If you had not been so foolish as to blurt out before investigation but had gotten a copy of the *New World Translation* and read what pages 768-771 of the Appendix say on Matthew 10:38 and 'torture stake,' you would have been more restrained in your editorial. You would have learned that the instrument of torture which the Greeks called *staurós*, and the Latins *crux*, was originally only a stake without a cross-beam at any angle. . . . Evidently you, in your reading of the Bible, have failed to attach due significance to the fact that the apostle Peter speaks of it only as a 'tree' (Acts 5:30; 10:39; 1 Pet. 2:24), and the apostle Paul speaks of it also as a 'tree,' at Acts 13:29 and Galatians 3:13. It was easy for you to assert that it was not a simple stake upon which Jesus died, but your editorial fails to provide a shred of proof or argument that the *New World Translation* is fantastic, incorrect and unscriptural on this point."*

The Baptist Record was invited to publish in its columns the *Watchtower* reply to its editorial, to correct the gross misrepresentation of the *New World Translation* and thus remove the hindrance to the cause of Bible truth. The response? More clergy hostility to the Job-like witnesses as a taunt against Jehovah.

WILD ACCUSATIONS OF BADNESS AND ERRORS

21 Orthodoxy continues to be confounded by the crushing replies of Jehovah's witnesses when the clergy wildly accuse them of every sort of badness and error. Like Eliphaz of old, in their final round of the controversy they in effect say: "Is not your own badness too much already, and will there be no end to your errors?" (Job 22:5) This sort of unjustified attack is exemplified by a "National Catholic Monthly for the Family" entitled the "Home Messenger" in its issue of August 1955, in an article: "They Call Themselves the Witnesses of Jehovah." The writer was exposed in publishing thirty-five lies, falsehoods and misstatements in his base attempt to prove the Witnesses as bad ones.

22 The *Awake!* magazine of April 8, 1956, (pages 17, 18) publishes the Witnesses' full reply under the heading "The Hypocrisy of Men Who Speak Lies." (1 Tim. 4:1-3) A few extracts from the reply will reveal the baseness of this clergy attack.

"The article further claims that Jehovah's witnesses believe that 'Christ is floating around in the air,' and that they expected Christ to come visibly in 1874, and then in 1914, when nothing had happened in 1874, and upon being disappointed in 1914 they 'came up with the

* *The Baptist Record*, issue of Aug. 30, 1950, an editorial entitled "The Cross Is Not a Stake." See *Watchtower*, 1950, pp. 453-457.

19, 20. (a) What sect charged that the *New World Translation* is "fantastic," and how? (b) How did the anointed witnesses reply?

21-23. (a) How have the clergy tried to make Job 22:5 apply today? (b) What has been the answer by the Witnesses?

dandy that Christ did come in 1914 but invisibly.' The fact is that Jehovah's witnesses from the very beginning understood that Christ's second presence was to be invisible. . . . Next the reader is assured that 'Jail seems to be the proper background for the witnesses. Their "Judge" Rutherford was in jail when their founder "Pastor" Charles Taze Russell died in 1916,' and that he was sent there because of sedition and obstructing the draft. However, everyone knows that the United States did not have any sedition or draft act in 1916. The facts are that Judge Rutherford was not sentenced until 1918, more than a year and a half after Pastor Russell had died, and that this conviction was later reversed in court and acknowledged as unjust."

23 With these evidences of a lying spirit by the shepherds of Christendom, just who is it that stands convicted of badness and error? Is it any wonder, then, that the crime wave of Christendom is skyrocketing along with Christendom's increases in church attendances?

APOSTATES URGE CONFORMITY AND STAR READINGS

24 Like ancient Bildad, modern religious leaders humanly reason that God's holiness is beyond man's copying and attainment. (Job 25:4) They argue that the Job-like anointed ones should give in on their steadfast course of separateness and integrity in holiness to Jehovah. (2 Cor. 6:17; 7:1; 1 Pet. 1:15, 16) Furthermore, Bildad of old betrays his Babylonish leanings by observing human activities with respect to the movement of the stars. (Job 25:5) Today, too, the apostates seem to prefer star readings of Babylonish astrology to the safe counsel of the Bible in their arguments against Jehovah's witnesses. Note their view of matters:

"I saw a cleric jostle a Watchtower Witness and exclaim, 'Damn you . . .' We clamped them into prisons because of their views on military service and their stubborn refusal to submit to the draft. . . . We lectured them publicly about their attitude toward the American flag and the American way. We took them to task for their opposition to blood transfusions. . . . We preached against them and warned our people about them. . . . I have done *no horoscopy* on this, but since the startling Witnesses are here to stay I can only hope that *it is in the stars* that *they will also modify their incredible stand* against saluting the American flag, cooperating with the government and *respecting other churches* . . ."* (Italics ours)

25 To this Babylonish plea to the stars for conformity Jehovah's witnesses published their answer in *The Watchtower* of 1958, pages 83, 84. In part it said: "The modern history of steadfastness to God's truth in spite of opposition and persecution during years just past certainly gives no indication that the future will see an abandonment of Jehovah's requirements by his people. As to the future course of action by Jehovah's witnesses, this is not 'in the stars'; it is not to be seen by scanning the starry creation of Jehovah. In fact, attempts to foretell events by the stars or anyone's trusting in claimed 'influence' of the stars is contrary to Jehovah's Word. Not to the stars in the visible heavens, but to the God in the heaven of heavens do we look for our future."—See Isaiah 47:1, 13.

APOSTATES AVOID USING DIVINE NAME

26 As has already been presented, religious leaders influenced by Babylonish ways have in all ages avoided referring to the true God by his warm, personal name, commonly used today as *Jehovah*. This was so as to Job's three false comforters, it was so on the part of the Jewish sectarians in Jesus' day and it is abundantly so on the part of the "man of lawlessness" class, Christendom's clergy, in these last days. Apostate leaders have Babylonishly pressured Bible translators to take out the divine name. Observe the following unfair attack upon Jehovah's witnesses made by

* *The Christian Century*, Feb. 13, 1957; also *Watchtower*, 1958, p. 83.

24, 25. (a) What evidence of parallels is there today as to conformity and resorting to star readings? (b) Give some points of reply made by Jehovah's servants.

26, 27. (a) What pattern is still followed by the apostates as to the use of the divine name? (b) How have the anointed ones been alert in defending Jehovah's name in a recent experience?

a Presbyterian seminary professor, accusing them of being inconsistent in their restoration of the divine name in their *New World Translation of the Christian Greek Scriptures*. He charged they were of "Arian theology" (antitrinitarian) and thus colored their translation in an antitrinitarian way when they restored *Jehovah* in some texts where the Greek word *kýrios* (Lord) appeared without a definite article and not at other places.

27 Jehovah's witnesses published a three-page reply to this hostility.

"In view of the above we wonder why the faculty member of the Princeton Theological Seminary quoted only partially from page 9 of the above-mentioned Foreword, but left unquoted to you all the above information in the Foreword concerning how the translators determined upon the fitness of putting the divine name back into the Christian Scriptures. . . . The *New World Translation* is consistent, and it violates no general rule of action set forth in its Foreword when it renders the expression in 1 Corinthians 12:3, as well as in Philippians 2:11, 'Jesus is Lord,' not 'Jesus is Jehovah.' So the translators are not to be charged with being influenced by the theology of the antitrinitarian Arius for doing so. . . . It is very easy for a trinitarian theologian of Christendom to carp at a Bible translation that does not agree with his trinitarian doctrine. But when he does so by concealing the basis upon which the criticized translation makes its consistent rendering, is he fair and scholarly?"* Once again a Babylonish habit of rejecting the Sovereign Godship of Jehovah has been exposed by the alert Job-like anointed ones.—Job 6:10.

ANGLICAN BISHOP ADMITS GOD HAS A NAME

28 An Anglican bishop admits that the Babylonian practice on the part of the clergy of avoiding the personal name of the Deity and taking it out of Bible translations has been wrong. He writes:

"If the Deity had no proper name, no name more indicative of personal character than the generic name God, we should have no reason to suspect that the Deity loves us and requires our love in return. If we were told that we *must* love God, we could do no better than *pretend* to love him. . . . To Israel God made himself known as a person, by the proper name Jahveh. (Ex. 3:15) The name Jahveh occurs in the Psalms alone about 665 times. . . . It has already been remarked that in the King James Version of 1611 and in the (English) Revised Version of 1885 the word Jehovah occurs only four times, instances in which, for one reason or another, it was embarrassing to omit the Name. But in the Revised Standard Version of 1952 the word Jehovah does not appear at all. . . . I have never had the pleasure of meeting a member of the enthusiastic sect called Jehovah's Witnesses. . . . It seems that they have a zeal for God, but not according to knowledge.' And I can discover some reason for their hatred of the Revised Standard Version and the authors of it."† (Italics his) Note this bishop still mildly reproaches Jehovah's witnesses for having a 'zeal without knowledge' even though they have been right in this matter of restoring the divine name all along.

JEHOVAH UPHOLDS HIS ANOINTED ONES

29 The exchanges just presented have set forth the striking parallels between the Job drama of old and the drama on the worldwide stage today revolving around Jehovah's witnesses. (1 Cor. 4:9) In each case the Babylonized agents of Satan have had to resort to lies, half-truths, concealment of facts, slander, emotionalism, astrology and have argued from plain ignorance of the Bible. On the other hand, Job-like witnesses have responded with truth, restraint, Christian love, setting forth of Scripture, adhering to facts and reasoned from a position of a thorough and accurate knowledge of the Scriptures, always championing the truth of the Bible

* Reply to Dr. Bruce M. Metzger, a member of the faculty of Princeton, New Jersey, Theological Seminary. See *Watchtower*, 1960, pp. 318-320.

28. What does an Anglican bishop admit as to God's name?

† Bishop Dr. Walter Lowrie from the *Anglican Theological Review*, Vol. XLI, pp. 245-252, October 1959.

29, 30. (a) Contrast what has been revealed in the parallel reports just considered. (b) What sympathies and inclinations are demonstrated on the part of the clergy? (c) How has Jehovah upheld his witnesses?

and the Sovereign Godship of Jehovah. Now it can be appreciated why many of the clergy sympathetically claim to understand and quote from the arguments of Job's adversaries rather than those presented by Job himself. One authority says: "The words of his [Job's] friends . . . are more acceptable than many of the rasher utterances of Job."*

30 It has now been clearly shown that those of Babylonish thinking can only understand the *sibboleth* of apostasy and, therefore, such sectarians can never appreciate the *shibboleth* sayings of the true worship of Jehovah as anciently championed by Job, then by Jesus Christ and his apostles and now by Jehovah's modern witnesses. Though taunted for ages by Satan and his Babylonized agents, the true God Jehovah has been vindicated by his true servants on earth. Jehovah himself has shown which side has proved to be right. To the modern sectarian apostates Jehovah says: "My anger has grown hot against you . . . for you men have not spoken concerning me what is truthful as has my servant Job." (Job 42:7) Happy are Jehovah's anointed ones today who in their Job-like restoration since 1919 continue to endure Babylonish hostility directed against them as they faithfully support Jehovah's Sovereign Godship as the Grand King of Eternity. "Now to the King of Eternity, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen."—1 Tim. 1:17.

* *The New Bible Dictionary*, 1962, J. D. Douglas, p. 637.

A Family Moves to Tropical West Africa

AS THE plane taxied slowly along the runway at Gatwick Airport, London, and steadily increased speed, my wife and I wondered what kind of adventure we were embarking upon. We were leaving behind all our friends and relatives and were winging our way toward tropical West Africa!

What had made us decide to move to Africa, particularly as we have two small children? Since I had five years' teaching experience behind me, my wife and I decided that we could use this to the best advantage in a different part of the world, where the need for preachers of the Kingdom good news was greater. We were both in good health, with two healthy children, and had a teaching appointment to go to in Africa, which offered suitable accommodation and the security of a contract.

We knew that there would be many adjustments in our lives to meet the new situation, but as the official in London had said during my interview for the post, "a missionary spirit is needed to accept a teaching post in Africa." Little did he realize that this was the most important reason that influenced us to take this step! Our primary desire was to help African people understand more about God and his purposes toward all mankind.

We arrived in Freetown, capital of Sierra Leone, in the middle of the rainy season. We were soon to learn that it rains more in one day here than in several weeks in England. However, one soon grows accustomed to it, and at least it is warm rain! The rain seemed to make everything grow in profusion, with palm trees, orange trees, banana plants and paw-paw trees in abundance. We were struck by the amount of greenery, in all its different shades, such a pleasant contrast to the edge of the Sahara Desert we had flown over previously.

There were tall, modern buildings in Freetown, but on our journey by land-rover upcountry to our new home we found most villagers living in mud-walled, thatch-roofed houses, some round, others square. For the most part they were clean dwellings. The town where we now live and work is 130 miles northeast of Freetown in more open country, where rice is widely grown as the main part of the local diet.

Perhaps the most striking thing we noticed was the friendliness of the local people of the

Temne tribe. We noticed this especially when we spent time helping them to understand more about God's Word, the Bible. They are very cheerful and friendly in spite of the rigorous life they lead. Most hospitably provide a seat when we visit them in their homes. Many times they share what fruit they have with us without any thought of payment, even though they do not have very much of this world's wealth.

There is much superstition and tradition among the West African people, as indeed there is in most other countries, only in different forms. Thus, when visiting the local villages in our preaching work we try to point out the way God wants us to live our lives, as shown in his Word. By constantly calling back on those who show interest in God's promises, we try to help them to worship him openly and in spirit and truth.

Many men and women who have come to believe in God have overcome great difficulties in order to be able to worship him in accordance with his Guidebook for clean living. Most people openly practice polygamy, which is still widely accepted in West Africa. Yet upon learning of the Christian standard of one man, one wife, many have shown their sincerity by keeping only their senior legal wife and putting the others away. Others have made complete breaks with superstition and tradition, again showing the firmness of their faith. After more than one year here, we find that the vast majority of Africans are God-fearing people who respect God's Word the Bible, delighting to hear of the promises God makes for perfect peace and happiness among all the races of mankind, here on this earth.

Looking back over the past months in tropical West Africa, we realize now that most difficulties disappear as one grows accustomed to the new life. No longer do we hesitate in going to talk to Africans in their natural surroundings, as we realize more and more how anxious they are to be helpful, especially when one is able to use even just a few words of their native language. This makes them feel that someone is taking an interest in them.

Our fears about our health and safety are certainly no greater than they were in England. By being a little more careful over personal hygiene, we find we have less illness than before coming here! Our two small children are extremely healthy and seem to thrive on the sunshine, which is almost year-round except during the height of the rainy season. Even the extremely hot temperature is bearable. In fact, it amazes us how the human body can adapt itself so well and in so short a time.

Our children have plenty of space in which to run around and have had a much wider variety of pets than they could possibly have had in England. Some of the animals we have had during the past year include a baby deer, three monkeys, chickens and ducks, a dog, rabbits, a goat and even a small iguana-like creature, which fortunately left us before it had a chance to grow too big!

Perhaps one of the greatest difficulties in moving to a far-off country is leaving former friends and relatives. We have overcome this to some extent by the use of tape-recorded messages. Also, we have learned how to develop and print our own films, which help to provide a visible account of Africa and its peoples to our friends in England.

There is a minority group of white people here, but one has to be careful not to allow these associations to encroach on one's time for preaching God's Word, attending congregation meetings, conducting home Bible studies and making return visits to persons who show an interest in the Bible's message. We are in Africa to give a helping hand to those thirsting for knowledge, particularly the knowledge of God found in his Word, the Bible. And working with our loving fellow African Witnesses, attending the same congregational meetings and Bible assemblies and studying with them helps us to lead a very full and enjoyable life, offsetting any feeling of loneliness.

In conclusion, one might ask if there is any advice we could pass on to others contemplating a move to another country such as we have made. A vital thing for anyone with family responsibilities would be to obtain employment first, preferably covered by a sound contract. One should be reasonably healthy and ready to adapt oneself to meet the challenge that a country like Africa brings to those not raised there. One should be prepared to forego some of the luxuries of this modern world. But in doing so he will gain the inner satisfaction of doing a worthwhile work, and along with it, too, the realization that there is more happiness in giving than in receiving. That is what we have found in tropical West Africa.—*Contributed.*

YOUTHS, PARENTS and the Christian Congregation

AS YOU young folks well know, you are often confronted with situations that call on you to make decisions. Some of you have also observed that, if the decisions are wise, the outcome will usually be good. On the other hand, if the thinking that underlies the decisions is not sound, a person may mar his entire life. Now, where can you get the help that is so badly needed to meet in a successful way the challenging situations in your life? Parents, what can you do to help? Lovingly, Jehovah has outlined in the Bible provisions that will protect and lastingly benefit each one of us.

Even though you may have read it before, consider the wise admonition found at Proverbs 6:20-22, remembering that it may well be the solution to the problems you face: "Observe, O my son, the commandment of your father, and do not forsake the law of your mother. Tie them upon your heart constantly; bind them upon your throat. When you walk about, it will lead you; when you lie down, it will stand guard over you; and when you have waked up, it itself will make you its concern."

So, God has not left you young folks on your own, to find out by trial and error what life is all about. Wisely he arranged for you to come into the world in the protective shelter of a family arrangement. Your parents, who have already faced many of the problems with which you will be confronted, are there to give you guidance. If you do as the Bible says, keeping close to your heart the counsel of your parents and obeying their instructions, this will guide you in coping successfully with the problems of life. Particularly is that so if your parents are devoted to Jehovah God.

In thus showing deep respect for your earthly parents you lay the foundation for a proper relationship with our heavenly Father Jehovah God and his motherly organization. If you are obedient to your human parents, "this is well-pleasing in the Lord" because it is in harmony with his will.—Col. 3:20.

You parents, also desiring to be well-pleasing to the Lord, do well to make it a point, not only to pass on to your children your own observations on life, but also to inculcate in them an accurate knowledge of God's Word and a deep appreciation of it. Particularly do you fathers bear the primary responsibility in this matter, because you are the ones designated by God's Word as head of the house. Ephesians 6:4 pointedly states: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."

This takes time and effort on your part, in cooperation with your wife. It requires regular discussion of God's Word in the home and patient repetition to be sure that points are remembered. (Deut. 6: 4-7) It calls for you as a father to help your children to understand just what the Bible means when it says to "flee from

the desires incidental to youth," and why it says that, "if anyone loves the world, the love of the Father is not in him." (2 Tim. 2:22; 1 John 2:15) Yes, you need to help each member of the family to see how to apply Bible principles to the specific situations in life with which he is confronted. Where this is done, the result is a strong family unit, one that is pleasing to Jehovah. On the other hand, where the father fails to shoulder his responsibility, problems multiply.

Do you not agree that it is also pleasing to the Lord for your family to attend and participate in the meetings of the local congregation of Jehovah's witnesses and to share in its program of field service, not just occasionally, but on a regular basis? Possibly this has already strengthened your family spiritually and drawn them together. As you have seen, it helps to keep each one aware of his responsibilities to God, to members of the family group and to others of his fellowmen. By availing yourselves of these provisions for spiritual upbuilding you facilitate the flow of God's spirit in your household and, all together, are thus enabled to manifest the pleasant fruitage of that spirit. In this way, too, your family is fortified against succumbing to the works of the flesh, with the resultant loss of Jehovah's approval. —Gal. 5:19-24; Rom. 8:8.

WHO MAKES THE DECISIONS?

You young people who have been raised in harmony with such a fine Christian pattern of life are thus protected against being unwittingly enticed by others into immoral and delinquent conduct. Having been taught the Scriptural principle of headship, you know that, as long as you are a minor, your father has the final say on what you may do and what you may not do. (Prov. 4:1) When problems arise, you know that you should turn to him for advice and then act in harmony with the counsel given. It may be that children in other families are permitted by their parents to do certain things that you are not, and you probably know youngsters who use this to try to change their own parents' minds. But it shows a wholesome Christian outlook on your part if, instead, you willingly submit to the decisions of your parents, appreciating that this is God's arrangement for your good.

Of course, in those homes where the wife is a dedicated Christian and the husband is not, the situation becomes more complex. But the Bible principle still applies, that the husband and father is head of the house and the primary responsibility for the children lies with him. (Col. 3:18; 1 Pet. 3:1) Children in such a home should not ignore their father's wishes; while they are minors, they are under his jurisdiction. At the same time, they do well to copy their mother's example of godly devotion, going with her to the meetings of the Christian congregation and building up strong faith in Jehovah God and his righteous ways. Even in those cases where the father may not permit them to go to these meetings, young folks who desire to please Jehovah can listen attentively when their mother talks to them at home and can inquire of her as to Bible principles that ought to govern their desires and their conduct.—Acts 16: 1, 2.

WHEN PROBLEMS ARISE

Raising children in this modern-day world, filled as it is with influences toward unrighteousness, parents need to keep in constant touch with the activities of their children to guide them in the right way. But what if one of your children, in spite of your efforts to guide him aright, got into bad company and shared in doing

things that just do not befit a Christian? What should be done about it?

Since he is a minor, the best thing for him to do is to talk to you as his parents and tell you exactly what happened. Do your children feel that closeness to you, so that they readily come to you and discuss problems when they arise? Probably, if he had listened to your advice in the first place, he would not have gotten into the difficulty. But some young people have to get a severe jolt before they appreciate that their parents are really trying to help and protect them, and that they are not just trying to keep them from having a good time.

COMING IN THE NEXT ISSUE

- Christians Must Expect Persecution.
- Serving with Everlasting Life in View.
- Do You Love People?

If, on hearing what happened, you as parents feel that steps ought to be taken to make amends for what your child did, then it is up to you to supervise the matter to see that it is done. If you feel that apologies are in order or that restitution for damage should be made, then it is your responsibility to see that it is done. It is your job as parents to handle the situation, and if you feel that certain firm restrictions need to be put on the child to prevent a reoccurrence of the situation, that is something for you to work out.—Heb. 12:9.

It is not the responsibility of the mature brothers making up the committee in the local congregation of Jehovah's witnesses to take over the raising of the children and to reprimand and correct them if they get into difficulty, and that is true even if those children are dedicated and baptized members of the congregation. The responsibility rests with the parents, particularly the father. If the child's conduct put the congregation of Jehovah's people in a bad light, then the parents should tell the congregation committee what they have done to handle the situation. But as long as they are shouldering that responsibility, the committee is not to step in and try to do the job. However, if parents let their dedicated children run wild and engage in loose conduct and do little or nothing to keep them in check, the congregation committee may inquire into the situation. Principally, however, they will endeavor to do this through the parents, since they are the ones responsible for the children. Yet, if the parents continue to fail to take firm hold of the situation, even after loving counsel has been offered to them, then the congregation committee may take what steps are needed in connection with the children to keep the congregation clean. Similarly, if a dedicated and baptized minor persists in serious wrongdoing, refusing to submit to probation imposed by his parents, the congregation will take action to disfellowship the persistently sinning youth.

But that spiritually disastrous situation need never arise. The principles of the Bible and the efforts of the congregation are directed, not toward congregation intervention in family affairs, but toward the strengthening of family ties. If you are a father, why not organize the affairs of your household now to give the needed attention to the spiritual welfare of each member of the family, so they will be strong in faith and conduct themselves in a way that will glorify God? If you are a young person, why not make it a habit to keep your parents informed on the

things you do, seek their counsel and then obey it, not just when it pleases you, but all the time, because this is "well-pleasing in the Lord"? In this way youths, their parents and the Christian congregation will be maintaining a high standard of conduct that will move others, too, to glorify God.—1 Pet. 2:12.

● Revelation 19:7 mentions rejoicing "because the marriage of the Lamb has arrived and his wife has prepared herself." What is this marriage and when does it take place?—T. H., U.S.A.

The Lamb is Jesus Christ and "his wife" is made up of the 144,000 anointed followers of Christ who become his Bride. (John 1:36; 3:28, 29; Rev. 14:1-5; 21:2, 9-14) These, who include Jesus' faithful apostles, share in his sufferings, submit to a death like his and have a similar resurrection, one to spirit life in heaven.—Phil. 3:8-11; Rom. 6:5; Eph. 5:25-27.

The faithful apostles and other early Christians were the first members of the Bride to be selected. Only a remnant, the final number of this class, remain on earth today. For centuries members of Christ's Bride class have been traveling to meet their heavenly Bridegroom, just as Rebekah journeyed a great distance to become Isaac's wife. (Gen. 24:59-67) Happily, though, for the vast majority of the Bride class that journey has ended. But when?

The marriage of the Lamb began to be consummated in 1918 C.E. At that time Jesus Christ accompanied Jehovah God to His spiritual temple. (Mal. 3:1) Anointed followers of Christ who had been sleeping in death were then resurrected to heavenly life. (1 Thess. 4:15, 16) However, the Lamb's marriage is still in progress, inasmuch as there are still prospective members of the Bride of Christ on earth. They must yet prove faithful until death in order to receive the crown of life and become united with Jesus Christ in heaven. When these die in faithfulness, they are immediately resurrected as spirit creatures. —Rev. 2:10; 14:13; 1 Cor. 15:51-53.

The order of events foretold in the book of Revelation, chapters 18 and 19, indicates that Babylon the Great, the world empire of false religion, must suffer destruction before the Lamb's marriage in heaven is fully consummated. At Revelation 19:1-5 Jehovah is praised for executing judgment on this "great harlot." Then the apostle John was inspired to write: "And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: 'Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king. Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself. Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones.' And he tells me: 'Write: Happy are those invited to the evening meal of the Lamb's marriage.' "—Rev. 19:6-9.

Though Jehovah certainly took power and began to rule when the Messianic kingdom was established in heaven in 1914 C.E., the destruction of Babylon the Great marks a new epoch in God's rule. Revelation 19:6, regarding Jehovah's beginning to rule as king, appears to be associated with the destruction of the world empire of false religion, which will occur in this very generation. Only after this notable event will the marriage of the Lamb come to completion. (See *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, published by the Watchtower Bible and Tract Society, pages 616-622.) Yet, not immediately thereafter will the Lamb's marriage be completed. The war of Armageddon, wherein Christ serves as God's Chief Executioner of the wicked, follows Greater Babylon's destruction. (Rev. 16:14, 16; 19:11-21) After Armageddon Satan and his

wicked angels will be abyssed. (Rev. 20:1-3) Some time after that the marriage feast with the complete Bride will take place.

The Scriptures tend to show that a remnant of the Bride class will live for a time here on earth after the end of this system of things and the abyssing of Satan and the other demons. For example, Noah's wife, who pictured the anointed remnant, survived the Flood. Also, as Elisha lived through the destructive work of Jehu of old, so too some of the anointed Elisha class of today will evidently survive the destructive activity of the Greater Jehu, Jesus Christ. These Biblical pictures indicate that some members of the Bride of Christ will live for a time here on earth during the early part of Christ's thousand-year reign.

Consequently, the feast or evening meal of the Lamb's marriage will remain in progress until the very last member of the Bride class dies in faithfulness and is united with Jesus Christ in heaven. How long the marriage feast will continue in heaven after the binding and abyssing of Satan and his wicked angels is unknown to the Bridal remnant today.

The Bible—"Real People and Real Events"

◆ In reference to archaeological projects at Shechem and other cities mentioned in the Bible, Dr. G. Ernest Wright, archaeologist and curator of the Harvard University Semitic Museum, said: "We are not looking for monuments or treasure. In what archeologists of the past might have considered rubble, we are assembling the true facts of our past—the day-to-day life as it was lived five thousand years ago. And it is exciting and rewarding to find that the Bible is not merely a testament of faith, but a testament that arose in relation to real people and real events in the country that is the bridge between Asia and Africa."—*Popular Mechanics*, April 1964, page 230.

ANNOUNCEMENTS

FIELD MINISTRY

God's truth, as set forth in the Bible, cannot be compromised, even though it may be unpopular, plaguing those who try to ignore God. Moved by love for God and for those who seek righteousness, Jehovah's witnesses will continue to speak the truth boldly during September. As they do so they will offer to conduct a free home Bible study, on a regular basis, with any persons showing interest and they will leave helpful Bible literature, on a small contribution, with those who desire it.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 9: Jehovah's Witnesses Endure for His Sovereign Godship, ¶1-16. Page 553. Songs to be sung: 13, 42.

October 16: Jehovah's Witnesses Endure for His Sovereign Godship, ¶17-25, and Jehovah Taunted by Babylonish Hostility Against Anointed Witnesses, ¶1-10. Page 558. Songs to be sung: 17, 29.

October 23: Jehovah Taunted by Babylonish Hostility Against Anointed Witnesses, ¶11-30. Page 564. Songs to be sung: 57, 12.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

OCTOBER 1, 1966
Semimonthly

CHRISTIANS MUST EXPECT PERSECUTION

SERVING WITH EVERLASTING LIFE IN VIEW

DO YOU LOVE PEOPLE?

©WTB&TS

MOCK TRIAL OF CHRISTIANS —*The Shame of Portugal!*

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
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DO YOU Love People?

DO YOU love people? The Creator of heaven and earth loves people. Great as he is, as far removed as his heavenly throne is from this mundane sphere on which we dwell, yet he is interested in people; he loves people. As Jesus Christ, God's Son, said: "God loved the world" of people very much.—John 3:16.

But why love people? Why does God the Creator love people? Doubtless there are many reasons. For one thing, he saw in people something inherently good, something worthwhile. He saw in imperfect people on earth the possibility of their responding to his goodness. We might even say that God saw in people some of his own fine qualities. Does that sound farfetched? Not at all, for had not God created man in his own image and likeness in the first place? And even in imperfect man there was enough of that likeness remaining to call forth the love of God, whose name is Jehovah.—Gen. 1:26, 27.

More than that, God loves people because he appreciates the needs of people and he likes to see his creatures happy. The plight of humans awakened in him pity and compassion, which are facets of love. As we read regarding God's Son, Jesus Christ, who reflects his Father's mental disposition: "On seeing the crowds [of people] he felt pity for them, because they were skinned and thrown about like sheep without a shepherd."—Matt. 9:36; John 5:19.

Among other reasons that might be mentioned why God and his Son love people is that expressing such love results in a blessing to themselves, on the principle that "there is more happiness in giving than there is in receiving." In fact, the Bible tells us that it is possible for imperfect humans, by pursuing a wise course, to bring happiness to God himself: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."—Acts 20:35; Prov. 27:11.

The reasons that Jehovah God and Jesus Christ have for loving people are certainly adequate for us to love other people, namely, because of their fine qualities or their potentialities for good, because they need our love, because loving people can bring mutual happiness. But as imperfect humans we have added reasons for loving people. Are we not all related? Both Adam and Noah are our common ancestors. And then, God made us so that it is not good for us to continue alone for any length of

time. We need one another. No hermit, anchorite or recluse was ever balanced and truly happy, because such persons are self-centered, which does not go with happiness.—Gen. 2:18.

How can you show that you love people? First of all, by associating with people. When on earth Jesus was ever associating with people. The crowds flocked to him, and, tired though he may have been, he did not push them away from him. (Mark 6:30-34) So, do not be a selfish introvert, keeping to yourself all the time; do not be a "lone wolf." Show you love people by mixing in with them. Not that there are not times when it is good for you to be alone, as for prayer and meditation, even as we read of Jesus Christ. (Matt. 14:23; Luke 4:42) But do not let such things as the love of money or even the pursuit of knowledge make you one-sided, unbalanced. That is why God arranged for people to be reared in families and why Christians are told to assemble together.—Heb. 10:23-25.

Another way to show that you love people is by making no distinctions because of race or nationality. God did not love just *white* people or *black* people, but he loved people. That is why Christ's followers are told to "make disciples of people of *all* the nations," *all* kinds of people. —Acts 10:34, 35; Matt. 28:19.

Yes, to love people means to serve them regardless of their race or nationality. Last February the Supreme Court of New Jersey ruled that a barber might not refuse to cut the hair of a person because he happened to be a Negro. The barber had argued that he could refuse personal service and that he was not qualified to cut the hair of Negroes because of its "unusual texture and quality." Obviously he did not love people if they were not white. He wanted to ignore the Scriptural truth that God "made out of one man every nation of men."—Acts 17:26.

The chief way in which you can show you love people is also the way God and Christ showed that they loved people, by doing things for them. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life."—1 John 4:9.

There are ever so many little ways, day in and day out, that you can show you love people: by being outgoing, by being ready to smile, ready to start up a conversation with your neighbor. A stranger alone and quiet will, more often than not, welcome the interest another shows by striking up a conversation. Empathy will help you to do so, for it enables you to put yourself in others' shoes, as it were.

Show you love people by being ready to lend a helping hand, by making allowances for them, by not expecting too much of them, by recognizing their potentialities for good. Especially do teachers, physicians, missionaries and Christian ministers need to love people if they would be successful. And the same goes for individuals who have oversight of people.

One of the main reasons why Christian ministers keep calling at the homes of people to tell them about God and his kingdom is that they love people. Where welcomed, they keep calling back weekly, one year, two years and even longer as in the case of one upstate New York family of six. But the end result was that, not only did all six accept the truth of God's Word, but all of them became full-time preachers of this truth.

Do you love people? You should, for loving people is Godlike and Christlike and it pays in mutual happiness. Show that love by associating with people, by making no partial distinctions and by being helpful as opportunity affords!

MOCK TRIAL OF CHRISTIANS

—The Shame of Portugal!

TOWARD the end of June and the beginning of July a trial of forty-nine of Jehovah's witnesses and their associates in Lisbon captured attention throughout Portugal. Although the courtroom could accommodate only a limited few, thousands of persons gathered every day for the sessions. Never before had anything like it been seen in Portugal! Even people in other countries closely followed reports of the foreign correspondents present at the trial.

Many Portuguese citizens may feel that they know what went on at the trial. Why, in a matter of just two days, Lisbon newspapers contained 176 column inches of publicity about Jehovah's witnesses and the approaching trial. But these reports were extremely biased, often containing outright lies. Only propaganda of those seeking a conviction was presented; the defense of Jehovah's witnesses was never published. One newspaper told inquirers that when a fair story had been prepared and set up in type, Government censors prevented it from being printed.

Officials soon found, however, that even biased publicity resulted in more interest in Jehovah's witnesses and their activities. So this, too, was greatly diminished. Therefore, relatively few people really know what went on during the actual course of the trial. You will find these matters of keen interest.

ARREST AND IMPRISONMENT

On the evening of June 10, 1965, the Feijó Congregation of Jehovah's Witnesses was peacefully assembled in a private home in a suburb of Lisbon. About seventy were present, studying the Bible among themselves, as is the regular practice of Jehovah's witnesses. Then, about 10 p.m., police action headed by Lieutenant Jorge Manuel Natividade Jacob broke up the meeting and placed forty-nine under arrest.

Although no official charges were made against them, two of the ministers, Arriaga Cardoso and José Fernandes Lourenço, were taken off to Fort Caxias prison. There they remained until October 29, four months and nineteen days, being denied reading matter, including the Bible, during over two months of that time. Mr. Cardoso and Mr. Lourenço were even kept in solitary confinement for eleven days, apparently in an attempt to break them down.

During their imprisonment, the Government drew up a 416-page brief. This contained, principally, the questions asked the two prisoners as well as the other forty-seven accused, and the answers they gave. A part of the detailed accusation by the Government's prosecutor stated:

"I pronounce all of the accused as material authors of a crime against the security of the State, of instigation to collective disobedience, foreseen and punishable under Article 174 of the Penal

Code. . . . They constitute a political movement, coming from various countries with aims of disobedience, agitation and subversion of the popular masses and especially the youths of popular age."

However, no evidence was contained in the 416-page brief to prove that the forty-nine were guilty of these crimes. Absolutely no testimony of witnesses was produced to support the charges! The accusations were mere assertions, made without any evidence. The fact is: Forty-nine Christians were found studying the Bible together; they were not discussing politics, and no evidence was offered to support the claim that they constitute "a political movement." Nor was any effort made in the brief to prove that these persons ever publicly preached about anything, let alone that they had been telling people to disobey the Portuguese government, or were agitating and subverting the popular masses. No honest person could help but be struck by the brief's total lack of evidence. Nevertheless, the case was set for trial.

What would happen in court? Would the prosecution present evidence there proving the accused guilty of the crimes with which they were charged? Would the defendants be allowed full freedom to present evidence of their innocence to the court? Would the judges listen with unprejudiced minds in order to arrive at a just decision?

TRIAL OPENS AND IS POSTPONED

Finally, on June 14 of this year, the trial opened at Lisbon's courthouse at Largo da Boa Hora, and Jehovah's witnesses from all parts of Portugal flocked into town, not to picket the court but to give moral support to their Christian brothers and sisters who were on trial. Police officials had never seen such crowds there before. Being unprepared for so many people, they were, at first, bewildered. One officer exclaimed excitedly: "What are we going to do with all these people? The main entranceway must be kept clear!" Overhearing the comment, one of Jehovah's witnesses passed the word and within minutes the entranceway was cleared. The officer was simply amazed by the swift cooperation and orderliness. Never before had there been a Lisbon crowd easier to handle, making seem very inappropriate the charge against the accused of "disobedience to the laws and regulations which govern public order."

The following day Lisbon's newspaper, *O Seculo,* reported: "Whoever arrived yesterday at Largo da Boa Hora would have seen a surprising spectacle . . . The windows around the second and third floors as well as the corridors, of which there are many, were full of people. In the patio people were packed tight. . . . Order was not altered. . . . It was calculated there were more than 2,000 persons present inside and outside the building. It was the first time that so many people have been seen there. They were, in the majority, sympathizers with the accused and their religion."

Court proceedings, however, were very limited that opening day, since one of the accused was ill and could not be present. Therefore, the public prosecutor made a motion to postpone the trial, and this was granted. So the beginning of the trial was moved to June 23.

TRIAL'S FIRST SESSION

At 2:30 Thursday afternoon, June 23, the trial commenced, and it continued in session until 7:30 that evening. On hand was an even greater crowd than before, estimated by some at about 5,000. Most of these stayed outside in the street for the full five hours, eagerly awaiting reports of the proceedings inside.

The three judges assigned to hear the case were presiding judge António de Almeida Moura and assistant judges Saudade e Silva and Bernardino de Sousa. The prosecutor for the Government was Dr. Lopes de Melo, and the defense lawyer representing the accused was Dr. Vasco Almeida e Silva.

The first defendant called to testify was Arriaga Cardoso. He was one of the two that had been held for over four months in prison without any charges being filed against him.

At the outset, the presiding judge tried to give the impression that religious freedom was enjoyed in Portugal. "You are not accused of illicit association," he told Cardoso. "You are not being judged for worshiping Jehovah. You can worship Jehovah as you can worship Mohammed or Buddha. The religion of each one is respected, that is, when such does not exceed strict religious bounds. The Portuguese Constitution guarantees freedom of worship."

However, the judge then tried to show, apparently, that Constitutional guarantees of freedom of worship do not apply to such religions as Jehovah's witnesses. Lisbon's *Diário Popular* reported his remarks to Cardoso: "There is not liberty for anyone who invents a religion and does what he wants in the name of God or whatever it might be. He has to be subordinate to men who rule the things on earth. . . . The principle of which you are accused is disobedience, of a general kind to the laws of the Nation."

At this point Cardoso, a 54-year-old native Portuguese citizen, started to pick up a copy of the Bible. He had in mind to show that, in compliance with the Scriptural command to be in subjection to earthly "superior authorities," Jehovah's witnesses are obedient to laws of all governments. (Rom. 13:1) They do not disobey the laws of any government, when these are not in conflict with God's laws. (Acts 5:29) Nor are Jehovah's witnesses political agitators, because, in obedience to Jesus Christ who said that his followers would be "no part of the world," they never engage in political activity of any kind. (John 17:16) But the presiding judge quickly interrupted, as the *Diário Popular* reported:

" 'Don't use the Bible! For you the Bible is what counts, for the court it is the law that counts. The Bible does not govern civil activity. Do not invoke it, each one interprets it his own way and according to his interests. The Bible is not the constitution of the State. The court does not have to accept the Bible as the Political Constitution of the Portuguese Republic when it is interpreted by some American man.' "

The defendant was not an American; he is a Portuguese citizen. And contrary to what the judge intimated, he was desirous of presenting, not the views of an American, but his own Bible-based beliefs. Yet the judge prevented his testimony. He did not want to hear from the Bible!

PRIORITY OF GOD'S LAW

Nevertheless, the Bible cannot be set aside when obedience to human law is at issue. This is because Bible laws are the very foundation from which just laws of human governments have been derived, and obedience to them is even more binding upon persons than is obedience to human laws. This has been the opinion of famous jurists right down through the centuries to our day.

One of these jurists, William Blackstone, expressed it very well when he said: The law of God "is, of course, superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of

any validity, if contrary to this; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original." (*Blackstone's Commentaries on the Laws of England,* Chase, New York, Baker, Voorhis and Company, 1938, pp. 5, 6) So it is not amiss to appeal to God's Lawbook, the Holy Bible. Jehovah's witnesses cannot leave it out of their lives.

The presiding judge asserted: "We have to adjust divine law to earthly laws. We have to interpret matters with logic. At times divine laws are aberrant." But Jehovah's witnesses do not agree that God's laws are at times "aberrant," that is, astray from the truth, erroneous. They believe God and His Word to be true, and with all their hearts and vital force try to live in harmony with the Bible. Is this wrong? Is it immoral or unchristian to put God's law before man's when the two conflict?

The early Christian apostles did not believe so. When they were on trial before a Jewish tribunal, Peter and the other apostles answered the charge that they stop their preaching activities by saying: "We must obey God as ruler rather than men." Yes, God had given the apostles instructions to preach, and they were going to continue to obey God regardless of what men said or did! So the Bible record goes on to explain: "And every day in the temple and from house to house they continued without letup teaching and declaring the good news."—Acts 5:27-29, 42.

Today Jehovah's witnesses are not the only ones that answer in this manner. In a recent Portuguese book entitled "Our Divine History" by A. Amaral, which is published by the National Secretariat of Catechesis and bears the imprimatur of the Roman Catholic Church, the question is propounded on page 230: "When should we not obey the Authorities?" And the answer is given: "We should not obey the Authorities when they order us to do something that is against the will of God. (Acts 5, 29; Mat. 10, 37)" So, if Jehovah's witnesses are charged with criminal disobedience because of publicizing this Bible view of matters, then all the Catholics in Portugal should be brought to trial on the same charge. Nothing Jehovah's witnesses have published is more pointed than this official Bible-based Catholic view. So, since Jehovah's witnesses in Portugal are the victims of official persecution on this basis now, what does the future hold for their Catholic neighbors?

That the Portuguese people, in general, agree that obedience to God should have priority is indicated by their popular motto: "God, Country, and the Family." God is rightly placed first. When the State ignores this, and when God's righteous laws are flouted and cast aside, as was done in Nazi Germany, horrible crimes against God and humanity result.

PREJUDICE OF JUDGES

From the very beginning of the trial it became evident that the judges were not interested in hearing the testimony presented by the accused. They were not concerned about obtaining evidence upon which to base a just decision, for they regularly interrupted and cut off witnesses to prevent them from giving testimony. It was clear their minds were already made up! They had apparently reached their decision before the trial even got under way. Such administration of justice is a shame to Portugal!

Prejudice against Jehovah's witnesses was apparent throughout the entire three days of sessions. Even proper court decorum was ignored by the judges. In the words of one Portuguese lawyer, the trial was "a mockery, a disgrace and a monstrous demonstration of the low state to

which Portuguese jurisprudence has fallen." Another Lisbon attorney called the entire case "a sham."

The judges abandoned their honorable function as magistrates of a high court and assumed the role of interrogators, accusers and ridiculers of the defendants and their beliefs. Often the very judge who propounded a question to a defendant would, if the answer displeased him, cut the defendant off before any more could be said. On several occasions the defense lawyer was forced to intervene and strongly protest the undignified manner in which the judges were speaking. He reminded them that it was not their place to make accusations, but, on the basis of the evidence presented, to judge whether the defendants were guilty of the charges.

When defendant Afonso Costa Mendes, age 54, was on the witness stand toward the end of the first day, Judge Bernardino de Sousa spewed forth a volley of uncontrolled declarations that were pitiful to hear. In an effort to show that the preaching activities of Jehovah's witnesses created hostility, he said that a man told him: "I would have liked to give a kick in the stomach to that Witness who called at my door." The judge asserted that their religion caused violence, and that it divided families and set them violently against one another. The lawyer for the defense tried to protest these accusations, but was cut off by the calling up of the next defendant by the judge.

However, the questioning of this defendant proved that the prejudiced judge was wrong. The defense lawyer asked:

"Are you married?"

"Yes."

"Is your husband one of Jehovah's witnesses?"

"No."

"What kind of relations exist in the home between you and your husband?"

"Since becoming one of Jehovah's witnesses I have tried to be a good Christian wife and this has helped make our marriage a happy one."

The lawyer then turned to the judge and pointed out that this answered the unsupported charge he had just made against Jehovah's witnesses.

The next defendant called to the witness stand was asked by the judge if he had ever been in court before.

"Yes," the defendant answered.

"On what charges?" the judge asked.

"For rape."

Immediately the judge seized on this. "See what kind of religion Jehovah's witnesses have!" he exclaimed.

The lawyer for the defense then asked the accused if he had been one of Jehovah's witnesses at the time that he had violated the girl.

"Oh, no!" he replied. "If I had been, I never would have done such a thing. At that time I was a practicing Catholic."

On the second day of the trial the judges made every effort to smear the defendants, and asserted that their beliefs were from America. Witnesses for the defense, however, showed otherwise, presenting evidence that what they believed was based on the Portuguese Bible. However, when testimony from the Scriptures was presented, the judges changed the subject, interrupted and finally one of them yelled out in court: "Are we going to transform this place into a Kingdom Hall? We are only interested in discussing law here!"

During this same court session, when witness for the defense Armando Monteiro was effectively explaining the Christian position of neutrality followed by Jehovah's witnesses in Portugal, the judge was very displeased. He said that none of this interested the court and would not allow Monteiro to continue with his testi-

mony. The lawyer for the defense objected to this high-handed, arbitrary treatment of the witness. An argument followed. The result of this session was that no more witnesses for the defense were permitted in the trial; only what are called "declarantes." The testimony of these could be legally stopped at any time, and the defense lawyer could question them only through the judge. The judges thereby endeavored to muzzle the defense.

Despite the testimony presented throughout the trial to show that the accused were unquestionably law-abiding Portuguese citizens, the judges maintained a hardened, prejudiced attitude. On the second day, when the defense lawyer brought to the judge's attention that his statement was contradictory to one he had made earlier, the judge told him, in a belittling manner: 'You are old and should take care to hear things better.' When the request was made that some type of record be kept of the court proceedings, this was denied. It was apparent that officials did not want what went on in court publicized! Why?

It is because any honest person examining the evidence could not help but be overwhelmed by the gross miscarriage of justice. No unprejudiced mind could possibly imagine how the judges reached the decision they did on the basis of the evidence presented. Little wonder no record of the court proceedings was permitted to be kept!

MISCARRIAGE OF JUSTICE

The public prosecutor did not produce one witness during the entire three days of the trial! Furthermore, he made no attempt to cross-examine any defendant or witness for the defense! No rebuttal at all was made! Actually, he presented no argument of any kind whatsoever! During the entire trial not one single fact or piece of evidence was submitted to prove Jehovah's witnesses guilty of the crimes with which they were accused! In fact, the public prosecutor said hardly a word.

The illegality of the process and the injustice of the prison sentences is clearly evident in view of what is stated in Article 359 of Portugal's Penal Process Code, number 3, concerning preparation of complaints against the accused:

"[The complaint should have:] 'The discriminating and precise account of the facts that constitute the indicated infraction, if possible, the place and time that they were practiced, the reason they were committed, the degree of participation that the accused had in them, and the circumstances that preceded, accompanied or followed the infraction and that could aggravate or attenuate their participation.'"

However, the only facts proved in the 416-page brief and in the trial, with reference to the accused, are that they were gathered together in a Bible study at a certain hour and place. No proof was presented that the accused had preached to others, let alone *what* they had preached. It was not even established what was said at this meeting! Clearly, the requirement of Portuguese law for a "precise account of the facts that constitute the indicated infraction" and "the place and time that they were practiced" was never met! It is no wonder that Portuguese lawyers called the trial "a mockery," "a sham" and a "miscarriage of justice."

Testimony by the defendants, and by witnesses and "declarantes" in their behalf, took up practically the entire three days—June 23, June 30 and July 7. On the final day, the lawyer for the accused, in his summary of the case for the defense, showed that the defendants had done nothing criminal. Rather, they were Christians, doing the same work Jesus and his

early followers did. He forcefully drew to the court's attention that absolutely no proof had been submitted that they "constitute a political movement," encourage "agitation and subversion of the masses" or preach disobedience to the laws and regulations which govern public order. Now it was the turn of the prosecutor to speak. He rose; but, surprisingly, all he said was: "I ask for justice."

But, clearly, justice was not done. The trial was indeed a mockery! Two days later all forty-nine were sentenced to prison. The verdict is now on appeal to Portugal's Supreme Court of Justice.

TEACHINGS NOT SUBVERSIVE

Recently, with Portugal's increased military action in Africa, the conscientious refusal of certain young men to bear arms and kill their fellow humans has been seized upon to paint Jehovah's witnesses as an agitating, subversive, law-defying people. During the trial, however, these charges could not be substantiated. Only one of the forty-nine on trial had personally refused military service. Indeed, thirty-five of them were women! Neither had any of them encouraged others to refuse to bear arms.

Evidence was presented by the defense to prove that Jehovah's witnesses do not advise or encourage *anyone* to break a law or regulation of any government! In fact, their publications explain that it is wrong for a person to instruct another to refuse military service, salute the flag or perform any other duty that a government may require. On the trial's second day, the witness for the defense, Jose Maria Lanca, was able to show this by reading to the court from the official publication of Jehovah's witnesses, *The Watchtower,* of December 15, 1957. On page 756 that publication says:

"In Jehovah God's wisdom his inspired Holy Scriptures refrain from giving direct advice. His Scriptures merely state the theocratic principles that should govern Christians and then leave it to the dedicated Christians . . . to maintain integrity toward God. Apart from explaining what the true Scriptural Christian principles in God's Word are, *no individual Christian or body of Christians has the divine commission or the responsibility to instruct another Christian directly what to do in this matter. Each one must decide for himself what to do.*"

"Let God Be True," the most widely distributed Bible textbook of Jehovah's witnesses, also states explicitly on page 245: "If a citizen wants to salute a flag or to enter the armed forces of any nation, it is his right to do so, and Jehovah's witnesses regard it as wrong *for them* to oppose the efforts of such person or to condemn him. They do not attempt to convert the world to a refusal to salute flags or to decline to bear arms."

So, then, if any of the forty-nine accused had been doing what they were charged with, that is, preaching disobedience to government laws and regulations relative to bearing arms or saluting the flag, they would also have been violating the teachings of the Christian congregation of Jehovah's witnesses. Therefore, it is no wonder that evidence could not be produced in court to prove the accused guilty of the crimes with which they were charged!

The Portuguese government can be assured that it will never find Jehovah's witnesses participating in subversive activities, for Jehovah's witnesses follow a Christian course of complete neutrality toward worldly governments. This was clearly shown to the court, despite one attempt after another by the judges to interfere with the testimony of the witnesses. Since no court record was kept,

and since the reasons for their neutral position were not permitted to be published in Portugal, it is only fair that you hear a brief résumé of the facts in the case that were suppressed.

DEFENSE FOR POSITION OF NEUTRALITY

As the defendants in the case have repeatedly explained to others, Jesus and his disciples gave *principles* by which individual Christians were to direct their conduct in connection with worldly governments. For instance, Jesus did not take sides in the political disputes between Rome and certain nationalistic Jews, but replied to those who questioned him on the matter of paying taxes: "Shew me a penny. Whose image and inscription hath it?" "They answering said to him, Caesar's. And he said to them: Render therefore to Caesar the things that are Caesar's: and to God the things that are God's."—Luke 20:24, 25, Catholic *Douay* Version.

Obviously tax money is due worldly governments (represented by Caesar), and Jehovah's witnesses uncomplainingly pay their taxes, but what about God's things? What things are due him? The defendants believe that when one considers the matter honestly he must agree that no human or any earthly government gave a Christian his life. It is God-given! So they ask: Is it not reasonable, then, that a Christian might properly decide that his worship and life should be reserved for and paid back to God? If a Christian sacrificed his life in the military conflicts of some political government, what life would he have left to pay back to God?

It was shown to the court that among Jehovah's witnesses in all countries the decision as to whether to bear arms is a personal one. It is not a stand taken due to direct instruction of the organization of Jehovah's witnesses. Individuals of other religious organizations have taken a similar position, outstanding of which is that of the Roman Catholic Franz Jägerstätter. During the second world war this young man refused to fight in Hitler's armed forces, and accepted execution by beheading for his resolute decision. Some Catholics consider him a saint because of his strong religious convictions.

So, what about the Catholics in Portugal who are conscientiously opposed to war and killing? There have always been some who have interpreted such Catholic Bible teachings as: "Thou shalt not kill," and, "Love thy neighbour as thyself," to mean that it is wrong to kill. (Ex. 20:13; Matt. 22:39) Are whole Catholic congregations in Portugal, therefore, going to be raided by the police and subjected to imprisonment because a few Catholic men with strong religious convictions conscientiously object to war? Are women with minor children and old men going to be brought to trial, sentenced and thrown into prison because someone in their congregation refuses military service? This is what is happening to Jehovah's witnesses! Other religious people may soon be next to suffer. Do you approve of this?

AMBASSADORS OF GOD'S KINGDOM

Jehovah's witnesses endeavor with all their heart to copy the example of Jesus Christ and his first-century followers. It was shown in court that these Christians are identified in the Bible as ambassadors of God's heavenly government. "We are therefore ambassadors substituting for Christ," the apostle Paul explained. Later, when in a Roman prison, Paul spoke of himself as an "ambassador in chains."—2 Cor. 5:20; Eph. 6:20.

An ambassador is under obligation to remain separate from the political activities of the country in which he serves. An effort was made to explain to the court

that it is similar with a Christian ambassador. As a true Christian he cannot properly become involved in the political affairs or warfare of another government. Nor could he engage in any work of national importance as a substitute for military service.

The testimony of Jesus Christ is the basis for this conclusion. In explaining the principle of separateness from the world to his disciples, he said to them: "These things I command you, that you love one another. If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own: but *because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.*" Jesus' disciples, clearly, were to keep separate from the world. Jehovah's witnesses in Portugal simply endeavor to imitate their example.—John 15:17-19; Jas. 4:4; 1 John 2:15-17, Catholic *Douay* Version.

But will Portugal allow modern-day Christians to follow unmolested in the footsteps of Jesus and his early disciples? Or will she identify herself as a present-day fighter against God by continuing her persecution of Jehovah's witnesses? Portuguese officials would do well to heed the wise advice of the first-century Law teacher Gamaliel, who said: "Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God."—Acts 5:38, 39.

EXHIBITING CHRISTLIKE LOVE

The principle of Christlike love was also drawn to the attention of the court as a reason for the neutral position of the ones on trial. Jesus Christ instructed his followers: "Love one another, as I have loved you . . . By this shall all men know that you are my disciples, if you have love one for another." (John 13:34, 35, Catholic *Douay* Version) The love Jesus exhibits is not limited only to certain nationalities—to Germans, to French, to Portuguese, to Japanese or to Americans. He loves all righteously disposed persons, regardless of their nationality or place of birth.

Since this is true, the defendants ask: If Christ were on earth today, what army would he join? Would he fight against and kill persons of a different race or nationality? Regardless of what the Portuguese court thinks, those witnesses of Jehovah do not believe that Jesus would take up a rifle and shoot someone of a different race or nationality, or run a bayonet into his abdomen. They can in no way harmonize such activity with Jesus' own command to his followers to love one another. Therefore, they ask, How could a true Christian participate in an arrangement that would require him to take to the battlefield to kill his Christian brothers in another land?

Whereas they are obedient to the laws of the land, when commands of the nation conflict directly with the righteous principles of God's Word, they take the apostolic stand: "We ought to obey God, rather than men." As we have seen, this is the same position that the Roman Catholic Church in Portugal advocates as the Christian one. Since Jehovah's witnesses are now being persecuted for following it, is there any assurance that others will not also soon be persecuted for teaching the same thing?—Acts 5:29, Catholic *Douay* Version.

EARLY CHRISTIANS' VIEW

Is the above position set out in Catholic teaching and practiced by Jehovah's wit-

nesses without precedent? How did early Christians view entanglement in political affairs? Did they serve in the armies of worldly nations? What do the reliable facts of history show?

An examination of accurate histories regarding early Christianity reveals that early Christians maintained strict neutrality relative to the political affairs of the nations. Note the comments of just a few of such textbooks:

"Zealous Christians did not serve in the armed forces or accept political offices." —*World History, The Story of Man's Achievements* (River Forest, Ill.; 1962), Habberton, Roth and Spears, p. 117.

"The Christians were strangers and pilgrims in the world around them; their citizenship was in heaven; the kingdom to which they looked was not of this world. The consequent want of interest in public affairs came thus from the outset to be a noticeable feature in Christianity."—*Christianity and the Roman Government* (London; 1925), E. G. Hardy, Principal of Jesus College, Oxford, p. 39.

British historian C. J. Cadoux summarized the uncompromising position of the early Christians very well in his book, *The Early Christian Attitude on War,* on pages 245 and 246:

"The early Christians took Jesus at his word, and understood his inculcations of gentleness and non-resistance in their literal sense. They closely identified their religion with peace; they strongly condemned war for the bloodshed which it involved; they appropriated to themselves the Old Testament prophecy which foretold the transformation of the weapons of war into the implements of agriculture [Isa. 2:4] . . . With one or two possible exceptions no soldier joined the Church and remained a soldier until the time of Marcus Aurelius (161-180 A.D.). Even then, refusal to serve was known to be the normal policy of the Christians—as the reproaches of Celsus (177-180 A.D.) testify. . . . The application of Jesus' teaching to the question of military service was in a way unmistakable."

It is true that the Christian position of separateness from worldly affairs was not appreciated by pagan rulers, for these men had no understanding of the teachings of Jesus Christ, but their position should not be difficult for the officials of a professedly Christian nation to understand.

Clearly, the stand taken by Jehovah's witnesses in Portugal is not without precedent. Jesus laid down the principles for his disciples to follow, and early Christians were faithful to them, as the facts of history testify. Jehovah's witnesses in Portugal merely desire to follow their example. All they want is to practice true Christianity. They appeal to the Portuguese authorities to allow them to do so without molestation. The Portuguese authorities will suffer no harm, but only good, by permitting such freedom of worship in their country.

WHAT COURSE OTHERS HAVE TAKEN

Jehovah's witnesses are active in some 197 lands of the earth, and number well over one million publishers of the kingdom of God. So nations around the world are familiar with their position of neutrality. Many of these countries have, in one way or another, provided for their exemption from military service, because they recognize that they are fine people and an asset to the community. For example, the matter of how to deal with Jehovah's witnesses was recently an issue before the Swedish Parliament. What was the decision?

After several hours of debate the bill containing the important provision regarding Jehovah's witnesses was passed. Sweden's paper, *Freden,* in its June 10,

1966, issue commented about it editorially, saying: "Thus Jehovah's witnesses will in the future, after an individual investigation, be relieved of compulsory service by the simple method of not being called up at all. Sweden's Riksdag is to be congratulated for this decision which solves a problem that has hitherto been looked upon as unsolvable. Sweden can in this respect serve as an example to other countries."

What course will Portugal follow? This is for the government officials of Portugal to decide. The world will watch with interest, but, above all, it is to God himself that they must answer for how they deal with his servants.

A HARMLESS, PEACEABLE PEOPLE

It will only be to Portugal's credit and her benefit to deal justly with Jehovah's witnesses. For these Christian servants of God have a fine reputation world wide as an honest, hardworking, peaceable people. It is well known that they do not participate in riots, demonstrations or other disorders. Nor do they get drunk, practice fornication or adultery, engage in stealing, or perform other such immoral or criminal acts. As the defendant who previously had raped a girl explained in court: 'If I had been one of Jehovah's witnesses I would never have done such a thing!' Their strict adherence to Bible principles has made them a fine, upright people; a real contribution to a better community.

Rather than being "antisocial," as they were accused in court, Jehovah's witnesses are noted by those who live close to them in Portugal as good neighbors, ready to lend a neighborly hand when others are in need. They are also noted for their sincere efforts to help people to understand the Bible better. Their charitable work has had a fine effect on the lives of many persons, and this is as true in Portugal as it is in many other lands throughout the world.

Of particular interest is the comment in the African newspaper, *The Northern News* (Ndola), concerning the activity of Jehovah's witnesses in southern Africa: "From all accounts those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind." Clearly, it is against Portugal's best interests to persecute such Christian people.

PERSECUTION CONTINUES

Why, then, is there such persecution in Portugal? Certain representatives of the Catholic Church are principally responsible. They have spread vicious propaganda about Jehovah's witnesses. For example, back in the summer of 1963 Catholic priest João de Sousa presented a series of TV programs in Lisbon containing all kinds of misrepresentation of Jehovah's witnesses. Later he published a book with more of the same. Police raids against the Witnesses resulted almost immediately. In commenting on the mass arrest of Jehovah's witnesses, last November 27 even the Danish radio noted the Church's responsibility. The news commentator said: "In Portugal as well as in Spain Jehovah's witnesses have for a long time been persecuted because the Catholic Church does not approve of the activity of the sect."

By egging on officials and stirring up her peoples, these Catholic clerics have whipped up an inquisitional-type persecution against Jehovah's witnesses. From one end of the country to the other, and in the Overseas Provinces, homes and meeting places have been broken into, possessions confiscated, and Jehovah's wit-

nesses arrested and thrown into prisons. There they have been held days, weeks, and even months without charge. In Lisbon, Luanda, Aveiro, Porto, Setúbal, Caldas da Rainha, yes, practically every city of any size within Portugal and her provinces, this has occurred.

And instead of diminishing, this type of persecution by Portuguese authorities is increasing. Why, on the very day that the forty-nine accused were sentenced, July 9, several homes of Jehovah's witnesses were raided by the police and their Bible literature was confiscated. A few days later, when hundreds of Witnesses were preparing to leave for a Bible assembly in France, passports were denied to about 150 of them. No reason was given for this. Does Portugal intend to take away all freedoms, even freedom of movement, from its citizens?

This is a dangerous situation. For when oppressive authorities begin taking away the freedoms of one group, it is a short step to taking away the freedoms of other persons also. Yes, the false accusations, mass arrests and imprisoning of Jehovah's witnesses are a warning that, not only religious freedom, but other freedoms cherished by Portuguese citizens may be in jeopardy.

WHAT YOU CAN DO

Here is an opportunity to express your feelings about this flagrant miscarriage of justice. At the time of writing, the forty-nine accused are free, as the case is on appeal to a higher court. But they all face prison sentences, as well as fines that are beyond their economic means to afford. Should these penalties be enforced, extreme hardships will be realized. With husbands and fathers in prison, families will be deprived of necessary financial support, and with mothers in prison, minor children will be deprived of the care and supervision these need so much.

Portuguese officials may feel that the treatment of Christians in their country is a matter of private concern. We do not believe it is, and we are confident that millions of honest-hearted persons in Portugal and throughout the world are deeply concerned about what happens to these sincere Christians in Portugal. Such persons detest the persecution of religious minorities, and desire to register their protest. If you are such a person, we urge you to write to Portuguese officials regarding this matter, and to make your feelings known.

Address your protest to the Prime Minister:
Exmo. Sr.
Prof. Doutor António de Oliveira Salazar
Rua da Imprensa, 8
Lisbon, Portugal

Also to the President of the Republic:
Exmo. Sr.
Contra-Almirante Américo Deus Rodrigues Tomás
Rua Almirante António Saldanha, lote 402
Lisbon, Portugal

Also to the Minister of the Interior:
Exmo. Sr.
Dr. Alfredo Rodrigues dos Santos Júnior
Rua General Sinel de Cordes, 11-2
Lisbon 1, Portugal

Also to the Minister of Justice:
Exmo. Sr.
Prof. Doutor João de Matos Antunes Varela
Avenida António Augusto Aguiar, 27-4 Dt.
Lisbon 1, Portugal

Also to the Minister of Foreign Relations:
Exmo. Sr.
Dr. Alberto Marciano Gorjão Franco Nogueira
Largo do Rilvas
Palácio das Necessidades
Lisbon, Portugal

Also to the Minister of State:
Exmo. Sr.
Dr. António Jorge Martins da Mota Veiga
Rua Castilho, 71-4 Dt.
Lisbon 2, Portugal

Also to the Director of the International Police and Defense of the State:
Exmo. Sr.
Fernando Eduardo da Silva Pais
Rua António Maria Cardoso, 8
Lisbon 2, Portugal

Also to the Portuguese ambassador and consuls in your country.

CHRISTIANS MUST EXPECT PERSECUTION

"All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

EVERYONE who has read the Bible is familiar with the many accounts of the persecution of servants of God because of their faithfulness in his service. This persecution has taken the form of verbal abuse, imprisonment, beating and even death. Outstanding examples of faithfulness in the face of persecution are Job, Daniel when in the den of lions, Paul who "five times received forty strokes less one," and, above all, Christ Jesus who surrendered his very life to persecutors. The eleventh chapter of the book of Hebrews gives this description of the sufferings of faithful servants of God in pre-Christian times: "They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheepskins, in goatskins, while they were in want, in tribulation, under ill-treatment . . . They wandered about in deserts and mountains and dens and caves of the earth." Even as we read this graphic account we are moved to ask: Why? Yes, why should a faithful servant of God have to suffer such ill-treatment? Could God not protect him? And do Christians of today have to expect such persecution? If so, how can they faithfully endure it and come out victorious?—2 Cor. 11:24; Heb. 11:37, 38.

1. As we read the Bible's account of persecution of God's servants, what questions arise in our minds?

WHY PERSECUTED

[2] For the origin of this persecution and the reason for it we must go right back to the beginning of the Bible and find it in the first three chapters of Genesis. Here we read of the creation of the earth and the forming of it for human habitation. Finally, we get the account of the creation of the first man, Adam, and then his wife, Eve. In kindness, God gave them instructions for living and keeping in harmony with their Creator. They were given great freedom to move around in their paradise home and eat of the fruit and vegetation they found there. Adding to their joy was the loving dominion they were given over the animal creation in the garden, and the marvelous prospect of raising a family in these happy conditions. (Gen. 1:28-30) Righteously, God gave them the requirement of obedience to him, and this meant abstaining from eating the fruit of a certain tree in the garden. Of course, this was not a hardship, since there were many other trees from which they could eat to satisfaction. (Gen. 2:17) God did not hide

2, 3. (a) Where do we have to look to find the origin of this persecution? (b) What led up to the establishment of enmity between Satan and the servants of Jehovah?

from them the fact that disobedience to this simple requirement would mean loss of their lives.

[3] At this point a third party entered the garden in the form of a serpent. Speaking cunningly to the woman, he seduced her by false promises to eat of the forbidden fruit. Later, Adam joined her in this act of rebellion against God. For this they were justly sentenced to death by God. Going on further to deal with the serpent, God said: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) The serpent really meant is elsewhere identified as Satan, the Devil. (Rev. 12:9) The woman is shown to be God's great heavenly organization of holy creatures, represented as his wife. (Rev. 12:1-6; Isa. 54:1-6) In this sentence expressed against Satan, Jehovah God established that enmity or hatred would exist between Satan and the seed or offspring of God's woman. Only the final destruction of Satan would put an end to this enmity.

[4] The reproach and persecution that has been heaped upon servants of the true God ever since that time has been the expression of Satan's enmity as foretold by Jehovah. By thus violently opposing these servants of God, Satan has been trying to cause them to turn against Jehovah, just as he did in the case of the first human pair. This fiery hatred of Satan has not burned itself out during the almost six thousand years since it was originated in Eden. In Jesus' day it blazed furiously against him as Satan tried to stamp out this promised 'seed of the woman.' Jesus warned his followers that the same persecution would also be heaped upon them. "Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also." (John 15:20) And now, in the time of the end of this system of things, Satan's enmity against Jehovah's servants reaches new heights of violence and fury, just as John said at Revelation 12:13-17. Yes, he knows full well his end is approaching (Rev. 12:12), and he will not desist from expressing his bitter enmity against all who serve Jehovah. That enmity will subside only when "the original serpent, the one called Devil and Satan," is crushed under the heel of the seed of God's woman right after Armageddon. So, we must prepare to endure persecution.—Rev. 12:9; 19:11 to 20:3.

4. How has Satan's enmity expressed itself, and why, especially in this period of time, must we prepare to endure persecution?

DIFFERENT KINDS OF PERSECUTION

[5] Throughout the Scriptures we read of many different kinds of persecution used by the adversary against Jehovah's faithful servants, all of which are still used by him today. One of the milder forms of persecution is verbal abuse. The purpose of this is not only to cause the servant of God to shrink back but to poison the minds of others so that they will not listen to the preaching of the good news. Of course, no one likes to have vile language hurled at him or lies told about him. But Jesus said that this was no cause for alarm but, rather, the contrary. "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake." And just why should we be happy under such unpleasant treatment? "Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you."—Matt. 5:11, 12.

[6] A subtler form of persecution and one

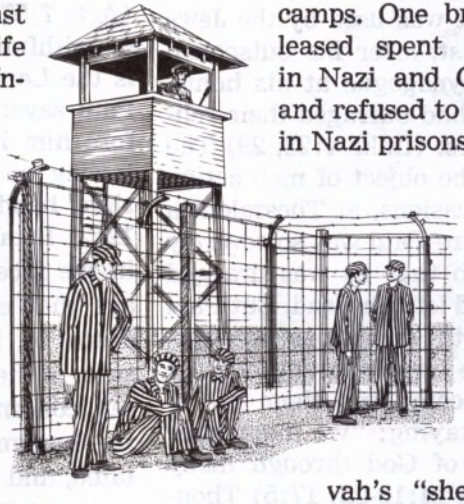
5. What is one of the milder forms of persecution, and should it dismay us?

6. What did Jesus say about opposition from relatives, and how does Job's experience help us to endure this?

that is often very hard to bear is opposition from relatives. Sometimes newly converted Christians find that relatives whom they love dearly and who have always been very close to them now begin to oppose and persecute them, because of their new way of life. The faithful man Job had this to bear at the height of his suffering. After his losing almost everything he had, his wife turned against him, saying: "Are you yet holding fast your integrity? Curse God and die!" (Job 2:9; 19:17) But Job, although in great pain and, no doubt, cut to the quick by this unkind onslaught from one who should have comforted him, held fast his integrity to Jehovah. And so must we under similar trials, hard though it may be. Jesus said it would happen this way: "For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household."—Matt. 10:35, 36.

[7] A favorite method of persecution used by Satan is imprisonment. He has often used this after making false charges, as was the case with Jacob's son Joseph, thrown into an Egyptian prison on the false charge of attempting to rape his master's wife. This must have been very hard for Joseph to bear, knowing full well he was innocent of the vile charge. What did he do? Make a jailbreak and set himself free and try to vindicate himself of the false charges? No, indeed, Joseph did no such thing. He patiently waited for Jehovah to set him free in His own time and way. This is exactly what Jehovah did, and it resulted in Joseph's being exalted to a high position under Pharaoh, and being used further by Jehovah for his own glory and praise. What a wonderful reward for Joseph for faithful endurance under persecution!

[8] Other servants of God, such as the prophet Jeremiah and the apostle Paul were thrown into prison because of their boldness in speaking the truth of God's Word although forbidden to do so. It is always the public declaration of the truths of Jehovah's purposes that the adversary wishes to stop. Because of their faithfulness as Jehovah's witnesses in preaching the good news thousands of our brothers were thrown into prisons and concentration camps in Hitler's Germany. Thousands of others have suffered similar persecution in Communist prison camps. One brother recently released spent twenty-four years in Nazi and Communist prisons and refused to compromise. Many in Nazi prisons could have bought their release by renouncing their faith, but they never gave it a moment's consideration. Indeed, they continued preaching in prison and found many of Jehovah's "sheep" there. In all these trials they were sustained by God's promise at Revelation 2:10: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test." Yes, they were "fully put to the test" and proved to themselves that Jehovah could bring them through.



7. What is the right attitude toward imprisonment as a form of persecution?

8. From what other examples of imprisonment of Jehovah's servants can we draw courage?

[9] Going farther than simple imprisonment, persecution in Bible times often took the form of violent physical abuse. The apostles were ordered to be flogged by the Jewish Supreme Court to try to discourage them from preaching about Jesus' resurrection. (Acts 5:40) Paul and Silas had their clothes torn from them and were then beaten with rods at Philippi because of their Christian missionary activity. (Acts 16:22, 23) More recently, in Africa, hundreds of our brothers were rounded up by soldiers and cruelly beaten with the butts of rifles in order to try to compel them to worship a national emblem idolatrously.

[10] Mob violence is another weapon of persecution used by Satan both in Bible times and today. It was used by the Jews against Jesus Christ, after his outspoken preaching in the synagogue at his hometown of Nazareth had outraged their religious susceptibilities. (Luke 4:28, 29) The apostle Paul was the object of mob action on at least two occasions, at Thessalonica and at Lystra, where Paul was so severely stoned by the mob that he was dragged outside the city and left for dead. But Paul recovered and, with marvelous courage, went back into the city to strengthen the disciples there, encouraging them to remain in the faith, saying: "We must enter into the kingdom of God through many tribulations." (Acts 14:19-22; 17:5) Thousands of our brothers in the United States and other countries have courageously endured mob action in recent years and have had their faith strengthened thereby.

[11] The ultimate weapon of persecutors is death. This too has been extensively used by Satan as he has been permitted by Jehovah. In the early days of the young Christian congregation the brothers were strengthened by the magnificent example of Stephen, stoned to death by a fanatical mob of Jewish religious leaders. Later, the apostle James was put to death by the sword at the hands of Herod Agrippa I. (Acts 7:57-60; 12:1, 2) The finest example of faithfulness to death under persecution is the Lord Jesus Christ. Concerning him Paul says: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." (Heb. 12:2) It takes courage to remain steadfast in the face of certain death. It was courage that enabled Jonathan Stark to face death by hanging with complete composure, in the fall of 1944 in the Sachsenhausen concentration camp in Germany. As the hangman, a hardened criminal, hesitated, and as the camp commander forgot to shout his orders, Jonathan spoke up: "Why are you hesitating? Take your stand for Jehovah and for Gideon." What is it that enables Christians to look violent death in the face without a tremor? It is their sure hope in Jehovah's promise to resurrect them even as he resurrected Jesus Christ. "Prove yourself faithful even to death, and I will give you the crown of life." (Rev. 2:10) "Do not become fearful

9. How has the adversary used physical violence as a form of persecution?
10. How has mob violence been used against Christians?
11. (a) What is the ultimate weapon of persecutors, and what encouraging examples of faithfulness until death do we have? (b) What can strengthen us to faithfulness in the face of violent death?

of those who kill the body but cannot kill the soul."—Matt. 10:28.

CHRISTIAN CONDUCT UNDER PERSECUTION

12 Since persecution is clearly something that Jehovah allows to come upon his servants as a test of their integrity, we should not be surprised when persecution of one kind or another arises. Indeed, if we are not having to endure some such trial, we wonder if we are really on the Christian path. Of course, not everyone has to face death in order to experience the hatred of the adversary. Sometimes it is simply the verbal abuse that eventually is heaped upon all who share in the Christian's work of preaching the good news from house to house. In this case, what should be the reaction of the Christian preacher?

13 The best way to answer this question is to ask: What would Christ Jesus do? We do not have to guess the answer, for it is given for us in 1 Peter 2:23: "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." If Jesus had reviled those who abused him, he would have degraded himself to their low level and he would have become like the Devil, which name means "Slanderer." He would have denied the purpose for which he was born, which was to "bear witness to the truth," not to be a slanderer of those who opposed him. (John 18:37) Jesus knew that any abusive speech hurled at him was only by permission of his Father, and so he demonstrated complete submission to the will of Jehovah by enduring this persecution in silence. When we are similarly subjected to derisive speech and lying accusations, there may even be an opportunity to make a mild-tempered answer, as Paul showed. "When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat." (1 Cor. 4:12, 13) When hot and angry words are being poured out, a quiet word can often be like oil on troubled waters. "A mild tongue itself can break a bone." (Prov. 25:15) Yes, one who is so opposed that his spirit is as hard as bone can sometimes be entreated by a quiet answer.—Prov. 15:1.

14 To be able to withstand bitter persecution over a long period of time we must understand why it is permitted. When we have studied the Bible and know the origin of wickedness, then we know that Satan is completely committed to trying to destroy the faith of every individual who serves God. We know that if we are to be blessed by Jehovah with life everlasting in his New Order, then our fitness to live there must first be proved. Our integrity and steadfastness must be tested. Jehovah has told us he will permit Satan to bring persecution upon us for this purpose and our faithful endurance will prove to be a vindication of his great Name. Knowing this, we can even rejoice under persecution as the apostles did. The Acts of the Apostles is a thrilling record of the testing of the faith of that small band of Christians. They were thrown into jail, and when God's angel miraculously released them they immediately resumed their preaching in a bold manner. Once more they were haled before the Supreme Court of the Jews. Although they were commanded to stop preaching about the resurrected Jesus, they boldly replied: "We must obey God as ruler rather than men." (Acts 5:29) This time they were flogged and ordered to preach no more. Did this finally si-

12, 13. (a) Are we surprised when persecution arises, and why do you so answer? (b) What should be our reaction to verbal abuse?

14. (a) What understanding will help us to withstand persecution? (b) How did the apostles demonstrate the right outlook on persecution?

lence them? Did the increasing severity of the persecution now daunt them and make them hide away? Read the answer in Acts 5:41, 42: "These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Yes, they were happy that Jehovah had given them this opportunity of demonstrating their burning love for him. That is the right outlook on persecution.

[15] But what should be our attitude toward the men inflicting the persecution? Jesus gave the simple answer: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) Is this humanly possible? Could our brothers in Germany feel love for their Nazi persecutors who brutally beat them with steel whips until they were unconscious, who compelled elderly persons to do hard labor and bear heavy burdens until they collapsed, and who kept them so short of food that many became so weak that they were too helpless to resist the rats that gnawed them to death? Could they still show love to men who treated them so inhumanly? It depends on what kind of love you mean. They could obviously not feel brotherly affection for them as indicated by the Greek word *philia*. But what of the unselfish, principled love known by the Greeks as *agape*? Yes, that kind of love they could and did show. By continuing to preach to their persecutors, by manifesting Christian principles in dealing with them, they showed such love and this even resulted in some of the persecutors' becoming Jehovah's witnesses.

15. What should be our attitude toward men who persecute us? Give examples.

[16] Some persecutors, however, carry on their ill-treatment of Christians in ignorance. Many are blinded to the truth of God's Word by Satan, who presents himself as an angel of light. (2 Cor. 4:4; 11:14) When we can see Satan as the original and chief persecutor of the servants of God, and men as simply his tools, it helps us to take a more loving attitude toward human persecutors. Stephen saw things this way and, even as he was dying, cried out: "Jehovah, do not charge this sin against them."—Acts 7:60.

[17] So persecution should not always be regarded as a bad thing. It often has good results when we faithfully endure it. First, it strengthens us individually, providing we understand it and why Jehovah permits it. One who has undergone persecution because of his faith and has come out victorious with the backing of Jehovah's holy spirit feels a sense of joy beyond description. He is grateful to Jehovah for allowing him to demonstrate his faithfulness and for giving him the strength to endure. He is drawn much closer to Jehovah. Secondly, our faithfulness under opposition is often a source of strength to our fellow believers. Paul's faithful endurance in prison bonds and his boldness in continuing to preach the good news in that condition had a very strengthening effect on many of the Roman Christians. "My prison bonds have become public knowledge in association with Christ among all the praetorian guard and all the rest; and most of the brothers in the Lord, feeling confidence by reason of my prison bonds, are showing all the more courage to speak the word of God fearlessly."—Phil. 1:13, 14.

[18] A third fine result of faithful endur-

16. What outlook will help us to show love to human persecutors?
17. Name two good things that can result from persecution.
18. What other good result can come from faithful endurance under persecution?

ance under persecution is that Jehovah's name is honored. "For if someone, because of conscience toward God, bears up under grievous things and suffers unjustly, this is an agreeable thing. For what merit is there in it if, when you are sinning and being slapped, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God." (1 Pet. 2:19, 20) Jehovah is always pleased when we take a wise and upright course. He says: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." (Prov. 27:11) From the time of Adam's fall Satan has taunted Jehovah. If we fail to endure under persecution, we just give Satan a further reason for taunting God. But when we draw strength from God's Word and his holy spirit, and stand firm under all kinds of opposition, we give Jehovah a living answer to the taunter. Then Satan has to turn away without satisfaction. We do want to make Jehovah glad, do we not? Then let us joyfully, yes, happily, suffer shame on account of his matchless name.

19 Looking at persecution in this way, we will never be ashamed. Although we are "objects of hatred by all people" on account of Christ's name and are regarded as "the refuse of the world, the offscouring of all things," we have no reason to be alarmed or concerned. (Matt. 10:22; 1 Cor. 4:13) That was how Paul felt about it as he said to Timothy: "Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake . . . For this very cause I am also suffering these things, but I am not ashamed." (2 Tim. 1:8, 12) With this Peter also agreed. "But if he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name." (1 Pet. 4:16) If we are convinced that our belief is right and we are doing God's will, then all the shameful treatment, abuse and persecution we shall have to endure will not make us discouraged or quit Jehovah's service. This has proved true in the case of Jehovah's witnesses in Portugal in modern times. Though an entire congregation was recently arrested, brought to trial and falsely condemned, this has not made Jehovah's witnesses in that land forsake the service of their God.

20 Our confidence in Jehovah will enable us, if necessary, to stand alone under persecution. The faithful man Job stood such a test without human help or consolation, and Jehovah kindly sustained him. "You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful." (Jas. 5:11) Paul, too, had to take such a lone stand in Rome and came out victorious. "In my first defense no one came to my side, but they all proceeded to forsake me—may it not be put to their account—but the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and all the nations might hear it; and I was delivered from the lion's mouth. The Lord will deliver me from every wicked work and will save me for his heavenly kingdom." (2 Tim. 4:16-18) In our own times we have seen the steadfast examples of brothers like Stanley Jones and Harold King, who endured up to seven years and five years respectively of solitary confinement in Communist China's prisons. Surely, Jehovah does not forsake those who put their whole trust and confidence in him. "Jehovah is my helper; I will not be afraid. What can man do to me?"—Heb. 13:6.

19. Why do we not need to be ashamed when persecuted for serving Jehovah?

20. How can we be sure that we can even stand alone under persecution?

[21] Keeping Jehovah's sure promises in mind and remembering the faithful example of our brothers under persecution, we do not need to fear the future, even though it will bring down upon us all of Satan's fiery wrath, his death throes. We know that Jehovah is allowing us to undergo a testing for the proving of our faith and for the vindication of his great Name. We know too that "God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it." (1 Cor. 10:13) For this reason we will face the future with full faith and confidence, assured that we can overcome "all the wicked one's burning missiles." (Eph. 6:16) And finally we shall be able to cry out joyfully: "Thanks to God, for he gives us the victory through our Lord Jesus Christ!" —1 Cor. 15:57.

21. In spite of certain persecution, why can we face the future with full confidence?

Serving with EVERLASTING LIFE in View

"By endurance on your part you will acquire your souls." —Luke 21:19.

NO NORMAL human creature wants to die. Whether one is young or old, rich or poor, in good health or in sickness, the instinct to hold on to life is very strong. Not only is this true in the affluent countries of the world, where life is easier and more comfortable, but it holds good, too, in the underdeveloped countries, where life is often very squalid, hard and uncertain. Amid all their difficulties and problems the saying still holds good that 'while there is life there is hope.'

[2] If this earnest longing and striving for life is true in such circumstances, how much more diligent and determined should the Christian be in making fast his hold on everlasting life. Yes, indeed, the incentive to pursue everlasting life should be immeasurably stronger than the natural instinct to hold on to our present human life, which normally does not reach even a hundred years. One who reads and believes the Bible's promise that "the gift God gives is everlasting life by Christ Jesus our Lord," surely has the greatest hope for the future that any human could want or conceive.—Rom. 6:23.

[3] When we read right through the Bible and take in all the wonderful descriptions it contains of life everlasting in a paradise earth, with freedom from sickness and strife, we wonder how anyone could fail to believe them and put his whole trust in Jehovah, the Giver of life. And yet Jesus foretold that very few would accept Jehovah's promises and set their feet on the pathway to everlasting life. "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate

1. How do normal human creatures feel about life?
2. How should Christians feel about everlasting life?
3. How did Jesus describe the response among people to God's promises of everlasting life?

and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14.

[4] If we have true appreciation of everlasting life and all of its attendant blessings in a paradise earth, we shall want to make a firm resolve that, having found "the road leading off into life," nothing will turn us aside from it. We see everlasting life as a goal to strive for, an objective to be reached. We recognize that as we journey onward to this goal, we are like faithful Abraham, Isaac and Jacob of old, who saw the promises of God afar off. "They did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. For those who say such things give evidence that they are earnestly seeking a place of their own." (Heb. 11: 13, 14) Those faithful men had endurance. In their day they knew that they would have to die and await God's promise of a resurrection before they could realize the fulfillment of the promises. But we, today, are in a much happier condition. We see around us the evidence that God's kingdom has taken its power to rule, and that within this very generation it will put an end to Satan's rule and usher in a "new earth," bringing everlasting life. (2 Pet. 3:13) So, if those faithful men of old were willing and able to endure on the road to life down to their death, how much more should we be able to endure, living as we do on the very threshold of God's new order?

[5] Above all else, we are interested in keeping our feet firmly fixed on that narrow road that is leading off into life and that so few people are finding. In following this road we can compare ourselves to travelers in a foreign land. Seeing our goal on the horizon, we must fix our eye upon it as we walk toward it. If we take our eyes off the goal, we wander away from the road and get lost. If our hope for life is very strong, then we shall not be turned aside. Paul likens this hope to an anchor, saying at Hebrews 6:19: "This hope we have as an anchor for the soul, both sure and firm." Like an anchor that safely holds a big ship and prevents it from drifting onto the rocks that could wreck it, so this hope of everlasting life anchors us firmly to Jehovah God and prevents us from ever drifting away from the road to life. But if the anchor begins to drag, the ship will be lost. So we must make sure that we never lose our anchor, our hope, and so expose ourselves to the shipwreck of our faith.

[6] We need to build up our faith in everlasting life constantly like a hope that we always keep in view. Faith is something we cannot just accept once for all time and then assume it will maintain itself without further help. Our faith in God's promises gives us a wonderful view into the future of God's new order, which will remain forever. But a view is good only as long as we can see it clearly. Someone may live in a house with a very beautiful view, but if he never washes the windows the view will soon fade out of sight. The view is still there but he can no longer see it. He has to wash the windows regularly if he wants to keep on enjoying the beautiful view.

[7] So with our faith in God's promises; we must keep renewing it, dwelling on it, talking about it and so strengthening it. Unless we do this, our faith can eventually fade out of sight. For this reason the apostle Paul gave a strong warning to He-

4. (a) What was the attitude of pre-Christian servants of God toward the promises of everlasting life? (b) Why should our appreciation be even greater than theirs?
5. Illustrate the importance of keeping our feet on the road to life.
6. Explain why we must maintain our faith in the hope of life.
7. How can we avoid the sin of lack of faith?

brew Christians to keep their faith alive. "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; but keep on exhorting one another each day, as long as it may be called 'Today,' for fear any one of you should become hardened by the deceptive power of sin. For we actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end." (Heb. 3:12-14) We may never forget that endurance on the way to life is needed and this depends upon our keeping our hope of life in view. Losing our view of everlasting life means eventually losing life itself.

THINGS THAT CAN OBSCURE OUR VIEW OF LIFE

[8] What are some of the things that could obscure our view of everlasting life? Jesus helps us to understand this at John 6:63, where he says: "It is the spirit that is life-giving; the flesh is of no use at all." Our hope is a spiritual hope because it originates with the Great Spirit, Jehovah God. We cannot keep our eye fixed on a spiritual goal by nourishing and cultivating worldly hopes and fleshly desires. Our keeping a clear view of the hope of everlasting life depends entirely upon maintaining our spirituality. We have to live spiritual lives, becoming spiritually-minded. This helps us to keep our eyes on the goal. Look at it this way. If you have a long way to walk, what is it that can keep you going even when your legs are very tired? Why, it is the sight of the goal, is it not? Even though it may still be distant, as you see it drawing nearer and nearer you are encouraged to overcome your increasing fatigue and make renewed efforts to press on. But if you cannot see the goal and do not know how far away it is, what then? Even though it may be just around the next bend in the road, the fact that you cannot see it makes your tiredness seem greater, and soon you are ready to quit. Today, there is a very real danger, which is enveloping many dedicated ones, of losing one's spiritual outlook, losing sight of the goal of everlasting life and growing weary in Jehovah's service.

[9] Loss of spirituality can do even greater damage. It can get us involved in the works of the flesh mentioned by Paul at Galatians 5:19-21. Among those mentioned there are "fornication, uncleanness, loose conduct, . . . drunken bouts, revelries, and things like these." Paul goes on to say: "As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom." It would be fatal to be ensnared in these works of the flesh, these practices of the world of mankind, because it would mean the loss of our hope of everlasting life. In spite of this clear, pointed Bible warning, thousands of dedicated servants of Jehovah have allowed themselves to become swallowed up by these works of the flesh and have been disfellowshiped from among Jehovah's clean people. This happened because they lost their spirituality, lost their view of everlasting life. Something else seemed more desirable to them. But nothing, just nothing at all, could be more desirable than everlasting life under righteous conditions. How vital it is to ensure that nothing ever obscures our view of everlasting life!

[10] There are other ways in which our human flesh can obscure our view of everlasting life. Paul said: "The minding of the

8. (a) Why is it important for a Christian to be spiritually-minded? (b) How can loss of our spiritual outlook cause us to lose sight of the goal of everlasting life?

9. To what other dangers does loss of spirituality expose us?

10. Show from the Scriptures that we must allow God's spirit, not our fallen flesh, to control our lives.

flesh means death, but the minding of the spirit means life and peace." (Rom. 8:6) Our sinful human flesh would like to take complete control of us, dragging us away with it in pursuit of its desires, and stamping out the influence of God's holy spirit in our lives. As dedicated Christians we have to learn to resist the inclination to put our own fleshly desires first and learn to be led always by God's spirit.—Gal. 5: 16, 17.

[11] Some of the arguments of the flesh are very strong and appealing. Circumstances may arise in which our very life is at stake. We may be sick, and be told that nothing but a blood transfusion can save our life. We know that such use of blood is contrary to Jehovah's will. (Acts 15:28, 29) What will our choice be? At times some of our brothers have been faced with demands on the part of nationalistic governments to bow down and worship national emblems idolatrously, just as the three faithful Hebrews Shadrach, Meshach and Abednego were. They have been threatened with immediate death if they failed to do so. Others, striving to maintain their Christian neutrality toward wars between worldly nations, have been faced with similar threats to their lives.

[12] How can we survive such crucial tests and retain Jehovah's favor? Well, what are we seeking? To save our present human life, or to gain everlasting life? If we really have everlasting life as our goal and are keeping it always in view, we shall not consider our present human span of life as of such great importance that we would compromise on Jehovah's laws. Our most important consideration will be the keeping of integrity to Jehovah, not the keeping of our present life. Remember Jesus' words that "it is the spirit that is life-giving; the flesh is of no use at all." Never let your flesh talk you into breaking Jehovah's laws. More pointedly Jesus said: "For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it." (Matt. 16:25) If you keep everlasting life in view, rather than your present short life, you will be an integrity-keeper.

[13] Can you wait for everlasting life? Many cannot. They seek a more immediate, although greatly inferior reward. It calls for spiritual appreciation and maturity to be able to resist the temptation to grasp at temporary advantages at the expense of everlasting life. "We keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting." (2 Cor. 4:18) Develop your spiritual outlook, keep your eyes on the goal of everlasting life, and allow nothing to obscure your view.

HOW YOU MAY KEEP EVERLASTING LIFE IN VIEW

[14] Jehovah is the giver of life. "For with you is the source of life." (Ps. 36:9) We cannot keep everlasting life in view without staying close to Jehovah, the source of life. Zephaniah highlighted this, putting Jehovah first, when he said: "Seek Jehovah, all you meek ones of the earth." (Zeph. 2:3) David expressed this same important truth, putting Jehovah first, at Psalm 16:8: "I have placed Jehovah in front of me constantly."

[15] This is what we mean when we dedicate our lives to Jehovah. We do not dedicate ourselves to a religion, nor to a man, nor to an organization. No, we dedicate ourselves to the Supreme Sovereign of the

11. What crucial decisions involving life are facing many of our brothers today?
12. What right attitude toward life will strengthen us to survive these vital tests?
13. What temptation must we resist, and how can we do this?
14. What principles must we keep clearly in mind in our relationship to Jehovah?
15. (a) What should we know about dedication? (b) What necessary thing will help us to stay close to Jehovah, keeping him always before us?

Universe, our Creator, Jehovah God himself. This makes dedication a very personal relationship between us and Jehovah. For this reason, all dedicated ones are not only privileged but obligated to draw near to Jehovah in prayer. James 4:8 tells us: "Draw close to God, and he will draw close to you." If we do not constantly put Jehovah before us in prayer we cannot fulfill our dedication vows, because it just is not possible to have a close, warm, personal relationship with someone unless you constantly talk to him. We all know what happens when family members stop talking to each other. Their relationship breaks up. If we were ever to allow this to happen to our relationship to Jehovah it would be fatal to our hopes of everlasting life.

16 This need for individual prayer grows greater as we near the complete end of this system of things. Peter tells us: "The end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers." (1 Pet. 4:7) Yes, we must be very watchful indeed that we never neglect this precious privilege of prayer, which helps us to draw close to the Great Source of life. Prayer keeps us awake to our dedication to Jehovah, it helps us to stay spiritually-minded, it makes us more grateful to Jehovah for his goodness, and it sharpens our appreciation of being his servants with everlasting life as our goal.

17 Personal study and meditation also help us to draw close to Jehovah and to keep a clear view of the truth. Bible reading should occupy a prominent place in our study schedule. We should take time each day to mediate upon it so that its right principles become an integral part of our thinking processes. We can test ourselves on this. Ask yourself this question: "When my mind is not actively occupied on a particular project, to what does it turn?" It should turn as a normal thing to Jehovah and a consideration of his purposes. Just as the needle of a compass may be temporarily diverted to left or right, but always swings back to point due north, so our minds should turn back to Jehovah and his Word. If we do this, we shall have no reason to fear troublous times. We shall have taken the Word of God from the printed page, which men can destroy, and put it deep in our hearts, where opposers cannot touch it. Then, no matter what trouble may come upon us, nothing will be able to blot out our view of everlasting life.

18 Consider, too, the help Jehovah kindly gives us through his visible organization on earth. Providing we stay close to it and serve along with it, we get great protection. This is the only organization today that exists solely for the purpose of doing Jehovah's work, and it is truly an organization of workers. This is because the work is urgent, as stressed by Jesus: "We must work the works of him that sent me while it is day; the night is coming when no man can work." (John 9:4) Sometimes we may feel that there is too much required of us in Jehovah's service and too much to do. However, rather than looking at it like that, why not try to see it this way? In filling our time to overflowing with his service, Jehovah is being kind to us. Being really busy in Jehovah's service is a safeguard to us. Then we just do not have time for the worldly interests around us which are clamoring for our time and attention. There is no doubt that worldly pursuits are very demanding of our time. Whether in work or in the pursuit of plea-

16. How is the need for prayer highlighted today, and what does prayer do for us?
17. How do personal study and meditation help us to keep our minds on right things?
18. Why is it good always to have "plenty to do in the work of the Lord," and how does Jehovah's visible organization help us in this?

sure, they would like to take every minute of it. But they cannot give us everlasting life. So when Jehovah through his visible organization kindly arranges to fill our lives with service, we should rejoice. Paul expressed it like this: "Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord." (1 Cor. 15:58) It is the people who have little to do in Jehovah's service who fall into sin, not those who have plenty to do and do it joyfully. Our having plenty to do in Jehovah's service makes it sure that we keep our goal of everlasting life in view.

[19] Those who have plenty to do in Jehovah's service experience great joy in doing it. "Serve Jehovah with rejoicing. Come in before him with a joyful cry." (Ps. 100:2) Do you not agree that you can work at a job much longer when you really enjoy it? Yes, joy gives endurance. This joy sustained Jesus during his sufferings. Paul says, at Hebrews 12:2: "For the joy that was set before him he endured a torture stake, despising shame, and has sat down at the right hand of the throne of God." As long as we experience this same wonderful joy in Jehovah's service it will keep us active and safeguard us against slowing down and quitting. And to have joy now, we must always keep before us the wonderful joy of living forever in God's new order. Just as Jesus triumphed over the torture stake and death itself because of the joy set before him, so we shall be able to overcome all obstacles in our way. Indeed, absence of joy is a sure sign of spiritual sickness. Oftentimes this lack of joy is due to one's having lost sight of the goal of everlasting life.

19. What part does joy play in keeping our eyes fixed on the goal of life?

KEEP ON SERVING WITH EVERLASTING LIFE IN VIEW

[20] Having chosen the pathway to life, and being determined to hold to it at all costs, we can draw much comfort and encouragement from the faithful examples of men of former times, such as Abraham, who responded willingly to God's call. While Abraham was living in comfort in Ur of the Chaldeans, Jehovah called him to go and serve in another land, which he had never seen. This was a great test of his faith. He would have to change his manner of life completely, living henceforth as a nomad, caring for flocks and herds. Then why did he go? Because he was a man of vision and faith. Paul tells us that "he was awaiting the city having real foundations, the builder and creator of which city is God." (Heb. 11:10) Yes, Abraham saw God's kingdom afar off and welcomed it. He well knew that the fulfillment of Jehovah's promise would not come in his lifetime. But this did not shake his faith in the promise. Right down to the end of his 175 years on earth he maintained integrity to Jehovah, because he was serving with everlasting life in view.

[21] Moses, too, although he was brought up and educated in Pharaoh's palace, willingly renounced this high position and its glory and riches to serve simply as a shepherd of God's "sheep." And what persuaded him to do this? Hebrews 11:26 says that "he looked intently toward the payment of the reward." Yes, he never lost his vision of God's new order. Abraham and Moses responded to God's call because they wanted to be in Jehovah's service no matter where or what it was. Whether they were asked to do this or that, to go here or there, was of no great concern to

20. How does Abraham's fine example encourage us?
21. What right outlook on the part of Abraham and Moses can we profitably copy?

them. They just wanted to be serving Jehovah, doing his will, and eventually receiving the blessings of everlasting life.

22 This fine mental attitude has been an identifying quality of God's true servants in all times. We should always cultivate this willing spirit, be always looking for opportunities of serving Jehovah, and be seeking to qualify for increased privileges of service. Paul said to Timothy: "If any man is reaching out for an office of overseer, he is desirous of a fine work." (1 Tim. 3:1) How do we reach out for these privileges? We try to develop the Scriptural qualifications by study, by service, by developing maturity through experience, by cultivating the fruits of the spirit, and by willing response to every call that comes through Jehovah's organization. When such privileges are offered to us we look upon them, not as burdens, but as rich rewards for faithful service.

23 In addition to the hope of everlasting life, Jehovah God reserves wonderful rewards now, in this period of time, for those who respond willingly in his service. In answer to Peter's question on this, Jesus said: "Truly I say to you men, No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time, houses and brothers and sisters and mothers and children and fields, with persecutions, and in the coming system of things everlasting life." (Mark 10: 29, 30) Thousands of faithful pioneers and others in our day have proved Jesus' words to be true. In their labor of true love they have found and fed Jehovah's young lambs, and now the homes of these are thrown open to those pioneers, just as if they were family members. Truly they have hundreds of homes and mothers and brothers, and still, the hope of everlasting life.

NEXT ISSUE—SPECIAL!

What Has God's Kingdom Been Doing Since 1914?

24 Regardless of whether you have been in Jehovah's organization for six months or sixty years (as some have), there is still need to keep on serving, still need for endurance. At times, persecution, sickness, family opposition, or just apathy and indifference on the part of those to whom you preach may put a hard test on your powers of endurance. Remember the words of James: "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him." (Jas. 1:12) Paul, too, encourages us to continue serving Jehovah with endurance: "So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) By keeping bright our vision of Jehovah's promises and never allowing anything to cause us to look aside from the pathway to life we shall be able to continue serving with everlasting life in view, as long as Jehovah asks us. And what a grand result there will be for us. "By endurance on your part you will acquire your souls."—Luke 21:19.

22. How does readiness to serve help us keep everlasting life in view?
23. How are those who put Jehovah first blessed now?
24. How do the Scriptures encourage us to keep on serving with everlasting life in view?

Increasing Earthly Interests of the Prince of Peace

WHO is this Prince of Peace? Why, of course, none other than Jesus Christ, who is also called "Wonderful Counselor, Mighty God, Eternal Father."—Isa. 9:6, 7.*

When on earth this Prince of Peace likened himself to a "certain man of noble birth" who committed certain valuable things to his slaves. These valuable things were the earthly interests of his kingdom which he entrusted to his "faithful and discreet slave," from Pentecost onward, namely, preaching the Kingdom and gathering the Kingdom class by making disciples of people of all nations. Particularly since 1935 this work has been expanded to include the gathering and edification of the subjects of the Kingdom, the "great crowd" of "other sheep." —Luke 19:12-27; Matt. 24:14, 45-47; 28:19, 20.

The "faithful and discreet slave" class, both in the days of the apostles and in modern times, has been faithfully carrying out its commission, increasing the 'minas' or 'talents' committed to its care.

Those who are serving God's kingdom by full-time preaching are usually able to contribute substantially more to the increase than those who are preaching the good news part time. Could any readers of these lines be full-time proclaimers of God's kingdom by getting more of the spirit of self-sacrifice? For instance, a Peruvian ex-naval officer and his wife moved from their fine home into their garage, thereby saving both of them money and his wife much work, making it possible for them to be in the full-time preaching work. That no doubt was a fine example of first love and initial zeal, but should we not all strive to keep that initial zeal and love burning ever brightly?—Heb. 10:32-35; Rev. 2:4.

And then there is the contributing to the increase of the earthly interests of the Prince of Peace by reaching out for added responsibilities, and, in particular, being willing to accept them when offered. By accepting and discharging servant's privileges in a congregation, we may be able to contribute more. Are we willing to do this?—1 Tim. 3:1.

But whether we can enter the full-time preaching work or accept a servant's position or not, most likely all of us can improve our individual ministry; we can work at becoming more effective, more skillful, more successful in our ministry if we are in earnest. We can make progress toward maturity if we keep up our personal study, if we faithfully attend the congregation meetings and if we are regular in the field ministry.

Yes, let each dedicated Christian minister do his part toward increasing the earthly interests of the Prince of Peace.

* For details see *The Watchtower*, October 15, 1965.

● At times there are changes in viewpoint on Biblical subjects discussed in the Watch Tower Society's publications. We speak of what we believe as "the truth." But does "truth" change?—W. P., U.S.A.

Really it is the Bible that speaks of beliefs that are in harmony with the Scriptures as "the truth." At 2 Peter 2:2 the worship based on such beliefs is termed "the way of the truth." Yet concerning that "way of the truth" we read 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." So we do not know all there is to know. In fact, even when the post-Armageddon system of things is ushered in we will not know everything. Throughout all eternity there will always be more to learn. This is indicated by what the apostle Paul wrote in Romans 11:33: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"

It is to be expected, then, that at times there may be changes in viewpoint. Our basic belief may be sound Scriptural truth, but there may be some details that we did not fully understand in the past. In time, with the aid of Jehovah's spirit, we get those matters cleared up.

For example, a few years ago we had a fine series of articles in *The Watchtower* on the

"superior authorities." (Issues of November 1–December 1, 1962) Before those articles were published, we knew and taught that Jehovah is the Most High, and that Jesus Christ is the second to Him in power and authority. We knew that we should be law-abiding persons, but that, when there was a conflict between man's law and that of God, we would obey God as ruler rather than men. Those basic truths are the same today as they were before; they have not changed. However, by careful scrutiny of the Scriptures we have come to appreciate that certain Bible texts ought to be applied in a different way. For example, we realized that the "superior authorities" mentioned in Romans 13:1 are, not Jehovah God and Jesus Christ, but the political rulers. That is also true of Titus 3:1 and 1 Peter 2:13, 14. Yet the basic truth is unchanged. Our viewpoint toward God and toward the State is the same as before.

Similarly with our study of the resurrection. We believed in the resurrection of the dead before our recent series of *Watchtower* articles (issues of January 15–March 15, 1965) on the subject and we believe in it now. We also believed that 144,000 would be raised to heavenly life with Christ. We believed that many more would be resurrected as humans; that some of them would be persons who had faithfully served God in the past, and that others would be those who had lived 'unrighteously.' We also believed that a great educational work would take place when they would be raised. Those truths have not changed. But now we see that, according to the Scriptures, more are to return than we expected. So, rather than setting aside the truth of the resurrection, it has been magnified, and our appreciation of Jehovah's love and mercy in providing for the resurrection has been enhanced.

This is in direct contrast to what occurred among certain men of whom the apostle Paul wrote to Timothy, as recorded at 2 Timothy 2:18: "These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some." Those men no longer had any hope in the resurrection; they believed that what was in the past was all there was to it. But they were setting aside the truth that Jesus had taught. Likewise in Christendom there have been changes in viewpoint; but they are rejecting the Bible as myth and setting aside its moral code as out-of-date.

What a tremendous difference between what is taking place among them and what Jehovah is doing for his people in order to bring our thinking even more closely in line with his inspired Word of truth!

ANNOUNCEMENTS

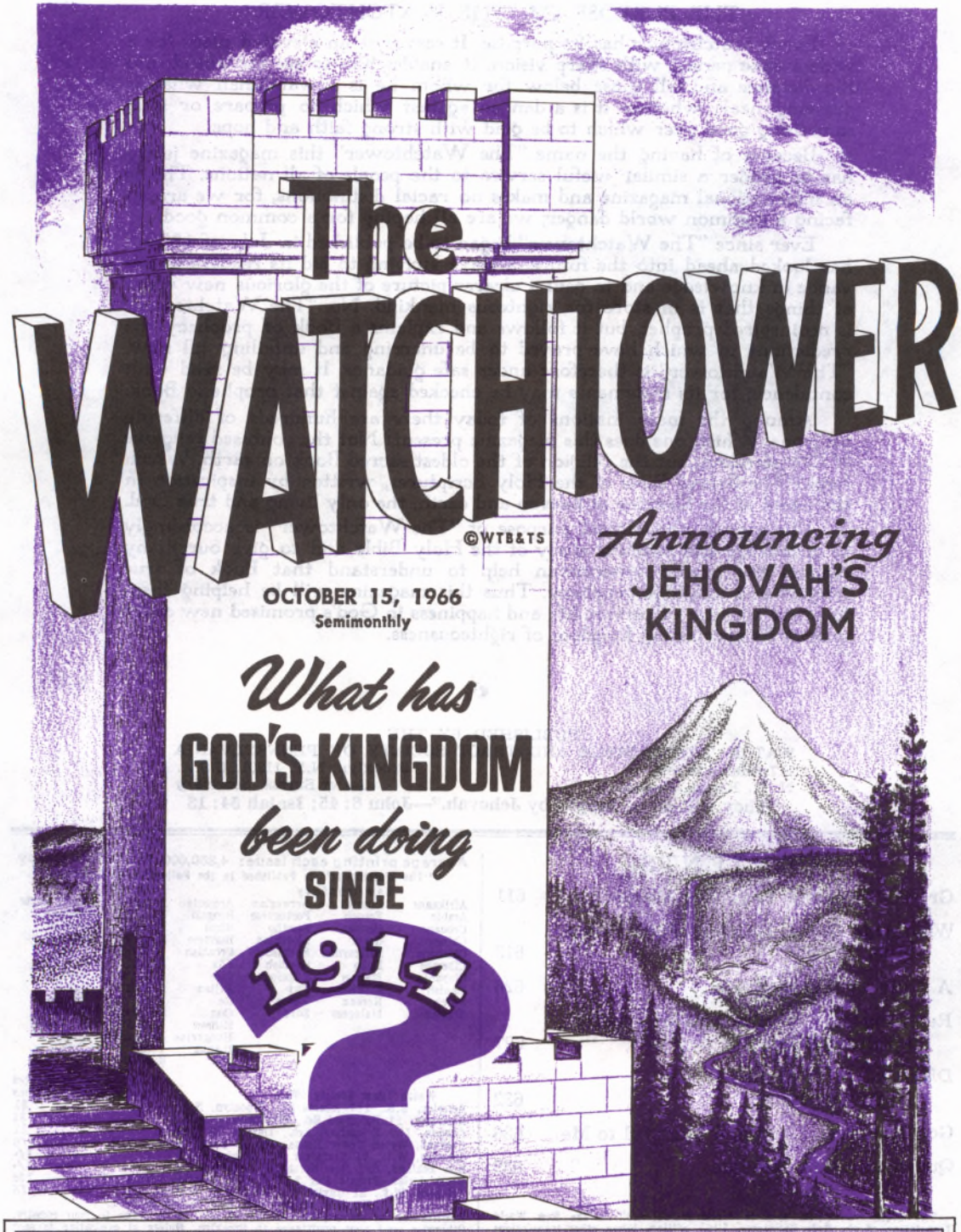
"THE THINGS THEY DID GO RIGHT WITH THEM"

Regular readers of *The Watchtower* will recall that just a few weeks ago, in the August 15 issue, they read an account entitled "Doing God's Will Has Been My Delight," as told by A. H. Macmillan. On August 26, in the late afternoon, Brother Macmillan finished his earthly life, at the age of 89. Since 1900 he had been active as a dedicated servant of Jehovah God, and for the past sixty-five years he devoted himself full time to Jehovah's service. In 1918 he was one of the eight principal members of the Watch Tower Bible and Tract Society who were unjustly sentenced to long terms in the federal penitentiary in Atlanta, Georgia, only to be exonerated and released the following year. He was the last survivor of that group of eight. In later years, during World War II, he visited and spiritually upbuilt others who had been similarly imprisoned because of their stand as Christian neutrals. Funeral services for Brother Macmillan, held at 3 p.m. on August 29, were conducted by the Society's president, N. H. Knorr, and then the earthly remains of Brother Macmillan were interred at the private burial plot of the Brooklyn Bethel family on Woodrow Road, Staten Island, New York. Brother Macmillan had firm faith that credit for the faithful service of those anointed to the heavenly kingdom with Christ would "go right with them," because they would continue right on in their Master's service, but now in the heavenly realm. (Rev. 14:13) We rejoice with Brother Macmillan in his obtaining of that reward.

"WATCHTOWER" STUDIES FOR THE WEEKS

October 30: Christians Must Expect Persecution. Page 593. Songs to Be Used: 16, 44.

November 6: Serving with Everlasting Life in View. Page 600. Songs to Be Used: 70, 119.



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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

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Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. LXXXVII October 15, 1966 Number 20

Greece THREATENS LEGALIZED MURDER

ON August 8, 1966, twenty-two-year-old Christos Kazanis was sentenced to death by a military court in Athens, Greece. Was he a vile criminal, perhaps a murderer? No, his "crime" in the eyes of the Greek government was that, because of strong religious convictions, he refused to bear arms. This sentence came after Kazanis had already served a two-year prison term for conscientious objection!

This is not the first time that a Greek court has sentenced to death one of Jehovah's witnesses because of conscientious objection to military service. About six months before, another death sentence had been passed, on George Roussopoulos. However, after a review of the trial, his sentence was commuted to seven years' imprisonment, which he is now serving.

Many individuals, organizations and government officials throughout the world were shocked by the Greek action. It is truly appalling for a country that claims to be the "cradle of democracy" to threaten what amounts to the legalized murder of its own peaceful citizens!

Even more reprehensible are the religious leaders of the Orthodox Church in Greece. They have been the prime instigators in using the government to try to crush Jehovah's witnesses. This was made clear when Greece's Orthodox primate, Archbishop Chrysostomos, was questioned about the death sentence for Kazanis. The archbishop said: "The Greek Orthodox Church regards the members of this heresy as enemy No. 1." Showing how the Greek Orthodox Church has attempted to use the State as its tool, the archbishop stated: "We have repeatedly appealed to the authorities to intervene and prosecute or arrest those of them who engage in proselytism."

An example of this was in 1963 when, as the New York *Times* of August 17, 1966, declared: "The Greek Government, under strong pressure from [the Greek] Orthodox organization, revoked its permission for an international convention of Jehovah's witnesses in Athens ten days before it was due to begin." Fifteen hundred delegates were already in Athens or on their way at the time.

As to the death sentence of Kazanis, Archbishop Chrysostomos said: "The church does not wish to interfere with the decision of the state, that is, military justice." He considers it "justice" for the Greek government to murder a man because he puts first in his life obedience to the law of God!

Who was it that used the secular government to persecute others in the first century of our Common Era? Did Jesus Christ or his disciples? Not at all! The religious clergy who

were enemies of Jesus were the ones who used the Roman government to persecute Jesus and the early Christians! When the Roman governor asked what he should do with Jesus, it was the fanatical priests who shouted: "Let him be impaled!"—Matt. 27:20-23.

How like the leaders of the Orthodox Church in Greece today! They, like the religious hypocrites in Jesus' day, want to murder innocent ones who conscientiously strive to do the will of God. And to do their dirty work, these Greek clergymen, like those in Jesus' day, use the State.

But do not think that this goes unnoticed by the Almighty God of the universe. At his set time he will call to account those who persecute innocent ones. Bible prophecy declares for a certainty, just as though it had already happened, that God "has avenged the blood of his slaves." (Rev. 19:2) This avenging will come soon at the end of this system of things when God destroys religious systems that persecute his servants.—Rev. 18:8.

As a result of indignation over the death sentence, several members of the British Parliament sent telegrams of protest to the King of Greece, and some organizations have demonstrated against Greek embassies in different parts of the world. In the Netherlands stones were even thrown through Greek embassy windows. But Jehovah's witnesses did not participate in this violence, nor did they participate in protest marches staged in New York and elsewhere.

However, Jehovah's witnesses have been slandered by the Greek press in this matter too. A headline in the Athens newspaper *Eleftheros Kosmos* (*Free World*) proclaimed: "Jehovah's Witnesses Stone Our Consulate in Amsterdam." Yet, the article that followed stated: "Last night the windows of the local Greek Consulate were stoned by unknown persons." The paper admits that the persons were unknown at that time. But the prejudiced editor headlined the article with the assertion that it was Jehovah's witnesses who stoned the embassy! Police authorities in Amsterdam, however, state emphatically that it was not Jehovah's witnesses, but a group known as "The Provos" who picketed and stoned the embassy.

The sentencing to death of Kazanis has further damaged the reputation of the Greek government. An editorial in England in the Manchester *Guardian* of August 16 showed this when it stated: "The Greeks, not for the first time, have sentenced a conscientious objector to death . . . this harsh sentence, decided on by a military court of one of our NATO allies, is shocking. We are allied with Greece in common defence against external attack and in order to preserve the ideals of liberty and freedom that were reputedly enshrined in the customs of ancient Athens but sometimes seem to be rather lacking in the Greece of today. If the Greek Government and the military authorities are so insensible to the demands of conscience that they can countenance such a dire sentence, there is no doubt that Greece, like Portugal, will find herself rejected by humanitarian opinion and isolated within the Western alliance. The sentence, like the last one, may be commuted to . . . imprisonment. But this, though less harsh, is no advertisement for a free society."

On August 30 the case was reviewed by a Greek military court and the sentence was commuted to four and a half years in prison. What does this mean? Not merely years in prison, but that on his release Kazanis will be faced with the same ordeal all over again! Is there something you can do about it? Yes, indeed.

You can write a letter of protest to any of the following Greek government officials: King Constantine, Royal Palace, Athens, Greece; Premier Stefanos Stefanopoulos, Athens, Greece; and also the Greek ambassador or consul in your country. We encourage you to do this now. In this way you can add your voice of protest against the Greek government's continuing threat to carry out legalized murder of innocent Christians.

What has GOD'S KINGDOM been doing SINCE 1914?

THE year 1914 is now more than fifty years in the past. Yet it lives in the memory of millions of people today living. The first world war that began then and the train of events that has followed are part of the personal experience of those millions of living people. The year 1914 and what happened then is, for them, no mere human history that happened before their time. They have lived these things, they recall them, they can still tell about them to people born since. These millions are part of a generation of mankind that is destined to see even more wonderful things, things that will finally spell out correctly, without any danger of being misread, the real meaning of what has happened and of what began back there in the unforgettable year 1914. Not with any possibility of failure the greatest prophet of all time said nineteen centuries ago: "This generation will by no means pass away until all these things occur." —Matt. 24:34.

[2] This earth has never been the same since the year 1914. We say this, not just because of the increasing number of earthquakes that have taken place since then and that have noticeably changed the face of the earth. Neither because of the widespread polluting of the air, sea and soil. We say this because of the changed conditions among the people on earth, in the political structure of things, in morals, in scientific thinking, in religion, in warfare, and, strange as it may sound, in superhuman invisible forces that are now playing upon mankind. Well has it been remarked by observant historians that 1913 was the last normal year of the modern world. Since then we have found ourselves in an age of violence, disturbance and unsettledness that is without parallel in all human history. There is a continual building up of threat-

1. Are the year 1914 and the train of events since then mere history of before the time of everybody living today, and what did the greatest prophet say of people of our generation?

2. In what way has the earth never been the same since 1914, and what may be said for the future outlook?

ening circumstances. What the outcome will yet be with this generation is something terrifying for those to imagine who have no sure guide for the future. Just why did our generation have to be the one to experience all this calamity, with worse yet to come?

[3] However, let us not be so wrapped up in ourselves and in our own cause for worry as to overlook other things of importance in the big general picture of things. Not only earth and its inhabitants were keenly affected by what occurred in 1914, but also heaven was. We are not here speaking of the visible heavens, the planets in outer space that science engineers are hitting with rockets launched from the earth. We are speaking of the invisible heavens, beyond the reach and penetration of human science. These invisible heavens, where the God of all creation is seen by his spiritual creatures—even these heavens were radically affected by what took place in 1914. There can be no mistake about it that in 1914 the time came for a universally important announcement to be made and heard throughout the invisible heavens, the reverberations of which were finally to be picked up here at the earth, not by means of radio telescopes but by means of the invisible active force of God operating upon his people. No announcement could be greater than that announcement that was actually heard and then recorded in these inspired words:

[4] "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."

[5] Some time later there followed a related announcement: "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. 11:15; 12:10.

[6] These announcements were first heard at the earth on the island of Patmos, off the coast of Asia Minor. They were recorded by the man who heard them, the Christian apostle John, who was undergoing a prison term on that penal island at the hands of the Roman Empire. He was commanded to write down these announcements that they might be preserved for our own generation, who would be living now in the time when these announcements should actually be made to describe the events taking place, events of importance both to heaven and to earth. According to time calculations quite generally accepted, the apostle John recorded his prophetic vision and the things that he saw and heard in the year 96 C.E. God, who sent the vision, told John to write these things down because they foretold "things that must shortly take place." (Rev. 1:1) And now our generation, that has gone through the events of 1914 and the succeeding years, has been living in the awe-inspiring time when these things that John saw in miraculous vision were due to take place. What, then, can we say in answer to the question, "What has God's kingdom been doing since 1914?"

NOT THE FIRST MESSIANIC KINGDOM OF GOD

[7] For two thousand five hundred and twenty years this kingdom of God and of his Christ was waiting to be established. How do we know that? Because this was not the first such kingdom of God to ex-

3, 4. (a) Besides our earth, what else was affected by what took place in 1914? (b) What announcement of universal importance was due to be made in heaven that year?

5. What related announcement was due to be made later in heaven?

6. (a) Who recorded these announcements, and why did he do so? (b) Why is our generation the one qualified to answer the question, "What has God's kingdom been doing since 1914?"

7. (a) Was the kingdom of God and of his Christ announced in 1914 the first such kingdom with reference to the earth? (b) To whom did the title "Messiah" or "Christ" use to apply?

ist with reference to this earth. Bear in mind that the title "Christ" means "Anointed One" and corresponds with the Hebrew word "Messiah." Just as from the Greek word "Christ" we get the adjective "Christian," so from the Hebrew word "Messiah" we get the words "Messianic" and "Messianist." Every true Christian is a Messianist. Long ago the word "Christ" or "Messiah" used to apply to kings who reigned in Jerusalem down to the year 607 Before Our Common Era. That was the year of the overthrow of the last king of the long royal line that began with King David. In lamenting over him, the prophet Jeremiah said: "The very breath of our nostrils, the anointed one [the Messiah] of Jehovah, has been captured in their large pit, the one of whom we have said: 'In his shade we shall live among the nations.' "—Lam. 4:20; Hebrew text.

[8] As for King David himself, he began to reign in Jerusalem in the year 1070 B.C.E. As he had been anointed at the command of Jehovah God to be king over his people, David was called the Anointed One or Messiah or Christ. Hence regarding Jerusalem, where David reigned, God said: "There I shall cause the horn of David to grow. I have set in order a lamp for my anointed one [Messiah]." (Ps. 132:17) At first Jehovah God himself had been the one King heavenly and invisible over David's people, even from the days of the prophet Moses, who sang: "Jehovah will rule as king to time indefinite, even forever." (Ex. 15:18) Consequently, King David sat on the throne of Jerusalem as the visible human representative of Jehovah. The Holy Bible says that King David sat on "Jehovah's throne," as did also David's successor, King Solomon. (1 Chron. 29:23) So, when the aged King David was abdicating his throne to his young son Solomon, he publicly prayed to God and said: "Everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah." (1 Chron. 29:11) Thus that was a kingdom of God and of his Anointed One.

8. (a) So what title was applied to King David also, and on whose throne did he sit in Jerusalem? (b) To whom did King David acknowledge the kingdom to belong?

FROM 607 B.C.E. TO 1914 C.E.

[9] In that first kingdom of God and of his Christ or Anointed One at Jerusalem the visible kings were, of course, imperfect humans. Because of misrule that developed in that earthly kingdom, God himself overturned it, using King Nebuchadnezzar of Babylon to do it in the year 607 B.C.E. When announcing its coming overthrow, God spoke by the mouth of his prophet Ezekiel and said to Jerusalem's last king: "Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." (Ezek. 21:25-27) At the ruining of King David's royal house in the summer of 607 B.C.E., the despised Gentile world power of Babylon was put on high, and about October 1 of that same year the site of Jerusalem and all the land of Judah were left desolate without even a local governor from among the royal relationship of King David.

[10] Till then Jerusalem had stood for the kingdom of Jehovah God by means of his Anointed One or Christ. But now, from 607 B.C.E. onward, Jerusalem never again had a king of David's line. God's kingdom by his Anointed One or Christ began to be trodden down by the Gentiles. A long

9. (a) When was the royal house of David brought to a ruin, and why, and by whom? (b) What that was low was then put on high?
10. (a) What marked period of time began in that year of 607 B.C.E.? (b) Till whose coming was that period of time to continue?

period of complete Gentile domination of all the earth without interference from any kingdom of God by Christ began. According to Ezekiel's prophecy, this period of Gentile domination was to keep on until the coming of the person with the legal right to the royal crown, at which time God would carry out his promise to give it to that one. The Persian Empire, then the Grecian Empire, and next the Roman Empire took control of the rebuilt Jerusalem, but they allowed no kingdom of God by means of an Anointed One of David's family to be set up at Jerusalem.

[11] Right on time, during the reign of Tiberius Caesar of Rome, Jesus, a descendant of King David, was anointed at the Jordan River, not by a Jewish priest or prophet, but by Jehovah God, not with anointing oil from the olive tree, but with holy spirit from heaven. John the Baptist, who baptized Jesus in water, bore witness to this fact. He also declared Jesus to be the Son of God. (John 1:29-34) There Jesus became Jesus the Anointed One or Jesus Christ. He became the Promised One with the "legal right" to God's Messianic kingdom. But God did not give it to him back there in the year of his baptism in water.

[12] Three and a half years later, near Passover time of the year 33 of our Common Era, Jesus Christ foretold the then-impending destruction of Jerusalem by the Romans and said: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. . . . and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:20-24) By these words Jesus Christ indicated that the appointed times of Gentile domination of the whole earth without interference from God's Messianic kingdom were to continue on beyond the year 70 C.E., when the Roman armies destroyed the Jewish-built Jerusalem and its holy temple. Sixty-one years later the Romans built a new city on the ruins of old Jerusalem, but not for any anointed king of David's royal line to rule in defiance of the Roman Caesar. Consequently, down to the year 1914 C.E. the very ground where the ancient Jewish-built city of Jerusalem used to stand was literally trampled on by the Gentiles, by the Romans, by the Mohammedans, by the Roman Catholic Crusaders and by the Turks, as history shows.

[13] But are not the Gentile Times of world domination still in operation? Even since 1914 does not the walled city of Jerusalem continue to be trodden down by the Gentiles or non-Jews? Seemingly so, for the ancient Roman-built walled city of Jerusalem has indeed been trampled on by the non-Jewish nations since 1914, and no Messianic king of David's royal line has reigned there since 1914. Furthermore, even the modern Jerusalem built by the Jews to the west of the ancient walled Jerusalem has no Messianic king of David's family reigning in it. It is, rather, the capital city of the Republic of Israel. This Jewish Republic, instead of resting its hopes in the Messianic prophecies of Jehovah God, pins its hopes to the Gentile United Nations, of which it became the fifty-ninth member on May 11, 1949. Still, all this does not mean that the Gentile Times did not end in 1914, about October 1. Why not? Because an earthly Jerusalem

11. (a) How did Jesus become the Christ or Anointed One, and when? (b) Did God give him the Messianic kingdom at that time?

12. (a) In connection with what event did Jesus mention the "appointed times of the nations" or Gentile Times? (b) After 70 C.E. the very ground of Jerusalem continued to be trampled on by whom?

13. (a) Why does it seem that the Gentile Times of world domination did not end in 1914? (b) However, why do such affairs of earthly Jerusalem not prove that to be so?

will never be the throne city of God's Messianic King, and so the Gentile nations did not need to be pushed out of the earthly Jerusalem in 1914 for the kingdom of God by means of his Messiah to begin reigning.

[14] Since the days of Jesus Christ the earthly city of Jerusalem is not what counts. Rather, the thing that counts is what the Jewish city of Jerusalem symbolized at the time that it was destroyed by the Babylonians in the year 607 B.C.E., when the Gentile Times began. Well, then, what had Jerusalem symbolized up till then? It had symbolized God's kingdom by means of his anointed one of the royal house of David. True, Jerusalem was rebuilt seventy years later, but what about the Messianic kingdom of God by means of an heir of David? This continued to be trampled on by the Gentile nations. Being thus out of existence for the length of the Gentile Times, the Messianic kingdom of God offered no interference to the Gentile nations dominating the whole earth. By God's own decree, he estopped himself from interfering with Gentile domination of all the earth till the year 1914 C.E.

[15] However, at the appointed time Jehovah God himself brought the uninterrupted domination of the Gentile Times to an end. By his prophet Daniel as his mouthpiece Jehovah God fixed the very time for Messiah the Prince or Leader to make his appearance on earth as a man, and the time fixed for that was nineteen hundred years ago, in our first century C.E. (Dan. 9:24-27) The baptism of Jesus and the anointing of him with holy spirit from God marked the exact time that the Messiah, the Christ, the Anointed One, appeared. By the same prophet Daniel, Jehovah God made known the length of the Gentile Times as being "seven times," or 2,520 years from their start in 607 B.C.E. (Dan. 4:16, 23, 25) This enabled Christian Bible students to find out in advance when the Gentile Times would end. More than thirty-five years in advance, by help of God's holy spirit, dedicated Bible students calculated the Gentile Times as due to expire in the early autumn of 1914, but the religious clergy of Christendom criticized them and mocked them for publishing such a Bible time schedule. But the events of 1914 silenced the critics, though they were not converted.

14. (a) What, then, was it that counted, the old walled city of Jerusalem, or what? (b) What, then, was it that did not interfere with Gentile domination of the earth, and why?

15. (a) Who brought the Gentile Times to their end, and this at the time indicated by what prophet? (b) Who calculated in advance the date of those Times to end, and how were critics silenced?

VERIFYING THE DATE 1914

[16] Since autumn of 1914 was due to mark the end of the Gentile Times, what, according to God's will, was then due to take place? This, namely, the stoppage of the trampling of the Gentile nations on what was symbolized by the ancient Davidic city of Jerusalem. The kingdom of Jehovah God by means of his anointed one of the royal line of David was no longer to be trampled on in contempt by the Gentile nations. The beginning of those Gentile Times was in 607 B.C.E. and was marked by the ruining of the kingdom of God. In opposite fashion, the end of the Gentile Times in 1914 C.E. was to be marked by the revival, the rebirth, of God's kingdom in the hands of his anointed one or Messiah, Christ. It was the time marked for the coming of the Anointed One with the "legal right" to the crown and the time for Jehovah God to give it to him. This Messianic kingdom of God would then be a divine government for the Gentile nations to reckon with henceforth. Never would they be able to trample on it

16. (a) As opposite from what happened in 607 B.C.E., what was due to happen at the end of the Gentile Times in 1914? (b) From 1914 onward, what would the Gentile nations have to reckon with, never trampling on it again?

victoriously, even though they kept up their selfish endeavors to hold on to the sovereignty of all parts of the earth. Why so?

17 It was because the Messianic kingdom of God that was due to be born in 1914 is a heavenly government. It is beyond the reach of the Gentile governments and their spaceships and rockets. The earthly Jerusalem has nothing to do with it. Since Jesus Christ was put to death on Calvary outside the walls of Jerusalem in the year 33 C.E., that city has no connection with God's Messianic kingdom.

18 Five days before his death Jesus rode into Jerusalem accompanied by a great crowd of joyful people. He offered himself to Jerusalem as her king. (Zech. 9:9; Matt. 21:1-11) But the ruling factors of Jerusalem rejected him. No earthly kingdom was given him. However, he had not preached an earthly kingdom. He preached the good news of God's Messianic kingdom, and he and his disciples cried out: "The kingdom of the heavens has drawn near." (Matt. 4:17; 10:1-7) The long-foretold Messianic kingdom was to be a heavenly kingdom, a government whose seat was to be in what the Holy Bible symbolically calls "a city of the living God, heavenly Jerusalem." (Heb. 12:22) With a view to the setting up of the heavenly Messianic kingdom in 1914, Jehovah God raised his Son Jesus Christ from death on the third day and had him ascend back to heaven forty days later.—Acts 1:1-12.

19 However, Jesus' ascension to heaven and his reappearance in the heavenly presence of Jehovah God did not bring the Gentile Times to an end, but God kept to His time schedule, looking forward to 1914. Jesus Christ had to wait, just as the inspired Bible writer of Hebrews 10:12, 13 tells us, saying: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." This is a reference to Psalm 110:1, 2, where King David said prophetically concerning the coming Messiah or Christ: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion, saying: 'Go subduing in the midst of your enemies.'"

20 God's appointed time for the Lord Jesus Christ to start doing this was at the end of the Gentile Times in 1914, and it was until that momentous date that he was awaiting while seated at God's right hand on the heavenly throne. That date 1914 was the time for the tables to be turned, the time for him as installed king to go subduing in the midst of his enemies rather than for the Gentiles to continue trampling on God's Messianic kingdom.

21 Can there be any question that the heavenly kingdom of God by means of his anointed one or Messiah, Christ, was born and came to power at the end of the Gentile Times in early autumn of 1914? No! It is true that we who were then living on earth did not hear the announcement resounding throughout the heavens: "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." (Rev. 11:15) But we do remember seeing and hearing something here at the earth. What? The declaration of war by nation against nation; the tramping of millions of men marching to war; the total mobiliza-

17, 18. (a) Why could the Gentile nations not tread upon such a government after 1914? (b) What kind of kingdom had Jesus and his apostles preached, and in what city was it to be located?

19. (a) Did the Gentile Times end with Jesus' ascension to heaven and his reappearance before God? (b) What does Hebrews 10:12, 13 indicate regarding fulfillment of Psalm 110:1, 2?

20. At that appointed time, how were the tables to be turned as between Jesus Christ and the Gentile nations?

21. (a) Did people alive on earth in 1914 hear the heavenly announcement about the kingdom of the world? (b) But what did they see here at the earth, and also hear?

tion of nations for all-out war; the clanking of heavy mechanized firing equipment lumbering off to the front; the pious voices of priests and preachers of all denominations on both sides of the battle lines praying God's blessing upon the soldiers on their side face to face with soldiers of the same religious faith on the enemy side; the religious chaplains acting as cheerleaders to the fighters; the contagion of war spreading, with already nine nations and globe-encircling empires locked in war by October 1, 1914. We did hear and see this, from 1914 onward.

[22] That first world war was not started by Jesus Christ, the newly enthroned King in heaven. Yet, was this not exactly what he had foretold three days before his death outside Jerusalem, saying: "Nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress"? Now, what was the question in answer to which Jesus Christ said this prophecy? This question of his apostles: "When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3, 7, 8) Even more so than any count of time, those events of 1914 and subsequent years marked that year as beginning the "conclusion of the system of things," inasmuch as the Gentile Times ended in autumn of that year. All this was visible and audible evidence that Jesus Christ had come into his heavenly kingdom, that he was present in his Messianic kingdom, that the realization of the vision seen by the prophet Daniel had taken place in the heavens:

[23] "See there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin."—Dan. 7:13, 14.

[24] Decades in advance searching Bible students had pointed forward to 1914 as the Biblically marked date. But when the accuracy of the time was confirmed by world events fulfilling Bible prophecy, our conviction too of what had taken place in the invisible heavens became overwhelming, and we were impelled to join with God's faithful worshipers up in heaven in saying: "We thank you, Jehovah God, the

22, 23. (a) Had Jesus Christ in heaven started that world war, or what connection did he have with it? (b) What did those events mark 1914 as signifying with regard to rulership?

24. To what date had searching Bible Students pointed forward, and what were they impelled to say after the accuracy of the date was confirmed by events?

Almighty, the one who is and who was, because you have taken your great power and begun ruling as king. But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give their reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth."—Rev. 11:16-18.

25 Yes, at the end of the Gentile Times for the Gentile domination of the earth, Jehovah God the Almighty took to himself his great power to reign once again as King of all the realm of creation, including our earth. Having patiently permitted the Gentile domination of mankind for 2,520 years since 607 B.C.E., Jehovah God enthroned his Son, the Messianic Heir of King David, and turned over to this One with the "legal right" the domination of all the earth. This Messianic King, ruling in the "heavenly Jerusalem," will bring to ruin all the Gentiles who are ruining the earth, but his own God-given kingdom will never be brought to ruin.

ACTION AGAINST ENEMIES

26 Let it stand now as a settled fact that the Messianic kingdom of God was established, unseen to us, in the heavens in 1914. Well, then, since that date has it stood still? Certainly the world of mankind has not stood still since 1914. The Gentile nations have not stood still, and many new nations have since come into existence. In the half century since that critical year of 1914 astounding history has been made. If human creation has been on the move since then, what shall we say about the Creator God Almighty? He is not static either! His kingdom, which is the most powerful government in existence, could never be static. It has too great a role to fulfill since its birth. So, what history has it been making to prove that it exists and is functioning? To be blunt, what has God's kingdom been doing since 1914?

27 It has gone into action against its enemies, who are God's enemies, Christ's enemies, man's enemies. We should have expected that, for, according to the prophecy addressed to the Messiah by King David, he was to sit at God's right hand until the time for God to make his enemies his footstool to be trampled on. After that time, what? Then, according to Psalm 110:1, 2, "the rod of your strength Jehovah will send out of Zion, saying: 'Go subduing in the midst of your enemies.'"

28 So, against which enemy of God's Messianic kingdom was the Messiah's 'rod of strength' stretched out first? Against the Gentile nations on earth? No; for Messiah the King did not start World War I on earth, to weaken them so as to be more easily subdued because of destroying one another. No; but his 'rod of strength' was stretched out first against the god of those Gentile nations, that is to say, Satan the Devil. The Gentile nations are merely human; their god, Satan the Devil, is superhuman, supernatural, spiritual. He is the most powerful enemy of all. Being spiritual, this chief enemy has had access to the holy heavens far beyond the neighborhood of our earth for millenniums of time prior to 1914. The Bible shows that.

29 Nineteen centuries ago Satan the Devil tried to have the baby Jesus destroyed

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25. Jehovah God thus took to himself his great power to reign in what capacity, and what did he turn over to the one having the "legal right"?

26. Why do we ask whether God's Messianic kingdom has stood still since 1914, and, therefore, what blunt question are we obliged to ask?

27, 28. (a) Against whom has the Kingdom gone into action, as was to be expected according to Psalm 110:1, 2? (b) Was it against someone on earth or someone in heaven that the Kingdom acted first?

29. (a) What kind of time was it when Jesus was born nineteen centuries ago? (b) According to the prophecies of Revelation, what was the birth of God's kingdom to usher in?

at Bethlehem by inciting the fearful King Herod the Great to send soldiers there to kill all the little boys two years old and younger. (Matt. 2:1-18) Jesus' birth had taken place in Bethlehem as foretold (Mic. 5:2), and during a time of peace called the *Pax Romana*. But the birth of God's Messianic kingdom in 1914 was not meant to usher in a time of peace for either heaven or earth! Chapter eleven of the book of Revelation foretold that, when God took to himself his great power to reign universally and "the kingdom of the world" became the kingdom of our Lord God and of his Christ, the Gentile nations would be wrathful. Those nations did become wrathful, both inside and outside of Christendom. Prophesying still further of hostility, chapter twelve of Revelation gave a symbolical picture of the birth of God's Messianic kingdom in the heavens and described the attempt of Satan the Devil to devour the kingdom at its birth, when it would seemingly be weakest, like a newborn babe. So this enemy in heaven needed to be ousted! That called for war!

30 In Revelation 12:5-12 we read concerning God's heavenly organization: "She gave birth to a son, a male, who is to shepherd all the nations with an iron rod. And her child was caught away to God and to his throne. . . . And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled but it did not prevail, neither was a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. And I [says the apostle John] heard a loud voice in heaven say:

30, 31. According to Revelation 12:5-12, what events in heaven did John see take place, followed by what announcement?

31 " 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ [Messiah], because the accuser of our brothers has been hurled down, who accuses them day and night before our God!' "

32 Someone may say skeptically, 'Do you mean to say that God's kingdom hurled Satan the Devil and his demons out of heaven and down to our earth? What reason is there for me to believe that? I never saw it.' No, you did not; that is, not with your natural eyes. But you are inescapably feeling the effects of it, for the apostle John heard the heavenly voice continue on to say: "On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

33 The Devil and his demons would certainly have to make their invisible presence here at the earth felt if it is to be a woe for us on land and sea to have them excluded forever from heaven and confined here to the vicinity of our earth. Prior to his ouster from heaven, the situation was as the apostle Peter said: "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone." (1 Pet. 5:8) At the same time he was "misleading the entire inhabited earth." But since his ouster from heaven he has "great anger," because he knows he has but a short time of activity here at the earth before something worse befalls him and his demons. Inasmuch as World War I was already raging on earth when God's Messianic kingdom was born about Octo-

32. What were people on earth who did not see those heavenly events due to feel as a result of them?
33. (a) What makes the difference between Satan's activity at the earth before his ouster from heaven and his activity here since then? (b) How do World War I and the war in heaven to oust Satan compare in time?

ber 1, 1914, the war in heaven to oust Satan and his demons must have run for some time along with the international conflict here on earth. To those persons, then, who argue that there was no ouster of Satan and his demons from heaven, because they did not see it and they do not see demons walking around on earth, we say:

[34] Since the end of World War I in 1918 has there been a time of healing for the Gentile nations? In fulfillment of wartime propaganda, did the war prove to be the war that ended all war, and did it make the world safe for democracy, that is, democracy of the Western style? Did the League of Nations fulfill its chartered purpose and maintain the peace and security of the world? Did the happiness of the world increase with all the achievements of science and medicine? Were the morals of the world raised to a higher level or changed for the better by psychologists and sociologists? Were the religious piety, godly living and the brotherhood of men of all races deepened and broadened by the merging of religious denominations, the establishment of national councils of churches, the setting up of a world council of churches of Protestantism, the celebrating of a Holy Year in 1933 and of religious Jubilees, and, more recently, the four sessions of the Second Vatican Ecumenical Council in Rome?

[35] Or, on the contrary, has it been, as the voice from heaven foretold, a time of "woe for the earth and for the sea"? Does the outlook for the future give promise of early relief from our woes? Is the misleading of the people increasing, also the cheating, the false propaganda, the religious confusion and bewilderment? Is the demonic spirit, instead of the spirit of the one living and true God, spreading, yes, spreading even throughout Christendom and obsessing the people and blindly leading them into outright opposition to God's Messianic kingdom? An honest appraisal of the world trends and conditions can answer only one way to these latter questions, and that is Yes! God's prophetic Word gives us the only proper explanation for it, namely, the ouster of Satan and his demons from heaven to be confined here to the earth. God's newborn Messianic kingdom brought this about by a victorious war in heaven, and now it keeps Satan and his demons confined here till it takes further action against them after a "short period of time." That is what God's kingdom has done since 1914!

34. To indicate the effect of Satan's ouster from heaven upon us, what questions concerning the healing and bettering of world conditions do we ask?

35. (a) What contrary questions do we ask, and with only what honest answer possible? (b) What explanation does the Bible give to account for the situation?

AN AUDIBLE KINGDOM ANNOUNCEMENT

[36] But another thing! The announcement of the birth of God's kingdom at the end of the Gentile Times was not confined to the invisible heavens. Announcement of it has been made for many years now here at the earth, in the hearing of the people, and that on an ever-increasing scale. It is the practice of a new nation, when it comes into existence, to have its government make an announcement of its coming into being, after which it begins to have dealings with other nations and opens up diplomatic relations with them. As an illustration, in the year 1037 B.C.E., when Solomon was anointed to be king to succeed his father David, the joyful announcement of this was made, and the crowd in attendance from Jerusalem jubilantly shouted: "Let King Solomon live!" (1 Ki. 1:38-41) When John the Baptist acted as a forerunner of Jesus Christ, he called attention to the Messiah's earthly coming, saying: "Repent, for the kingdom

36. (a) Announcement of the birth of God's kingdom has been made where? (b) What Biblical patterns has such making of announcement followed?

of the heavens has drawn near." And when Jesus Christ returned to John after forty days of fasting and temptation in the wilderness, John pointed to him and cried out within the hearing of all present: "See, the Lamb of God that takes away the sin of the world!"—Matt. 3:1, 2; John 1:29, 36.

37 No less so, when the Messianic kingdom of God was installed in heaven, there had to be a worldwide proclamation of that new government of the universe, for that was to be the government for doing away with all the imperfect Gentile governments of the earth and for giving the people a perfect government. This had to be, not just to follow historical examples, but because Jesus the Messiah had long ago committed the Messianic kingdom of God to making such a worldwide proclamation. Nineteen centuries ago, after foretelling the rising of nation against nation and of kingdom against kingdom, in World War I, with hard times to follow, Jesus told his disciples: "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. 24:7-14) Has God's Messianic kingdom been having that done on earth since 1914? Have the Gentile nations been receiving this Kingdom witness? Yes!

38 If any nation is so ignorant or so blind to the facts of history as to say No! then we can point to the record of Jehovah's Christian witnesses from the postwar year of 1919 down till this present time. In 1919 the leading spokesman of these Christian witnesses of the Most High God emerged from the national prison where they had been confined on false charges during the world war. They began a work of revitalizing and reorganizing the International Bible Students who had been crippled by religious persecution during the war. Clearly they set before this worldwide Christian organization its postwar work. Immediately following upon a general assembly of thousands of Bible Students at Cedar Point, Ohio, U.S.A., the organization's official magazine, *The Watch Tower and Herald of Christ's Presence,* in its issue of September 15, 1919, published a two-and-a-half-page article under the title "Announcing the Kingdom." In its closing paragraphs on page 281 it said to those who were announcing the Kingdom:

39 "You are an ambassador of the King of kings and Lord of lords, announcing to the people in this dignified manner the incoming of the Golden Age, the glorious kingdom of our Lord and Master, for which the Christians have hoped and prayed for many centuries. You are an angel of peace, bearing to a war-torn, sin-sick, sorrowing and broken-hearted world the glad message of salvation. How wonderful is our privilege! . . . Ask the Lord for his guidance and direction that he may make you a true, faithful, and an efficient ambassador."

AMBASSADORS

40 The sending forth of ambassadors from one government to another is an ancient practice. The Holy Bible takes note of ambassadors as far back as the fifteenth century Before Our Common Era. (Josh. 9:3-15, *AV; AS; JPS*) When the Christian apostle Paul was jailed for preaching God's kingdom, he wrote: "I am acting as an ambassador in chains." (Eph. 6:20) And to fellow Christians in Corinth, Greece, he

37. Why did there have to be an announcement of the new government of the universe here on the earth? 38, 39. (a) In proof, to whose record since 1919 can we point? (b) What article regarding the Kingdom was published in the *Watch Tower* issue of September 15, 1919, and how did it remind the privileged ones of the capacity in which they served?

40. How old is the practice of sending ambassadors, and what did Paul say about it to Christians long before 1914?

wrote: "We are therefore ambassadors substituting for Christ, as though God was making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:19, 20) Paul and his fellow Christians were sent as ambassadors instead of Christ to a hostile world, estranged from God and needing to be reconciled. That was about nineteen centuries before God's Messianic kingdom was born in 1914.

[41] What about now, since the Kingdom's birth? The Gentile nations are still estranged from God. They became wrathful in 1914, for they hate God's kingdom and they have chosen, instead, their League of Nations and its successor, the United Nations. Did that call for a change in dealing? No! Courageously God's newborn Messianic kingdom sent forth its ambassadors to these Gentile nations even though some of these ambassadors were to become, like Paul, "an ambassador in chains." The people of the hostile nations need to be reconciled to God and his kingdom for governing all the earth. Otherwise, the people who remain in their hostility will be destroyed in the world's approaching Armageddon. (Rev. 16:14-16) In fairness to the people of all earthly nations, in mercy to them, God's Messianic kingdom has sent out its anointed ambassadors to all the inhabited earth. These are the Christian Bible Students who, particularly since 1919, have been fulfilling Jesus' prophetic command set out in Matthew 24:14, preaching this good news of God's newborn kingdom in all the inhabited earth for a witness to all the nations before their end comes.

[42] Satan the Devil, when in heaven, tried to devour God's kingdom at its birth. Now that he has been ousted from heaven, he hates that kingdom more than ever before. He also hates the anointed ambassadors of that kingdom. His hatred accounts for the worldwide persecution of these ambassadors. The source of such persecution is uncovered in Revelation 12:13-17, which reads: "When the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the male child [symbol of the Kingdom]. . . . And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."

[43] So, in his prophecy on the

41. (a) What attitude toward the Kingdom did nations take in 1914 and thereafter, and did this call for a change of dealing with them? (b) Why do people need now more than before the services of ambassadors, and who have been serving as such?

42, 43. (a) What accounts for the persecution of the anointed ambassadors? (b) How did this accord with what Jesus foretold, and what has God's kingdom been doing about it since 1914?

"conclusion of the system of things," Jesus had correctly said to his disciples concerning our time: "Then 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) But what has God's Messianic kingdom done about this since 1914? It has protected its anointed ambassadors. Adolf Hitler tried to kill them off in his Greater German Reich. Benito Mussolini tried to suppress them in the then Fascist Italy. Joseph Stalin and Nikita Khrushchev tried to put them out of action in Communist Russia, and other dictatorial rulers and states have tried to do the same in their lands. But thousands of these anointed ambassadors, who have heavenly citizenship, have survived till today and are still active, working for the reconciliation of the estranged peoples. God's Messianic kingdom has preserved them!

COMING IN THE NEXT ISSUE

- Building on a Right Foundation with Fire-Resistant Materials.
- The Need of Noninflammable Materials.
- What Price Government?
- Is There More than One Way of Being a Christian?

GAINING MANY SUBJECTS

44 Every government that actually exists and functions has more than ambassadors. It also has subjects. True to pattern, God's Messianic kingdom has for years, particularly since 1935, been gathering willing subjects, who desire to live forever on earth under the heavenly kingdom. They have heard the Kingdom ambassadors preaching the good news. From Bible prophecies they have learned that God's Messianic kingdom is the only rightful government to take charge of all the earth after the coming "war of the great day of God the Almighty." So they have taken the steps to be reconciled to Jehovah God and his Messianic kingdom. By now about a million of them have dedicated themselves to God and been baptized in water, thus taking their stand on the side of God's kingdom. In further proof of this, they have joined the Kingdom ambassadors in actively preaching the Kingdom good news in about two hundred lands, in a hundred and sixty-four languages. This modern phenomenon is not accidental, but by it the prophetic vision that the apostle John saw and described is being fulfilled:

45 "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 [of God] and before the Lamb [Jesus Christ], 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.

46 Let no one now be blinded by the Kingdom's enemy, Satan the Devil. Behold the evidence that God's Messianic kingdom exists! It is in power in the heavens since 1914. It has since then been doing things, not just in the invisible heavens, but also here at the earth. God's kingdom by means of his Messiah, Christ, is now the biggest issue before all mankind in this time of decision. The people of all nations are being divided over this issue, like sheep and goats. Things are occurring just

44, 45. (a) Besides ambassadors, what else does a government have, and since when has the Kingdom been gathering these on earth? (b) What active step have these taken, and what shows that all of this is not accidental?

46. (a) In view of the evidence, what should we recognize to be the biggest issue before all mankind in this day of decision? (b) How are things actually occurring according to Jesus' parable of the sheep and goats?

as the Lord Jesus Christ said in his prophecy on the "conclusion of the system of things," namely: "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." —Matt. 25:31, 32.

47 It will prove disastrous to you if you prove yourself a symbolic "goat" that has shown no favor to the Kingdom ambassadors, the spiritual brothers of the reigning King. Remember: God's Messianic kingdom has already been doing things since 1914, and these are an ironclad guarantee that it will do all the other things foretold in the prophecies of the Holy Bible, namely, destroy all the goatlike people on earth, bring the world empire of false religion to everlasting ruin, bring an Armageddon of destruction upon all Gentile nations that continue refusing to yield over the domination of the earth to God's rightful government, remove Satan the Devil and his demons from earth's vicinity by hurling them, completely chained, into the abyss, and give all mankind a clean, uplifting, life-giving worldwide government, even resurrecting the ransomed and redeemed dead from their graves to enjoy an earthly paradise with the sheeplike survivors of Armageddon.

48 Let everybody become alive to the reality of God's Messianic kingdom since 1914! Wisely, then, prove yourself a sheeplike person. Be gathered to the Shepherd-King's right side of favor and preservation. Then, in due time, you will hear his approving words welcoming you into blessed everlasting life on a paradise earth under God's Messianic kingdom. (Matt. 25:32-46) Let God's kingdom lovingly do this for you!

47. (a) Proving oneself a "goat" would mean what for one? (b) What God's kingdom has already done since 1914 is an ironclad guarantee of what else about it?

48. To what reality should everybody become alive, and then what should one prove oneself, with God's kingdom then bound to do what for one?

A Note of Appreciation

In a letter to the Watch Tower Society signed by both her daughter and granddaughter, one of Jehovah's witnesses in England writes:

"Do you remember how Jehovah reproached Israel (Isa. 43:24) and said that His people had brought Him no 'sweet cane'? That seems such a small thing for the God of all the earth to mention, but how understandable. Everything is his, for he made all good things. He originated the aromatic 'sweet cane' and all other delightful things of the earth, yet it grieved him that the Israelites had not wanted to share with him the good things he had given them.

"When my children were little, how warm it made my heart when they broke off a piece of the chocolate I had bought them and popped it into my mouth. The loving response to love, how valuable it is! And that brings us to the point of why we are writing to you. We wish to send the 'sweet cane' of our thanks to all the dear brothers and sisters who help in doing Jehovah's work, especially in preparing our dearly loved *Watchtower*. We indeed feel a part of a big and devoted family. So please accept our loving thanks and thoughts."

REJOICING OVER "God's Sons of Liberty" SPIRITUAL FEAST

LIBERTY is a compelling desire of all men, irrespective of their race, religion or nationality. Yet satisfying fulfillment of this desire has eluded the vast majority of the world's inhabitants. Nevertheless, liberty or freedom is achievable. And the "God's Sons of Liberty" District Assemblies of Jehovah's Witnesses held this summer throughout the United States, Canada and the British Isles, have proved beyond all doubt that there is Christian freedom in abundant measure among the people of God.

Jehovah's witnesses are a liberated people, a free people, spiritually speaking. Their elaborate district assembly program was designed to safeguard and expand the freedom that is theirs. In every one of the twenty assembly cities, the program was, for the most part, identical. The theme permeating the five days of sessions echoed the delight and warning expressed by the apostle Paul to the Galatians (5:1): "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."

The assembled throngs, numbering hundreds of thousands, were called upon by the chairmen to *'Listen! Listen! Listen!* Jehovah God provided for and has called his people together. Being a God of purpose, he has something to say. So *Listen!'* Listeners carried away with them a rich blessing. What did they hear?

Perhaps the first blessing was to hear music and songs from the new songbook, *"Singing and Accompanying Yourselves with Music in Your Hearts."* The brilliant color of the songbook created an appearance of a sea of purple flickering flowers. At many conventions, expressions of delight and applause followed song after song!

THE BIBLE MADE ALIVE

"Electrifying," "thrilling," "spectacular," were some of the expressions used by conventioners to describe their reaction to portions of the Bible enacted at the assemblies. Never was the account of the prophet Daniel made more real. As the sound of dramatic music echoed over the loudspeaker systems and the reproduced voices of the prophet Daniel, King Nebuchadnezzar and Shadrach were heard, the words of the Bible came alive. One felt himself there with the three Hebrews. The threat to pure worship became real. There was a searching of the heart integrity-wise by conventioners. The need for greater spiritual strength and faith was keenly felt by most attentive listeners.

The unforgettable scenes demonstrating Jeremiah's ministry and trials (with costume and sound effects) made the prophet's ordeal come alive. Young and old alike experienced the truthfulness of the saying that a picture is worth a thousand words. Jeremiah standing alone, with a howling mob demanding his life, emphasized the trust worshipers must place in

Jehovah and how they must endure even in the face of death. These lessons were driven home in a most brilliant way.

What adult or youth will forget that it is wrong to steal, after seeing the drama of Joshua and the thief Achan? What Christian will dismiss from mind the Bible principle that "bad associations spoil useful habits," after watching the scene depicting Dinah's unwise association with Canaanite Shechem? (1 Cor. 15:33) How could any young man or woman forget the scene enacted between Joseph and Potiphar's wife, illustrating the need for morality, even when under extreme temptation? What beauty in virtue and wisdom in Joseph's words: "How could I commit this great badness and actually sin against God?" (Gen. 39:9) Did you not appreciate more fully the need of keeping the congregation clean after seeing what happened at Corinth? Were you not moved by these demonstrations to be a better servant of God? That was their purpose. A stranger, attending the assembly at Blackpool, England, said: "I was particularly impressed with the colourful tableaus (demonstrations). I think it is a wonderful way of teaching the Bible." Are these not your sentiments?

Those who came to the assemblies for only the weekend found that they missed some of the best portions of the program. The demonstrations put on early in the program were "spectacular," "unforgettable," fixing Bible principles indelibly in mind.

THRILLING DISCOURSES

Think of building people! That is what Jehovah's witnesses are doing. "Jehovah's witnesses are making Christians out of people who already exist as humans," conventioners in Toronto and other assembly cities heard President N. H. Knorr of the Watch Tower Society say in the keynote address, "Building on a Right Foundation with Fire-Resistant Materials." (1 Cor. 3:9-15) "Jehovah's witnesses are building on the right foundation, Jesus Christ," Knorr said, "and they are making true Christians with fire-resistant materials," which the Bible compares with gold, silver, corals and precious stones. This means that "the persons whom we are striving to make disciples of Christ we must educate, train, discipline in the godly qualities of heavenly wisdom, spiritual discernment, appreciation of integrity, devotion to Bible principles, respect for the laws, commandments, orders, reminders and judicial decisions of Jehovah God, faith in his written Word, sticking to the theocratic organization of God's people, love of God's 'sheep' that are in the care of the Fine Shepherd Jesus Christ, unbreakable attachment to God's Messianic kingdom and a fearless willingness to bear witness to it." This will result in our own everlasting life and that of others on whom we do building work, the speaker assured his listeners.

Only a liberated people can preach a release to captives, conventioners were told in the speech "Preach a Release to the Captives," which thrilled them with its hopeful outlook. "Jehovah, the God of freedom and liberty, has freed his people from Babylonish bondage and has given them a work of liberation to do. That work of liberation and salvation must go on to the finish! To give aid today in this critical time to prospective sons of God," announced President Knorr, "a new book in English, entitled *'Life Everlasting—in Freedom of the Sons of God,'* has been published." At all assembly points where it was released, the book was received enthusiastically. Crowds gathered around stands and soon supplies of the book were depleted. Immediately its contents were examined. It did not take the brothers

very long to find the chart beginning on page 31, showing that 6,000 years of man's existence end in 1975. Discussion of 1975 overshadowed about everything else. "The new book compels us to realize that Armageddon is, in fact, very close indeed," said a conventioner. Surely it was one of the outstanding blessings to be carried home!

"Liberty is to know Christian truth," the eager audiences at a number of the assemblies heard F. W. Franz, the Watch Tower Society's vice-president, say in his discourse "Liberty-giving Worship and Freedom of Worship." "It is those who worship the one living and true God Jehovah through his Son Jesus Christ that are set free. Jehovah's witnesses strive to keep the liberty that their practice of pure worship gives to them," declared Franz.

Among the more thought-provoking talks at the 1966 "God's Sons of Liberty" District Assemblies was the speech "Making Grateful Use of a Penny." (Matt. 20:1-16) The assembled crowds learned that in the first century the symbolic "penny" was the privilege that went with the receiving of the holy spirit, namely, the privilege of being a member of spiritual Israel, authorized to prophesy in fulfillment of Joel 2:28, 29, anointed to preach the good news of God's Messianic kingdom. The "penny" today is likewise the honor of serving as anointed ambassadors of God's newborn Messianic kingdom from 1919 on till the coming "battle of the great day of God the Almighty" at Armageddon. The "penny" has been used in gathering the "great crowd" of sheeplike persons foretold in Revelation 7:9-17. What a reward this has already been to the anointed Kingdom ambassadors!

Human freedom or liberty is inseparably linked with the kingdom of God. The public address on Sunday, therefore, aroused great curiosity, for the subject was "What Has God's Kingdom Been Doing Since 1914?" Over 386,600 present for this discourse in the twenty assembly cities heard proof that the kingdom of God is a reality. What has that kingdom done since 1914? It has gone into action against its enemies in heaven (Rev. 12:12); it has made its influence felt in the worldwide proclamation of the Kingdom in all the earth for a witness today; it has protected and preserved its anointed ambassadors through unspeakable trials; it has acquired subjects of whom about a million have dedicated themselves to God and his Messianic kingdom. 'Let everybody become alive to the reality of 1914, as well as to the reality of the heavenly kingdom!' appealed the speaker.

OTHER DISCOURSES

In addition to these informative and enlightening discourses, there were many excellent half-hour talks, such as one that gave practical illustrations on how to teach as Jesus did by the use of questions. "I don't mean just the frequency with which he used questions," said the speaker, "but I mean the way he taught by questions—when it might have seemed so much easier just to tell the person the point. Let me give you an example. . . . Let's look at Matthew 17:24-27." Questions make people think and remember too. People, by answering questions asked, are more ready to accept conclusions that they themselves have expressed than if someone else expresses them. By means of questions we can help people educate their consciences, to begin thinking seriously in terms of right and wrong so that they will come to love what is right and hate what is wrong.

Other discourses helped conventioners to see how they can fight indifference with endurance; how the full-time service has helped many freedom lovers to keep their

eyes on the prize of life. For example, one speaker said that "full-time service demands your all. You can't be speaking about the kingdom and everlasting life without having your own mind on those things." Other talks caused listeners to do some deep soul-searching. The speech "My Responsibility Toward the House of My God" showed that attendance and active participation at meetings are responsibilities to be met by Christians, along with the providing of material support. Husbands and wives especially appreciated the admonition in the discourse, "Husbands, Assume Your Responsibilities of Headship." It was pointed out that the husband's voice must be the deciding one in the family, that he must give direction, and that this is to be given in love. When this happens, both the wife and the children enjoy security and the husband wins for himself self-respect.

For more than 4,900 who symbolized their dedication to Jehovah by being immersed in water, the talk "Responsibilities of a Baptized Witness" will no doubt live long in their memory. They heard speakers say that baptism shows faith in Jehovah and Christ, that it symbolizes full dedication to God made in prayer, that it is a necessary step to take and that dedication is to be fulfilled faithfully.

A question-and-answer session highlighted interesting points about modern-day modes of dress, hair styles and grooming in general. Conventioners were told not to follow the example of those whose way of dress is really a reflection of their immoral thoughts. About dating, the parents and young people assembled were reminded that dating is not a form of recreation. It is a course that naturally leads to marriage. "It is not up to the young person to decide at what age this [dating] is to be permitted or if a chaperon will be required," the youths heard the speaker say. "That is the God-given responsibility of the father; and, if there is no living father in the home, the responsibility rests with the mother." Parents were urged to shoulder their parental responsibility. Other vital questions were also asked and answered.

FINAL REMARKS

Especially enjoyable were the extemporaneous remarks of the president of the Society at the many assemblies where he was able to be personally present. For more than an hour his listeners clung to every word said. He touched on the high points of the assembly, the theme of liberty and building with the right materials on the right foundation. "Never slack the hand," he pleaded. "Be on guard against internal dissension, materialism and persecution!"

He told of increasing opposition to the Kingdom work in various lands, such as in Cuba, where Kingdom Halls have been burned; in Burma, where the Society's missionaries have been expelled; in Zambia, where the branch servant was told to leave the country; in Portugal, where forty-nine of Jehovah's witnesses have stood trial. But he also had some encouraging figures. While in some of the larger countries there was little increase in numbers of Kingdom preachers this past April, still others have done very well: France saw a 12-percent increase; Italy, 15 percent; Brazil, 21 percent; Chile, 22 percent; the Dominican Republic, 40-percent increase.

He also told of the way the Swedish Parliament solved the problem of dealing with Jehovah's witnesses who refused military service. Upon the recommendation of the defense minister himself, the government will not call for duty any who are Jehovah's witnesses. However, yearly a

check will be made to see whether they still are Jehovah's witnesses or not.

THE YEAR 1975

At the Baltimore assembly Brother Franz in his closing remarks made some interesting comments regarding the year 1975. He began casually by saying, "Just before I got on the platform a young man came to me and said, 'Say, what does this 1975 mean? Does it mean this, that or any other thing?' " In part, Brother Franz went on to say: 'You have noticed the chart [on pages 31-35 in the book *Life Everlasting—in Freedom of the Sons of God*]. It shows that 6,000 years of human experience will end in 1975, about nine years from now. What does that mean? Does it mean that God's rest day began 4026 B.C.E.? It could have. The *Life Everlasting* book does not say it did not. The book merely presents the chronology. You can accept it or reject it. If that is the case, what does that mean to us? [He went into some length showing the feasibility of the 4026 B.C.E. date as being the beginning of God's rest day.]

'What about the year 1975? What is it going to mean, dear friends?' asked Brother Franz. 'Does it mean that Armageddon is going to be finished, with Satan bound, by 1975? It could! It could! All things are possible with God. Does it mean that Babylon the Great is going to go down by 1975? It could. Does it mean that the attack of Gog of Magog is going to be made on Jehovah's witnesses to wipe them out, then Gog himself will be put out of action? It could. But we are not saying. All things are possible with God. But we are not saying. And don't any of you be specific in saying anything that is going to happen between now and 1975. But the big point of it all is this, dear friends: Time is short. Time is running out, no question about that.

'When we were approaching the end of the Gentile Times in 1914, there was no sign that the Gentile Times were going to end. Conditions on earth gave us no hint of what was to come, even as late as June of that year. Then suddenly there was a murder. World War I broke out. You know the rest. Famines, earthquakes and pestilences followed, as Jesus foretold would happen.

'But what do we have today as we approach 1975? Conditions have not been peaceful. We've been having world wars, famines, earthquakes, pestilences and we have these conditions still as we approach 1975. Do these things mean something? These things mean that we're in the "time of the end." And the end has to come sometime. Jesus said: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." (Luke 21:28) So we know that as we come to 1975 our deliverance is that much nearer.'

"Let us make the most of the time and get in all the good hard work to Jehovah while the opportunity affords," he urged.

In closing, at most assemblies, plans for the coming year were unfolded, to have a large number of district assemblies in the smaller cities throughout each country. Then the happy gatherings were dismissed as they had begun their five-day assemblies, with song and prayer to Jehovah God. Conventioners, though somewhat reluctant to leave assembly cities and relinquish the close association of their brothers, nevertheless felt enriched by the spiritual feast they had enjoyed. They were glad to be Jehovah's witnesses. The convention was a most rewarding, prayerful experience for which they were most grateful to Jehovah their God. They were determined to remain on guard and to maintain the glorious spiritual freedom with which they have been blessed.

DISTURBANCE IN SYMBOLIC SUN DISTRESSES EARTH

IN THE search for sources of energy to bolster up the earth's diminishing reserves, the sun is acknowledged to be far greater than any other energy source yet found. From this stupendous nuclear furnace, the sun, the portion of the sunlight that falls on the United States alone in just two days supplies energy equal to all our remaining fossil fuel reserves. The problem is to find a way to harness it. Many methods have been tried to utilize the sun's energy economically, with only fair success.

Not only is sunlight the greatest source of energy but its many forms of radiation affect our lives tremendously. When there is sunspot activity, for example, radio communication is greatly disrupted and scientists believe that sunspots may also have a great effect upon our lives physically and psychologically.

GOD'S ANGER BRINGS DISTURBANCE

Among the ancient Babylonians the sun was worshiped as a god, the judge of heaven, under the name of Shamash. He was the second god in one of the Babylonian triads of gods. Apostate Israelites imitated the Babylonians in taking up the worship of the sun, as indicated in Ezekiel 8:15, 16 and Deuteronomy 4:19. Today some of the backward people of the earth still worship the sun. These people look upon the sun as more than a source of energy; they also *look* and pray to it as if it were an intelligent provider. Of course, in this modern time intellectual, educated people of the earth do not worship the sun directly, though they do understand its importance to mankind.

This tremendous orb in space around which our small planet revolves was not made for man to worship. It is, rather, another evidence of the might and lovingkindness of our great Creator Jehovah God, who placed it there. Without it all life would quickly disappear from the earth. We should be thankful to him for it. Due to its importance to man, it is logical that the Creator would use the sun as a symbol or "sign" in the Bible to illustrate something to which man looks for life, light and direction. Sometimes he uses the symbol with a good and beneficial significance, such as when he speaks of the sun of righteousness, and sometimes with a bad connotation, when he speaks of pouring out a plague upon the sun, as he does in Revelation 16:8.

It is in the latter sense that he uses the term in connection with the fourth plague of the seven plagues of the book of Revelation. The angel handling this plague poured out his bowl of God's anger upon the symbolic sun, causing disturbances in it, with results to men on earth that we wish to discuss here. After describing the first three plagues, John says: "And the fourth one poured out his bowl upon the sun; and to the sun it was granted to scorch the men with fire."—Rev. 16:8.

To get an understanding of what this plague is it is helpful first to turn to Jesus'

prophetic illustration of the wheat and the weeds at Matthew 13:38, 39, 43. He said to his disciples: "As for the fine seed, these are the sons of the kingdom; . . . The harvest is a conclusion of a system of things, . . . At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father." He was speaking of those who proclaim the message of the kingdom under Christ the Messiah, who is the light of the world, and in doing so they shine like the sun in blessing the people who hear. (John 1:4, 9; Matt. 5:14) They receive their energy from God and his Word. There are others with a sunlike brilliance, however, but they shine in the kingdoms of this world and they certainly impart no such blessing to mankind. Their shining is to make a name for themselves in world history and to be idolized.

DECLARING THE PLAGUE

It follows that there would be enmity on the part of the ones who shine as the sun of this world toward those who shine as the sun in the Kingdom. This is because the sons of the Kingdom are commanded by God, not only to declare the good news of the Kingdom, but also to expose the motives of the "sun" of this world and the results of its rays beating down upon the people. This declaration constitutes an announcement of the fourth of the seven plagues that are poured out by the angelic servants of God. Accordingly, on August 29, 1925, at a convention of the International Bible Students in Indianapolis, Indiana, a resolution entitled "Message of Hope" was adopted. In part it said:

> "World powers, science and philosophy, commerce and religion, have each in turn offered their respective remedies for man's relief. In the name and under the guise of democracy, these combine in offering their joint and several powers to meet the requirements of man. Together they claim to be the sunlight of the world, holding forth all the light that shines to enlighten and guide the human race."

The resolution gave no glory or praise to the name of men shining in the worldly firmament, as it went on to say a few paragraphs later:

> "Therefore, in the name and in the spirit of the Lord, the standard of God's truth and righteousness is here lifted up against the enemy and for the benefit of the peoples, which standard is, to wit:
>
> "That Jehovah is the only true God, the Most High, the Almighty, the author and finisher of the great purpose for the salvation of man, and is the rewarder of all that diligently seek and obey him; that the Bible is his revealed Word of truth; that his beloved Son Christ Jesus is the Redeemer and Deliverer of man and, true to his promise, has come to rule and bless the peoples . . . "

A SCORCHING SUN

The effects of pouring out this bowl were: "To the sun it was granted to scorch the men with fire. And the men were scorched with great heat." (Rev. 16:8, 9) How did this come about? Well, by this time, 1925, Benito Mussolini had established himself as dictator of Italy. Stalin was manipulating things so as to be the absolute master of the Communist Russian giant by the end of 1927. Adolf Hitler was fanatically working his way toward becoming the National Socialist dictator over Germany. Japan was molding plans to extend its imperialism on the mainland of Asia, while the rest of the world was still trying to readjust itself from the holocaust of World War I. Yet all these adjustments and changes were not bringing any light of freedom and warmth of blessings to the people. Rather, the symbolic worldly "sun" was oppressively becoming scorchingly hot, and the people were suffering under the greater pressures, just as Jehovah's witnesses had foretold. The people looking to the "sun" of this world to

bring recovery and blessings after World War I certainly were disappointed, for it proved to be no "sun of righteousness" with "healing in its wings."—Mal. 4:2.

Jehovah's witnesses were telling the people that the Gentile Times had ended in 1914 and that at this time God's kingdom was established in the heavens. Giving men a warning before his kingdom would crush and put an end to the kingdoms of the world, God permitted the governments of this world to exist for a while longer as the "superior authorities." (Rom. 13:1) Men grasped at this fact as an excuse to blame God for the troubles that were taking place and to increase their hostility toward Jehovah's witnesses, who ascribed the scorching heat to the worldly "sun." As Revelation 16:9 foretold: "They blasphemed the name of God, who has the authority over these plagues, and they did not repent so as to give glory to him."

Now with the Kingdom established in the heavens and the enlightenment that God's people had on this, they began to see more than ever before the importance of God's personal name Jehovah, and that he would make his name great before all the earth by means of his kingdom. They circulated the resolution adopted at the Indianapolis convention throughout the earth in many millions of copies in many languages. Additionally, the *Watch Tower* issue of December 15, 1925, had the following to say under the heading "His Name":

> The world, particularly the governing factors of the nations, have pushed the name of God aside. Now the time is come when God will make for himself a name in the earth. . . .
>
> Now Satan and his evil allies are gathering all their forces for the great and final conflict. . . . In that fight the Lord God will make for himself a name, that the peoples and nations of earth may know that he is God.—Page 375.

Therefore, while the "sun" of this world began to be more oppressive and scorchingly hot, at the same time defaming Jehovah's name, Jesus' prophecy came true that his people would shine forth "as the sun in the kingdom of their father." In the very next issue of *The Watch Tower,* that of January 1, 1926, the feature article was "Who Will Honor Jehovah?" In its opening paragraph it said:

> These ["Blessed be the Lord out of Zion." —Ps. 135:21a] are the words for our text for the year 1926. Blessed or bless, as used in this text, means to venerate, to adore, to worship, to honor and to glorify. Who will come within the class that thus honors Jehovah God? They that abide in Zion will do so with gladness.

GOD'S ILLUSTRIOUS NAME SHINES ON HIS PEOPLE

The plague and its effects began to be more distinct as the worldly governments stepped up their oppressiveness, while at the same time Jehovah's people were more determined to honor God. Correspondingly, from then on the Watch Tower publications quoted and directed these Christians to the words of Isaiah 43:10-12, in which Jehovah tells his dedicated people that they are his witnesses. More and more they came to appreciate their relationship and responsibility toward God. Finally, on Sunday, July 26, 1931, at their international assembly in Columbus, Ohio, they adopted the resolution in favor of the Scripturally backed name for themselves, "Jehovah's witnesses."

They did not invent the name Jehovah's witnesses or take it upon themselves. It was a *Scripturally given name,* God-given, proving that they were getting their light from the true source of all light and blessings. At the same time they have increased the publicizing of God's name and now, especially with the name being called upon his people, the "sun" of the world has beamed its anger directly against God's

personal name and has blasphemed it. God's name Jehovah is hated so badly that the clergy of Christendom, who have looked to the worldly "sun," have denied it as being the Creator's name, have removed it from their modern translations of the Bible, have said it is not the name of the God of Christians and thereby have left Jehovah's witnesses alone to bear the distinguished divine Name. Little do they know that this is a maneuvering of God, for he respects his sacred name, and has arranged it so that only those devoted to him may bear it.

A LIGHT THAT FAILED

That the plague was truly on, and the fact that the "sun" of this world would not bring help to the people, it was the privilege of Jehovah's witnesses to declare on the occasion of the so-called Holy Year of 1933. Pope Pius XI of Vatican City, who was a Concordat partner of dictators Mussolini and Hitler, proclaimed 1933 to be a holy year. At its inauguration on April 2, the pope held out hopes of peace and prosperity as a result of observing that year as holy. But President J. F. Rutherford of the Watch Tower Society, only three weeks later, namely, on April 23, 1933, broadcast an hour's address on the subject "Effect of Holy Year on Peace and Prosperity." WBBR, Staten Island, New York, was the key station linked with more than 54 other radio stations. This exposé of the Holy Year was transcribed on phonograph records and a broadcast of these was made the following June 25 over 158 radio stations. An excerpt from the president's speech stated:

> " . . . With all kindness and sincerity I remind you who listened to the 'Holy Hour Service' held in New York on the 2d of April that the name of man was there exalted by frequently using and applying to men such terms as 'Holy Father,' 'Your Eminence,' and 'Your Excellency'; whereas the name of Jehovah God, His King and His kingdom were not mentioned at all. No reference was made to God's expressed purpose of dealing with the human race by and through His kingdom. . . .
>
> "The act of declaring this a 'holy year' for the bringing in of peace and prosperity is a presumptuous sin before Almighty God. No man or company of men are running Jehovah's business so as to enable them to 'change times and laws,' and it is so stated in Daniel 7:25. . . .
>
> " . . . Peace and prosperity cannot be brought to the earth by men, but will come by God's kingdom under Christ. . . . "—*The Golden Age*, as of May 10, 1933, pages 483-490.

The symbolic "sun" of this world has not let up since then in its scorching of the people. To the contrary, it has grown worse. The terrible persecution of Jehovah's witnesses by Hitler, worse than that he inflicted on the Jews, took place. Then came World War II, which proved to be many times more destructive than World War I. This was climaxed by the exploding of atomic bombs on Japan. Now the Communist scourge and the fear that it brings, with the possibility of nuclear war, which scientists fear could wipe mankind off the earth, makes many wonder how long anyone will last under the scorching heat of the world's "sun."

Jehovah's witnesses, on the other hand, continue to increase both in peace and in numbers, for many persons see that they have the true light of God's Word, which the psalmist called "a lamp to my foot, and a light to my roadway." (Ps. 119:105) Just as Jehovah God in his undeserved kindness and love for humankind created for them all things for their comfort, including the sun, which provides the energy for man's life as well as light for his guidance, so he has provided the symbolic "sun of righteousness" for mankind's everlasting enlightenment, life and blessing. Hundreds of thousands hope to realize the truth of God's promise: "To you who are in fear

of my name the sun of righteousness will certainly shine forth, with healing in its wings." (Mal. 4:2) Contrariwise, the men who continue to look to the "sun" of this world, who are getting horribly scorched, become more and more blasphemous and angry against the name of God. They do not repent so as to give glory to him. The plague will continue on them until they are removed along with the world's "sun" at the battle of Armageddon.

For a discussion of the remaining three plagues of Revelation, chapter 16, see succeeding issues of *The Watchtower*, or the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watchtower Bible and Tract Society, Brooklyn, New York.

God Has Been Good and Merciful to Me

As told by George D. Gangas

I WAS born on February 17, 1896, in an insignificant town of Asia Minor named New Ephesus (Turkish: Koushadasi). It was located about eight miles from ancient Ephesus, where some 1,900 years ago the apostle Paul preached and wrote his first letter to the Corinthians.

When I was about five or six years old, my father died. My mother was a devout, God-fearing woman. But she did not have access to the Bible and so did not know how to rear her children "in the discipline and authoritative advice of Jehovah." (Eph. 6:4) In fact, almost 95 percent of the Orthodox people did not have Bibles, nor did they ever see one. So, not having any guide to show me the right way to go, I pursued a careless life, bringing dishonor to God.

Nevertheless, in my early years I attended church and was a choir boy, singing hymns. From these hymns and from the religious education I received in school, I learned the church's teaching about the twofold destiny of mankind: good people go straight to heaven at death; bad ones to hellfire. I still remember a hymn sung to Mary begging her to deliver us from eternal torment. That doctrine was embedded into my heart, and I was certain of the existence of such a place for the wicked. After all, the Orthodox Church taught it, and I believed that my church taught right doctrines, the word "orthodox" itself meaning "right opinion (*orthos,* right or true; *doxa,* opinion)."

Since I was a bad young man I knew for sure that someday I would land in hell to be burned forever. But here is the strange thing: although I knew I would go there someday, I would not reform. What I could not explain was, What satisfaction does God get by tormenting billions of people forever? I had learned that God is good, but I asked myself, Where was his goodness if he tormented people eternally?

When I was eleven years old I left New Ephesus and went to the island of Chios, where for three years I attended a business school. Then World War I broke out. I left Chios and went to Athens, where

I suffered the worst famine in my life, for Greece had been blockaded and nothing could come in. From there I went to Paris, and after the end of the war I came to Marseilles to wait for a ship that was going to the United States.

One evening while in Marseilles I saw members of the Salvation Army singing in the street. Not knowing what kind of people they were, I followed them to their place of meeting and found out they were a religious organization. Once more the thought about hell came to my mind, and I asked the preacher about it. His answer was the same as I had learned in the Orthodox Church.

CHANGING PERSONALITY

Finally, I arrived in the United States in 1920. One day as I was working at a lunch counter in Marietta, Ohio, a man came in and began speaking about the Bible. Others listened, and I did too. I immediately perceived that he was talking altogether differently from other religious people. What he said made sense.

He told us that at death one does not go to heaven or to hellfire but to the grave. I took issue with him; so he handed me his Bible and said, "Read there." He pointed to John 3:13. I read it, then reread it. Each time it read, "No man has ascended into heaven." I was so surprised that I did not know what to say.

Seeing that he could answer my questions by using the Bible, I said to myself, "Let me ask him about hellfire." So I said to him: "What do you people believe about hellfire? Does it exist or not?" "Listen," he said, "suppose you were married and you had a child who was the worst child in the world. Would you, as a father, have the nerve to put that child in the fire and hear him screaming?" I answered: "I can't even think of such a thing." He responded: "If you, being bad, cannot do such a thing to your child, why do you attribute such a devilish act to God, who is love?" That clinched it!

This man, who was one of the Bible Students, as Jehovah's witnesses were called in those days, went on to explain from the Bible what the word "hell" means. My delight and curiosity reached its apex, and I asked him how and where he learned these things. I asked him to bring me a book that had stories about Abraham, Joseph and other Bible characters, not knowing that these true stories were in the Bible itself. In a few days he brought me a Bible and the Bible-study aid *The Divine Plan of the Ages*. That night I read until past midnight!

The next day as I was making coffee where I worked my mind was revolving around what I had read the previous night. I must have made some mistake, because I heard customers saying, "That young man acts strangely today. Something must have happened to him." They were right! Something was taking place in me. I was undergoing a change in my life. I was emerging from gross darkness into a marvelous light. I was turning my back on an old system and looking to a new one, which I could not yet completely explain.

CRAVING FOR ASSOCIATION

The study of the book together with the Bible generated in me such joy and such desires that I asked the one who brought me these truths if there were people like him in Marietta. He said no, and that I should go to Wheeling, West Virginia. There I would also find others who spoke my language, Greek, and who would help answer my questions. So a few days later I went to Wheeling and was employed as a dishwasher at a restaurant.

In a short time news reached my older brother that I was crazy. He visited me in the restaurant and found me peeling potatoes. He said: "Come with me and I

will pay you more. You will be like a boss. I will make you a partner and we will make a lot of money." But I did not accept, for the goodness of God and the understanding of what his kingdom is and what it will accomplish made such an impression on me and developed in my heart such joy and love for Jehovah that, although I came to America for the purpose of making money, that desire vanished.

Not long afterward I symbolized my dedication by water baptism. During all this time I did not fail to attend meetings to study the Bible, even though I did not understand English. However, those who were dedicated to do God's will and who spoke the Greek language helped me.

From Wheeling a few of us moved to Beech Bottom, a very small town. There we formed a small congregation that steadily increased. We made a thorough study of the Bible and came to love and relish the things we were learning so much that after the regular study we would have another informal study on various subjects. We would not waste time. It seemed we were not learning fast enough. We talked and talked about the goodness of our God.

Jehovah's mercy and goodness to me made such an impression on me and stirred in me such love for the brothers that I prayed to God and asked him to permit me other disappointments, but not to permit me to miss any meetings with the brothers. Jehovah faithfully granted me this request, because over these forty-five years that I have enjoyed his mercy and goodness, I have been regular in attending meetings.

To me, meeting with the brothers is one of life's greatest pleasures and a source of encouragement. I love to be at the Kingdom Hall among the first, and leave among the last, if possible. I feel an inward joy when talking with God's people. When I am among them I feel at home with my family, in a spiritual paradise. Also, at meetings I feel Jehovah's spirit in a greater measure. And as soon as the meeting is over I like to talk with the newly interested people. As the compass always points to the north, just so my innermost thought and desire is to attend the meetings. I fully appreciate the inspired statement of the psalmist: 'What I look for is to dwell in the house of Jehovah all the days of my life.'—Ps. 27:4.

SERVING AT BETHEL

God's goodwill was further manifested to me when, one day in 1928, I received a letter from the Watch Tower Society asking me to come to the Bethel headquarters at Brooklyn, New York, and serve as a translator. I could hardly believe it. I, a translator? I was then in the restaurant business! But I recalled that Noah had not been a boatbuilder. And did Moses know how to erect tabernacles? Both of them learned. I would do the same.

In Bethel I tasted to a greater degree Jehovah's mercy and goodness. What a joy to find myself in the midst of some 200 (now over 800) brothers and sisters in the faith! What gladness and delight I felt, and still enjoy, to sit down with them at meals three times a day, and each morning to discuss a portion of the Bible!

In Bethel I was helped to mature and develop the fruits of God's spirit. I recall the time I gave my first six-minute talk. I was not confident in myself so I wrote it down. But when I got up to give it, audience fear gripped me and I stuttered and muttered, losing my thoughts. Then I resorted to reading from the manuscript. But my hands were trembling so much that the lines were jumping up and down! The Devil tried to discourage me by putting into my mind the thought that I was no good, that I had better quit. He tried hard for several days. I struggled, and Je-

hovah, being merciful, helped me thwart Satan's attacks. From then on I learned the lesson—never, never quit.

Anything I say about Bethel falls short of what I feel for it in my heart. Year by year my appreciation for it increases, and day after day I thank Jehovah for tolerating me all these years. Bethel to me is the center of Jehovah's visible organization in operation. The thought that I am employed at the headquarters of this visible organization fills my heart with joy and gratitude. In Bethel I associate with brothers and sisters who have been and still are an example to me in their devotion and dedication to Jehovah. Over these long years I have seen young brothers who did not know much when they first came, but after seven or eight years of faithful service they were made overseers and later were used as circuit and district servants. If it were in my power, I would cry out in a loud voice to all young brothers, Come to Bethel and taste Jehovah's loving-kindness and goodness! With all the experience I have gained over the thirty-eight years of my service in Bethel, I can truthfully say that it is the best place on earth for enhancing the capabilities of ministers to Jehovah's praise.

Here at Bethel I also learned to speak Spanish. When I saw that the territory in which I was assigned to preach was mostly Spanish, I got a grammar book, and with the help of our literature and by listening to the way the Spanish people pronounced words, I learned Spanish! Many are the studies I have held in the homes of these humble people.

From boyhood I had an inferiority complex. I could not face people and talk with them. But what a difference now! By Jehovah's help I can stand before large audiences and talk an hour. This change was effected by a study of the Scriptures and with the help of God's spirit.

God's goodness, which helped me to change my former bad personality, impels me now wherever I am to divulge the knowledge He gave me, that others, too, might see that Jehovah is good. God's Word contains sayings of everlasting life. (John 6:68) I love life and I want my brothers also to gain life. I consider, along with the apostle Paul, that all other things are "loss on account of the excelling value of the knowledge of Christ Jesus." (Phil. 3:8) Yes, all other things will soon be shaken to their destruction, with the exception of the kingdom of God and its interests.—Heb. 12:27, 28.

When I look back over these forty-five years that I have served Jehovah by his undeserved kindness, I fully agree with Moses' words to Israel: "Jehovah your God is a merciful God." (Deut. 4:31) And also with the words of the inspired psalmist: "You, O Jehovah, are good and ready to forgive." (Ps. 86:5) Yes, Jehovah has been good and merciful to me.

● Isaiah 52:14, a prophecy regarding the Messiah, seems to indicate that Jesus Christ was a disfigured person. How is this to be understood?—J. B., U.S.A.

Jehovah God inspired the prophet Isaiah to write prophetically respecting the Messiah: "Look! My servant will act with insight. He will be in high station and will certainly be elevated and exalted very much. To the extent that many have stared at him in amazement —so much was the disfigurement as respects his appearance more than that of any other man and as respects his stately form more

than that of the sons of mankind—he will likewise startle many nations. At him kings will shut their mouth, because what had not been recounted to them they will actually see, and to what they had not heard they must turn their consideration."—Isa. 52:13-15.

These words of Isaiah apply to Jesus Christ. But what is said in Isaiah 52:14 should not cause us to conclude that Jesus was a person who was physically disfigured. Though the Bible does not describe Christ's facial appearance or physical form, the oldest archaeological evidence is not to the effect that Jesus had an unpleasant visage or grotesque features. For example, in considering early paintings in which Christ is depicted, American scholar Jack Finegan wrote: "The almost destroyed painting of Christ in the Catacomb of Priscilla at Rome [the Resurrection of Lazarus] probably belongs, as we have seen, to the middle of the second century. The painting at Dura [the Healing of the Paralytic] is dated even more definitely in the first part of the third century. In both pictures Christ is shown as a young and beardless man with short hair and wearing the ordinary costume of the day. These and similar portrayals are the earliest type of Christ as far as is now known in early Christian art." (*Light from the Ancient Past*, 1946 edition, page 408) Hence, the oldest extant paintings depicting Jesus Christ do not indicate that he was disfigured in any way.

What, then, is meant at Isaiah 52:14? Evidently these words have reference to the humiliation Jesus Christ experienced. Many viewed him as a sinner and reviled him. (1 Pet. 2:22, 23) As a man on earth Jesus did righteous works that others could not do, but he was hated without cause despite the good things that he did. Nonetheless, he bore such reproach, proving his integrity to God. For this Jesus was exalted.—John 15:17-25.

Jesus was a staunch advocate of truth and righteousness. He boldly exposed religious leaders of his day as being hypocrites, even liars and murderers. (Matt. 23:1-39; John 8:44) To such exposed ones, understandably, Jesus had no pleasant appearance. They hated him. To the hypocritical religious leaders of his day Jesus' message was repulsive and the bearer of that message had no desirable appearance.

While the Scriptures do not provide an actual description of Christ's facial or physical appearance, we do well to remember that Jesus was a perfect man. (Heb. 7:26) God prepared a body for him. (Heb. 10:5) Undoubtedly, therefore, Jesus had a very pleasing physical form and countenance.

ANNOUNCEMENTS

FIELD MINISTRY

Many centuries ago Jehovah God foretold a world government that would bring endless peace to mankind, a heavenly government that would be ruled by Jesus Christ, the Prince of Peace. (Isa. 9:7) Jehovah's witnesses believe that divine promise, and they publicize that heavenly government. During October they will do this by offering to all interested persons a year's subscription for the *Awake!* magazine, with three booklets, for $1.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 13: What Has God's Kingdom Been Doing Since 1914? ¶1-25. Page 613. Songs to Be Used: 1, 74.

November 20: What Has God's Kingdom Been Doing Since 1914? ¶26-48. Page 620. Songs to Be Used: 90, 80.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 1, 1966
Semimonthly

BUILDING ON A RIGHT FOUNDATION WITH FIRE-RESISTANT MATERIALS

THE NEED OF NONINFLAMMABLE MATERIALS

IS THERE MORE THAN ONE WAY OF BEING A CHRISTIAN?

WHAT PRICE GOVERNMENT?

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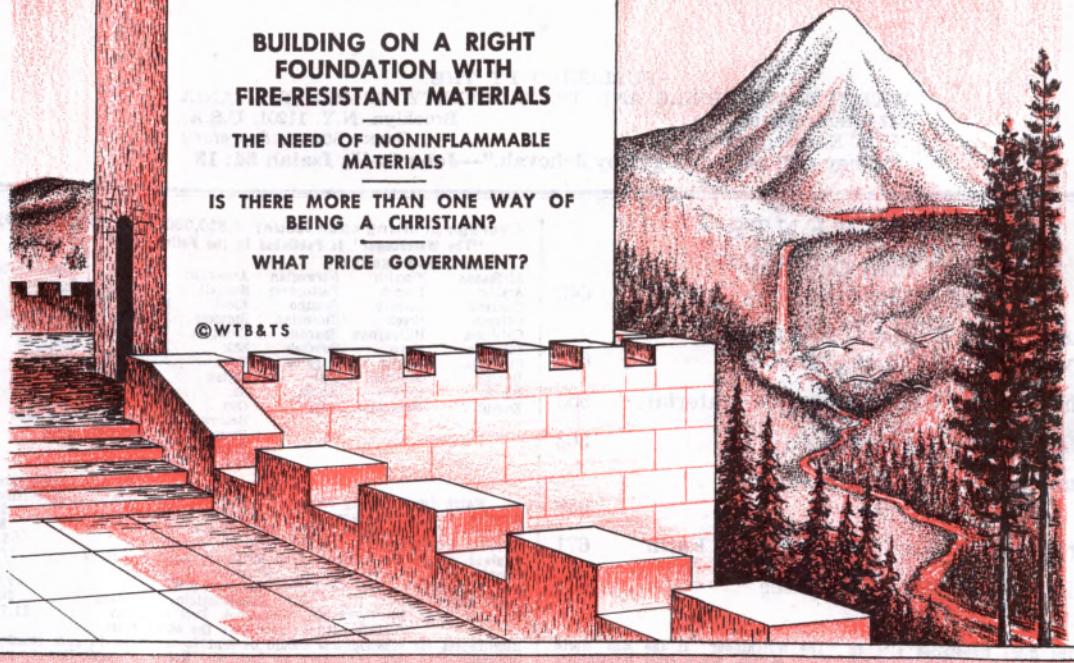

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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Is there MORE THAN ONE WAY OF Being a Christian?

ONE of America's leading liberal Protestant theologians was nearing the age of eighty. As he would look back on his long active life, one milestone in particular stood out. As a young German army chaplain trudging among the dead and dying at the Battle of Champagne during World War I, the words of Nietzsche came to his mind —"God is dead." "I changed from an idealist to a tragic realist" as a result, he later said.[1]

It was not at all surprising, then, that T. J. J. Altizer of the "God is dead" group, in a discussion with the old theologian one evening, told him: "You have opened the confrontation with the real world. You fathered us, we are your children." But apparently those words were no small jolt to the old theologian, for he had felt that the "God is dead" group had gone too far. In fact, in his discussion with Altizer that evening he became so excited that his wife took it upon herself to insist that they go home, they agreeing to continue the discussion the next day. But the discussion was never resumed, for that night Paul Tillich suffered the heart attack from which he died.—*Life* magazine, November 5, 1965.

Sad? No doubt, but what is far sadder is the fact that this leading theologian—who was the first non-Jewish professor to be dismissed by the Nazis—should have indulged in such philosophical speculations under the guise of the Christian religion as to cause some of his seminary students to come to the conclusion that "God is dead." Yes, and even more to be lamented is the fact that Paul Tillich, T. J. J. Altizer and a host of other Protestant theologians have played so loosely with the term "Christian" that for many it has come to mean any number of different things!

How can we know what it means to be a Christian? Are there many ways of being one? How can we tell? There is a way to tell, and that is by going to the only source that gives us the complete record of Jesus Christ. All those professing to be Christians do more or less recognize Jesus Christ as their pattern or they would not take the name "Christian." If he is one

meriting to be followed, then we must, logically, adjust our thinking to his.

CHRIST REVEALED A PERSONAL GOD

No one can read the Christian Greek Scriptures, free from preconceptions, without recognizing that, to Jesus Christ, God was a Person, a very real Person. Jesus tells of his coming forth from God his Father; that he was going to return to his Father; that his Father resides in the heavens; that his Father sees and hears and that he answers prayers; that he forgives; that he loves his Son; that he has affection for Jesus' followers; that certain angels always behold the face of his Father who is in heaven.* Moreover, he said: "My Father has kept working until now, and I keep working." (John 5:17) In fact, some 180 times in the Christian Greek Scriptures we find Jesus attributing personality to God by terming him "Father."

That Jesus considered God to have personality just as much as himself is to be seen from his references to his Father's being one witness and he himself another and to his Father's sending him. It takes personality to send and bear witness. That is what Jesus meant when he said: "I am one that bears witness about myself, and the Father who sent me bears witness about me." (John 8:18; 5:32) Further, we repeatedly read of God's voice being heard from heaven.—Matt. 3:17; 17:5; John 12:28.

More than that, God's being a Person is clearly indicated by the commandments Jesus quoted for us to 'love God with all our heart, mind, soul and strength and to love our neighbor as ourselves.' It is also made clear from Jesus' words that we are to fear God because he can destroy both body and soul in Gehenna. And God's personality is also indicated by Jesus' stress upon God's name.—Mark 12:29-31; Matt. 10:28; 6:9; John 17:6, 11, 12, 26.

In view of all this testimony, how at variance with it all are the speculations of Paul Tillich that God is Depth or the Ground of being, the inexhaustible ground of history. According to him,

> "That is what the word means, and it is that to which the words *Kingdom of God* and *Divine Providence* point. And if these words do not have much meaning for you, translate them, and speak of the depth of history, of the ground and aim of our social life, and of what you take seriously without reservation in your moral and political activities. Perhaps you should call this depth *hope,* simply hope . . . If you know that God means depth, you know much about him. You cannot then call yourself an atheist . . . He who knows about depth knows about God."[2]

What folly these modern theologians are capable of in their efforts to deny the personality of God can be seen from what the "Honest to God" Bishop Robinson has to say about God. According to him, Christians can no longer say that God is "out there," out in space or beyond the realms of space, for all this has been explored by means of radio telescopes and these have not discovered God![3] This kind of shallow reasoning is to be expected from a Communistic atheistic Russian astronaut, but certainly not from one who professes to be a Christian bishop! Surely the Divine Spirit, the great Creator of the universe, can no more be apprehended by the powerful radio telescopes than He could be by the eyes of a Russian astronaut!

Clearly, then, when it comes to the personality of God, there is not more than one way for a Christian to view it. The God of the Bible is a Person, the Great Spirit, the Creator, the Supreme Being.

MIRACLES OR MYTHS?

Many modern professedly Christian theologians also dispute the miracles recorded

* John 8:42; 14:28; Matt. 6:6-15; John 3:35; 16:27; Matt. 18:10.

in the Bible, yet the Bible might be said to be full of them. From creation and the Garden of Eden on to the last recorded events in the lives of the apostles Paul and John, the Bible tells of miracles. Moses asked for and received miraculous credentials. As he said, 'Otherwise, O Jehovah, they won't believe what I tell them about your having appeared to me and commissioned me to lead my people out of Egypt!' (Ex. 4:1-9, 28-31) So also the greater Moses, Jesus Christ, was able to prove his divine commission by the performance of many miracles. In fact, there are upward of a hundred references to miracles in the Gospels and some fifty miracles are specifically described.

We have not only the accounts of the miracles themselves but also a record of the witness that these gave, thereby serving their divine purpose. Thus we read of the people who witnessed them concluding that here was a great prophet, here was THE prophet, here was the very Son of God.—John 6:14; 2 Pet. 1:16-18.

More than that, Jesus himself repeatedly referred to his miraculous works, as when he reminded his apostles of having fed thousands miraculously on two occasions (Matt. 16:9, 10) and as when he sent word to John the Baptist: "The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up."—Matt. 11:5.

Not only that, but time and again Jesus pointed to his miracles as a reason for others to put faith in him: "I have the witness greater than that of John, for the very works that my Father assigned me to accomplish, the works themselves that I am doing, bear witness about me that the Father dispatched me." (John had performed no miracles, but Jesus was performing many of them.) "Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe on account of the works themselves." "If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated me as well as my Father." What could be clearer, more unambiguous, more plain and unequivocal than Jesus' own testimony to his having performed miracles and their effect upon others, all to prove his divine commission?—John 5:36; 14:11; 15:24.

Yet in spite of all this testimony, what do we find? Rank disbelief in the miracles recorded in the Scriptures by those who profess to teach the Scriptures. Typical is the contemporary Protestant German theologian Rudolph Bultmann whose theories are becoming ever more popular. According to him, the record of Jesus Christ as given to us in the Gospels needs to be "demythologized," freed of its myths. What are these myths? All that is written about God and Satan exercising direct influence or power in the affairs of the earth. All that is written about Jesus' having come to earth, having had a prehuman existence, having been born of a virgin, having performed miracles, having died sacrificially and having been raised from the dead and having ascended into heaven is to be gotten rid of as just so many myths. Not that the record is all a patch of falsehood, he says; it is just that the words telling about these things do not mean what they seem to say or mean! Bultmann would have us believe that "all this is the language of mythology, and the origin of the various themes can easily be traced in the contemporary mythology of Jewish Apocalyptic and in the redemption myths of Gnosticism. To this extent the *kerygma** is incredible to modern man, for he is convinced that the

* Webster: "The original Christian gospel preached by the apostles."

mythical view of the world is obsolete."[4]

But, then, how can we account for the phenomenal rise of Christianity? Why did not Gnosticism or Judaism create such an impact and produce such eloquent missionaries as the apostles Peter and Paul? Why did not their leaders inspire the devotion that Jesus Christ did? Surely such theories are not only lacking in faith but unreasonable, and it is patently dishonest to label them as Christian. Why, all these modern theologians would attribute a higher degree of morality to Mohammed than to Christ and his apostles, for Mohammed explicitly disclaimed the power to perform any miracles![5] There are not many Christian ways to view the miracles of Christ but only one, and that is to give them full credence!

CHRISTIAN MORALITY RELATIVE?

Not content with robbing Biblical Christianity of its vital, indispensable elements, such as the personality of its God and its miracles, many of these modern theologians would also rob the Christian religion of its high standards and principles. Thus "Honest to God" Bishop Robinson, when on a witness stand, testified that he saw nothing objectionable or scandalous in a book that portrayed adultery in a favorable light; and more than that, he is a member of England's Homosexual Law Reform Society, which would make homosexuality legal between consenting adults.[6] According to him, whether certain sexual acts are wrong or not all depends upon whether "love" is involved.

But here again, the Christian Greek Scriptures do not allow for more than one way of being a Christian. With Jesus morality was not relative. Certain acts were right or wrong *per se,* in themselves. Thus he categorically condemned divorcing a wife for any reason other than adultery. Far from granting a wide latitude for sexual pleasure, Jesus set an extremely high standard, as can be seen from his words spoken in the Sermon on the Mount: "Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart."—Matt. 5:28, 31, 32; 19:3-9.

If Jesus so condemned promiscuousness between the sexes, how much more must he have been opposed to promiscuousness within the sexes! That homosexuals are promiscuous is apparent from their ever seeking new partners. Whoever heard of two homosexuals celebrating their fiftieth anniversary of being 'married'? In fact, their promiscuousness is posing no small social problem, as can be seen from a report that appeared in a leading medical weekly: "Homosexuality is proving a new and major source of VD, especially in cities."[7]

No question about it, judging from the Scriptures as well as the fruits of homosexuality, among which must also be listed lack of mental and emotional strength and stability, such practices are not compatible with Christianity. The apostle Paul, not the modern theologians, had the right way, the Christian way, of looking at homosexuality: "Likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error."—Rom. 1:27.

THE CHRISTIAN COMMISSION

'Is there more than one way of being a Christian?' is a question that might also appropriately be asked regarding the Christian's commission. Perhaps nowhere is this commission more succinctly stated than at Matthew 28:19, 20, where are found Jesus' words: "Go therefore and make disciples of people of all the nations,

baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you."

But the German theologian Schleierbach of some 150 years ago, who appears to have blazed the trail for the modern liberal theologians, got into difficulty with the Prussian government because of his "liberal political activity."[8] And today we find clergymen involved in politics world wide and espousing ever so many secular causes.* The late Albert Schweitzer was a Protestant clergyman, who, having lost his faith in the supernatural elements of the life of Christ, left his pastorate, studied medicine and then went to Africa to minister to the physical, the medical needs of Africans.

Many missionaries are following his example by devoting themselves to the physical rather than to the spiritual needs of the people. These are being praised for being concerned about the "real needs of the people."[9] Regarding this trend a missionary quarterly states: "The evangelistic missionary is often forced into a teaching or advisory role or some similar task where it is difficult for him to undertake direct evangelistic work."[10]

But is that what Jesus had in mind when he commissioned his early disciples to teach others, to do what he had taught them to do? True, Jesus at times ministered to the physical needs of the people but these were wholly incidental to the spiritual benefits he offered and were done by supernatural means and primarily to prove his divine commission. His primary role was that of Teacher; that is why we find him so named some forty times in the Bible, whereas only once is he addressed as "Physician." He also referred to himself as such on one other occasion, but it was as a physician that healed spiritual, not physical, ills.—Luke 4:23; Matt. 9:9-13; 23:8.

His early disciples understood it all that way. The record of their activities shows that the emphasis was ever on the "foolishness of what is preached" by which people might be saved. And all preached; there was no clergy-laity distinction. —1 Cor. 1:21; Acts 8:4; Rom. 10:9-15.

WHY SO MANY VIEWPOINTS?

From the foregoing it is clear that there are not many ways of being a Christian but there is only one way. A Christian believes in a personal God, he has faith in the miracles recorded in His Word, he lets himself be governed by the principles set forth in that Word and he recognizes the commission to go and make disciples of others. Then, what accounts for these differing viewpoints and many more that fly in the face of the plain statements of God's Word by men who claim to be "Christian" ministers, theologians?

The Scriptures, reason and the facts give us logical answers. For example, we have the words of the apostle Paul that "faith is not a possession of all people." What could be more plain than that? And since, as he says at another place, "we [Christians] are walking by faith, not by sight," it is to be expected that those without faith would be unable to understand, appreciate and accept the Bible as the inspired Word of God.—2 Thess. 3:2; 2 Cor. 5:7.

Moreover, God's Word tells us that, "if, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." Yes, what else can we expect,

* See *Awake!* August 8 and 22, 1966.

since Satan is "misleading the entire inhabited earth," "transforming himself into an angel of light" so as to deceive many? —2 Cor. 4:3, 4; Rev. 12:9; 2 Cor. 11:14.

Another reason for the position taken by these "liberal" theologians appears to be a concern to please, to be well thought of by those who are saturated with worldly wisdom, and so they make all manner of concessions. They take the position that "contemporary man," or the "intelligent man," cannot and does not believe in a personal God nor in miracles. But in this they sadly err. Thus a current book reports that "a large number of books have appeared in recent years in which scientists of very varied types have given reasoned expression to their conviction of the truth of Christianity and have argued not merely that Christianity and science are compatible but also that it is only in the light of Christian doctrine that the scientific exploit and achievement can be seen to make sense."[11]

Another reason that might be added as to why these modern theologians would have it that there are other ways of being a Christian aside from the way the Christian Greek Scriptures plainly indicate is that they prefer the wisdom of this world, such as philosophy and psychology. Why, it is even said that Paul Tillich chose philosophy as his field and the Evangelical Lutheran ministry as the gateway to it.[1]

For this they find no precedent in the Scriptures. The apostle Paul did not come with man's wisdom but with God's wisdom, so that his hearer's faith would rest on God's Word and not on man. Well did he show that "not many wise in a fleshly way were called, . . . but God chose the foolish things of the world, that he might put the wise men to shame."—1 Cor. 1:26, 27; 2:1-16.

Another reason why there are such varying views as to what is a Christian is that many do not understand why God has permitted evil or wickedness and so they are taken in by the arguments of atheists and others that God does not exist, or that he could not be a person or that at least he is not deserving of our worship for either he is not almighty or he is not just and loving or else he would put an end to wickedness. However, the Bible shows that God has good reasons for permitting evil and wickedness and that in his due time he will put an end to them.*

And most serious of all, there is the question of honesty. Why do men who are atheists in fact keep speaking in religious terms? Some of them even admit their dishonesty, as one professor of theology did: "I would ask to be defrocked if that could be done in a quiet, inoffensive way, but it can't . . . If somebody wants to fight about a name, then I guess I would have to admit that I'm just not a Christian."[12] Certainly to call oneself a "Christian atheist" is palpably dishonest.

The Scriptures and reason make the matter plain. They show that true Christians will have faith in a personal God and in his performing or causing to be performed miracles by his servants upon earth; they will recognize the high principles set forth by Jesus Christ and fulfill the commission to preach and to teach. There is no other way that accords with God's Word for one to be a Christian.

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* See *Awake!* October 8, 1966.

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BUILDING ON A RIGHT FOUNDATION WITH FIRE-RESISTANT MATERIALS

"Each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is."—1 Cor. 3:13.

THERE is a great safeguarding and salvaging of costly buildings by making them fireproof. This is largely done by making them of fire-resistant materials. If a local fire were started in a fireproof building, it would be hard for it to spread and finally envelop the whole building in flames and reduce it to ashes. If a general conflagration were started in the surrounding community, the fireproof building would remain, somewhat tarnished in outward appearance and smelling of the singeing fire, but standing structurally, just the same. The fire-resistant materials put into the building would thus prove their worth, and the extra cost of labor and money would have justified itself.

[2] Thus it would pay for a builder to conform to the National Building Code, which classifies a fireproof building as "one in which the structural members are of non-combustible construction having a fire resistance of four hours for exterior walls, columns and wall-supporting girders and trusses; and a three hour fire resistance rating for floors and walls. All exterior and interior weight-bearing walls are of masonry and reinforced concrete." (*The Encyclopedia Americana,* 1956 edition, Volume II, page 246, under "Fire Protection") Very plainly the construction materials of a superstructure on any foundation play a vital part.

[3] One of the grandest, costliest buildings in human history was destroyed by fire. This was the temple built by King Herod the Great on the same site where King Solomon of Jerusalem had built his magnificent temple, which likewise had been the victim of fire. Regarding the destruction of Herod's temple nineteen hundred years ago, a *Cyclopœdia** tells us:

[4] "During the final struggle of the Jews against the Romans, A.D. 70, the Temple was the last scene of the tug of war. The Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of [the Roman general] Titus that a Roman soldier threw a firebrand into the northern outbuildings of the Temple, which caused the conflagration of the whole structure, although Titus himself endeavored to ex-

1. How do fire-resistant materials put into a building, at extra cost, prove their worth?
2. How does the classification of a fireproof building by the National Building Code emphasize the vital part played by construction materials?

* See *Cyclopœdia of Biblical, Theological and Ecclesiastical Literature,* by M'Clintock and Strong, Volume 10, page 252, paragraph 1. Also, see *Wars of the Jews,* vi, 4, by Flavius Josephus.

3, 4. What element destroyed Herod's temple at Jerusalem, and how did this occur?

tinguish the fire. . . . [The Jewish historian Flavius] Josephus remarks, 'One cannot but wonder at the accuracy of this period thereto relating; for the same month and day [the tenth day of the fifth lunar month called Ab] were now observed, as I said before, wherein the holy house was burned formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of [Emperor] Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai in the second year of Cyrus the [Persian] king, till its destruction under Vespasian there were six hundred and thirty-nine years and forty-five days.' "

5 As regards the destruction of Solomon's temple at Jerusalem by the conquering king of Babylon in 607 B.C.E., the Bible historian tells us: "And he proceeded to burn the house of the true God and pull down the wall of Jerusalem; and all its dwelling towers they burned with fire and also all its desirable articles, so as to cause ruin."—2 Chron. 36:19; Jer. 52:12-14.

6 No statue or image of the God worshiped at those temples of Jerusalem perished in the flames, because the God who was there worshiped forbade any idol image to be made by His worshipers. (Ex. 20:1-6) Furthermore, the worship of the God who was adored at those temples survived the destruction of those material temples and has survived till today and is, in fact, flourishing. This God needs no material temple in which to be worshiped here on earth. Still, in behalf of his worship, he is constructing the grandest temple of all time. (Isa. 66:1; 1 Ki. 8:27-30; Acts 17:24-28) This temple will stand eternally, for it is being made of fire-resistant materials. It will pass unscathed through the fire of the world's coming day of trouble, and it will shine with even greater glory and beauty for the experience. In its design and in the materials of its construction, this temple is being conformed to no Building Code and fire-protection regulations of any earthly nation. It is being conformed to the Building Code of the Supreme Designer, the Creator of heaven and earth. It is being built with the materials that he specifies and can supply.

7 God the Creator has been at the building of this temple longer than the time spent on putting up any other building ever constructed. Regarding Herod's temple, the Jews said to Jesus Christ nineteen centuries ago: "This temple was built in forty-six years." (John 2:20) The main building of Roman Catholicism, Saint Peter's Basilica in Vatican City, was founded by Emperor Constantine the Great in the fourth century and it was still under construction in the days of the Protestant reformer Martin Luther, in the sixteenth century. But God has been constructing his eternal temple of worship from the days of the apostles of Jesus Christ in the first century till now, and only now, more than nineteen centuries later, is it near completion.

FELLOW BUILDERS

8 In the construction of his fire-resistant temple, God has been pleased to use fellow builders here on earth. Are you a

5. How was King Solomon's temple destroyed, and by whom?

6. (a) Why did no statue of Jehovah perish with the destruction of those temples of Jerusalem? (b) In behalf of Jehovah's worship, what building is now being constructed, and according to what Building Code?

7. How does the time of construction of Jehovah's eternal temple compare with that of Herod's temple and that of Saint Peter's Basilica?

8. (a) In the temple construction work, whom is God pleased to use? (b) How does Paul argue that point and also warn against sectarianism in the congregation?

fellow builder with God in this temple construction? The Christian apostle Paul was one; so was an eloquent Christian disciple with whom he was acquainted, Apollos, a converted Jew of Alexandria, Egypt. Concerning their working together with God, the apostle Paul wrote to the Christian congregation in ancient Corinth, Greece, and warned them against becoming sectarian followers of any religious man, saying: "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. I planted, Apollos watered, but God kept making it grow; so that neither is he that plants anything nor is he that waters, but God who makes it grow. Now he that plants and he that waters are one, but each person will receive his own reward according to his own labor. For we are God's fellow workers. You people are God's field under cultivation, God's building."—1 Cor. 3:4-9.

[9] Planting comes before watering; and the apostle Paul, being likened to the planter, was doing the initial or opening work. He was doing the pioneering in behalf of Christianity. This was true with reference to the Christian congregation there in Corinth. Paul arrived there as a missionary and began preaching Jesus as the Jewish Messiah in the synagogue. Later it became necessary for Paul to transfer the believing Jews to a meeting place in a house next to the synagogue. Paul baptized Crispus, the presiding minister of the synagogue, and his family, also a believer named Gaius, and also the household of Stephanas.

[10] After his teaching Christianity there for a year and a half, conditions arose that made it advisable for Paul to go to Jerusalem. On his way there he stopped at Ephesus in Asia Minor, leaving his traveling companions Aquila and Priscilla there. (Acts 18:1-22; 1 Cor. 1:13-16) Later Apollos, partially instructed in Christianity, came to Ephesus and preached in the synagogue. Aquila and Priscilla got acquainted with him and explained Christianity more fully. As Apollos now wanted to go to Achaia (Greece), the Christian brothers in Ephesus sent along with him letters of recommendation. Thus Apollos got in contact with the congregation in Corinth and did a helpful work among them. Figuratively speaking, he watered the seed that the apostle Paul had planted. (Acts 18:24 to 19:1) Who, though, produced the growth? It was God.

[11] What was the seed that Paul planted in Corinth? It was Christians, disciples of Jesus Christ. The case was like that of Jesus' parable of the wheat and the weeds (tares). Jesus said: "The field is the world [of mankind]; as for the fine seed, these are the sons of the kingdom." (Matt. 13:38) Paul was preaching and was planting, not just the seeds of Christian truth, but Christians, disciples of the Lord Jesus Christ. He was 'making disciples,' as Jesus told his followers to do. (Matt. 28:19, 20) As Paul was a fellow worker of God, it was correct for Paul to say to the congregation of believing, baptized Corinthians: "You people are God's field under cultivation." (1 Cor. 3:9) It was really God who made the members of that congregation grow as Christians. It was really God who brought them to life as disciples of Jesus Christ his Son. Paul was merely a fellow worker, whom God had used to bring the life-giving good news about Christ to them, which good news Paul had got from God. So that field of growing

9. How was Paul a planter, for instance, with reference to the Corinth congregation?
10. How did Apollos come to water what Paul had planted at Corinth?
11. (a) By his work at Corinth, what was Paul really planting? (b) Who caused the growth, and to whom did the field of growing products belong?

Christians did not really belong to Paul. It belonged to God as the true and rightful Owner. So unless God imparted his blessing and spirit, all the work that Paul or Apollos did would be without results.

12 Hence the credit for Christian growth or existence was not to be given either to Paul or to Apollos. Also, the members of the Christian congregation in Corinth were not obligated to become followers of either Paul or Apollos, who were mere "ministers," servants, by means of whom the Corinthians believed. Rather, they were to be followers, disciples of God, the Owner and the One with the power to make Christians come into existence and grow to maturity. How narrow-minded it was, therefore, to set up religious sects and follow prominent men! God is so much bigger than a mere man and than all men put together. Even those men whom he uses as ministers belong to God, and so in the final analysis everything belongs to God.

13 We do not belong to any minister, and we are entitled not to have just one minister from God. We should be enjoying the ministry of all his ministers. "Hence," as Paul says, "let no one be boasting in men; for all things belong to you, whether Paul or Apollos or Cephas [Peter] or the world [of mankind] or life or death or things now here or things to come, all things belong to you; in turn you belong to Christ; Christ, in turn, belongs to God." (1 Cor. 3:21-23) So let us follow God, recognizing his ownership of us and of all who are his special ministers in our behalf.

"GOD'S BUILDING"

14 God's work with regard to Christians may be compared not only to farming but also to building. God is a Builder, an Erector of a building; and if we are "God's fellow workers," then we must be builders also. This is the inescapable fact that the apostle Paul reminds us of by saying: "We are God's fellow workers. You people are . . . God's building." (1 Cor. 3:9) Do we grasp that thought? "People" are God's building. It is a staggering thought for a person to realize that, aside from being a descendant of God's first human creation Adam, he is built by God, he is part of God's building of a particular kind. All men are offspring of God's first human creation, but how many today are "*God's* building"?

15 In this building work, God is pleased to use human "fellow workers." What part of the work does a human fellow worker do? Not all fellow workers have the same part or same type of work to perform in the building activity. Some may have a more prominent or important part, according to the undeserved kindness of God granted to them. The apostle Paul saw and appreciated his own special assignment of work. He tried to shoulder the responsibility of it, not sidestepping the extra calls, the continual calls, that it made upon him. So, describing his own special work, particularly in connection with the Corinth congregation, Paul wrote:

16 "According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. For no man can lay any other foundation than what is laid, which is Jesus Christ."—1 Cor. 3:10, 11.

12, 13. (a) How do these facts affect the matter of setting up religious sects? (b) How many ministers are we entitled to have, and, as disciples, whom should we follow?

14. (a) Besides a farmer, to what else is God likened in his work with Christians? (b) Hence, what also are workers with God, and, besides being offspring of Adam, what else can we be today?

15, 16. (a) In his building operation, whom on earth is God pleased to use? (b) Do all have the same assignment of work, and how did Paul illuminate this fact in 1 Corinthians 3:10, 11?

17 Having been made an "apostle of Jesus Christ through God's will," Paul had a part in God's building program like that of a "director of works" or master builder or chief artificer. As such, Paul would be interested in the building from the bottom up, for, as a wise director of works, he knew how important the foundation of a building is. Christian apostles had to do with the foundation work of the congregation, for, in Revelation 21:9-14, the congregation under Christ is likened to a city, New Jerusalem, and the foundations of this symbolic heavenly city are said to be apostles, "the twelve apostles of the Lamb." (1 Cor. 1:1, 2) It was very fitting that Paul always tried to be in on the groundwork of the Christian building program. He made it his special effort to do pioneering in new, unworked territory. Thus he could say:

18 "I will not venture to tell one thing if it is not of those things which Christ worked through me for the nations to be obedient, by my word and deed, with the power of signs and portents, with the power of holy spirit; so that from Jerusalem and in a circuit as far as Illyricum [part of what is today Yugoslavia] I have thoroughly preached the good news about the Christ. In this way, indeed, I made it my aim not to declare the good news where Christ had already been named, in order that I might not be building on another man's foundation; but, just as it is written: 'Those to whom no announcement has been made about him will see, and those who have not heard will understand.' Therefore also I was many times hindered from getting to you [Romans]. But now that I no longer have untouched territory in these regions, and for some years having had a longing to get to you whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted part way there by you after I have first in some measure been satisfied with your company."—Rom. 15:18-24.

19 In this way Paul had, not only the hard work, but also the pleasure of getting things started and then seeing them grow. He knew that a builder could get things started off in a wrong direction, or on an improper footing. He appreciated so much the importance of a right and good foundation for things. In this regard he had the spirit of God and of Christ. God, the great Builder of all things, emphasized the importance of a foundation when he said to the God-fearing Job: "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?" (Job 38:4-6) Jesus Christ illustrated the importance of a firm foundation when he said: "He is like a man building a house, who dug and went down deep and laid a foundation upon the rock-mass. Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built."—Luke 6:47, 48.

THE FOUNDATION

20 A person could not be a fellow worker of God and at the same time disregard the specifications of God, who is the Main Builder and to whom the building is to belong. With regard to the base on which the building rests, God approves of only

17. In what part of the building was Paul, as an apostle of Jesus Christ, especially interested, and how does Revelation 21:9-14 show the fitness of this?
18. With regard to his working territory with the good news, what did Paul write to the Romans?
19. In his appreciation of the vital part of a building, how did Paul show he had the spirit of God and of Christ?
20. (a) To be a fellow worker of God, to whose specifications must one give regard? (b) Why could a fellow worker of God not lay a foundation other than the one that Paul laid?

one foundation for it. The apostle Paul knew what that foundation was. When he founded the Corinth congregation, this was the foundation that he laid in order to work in harmony with God and have God's approval upon his work. Every other fellow worker of God had to recognize that foundation that Paul had laid and then build upon it rather than try to lay some other foundation and transfer the superstructure to that other foundation. That was why Paul warned: "No man can lay any other foundation than what is laid, which is Jesus Christ." (1 Cor. 3:11) This was the rock-mass to which the Lord Jesus referred when he said to the apostle Peter: "On this rock-mass I will build my congregation, and the gates of Ha'des will not overpower it."—Matt. 16:18.

[21] Pioneering Paul said with regard to the Corinth congregation: "I laid a foundation." (1 Cor. 3:10) Now, in what way did Paul lay Jesus Christ as the foundation? Well, when Paul first came to Corinth to preach, he did not preach Simon Peter or Cephas, nor the eloquent Apollos, nor even himself; nor did he baptize anybody there in his own name. In a challenge he could say to them: "No one may say that you were baptized in my name." (1 Cor. 1:15) Shortly after having left Corinth, Paul was reported as being in Ephesus and there baptizing in Jesus' name. (Acts 19:1-7) So he baptized in the same name in Corinth.

[22] The apostle Paul laid Jesus Christ as a foundation in that he taught that Jesus Christ is the basis for our salvation from sin and death. The record of Paul's pioneer work in Corinth says plainly: "He would give a talk in the synagogue every sabbath and would persuade Jews and Greeks. When, now, both Silas and Timothy came down from Macedonia, Paul began to be intensely occupied with the word, witnessing to the Jews to prove that Jesus is the Christ." (Acts 18:1-5) Even in that land of pagan Grecian philosophy Paul did not try to blend Jesus Christ with intellectual pagans or worldly-wise philosophy, but he preached Jesus Christ impaled on a torture stake as a human sacrifice to God. Paul says:

[23] "Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake of the Christ should not be made useless. For both the Jews ask for signs and the Greeks look for wisdom; but we preach Christ impaled, to the Jews a cause for stumbling but to the [non-Jewish] nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men. But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; that it may be just as it is written: 'He that boasts, let him boast in Jehovah.' "—1 Cor. 1:17, 22-25, 30, 31; Jer. 9:24.

[24] When Paul came to Corinth to preach the good news, he was not overawed by the worldly wisdom of the pagan Greeks. He did not try to display great intellectualness in a worldly way in order to compete with Greek philosophy and to show that he was smarter than pagan philosophers and thus to win followers. He did not try to tickle the ears of men who were seeking worldly wisdom, human theories and philosophies. He came there to lay Jesus Christ as a foundation for a Christian con-

21. As regards baptism in water, how did Paul lay Jesus Christ as the foundation?

22, 23. (a) When working with the Jews in Corinth, how did Paul lay Jesus Christ as the foundation? (b) Because of his being the Foundation, Jesus Christ was made by God to be what to his disciples?

24. When coming into the stronghold of pagan philosophy such as Corinth was, whom did Paul persist in preaching, and why?

gregation. "And so," says he, in 1 Corinthians 2:1-5, "I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. For I decided not to know anything among you except Jesus Christ, and him impaled. And I came to you in weakness and in fear and with much trembling; and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power."

[25] Thus, like Paul the apostle, a pioneering Christian today may be trembling and feeling quite weak on coming into a stronghold of worldly philosophic wisdom. Yet he can make a demonstration of God's spirit and power and establish the faith of others in God.

25. In a situation like that of Paul in Corinth, how may a pioneering Christian feel, but what can he do?

[26] Little wonder that it was necessary for the Lord to encourage Paul in Corinth, just as we read: "By night the Lord said to Paul through a vision: 'Have no fear, but keep on speaking and do not keep silent, because I am with you and no man will assault you so as to do you injury; for I have many people in this city.' So he stayed set there a year and six months, teaching among them the word of God." (Acts 18:9-11) God's Word was not put to rout by worldly-wise pagan philosophy. The congregation that Paul founded in Corinth was still there and flourishing years later when Paul wrote his first and second letters to the Corinthian Christians. It had been founded on a right foundation. It could stand firm.

26. (a) How did the Lord encourage Paul in Corinth, and so what did he do? (b) Why was the Corinth congregation found still standing years after that?

The Need of NONINFLAMMABLE MATERIALS

THE only foundation allowed for "God's building" is his Son Jesus Christ. The true Christian congregation, not Christendom, was founded on that foundation nineteen centuries ago, on the day of Pentecost, Sivan 6, of the year 33 C.E. at Jerusalem. Serving as 'God's fellow worker,' the apostle Peter courageously announced God's foundation for God's building and concluded his keynote speech to the Jews there assembled, saying: "Therefore let all the house of Israel know for a certainty that God made him both Lord and Christ, this Jesus whom you impaled."

[2] Then, when conscience-stricken Jews asked what they should do according to God's provision, Peter still held true to God's one foundation by counseling them: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive

1. When was the Christian congregation founded, and on what foundation, and how did Peter's keynote speech show that fact?

2. To what foundation did Peter's counsel to the conscience-stricken Jews point, and where do members of God's building stand in this space age?

the free gift of the holy spirit." (Acts 2:1-38) That foundation there laid has withstood the raging storms of the centuries. Today, in this materialistic, modernistic, science-worshiping, nuclear, space age, the members of God's building stand unmoved on that same imperishable foundation.

[3] Building on Jesus Christ as the Foundation means more than building on him as the ransom sacrifice for our sins. It is true that his human sacrifice lies at the basis of our salvation to eternal life. We must accept in their strict meaning Jesus' words: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Matt. 20:28) We must accept in their exact sense the apostle Paul's words: "Our Savior, God, whose will is that all sorts of men should be saved and come to an accurate knowledge of truth. For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:3-6) But we must accept him as more than our Ransomer.

[4] We must put faith and hope in him as the resurrected Jesus Christ, exalted to glory in the heavens. This was how Peter preached him to the Jews on the day of Pentecost. He presented him as the resurrected Jesus, whom God had exalted to his own right hand and made to be the King-Priest foreshadowed by the ancient Melchizedek king of Salem and priest of the Most High God.

[5] Thus Jesus ascended to heaven, in fulfillment of Psalm 110:1 as written by King David. Hence Peter, after telling of Jesus' being exalted to God's right hand, refers to Psalm 110:1 and says: "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."' " It is therefore to the exalted Lord Jesus Christ at God's right hand in heaven that verse four of Psalm 110 is addressed, in these words: "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!' " This fact is repeatedly confirmed later on in the inspired scriptures addressed to the Christianized Hebrews. (Acts 2:32-35; Heb. 1:1-4, 13; 5:5-10; 6:19 to 7:22; 10:12, 13) As Christians we must accept Jesus in that official position.

[6] However, since the apostle Peter made his Pentecostal speech, circumstances have changed radically with regard to God and his Christ. Just ten days before Peter's speech Jesus had ascended to heaven to sit down at God's right hand, and only 638 years of the Gentile Times of 2,520 years' length had passed. But now those Gentile Times have ended. Autumn of 1914 marked their end. Jesus' time of waiting at God's right hand has ended. At that time God brought him forth as his enthroned, crowned King, fully authorized to start ruling in the midst of his enemies. God then sent the rod of his installed King Jesus Christ out of the heavenly Zion, with the command to go subduing in the midst of his enemies. Since then he has reigned. He was rejected by men, by the Gentile nations who have preferred their League of Nations and its successor, the United Nations; but we must now accept him as God's reigning King! If we put faith in him as the "precious corner of a sure foundation" laid in heavenly Zion, we shall never go panicky over world conditions or come to disappointment. —Isa. 28:16; 1 Pet. 2:6-8.

3, 4. (a) What sacrifice must we accept as lying at the basis of our salvation, and why? (b) In building, is it sufficient to build on him only as the ransom sacrifice, and what did Peter's Pentecost speech show?
5. Peter's application of Psalm 110:1 calls for what application of Psalm 110:4, and so we must accept Jesus in what capacity?

6. (a) By now how have conditions with regard to God and his Christ changed since those described in Peter's speech? (b) How have the Gentile nations treated Christ, but how must we now accept him?

[7] Christendom, with her hundreds of millions of Catholic, Orthodox and Protestant members, has seemingly made much of the sacrificed Christ. She displays crucifixes everywhere, showing Christ nailed to a cross. She has her church steeples topped with crosses to symbolize the instrument on which Christ was put to death. She celebrates her religious masses daily, her annual Good Friday, her weekly or monthly Lord's supper. She pays formal respect to him as a ransom sacrifice, but she stumbles over him as reigning King at God's right hand. Christendom, up to more than half her population, worships before the ruler of Vatican City as the reigning "Vicar of Christ." At the same time, up to the whole of her population (961,112,000), Christendom rejects the reigning heavenly Christ and chooses to have no king but Caesar, the political factors of this earth with their United Nations, even Vatican City advocating this organization.

[8] Today, in this time of modernistic thinking, men are attempting to strip Jesus Christ even of his status as the Son of God and of his value as the ransom sacrifice for saving mankind. This new attack on Jesus Christ comes from an unexpected quarter, from ordained Protestant clergymen who are on the faculties of theological seminaries and departments of religion and yet are endeavoring to introduce a "theology without God" and a religious philosophy that "God is dead." Says an article published in the *1966 Edition Britannica Book of the Year,* page 671:

[9] "What do the proponents of this radical theology suggest as a substitute for the idea of God, and why do they (or should they) still claim the name 'theologian'? It may seem paradoxical, but the repudiation of traditional theism has been accompanied by a deepened loyalty to the figure of Jesus. He is, in another of [the German pastor] Bonhoeffer's phrases, 'the man for others,' who, by his utter dedication to the welfare of his fellowmen even unto death, made possible for them—and made possible for us today—a life of courage and hope. To be a Christian does not mean to recite the creed or to participate in the ritual of the Church but to be a man for others, too, and to consecrate one's life to their service, thus both finding and manifesting the freedom of the authentic humanity disclosed in the life and death of Jesus Christ."

[10] Such a mere Godless, humanitarian Christ is not the one whom the apostle Paul laid as a foundation in his day. The question of who and what Jesus Christ is presents no mystery to honest Bible students today. Who the Christ was to be was long a "sacred secret of God," but the apostle Paul goes on to say with regard to the revealed Christ: "Carefully concealed in him are all the treasures of wisdom and of knowledge. This I am saying that no man may delude you with persuasive arguments. . . . Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with faith in thanksgiving. Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; because it is in him

7. How has Christendom formally recognized Christ as a ransom sacrifice, but how does she treat him in his present-day capacity?
8. How are men trying to devaluate Jesus Christ today, and from what unexpected quarter does this attack come against him?
9. How has this rejection of traditional belief in God been accompanied by a seemingly "deepened loyalty to the figure of Christ," so that what does being a Christian mean?
10. Is that the Christ whom Paul laid as a foundation in his day, and, in that regard, how did Paul present Christ in Colossians 2:2-10?

that all the fullness of the divine quality dwells bodily. And so you are possessed of a fullness by means of him, who is the head of all government and authority." —Col. 2:2-10.

[11] This is the Biblical Christ whom Jehovah's witnesses of today recognize as the Foundation that Jehovah God has provided. This is the only Foundation upon whom Jehovah's witnesses as "God's fellow workers" can build and do build. Any seeker after God who comes in contact with Jehovah's witnesses today and undertakes a study of the Holy Bible with them can be perfectly sure of one thing: that he will not be led away from Christ into the religious philosophies of Christendom but that he will faithfully be built up spiritually on the only Biblical foundation there is, and that is Jesus Christ the Son of Jehovah God.

HOW ARE WE BUILDING?

[12] We are now absolutely sure of being on the right foundation. How, though, are we to be built up upon this Foundation? The apostle Paul sounds a note of warning in this regard, saying to "God's fellow workers": "Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is." —1 Cor. 3:12, 13.

[13] This is why Paul said earlier: "Let each one keep watching how he is building on it." (1 Cor. 3:10) But what is it that a fellow worker of God is building on the one foundation, Jesus Christ? Is it a doctrinal structure, a building made up of Bible teachings? And may some of these doctrines be compared to gold, silver, precious stones, wood materials, hay, stubble, according to their religious worth or importance? And is this a doctrinal structure that a person is building up within himself by his personal Bible study and by getting an understanding of Bible teaching and then exercising faith in it? And is it our doctrinal building that is to be tested by fire as to the durableness of its materials? Is it one's personal self-instruction in knowledge, understanding and faith about which the apostle Paul is talking?

[14] Look again! Read Paul's words again! He is not talking about building a doctrinal structure and developing a well-worked-out religious creed or set of beliefs. No, but he is talking about building people. He says: "You people are . . . God's building." (1 Cor. 3:9) This building was foreshadowed by the temples that the Jews built for the worship of God at Jerusalem. In logically following up this thought, the apostle Paul proceeds to say:

[15] "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.

[16] This temple of living persons, this spiritual temple, is being built up with Jesus Christ as the essential, main foundation. "You," says Paul, in Ephesians 2:20-22, "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

11. This is the Biblical Christ recognized as the Foundation by what Christians today, and so of what may a person who undertakes a Bible study with them be sure?
12. Though we are on the right Foundation, what fire warning does Paul give us in 1 Corinthians 3:12, 13?
13. As to one's watching how he is building on the right Foundation, what questions arise as to what is built up?
14, 15. What does Paul's language show he is talking about building, and how does the context prove this?
16. So this is a temple of what, and built upon what, and built for what purpose?

Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit."

17 So, as "God's fellow workers," we are not creating people who did not exist before, but we are making certain persons out of people who already exist as humans. With God's help, what sort of persons are we making out of people? We are making disciples of Christ out of them; we are making Christians in the true sense; we are building up Christian personalities in others. This is what we should be doing, if we are building on the precious Foundation that Jehovah God has laid in the heavenly Zion, namely, Jesus Christ. We desire to produce the real Christians; otherwise, our work at building will be wasted.

18 In his parable of the wheat and the weeds (or tares) Jesus pictured that there would be many imitation Christians. Outwardly, at the start of growth, the real thing and the imitation would look quite alike so that the one could easily be mistaken for the other. That is why, when the farm laborers wanted to pull out what looked to them like weeds at an early stage of growth, the farm owner said: "No; that by no chance, while collecting the weeds, you uproot the wheat with them. Let both grow together until the harvest; and in the harvest season I will tell the reapers, First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse." (Matt. 13:29, 30) Jesus explained that, "as for the fine seed, these are the sons of the kingdom; but the weeds are the sons of the wicked one." (Matt. 13:38) Consequently, as Paul warned, we have to watch how we are building on the Foundation Jesus Christ. If we are building imitation Christians, symbolic weeds, then we are working with the planter of the weeds, Satan the Devil.

19 Will the sort of Christians we build withstand the day of fire? Or will all our work go up in smoke? It all depends upon what we build into the Christians that we are making. We must build with fire-resistant, noninflammable materials, as it were. In our building work we can use materials that compare with gold, silver, precious stones, wood, hay, stubble. Of course, if we build with materials corresponding with woodstock, hay, stubble, we could normally expect our building to be destroyed in the fire. Gold, silver, precious stones are noninflammable. They would be expected to stand up under the fire test.

20 For sixteen centuries Christendom has claimed Christ as her Foundation and has produced thousands of millions of professed Christians, and today she has over 961 million of them left. In earlier centuries she has forced them into her religious organization at the point of the sword. She has baptized them into the church system as infants a few days old. She has adopted the religious philosophies and practices of pagans in order to ease their way over into the church system. She has let her religious flock remain a part of this political, commercial, social, militaristic world while at the same time giving them good standing in the church system. What sort of Christians has she produced?

21 If the answer is not already manifest in the case of individual churchgoers of Christendom, it will shortly be manifest in the oncoming fiery day just preceding the world's Armageddon. Then Christen-

17. As "God's fellow workers," are we creating, or just how are we building on the Foundation?
18. How did Jesus, in his parable of the wheat and weeds, illustrate the need for carefulness, and so how could we be working with the planter of the weeds?
19. As to what we build, what question arises, and what choice of materials can we make to determine the outcome?
20. By what methods has Christendom been making professed Christians over sixteen centuries, and what question comes up?
21. When will the answer to the question be fully furnished, and what will happen to Christendom and her flock?

dom as a whole will stand exposed as not Christian. Then Christendom will be laid bare as being a part, in fact, the dominant part of Babylon the Great, the world empire of false, Babylonish religion. It will be revealed that she has built Christians in name only, using combustible ways and means like wood, hay, stubble. The climax of the spiritual harvesttime will come, and the symbolic weeds will be completely separated from the true Christians and will be burned, literally destroyed, as pictured in the parable of the wheat and the weeds. (Matt. 13:36-42) Then all Babylon the Great, including unchristian Christendom, will be brought to everlasting ruin. —Rev. 18:1 to 19:3.

GOLD, SILVER, PRECIOUS STONES

[22] Well, then, have we been building disciples of Christ with symbolic gold, silver and precious stones? Yes, if we have been inculcating, engraving in these converts the laws, commandments and principles of God's written Word. Yes, if we have been instilling in them the chaste, peaceable "wisdom from above." (Jas. 3:17) In Psalm 19:7-11 we read: "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice; the commandment of Jehovah is clean, making the eyes shine. The fear of Jehovah is pure, standing forever. The judicial decisions of Jehovah are true; they have proved altogether righteous. They are more to be desired than gold, yes, than much refined gold; and sweeter than honey and the flowing honey of the comb. Also, your own servant has been warned by them; in the keeping of them there is a large reward."

[23] Furthermore, as regards the quality of faith, conviction, confidence in God and Christ, the apostle Peter writes: "For a little while at present, if it must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ." —1 Pet. 1:6, 7.

[24] To the Laodicean congregation the glorified Jesus Christ mentioned gold and said: "You are miserable and pitiable and poor and blind and naked, I advise you to buy from me gold refined by fire that you may become rich."—Rev. 3:14-18.

[25] As respects the lasting preciousness of wisdom, discernment, understanding and thinking ability, the wise man of old was inspired to write: "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. For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. And for the upright ones he will treasure up practical wisdom." (Prov. 2:4-7) "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself. It is more precious than corals, and all other delights of yours cannot be made equal to it."—Prov. 3:13-15.

22. If building with noninflammable materials, how have we been building with gold, silver, precious stones, and how does Psalm 19 indicate this?

23. How does the apostle Peter compare the quality of faith that must be built in one?

24. How did Jesus indicate to the Laodicean congregation that there is spiritual gold to be acquired?

25. How do the Proverbs speak of the gold, silver and precious things that can be used as noninflammable materials?

[26] To make sure of the permanence of the building work and to have divine approval upon it, we must build with these things that the inspired Bible compares with gold, silver, corals and precious stones. It means that the persons whom we are striving to make disciples of Christ we must educate, train, discipline in the godly qualities of heavenly wisdom, spiritual discernment, appreciation of integrity, devotion to Bible principles, respect for the laws, commandments, orders, reminders and judicial decisions of Jehovah God, faith in his written Word, sticking to the theocratic organization of God's people, love of God's "sheep" that are in the care of the Fine Shepherd Jesus Christ, unbreakable attachment to God's Messianic kingdom and a fearless willingness to bear witness to it. We are "God's fellow workers," and so we need to build up in the disciples of Christ the new personality that is like that of Jesus Christ. Ephesians 4:20-24 tells us:

[27] "You did not learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; but that you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."

[28] Similar are these instructions in Colossians 3:9-12, 14: "Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it, where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all. Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."

[29] Building materials such as these, which are incorporated into a Christian personality, are noninflammable materials. They will prove enduring and resistant to the fire of any day of examination and testing of the genuineness of one's Christianity. This is the type of Christian that will come through any fiery period still Christian, whereas a mere professor of Christianity would be reduced to ashes and be exposed as an imitation, a counterfeit. This is the Christian, the disciple of Christ, that we are trying to produce in obedience to Jesus' command: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things."—Matt. 28:19, 20.

[30] What sort of work is our building work? What sort is it proving to be today when the exposure of falsities, the modernistic thinking, the insanity of nationalism and the disregard for God's laws are putting to the proof the genuineness and endurance of everyone's Christianity? What sort will our building work prove to

26. What, then, does building with the noninflammable materials mean as regards the disciples whom we are making?
27. What does Ephesians 4:20-24 have to say about this "new personality"?
28. What must we do with the old personality, and what action must follow this up?
29. What quality will such materials prove to have in the day of fiery test, and what kind of disciples are we trying to build in obedience to Matthew 28:19, 20?
30. (a) As we near the day for destruction of Babylon the Great, what questions arise as to our building work? (b) What do we not desire to suffer then, but what do we desire to receive?

be in the day near at hand when Jehovah God destroys Babylon the Great and, with it, every imitation Christian? We do not care to suffer fire loss and have all the product of our Christian building work disappear. We prefer to receive a reward for work of the right sort done with enduring, fire-resistant, noninflammable materials. Says 1 Corinthians 3:14, 15: "If anyone's work that he has built on it remains, he will receive a reward; if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire."

"SAVED . . . AS THROUGH FIRE"

31 The apostle Paul did not want to suffer any fire loss. That is why, in the case of the Corinth congregation, he wrote his two letters to the Corinthians. He said to them that he desired to "present you as a chaste virgin to the Christ." (2 Cor. 11: 2) That is why Paul wrote to the persecuted Christians in Thessalonica and said: "You became imitators of us and of the Lord, seeing that you accepted the word under much tribulation with joy of holy spirit, so that you came to be an example to all the believers in Macedonia and in Achaia. For what is our hope or joy or crown of exultation—why, is it not in fact you?—before our Lord Jesus at his presence? You certainly are our glory and joy." (1 Thess. 1:6, 7; 2:19, 20) What a reward for Paul to present them as a product of his work!

32 Will a builder who has built on Christ as the Foundation with inflammable materials himself pass through the fire and at last be saved? Possibly not! He himself may be destroyed in the fire! However, if he is saved to life eternal, then it will be because he has come through the fire that destroyed his own building work on others. To gain such a salvation after proving to be such a poor builder, he will have to incorporate in himself building materials, Christian qualities, that will make him at last fire-resistant. He will have to be snatched from the destructive fire by the loving, timely intervention of his Christian brothers.

33 As one modern translation of 1 Corinthians 3:15 (*Mo*) presents the case: "If a man's work is burnt up, he will be a loser —and though he will be saved himself, he will be snatched from the very flames." If he chooses to remain on the one true Foundation, Jesus Christ, his brothers as "God's fellow workers" will have to do some rebuilding in him, building into him the noninflammable, fire-resistant Christian qualities. Hence Jude 22, 23 tells us:

34 "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."

35 None of us who professes to be a Christian can escape coming into the fire of the decisive test. Every lover of true Christianity will desire to come through that fire, with tested Christian qualities, to the glory of God the Great Builder, whose fellow workers we are. For anyone carelessly to rely on escaping eternal destruction by at last being barely saved with merely suffering the loss of the product of one's activity is too dangerous a course. What real lover of life in God's service wants to be saved from annihila-

31. As a builder, why did Paul write his two letters to the Corinth congregation, and what reward did he want to have, according to his first letter to the Thessalonians?

32, 33. (a) What can be said about a builder who suffers fire loss, as to whether he himself will be saved? (b) To snatch him out of the fire, what will his brothers, "God's fellow workers," have to do?

34. How does Jude 22, 23 speak of a similar act of rescue?

35. (a) What course is too dangerous to rely upon for gaining salvation? (b) Can anyone escape coming into the fire test, and how do true lovers of Christianity desire to come through the fire?

tion by being snatched out of the fire? Sincere, wise fellow workers of God do not care to prove themselves poor builders and suffer fire loss. They appreciate the joyful reward that God holds out to all his faithful fellow workers. This is what they desire and what they are working for!

[36] Let us, then, appreciate all the Christian building work that God's constructive theocratic organization is doing on each one of us. At the same time let us do God's approved work in cooperation with that organization, as we continue building on the one right foundation, Jesus Christ, doing so with the noninflammable, fire-resistant materials of spiritual gold, silver and precious stones. This will result in our own everlasting life and that of others on whom we do building work.

36. As regards personal benefit, what building work should we appreciate, and what action should we take toward it, in what way, with what result?

What Price Government?

IN ORDER to get rulership or power in government, men have been ready to stoop very low. World history is filled with the names of rulers who have used bribery, lies, intrigue and murder to gain power. Men have murdered their wives, and wives their husbands; sons, daughters, mothers and close relatives have been imprisoned, enslaved, poisoned, beheaded and slaughtered in a lust for governmental power. Some have been willing to betray their country to an enemy nation—a terrible price to pay.

The Bible tells us that there have been seven great world powers that have succeeded one another in ruling over humankind in the world's political field, namely, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and finally the Anglo-American Empire system. The world's system of political government is pictured in the Bible as a "wild beast" having "seven heads." How did this "wild beast" and the "seven heads" thereof get their authority in government and what price did the beast and its component governments have to pay for this authority?

WHAT THE THRONE IS

The Bible speaks of the "throne" or "seat" of the "wild beast." (Rev. 13:1, 2; *AV*) Would this mean the capital city of the world power that happened to rule at any period of history? We know that during the rule of the seven world powers the capital city representing the dominant world power has changed with the change of political control. From the seventeenth century up until World War II, England dominated as the world power and in the

latter part of this period was joined by the United States; but during that time the British Empire was the stronger member, its capital being London, England. After World War II the United States became the stronger one of the dual world power, its capital being located in Washington, D.C. Would this be what could be called now the seat or "throne of the wild beast," since it is the stronger one of the present Seventh World Power?

A throne stands for the seat of rulership or of kingdom. The throne would be the office or dignity of the government as a sovereign. Its location would have reference to the basis of its authority or that on which rests the grant of the power and authority to act in a sovereign way.

For example, the first prophecy uttered, at Genesis 3:15, gave the promise of a seed to crush the serpent's head. This promise was directed toward Abraham when God told him that his seed would take possession of the gate of his enemies, indicating that the seed would rule. The seed would bear the scepter of rulership and was to be known as Shiloh, meaning "the one whose it is." These promises reveal that the seed to come would have his rulership by authority from Jehovah God. —Gen. 22:17; 49:10.

David, who as king foreshadowed Jesus Christ the King of the kingdom of God, was said to sit upon "Jehovah's throne." (1 Chron. 29:23) Jehovah was therefore the Source and Foundation of David's power and authority as ruler. Of Jesus, it was prophetically said in the Psalms: "God is your throne to time indefinite, even forever; the scepter of your kingship is a scepter of uprightness." The apostle Paul actually applied this text to Jesus where he said: "But with reference to the Son: 'God is your throne forever, and the scepter of your kingdom is the scepter of uprightness.'" (Ps. 45:6; Heb. 1:8) From these things we see that Jesus' throne, which means his office or authority as sovereign, has its source in Jehovah. Jehovah is the Originator and Giver of his throne. Christ's kingdom would therefore carry out the purposes of Jehovah and bring honor to him.

Certainly the basis for the throne of the "wild beast" is not in Jehovah God's promise of the Messiah, the Seed of his heavenly woman. It is not a throne "by the grace of God." Revelation says: "The dragon gave the beast its power and its throne and great authority." (Rev. 13:2) The "throne of the wild beast" was given by the Dragon, Satan the Devil. The "throne" functions within the allowance of activity and time that Jehovah God granted to Satan the Devil to carry out his enmity against the Seed of the woman and to bruise the heel of the Messianic Seed. (Gen. 3:15) God did not give the Dragon or the beast its authority. He did, however, permit the Dragon, Satan the Devil, to exist because of the issue that was raised in the universe regarding the rightfulness and righteousness of Jehovah God's sovereignty, God allowing a time for all creatures in the universe to be able to take a stand on the issue.

THE PRICE PAID

But what price did the "wild beast" pay for this grant of authority from the Dragon? We can be sure that it was not a free grant to the "wild beast." The "wild beast" must have had to give the Dragon something in repayment. What? We can see what the Dragon required of the "wild beast" when we see what the Devil required of Jesus Christ when trying to tempt him with the gift of the kingdoms of earth. "The Devil said to him: 'I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You,

therefore, if you do an act of worship before me, it will all be yours.' "—Luke 4:5-7.

So the "throne" of the "wild beast" rests upon the worship that the "wild beast" gives to the Dragon. There is its location, its resting-place. From this standpoint we can see that the location of the "throne" of the symbolic "wild beast" has never changed. It has not been a literal location, such as a capital city. It has always been based or made to stand upon the worship and subjection the "beast" pays to Satan the Dragon.

With this Scriptural explanation it is easy to see why all the governments of the world have been against God and his people and why oppression, wars and destruction have always been their stock in trade. Such no doubt prompted the man-made proverb: "Truth forever on the scaffold, wrong forever on the throne" (see also Job 21:7, 17); also, it is easy to understand with this point of view why the false religions of Babylon the Great have always dominated the kingdoms of earth and why those who followed the true religion have been hated and persecuted.—Rev. 17:5, 18.

The only earthly government that ever had its power and authority from God was the government of Israel, which was merely typical of the government of the kingdom of God, which will rule from the heavens under the rulership of Jesus Christ. Being only typical and not the kingdom of the real Seed, it was overreached by the *false religion* of Babylon the Great and became false to Jehovah God, because of which he allowed it to be overturned in 607 B.C.E. Since that time the Gentile governments dominated the field exclusively during the period of the Gentile Times until 1914 C.E., when the kingdom of the heavens was established in the hands of Jesus Christ.—Ezek. 21:27; Dan. 4:23.

What a price the governments constituting the beast have paid to the Dragon! What a detestable thing to do! It constitutes a traitorous act toward the real Sovereign of the universe, Jehovah God, and it dedicates world powers to the service of the one who is the embodiment of all wickedness and opposition to God.

It is understandable why God's anger would burn against the "wild beast," and it is to be expected that one of the seven plagues* of Revelation would be poured out against it. It is the fifth plague, concerning which we read: "And the fifth [angel] poured out his bowl upon the throne of the wild beast. And its kingdom became darkened, and they began to gnaw their tongues for their pain, but they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works."—Rev. 16:10, 11.

A KINGDOM OF DARKNESS

The fifth plague would therefore be the public exposure of the fact that the "throne of the wild beast" was rulership from the Dragon, Satan the Devil, and was gained at *his* price; and that, consequently, the kingdom over which the beastly political system of this world ruled from such a throne was a kingdom of darkness. Satan the Dragon was, as Jesus termed him, the "ruler of this world." (John 16:11) Satan the Dragon was the "god of this system of things," which system worshiped him. (2 Cor. 4:4) The approach to the worship of Satan by these governments has been through the false religion of Babylon the Great. Great Babylon's priests and clergymen have given demonic instruction and guidance just as they did to the kings of ancient Babylon. They have always been against the kingdom of

* For a consideration of the other six plagues, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by the Watch Tower Bible and Tract Society, Brooklyn, New York, and *The Watchtower*, preceding and succeeding issues.

the Seed, which directs worship to God, and against those who seek and support this kingdom.

God condemned the demons to destruction and degraded and debased them. They are in chains of darkness, chains which will not be broken, meaning that they are scheduled for eternal destruction. (2 Pet. 2:4; Jude 6) Likewise, God condemned this worldly political system to the darkness of eternal destruction. (Rev. 19:20) Its failure to have any light from him for the solution of the world's problems resulted in much pain to men, especially the politicians, statesmen, world rulers and their commercial and religious allies. The plague afflicted them. Added to this reason for pain was the fact that, after God's Messianic kingdom was born in the heavens in 1914, "war broke out in heaven" and the Dragon, Satan the Devil, and his demon angels were cast out and down to our earth's vicinity. Correctly a loud voice from heaven then said: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." —Rev. 12:5-12.

Christians know that they are not to overthrow the "beast," the powers of this world. They do not worship the "wild beast" or the Dragon, to whom the governments of this world have rendered worship as payment for the authority they have. But Christians are not fighting against men of flesh and blood. Christians even respect the office that these governmental authorities hold for the reason that they are permitted by Jehovah, and God has told Christians to be in subjection to them as long as his time allowance stands for them to exist. (Rom. 13:1, 2) Christians know that men are not the ones primarily responsible for the distresses brought by governments, but that it is Satan and the demons. Their fight is not with the kings of the "wild beast," but they "put on the complete suit of armor from God" and fight "against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." The kingdom of this "wild beast," which includes the governments of Christendom, is full of the "unfruitful works that belong to the darkness." (Eph. 6:11, 12; 5:8-11) Jehovah God favors that worldly kingdom with no light.

While Christians take no action to interfere with the governments of this world, they do, however, announce the fifth plague that God is pouring out, for it is their commission from God to do so. On top of the pain from the difficulties the political leaders are having, well, to have Jehovah's witnesses expose this world as being Satan the Devil's—how it increases the pain!

THE FIFTH PLAGUE ANNOUNCED

In its issue of March 1, 1925, *The Watch Tower* published the leading article entitled "The Birth of The Nation," which was the first announcement that there had been war in heaven after the Gentile Times ended in 1914 and that the Devil and his angels had been cast down to our earth. This was further called attention to later in the article "The King in Action" in the issue of September 15, 1925. This ousting of the Devil and his angels from heaven had its effect upon the "wild beast" and its kingdom here on earth. All this was forcefully presented in the book entitled "Deliverance," which was released on Friday, May 28, 1926, at the international convention in London, England, after the conventioners adopted a resolution entitled "A Testimony to the Rulers of the World." The sixth proposition of this resolution stated that "by reason of the blinding influence of Satan the minds of the rulers

and the ruled are turned away from the true God."

The following Sunday night, May 30, this resolution was also presented to the many thousands that packed out the Royal Albert Hall of London. Its seven propositions were then publicly supported by the address given by President J. F. Rutherford on the subject "Why World Powers Are Tottering—The Remedy." In this public address Rutherford reviewed the seven successive world powers pictured by the seven heads of the "wild beast," culminating in the English-speaking world power of today. Talking from the viewpoint then held that the throne or seat of the beast was where the capital of the then-dominant political power was located, Rutherford said:

> "Because she is the greatest of all world powers, because she together with her allies [America] claims to be 'Christendom' and to be ruling by divine right and authority, there rests upon the British Empire a grave responsibility which cannot be evaded. Because the British World Power is the very center and bulwark of the world's civilization, and which the Lord symbolized as a 'Beast,' and because London is the seat of government, and these governing factors claim to rule by divine right, here is the very 'seat of the beast.'"

The League of Nations, though promoted and backed by Christendom, was forthrightly declared to be of the great Dragon, Satan the Devil:

> "But who is really responsible for the League of Nations compact? Is it formed and does it exist by divine right and authority? I answer, No. The Devil is its father, the British Empire is its mother, and the other nations which support it are its wet nurses. . . .
>
> "The Devil caused the governing factors of Christendom so-called to enter into this compact against Jehovah and his anointed King."—*The Watch Tower*, as of July 15, 1926, pages 211-217. Also *The Golden Age*, as of September 8, 1926, pages 780-791.

This speech and the resolution that it supported were given worldwide publicity by the millions of copies. World rulers did not follow the advice of this speech and resolution to acknowledge Jehovah as God, but, as Revelation 16:11 had foretold, "they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works." The League of Nations died in the midst of World War II, increasing their pains. The United Nations has been formed by Christendom and pagandom to succeed the League; but what was said of the League's real authorship remains true also of today's United Nations.

PAIN AND RELIEF

It is understandable why announcement of this plague brings such pain to those who support and share in the "throne" of the "wild beast," the political rulership that rests upon the bargain made with Satan the Dragon, their god. What a shameful thing it is to be exposed as worshiping the Devil, the source of all evil and wickedness against God and the cause of all the corruption, degradation, strife, murders and wars upon this earth! But the world rulers continue to gnaw their tongues for pain today, not because of the darkness and degradation into which they have led themselves by this worship of Satan but because of their pains in being exposed and because of the failure of their schemes. They are ulcerous also, for they are religiously diseased, unclean, because they support and share in the "throne" of the "wild beast," the political rulership that rests upon the worship of the Dragon, their god. Despite all their pains, the Bible says "they did not repent of their works." They show themselves deliberate and deserving of the plague of God's judicial anger. They fear but do not heed the announcement that Jehovah's witnesses

make. They are too busy with their schemes, and they let the religionists of Babylon the Great influence them to remain in the worldly darkness in which they grope.

The darkness in which these world governments grope and the ulcerous condition of those who support them presage their destruction. God sees all this from his throne in the heavens. He has the plagues poured out against those who hate him. But this does not mean that God does not love the individual who may not have known the facts and may have ignorantly supported the "wild beast" in its fight against God at the instance of the Dragon, Satan the Devil. The announcement of the fifth plague gives opportunity for people to get a proper viewpoint of the true state of affairs, look into the Bible and see the contrast between the "wild beast" and the kingdom of Christ, which brings due worship to the Creator. He has a loving, unselfish interest in his creation. The light of Kingdom truth brings a hope some persons have thought was impossible—that of everlasting life under conditions of justice for all. Do not despair, neither trust in imperfect men who come to disappointment, but look to the secure and certain Fountainhead of all government and the Source of life.—Ps. 146:3-5.

QUALIFYING TO BE A *Preacher of the "Good News"*

AT THE recent "God's Sons of Liberty" District Assemblies much valuable counsel was given in connection with the way of life of Christian people. Since those who are truly imitators of Jesus Christ share the Bible's message with others, as Jesus did, the program featured upbuilding talks, helpful demonstrations and practical question-and-answer sessions that focused attention on this field ministry.

Many thousands of the readers of *The Watchtower* are preparing themselves to have a personal share in this work of preaching the good news of God's kingdom, because they recognize that this is the will of God. (Matt. 24:14) If you are one of such, you will be particularly interested in a question that was raised and answered on Sunday morning at these assemblies. The questioner asked: "How much progress should a person have made in his study of Bible truth before we invite him to go with us in the field service?" The answer given was as follows:

"There is no rule on this. Individuals differ greatly. However, there are certain basic principles that we can keep in mind.

"Anyone is free to talk about the things he believes. When

his heart is touched by the things he hears from God's Word, he may be moved to share them with other people, and that is fine. For example, in Matthew 9:26 it says that, after Jesus had raised a young girl from the dead, 'the talk about this spread out into all that region.' People were naturally excited about what had happened, so they told others about it even though they were not Jesus' disciples. On an earlier occasion, after Jesus had witnessed to a Samaritan woman at the well of Sychar, she hurried off to town to tell others about him and, as a result, many of those Samaritans believed in Jesus. Yet, according to John 4:18, she was improperly living with a man who was not her husband. Obviously, changes were needed in her life in order to prove herself a disciple of Jesus, but this did not hinder her from telling others what she had seen and heard. The same is true today.

"However, when you as one of Jehovah's witnesses invite someone to go along with you in the service and share in giving the witness, and so identify him publicly with the work of Jehovah's witnesses, it is somewhat different. Now he is going to tell people that he is calling as an associate of Jehovah's witnesses, and others are going to view him as an example of what Jehovah's witnesses are. Is he ready for that? Does he think like one of Jehovah's witnesses? Does he believe what Jehovah's witnesses teach? Does he really believe that 'all Scripture is inspired of God'? If he does, that is good, but there is more to it.—2 Tim. 3:16.

"What does he know about the teachings of the Bible? If someone asks him a question, is he going to answer it according to the teachings of the churches of Christendom, or will he reply in harmony with the Bible? (Matt. 7:21-23) Even though he may not be experienced in explaining doctrines to others, does he at least know and believe the basic teachings of God's Word? He should; otherwise, he really is not in a position to represent himself as an associate of Jehovah's witnesses.

"There is another aspect of the matter to consider too. In order to qualify to represent oneself as a teacher of God's Word, one's own life must be in harmony with what he is teaching so that he does not bring reproach on what he claims to represent. Open your Bible to Romans 2:21, 22 and notice what it says there: 'Do you, however, the one teaching someone else, not teach yourself? You, the one preaching "Do not steal," do you steal? You, the one saying "Do not commit adultery," do you commit adultery? You, the one expressing abhorrence of the idols, do you rob temples?' Here the apostle Paul was addressing himself to Jews who claimed to be teachers of the Law, and he showed that, for them to represent that Law properly, they had to live in harmony with it; otherwise, they had no business teaching it to others.

"The same principle applies to the anointed remnant of spiritual Israel and to those who associate with them in the preaching work. They must be persons who apply what the Bible says about honesty. (Eph. 4:25, 28) They ought to know what it says about fornication and adultery, and live in harmony with it. (Heb. 13:4; Matt. 19:9) They should not be individuals who get drunk. (1 Pet. 4:3, 4) They certainly should not be attending and

COMING IN THE NEXT ISSUE

- "Preach a Release to the Captives."
- What the Release Means to the Captives in Our Time.
- How Complete Is God's Forgiveness?
- The Doom of False Religion.

sharing in the activities of any false religious organization. (Rev. 18:4; 2 Cor. 6:14-18) And, in order to represent themselves as followers of Jesus Christ, who are 'no part of the world,' they definitely could not be involved in its political affairs. (John 15:19) It takes time for a person to learn and come to believe and apply these things, but it would not be proper to have him go out in the field service as one of Jehovah's witnesses until he does.

"Something else to think about is this: There is more to being a Witness than living a moral life and knowing the truth and preaching it correctly. Jehovah's witnesses also regularly meet together to study the Bible; that is part of our worship. So, before we take a person out in the field service, he ought to be associated with us in our congregation meetings. Otherwise, to what is he going to invite people who want to learn more? If he does not attend the meetings, he will not be encouraging others to do so. But the Bible does. It urges us not to neglect the house of our God.—Neh. 10:39; Heb. 10:24, 25.

"If someone who does not attend the congregation meetings makes out a field service report, really, what does it mean? He may do it because he feels that it pleases the one who took him along in the service. But are we sure he does it because he feels that he is with the organization and wants to be part of it? Are we sure he is doing it because he wants to have a regular share in Jehovah's service? Certainly if he is going to turn in a field service report as one of Jehovah's witnesses and be included in the congregation's report, he should be associated with Jehovah's witnesses by attending some meetings (if he physically and circumstantially can) and want to be one of them, in addition to living a clean, moral life and knowing basic truths."

APRIL AND DECEMBER GOALS

After hearing that discussion, another brother inquired: "In view of this, then, might our attitude toward new peaks in the number of publishers in April and December each year be different than in the past?" The speaker replied:

"Really, there is nothing new in what I have just said. You will find it in the booklet *Preaching and Teaching in Peace and Unity,* on page 16. Likewise, on page 22, after pointing out that, as a result of our ministry, it is reasonable to hope that there will be expansion, it refers to those that start out in April and December as 'new ones associating with the congregation.' It is not talking about persons who are not associated with us and urging that we get them out into the service.

"So in April and December we are not trying to start out in service a lot of people who are not ready for it. But it is a good thing, from time to time, as in April and December, to stop and reappraise our work and to see if any are ready to start out in the service, and, if they are, we want to help them. So we put forth an extra effort along this line during certain months, and it is a good stimulus to all of us to keep in mind that we are preparing those with whom we study to become active praisers of Jehovah. (2 Tim. 2:1, 2) It is not that we do not start out new ones during other months; we do. But we have set aside certain times during the year to concentrate on this aspect of our work. And what a happy time it is when a new one joins us in actively serving Jehovah!"

What about you? Are you a preacher of the Kingdom good news? If it is your desire to be an imitator of Jesus Christ, who preached and declared the good news of the Kingdom, then by all means put forth an earnest effort to equip yourself to share in that work now, while there is still time to do so.—Luke 8:1; 21:34-36.

Organized to Fight Hard for the Faith

HOW thankful we should be to Jehovah God that his modern witnesses are properly organized to fight hard for the true faith! Organizationally they are well equipped to heed the words of Jude: "Beloved ones, . . . I . . . exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones."—Jude 3.*

Today we have mature brothers, appointed by the "faithful and discreet slave" and serving under its direction, that see to it that the organization is kept clean. (Matt. 24:45-47) The district servants, the circuit servants and, in particular, the congregation committees, made up of mature brothers, put up a hard fight to keep the organization clean. They see to it that willfully unclean ones are cast out by disfellowshiping, while those overtaken in sin and sincerely repentant are put on probation. —1 Cor. 5:13; Gal. 6:1.

As we had called to our attention recently, God is long-suffering; he does not desire that any of his little ones should perish. (Matt. 18:14) But let us ever be on guard that we do not receive the undeserved kindness of God and miss its purpose by turning it into an excuse for loose conduct. (2 Cor. 6:1; Jude 4) How easily we could fall we can appreciate when we remember that the human heart is "more treacherous than anything else."—Jer. 17:9.

How shall we put up this hard fight individually? By staying close to Jehovah's organization and his Word, in particular making good use of the precious privilege of prayer, for we cannot do it in our own strength. We must discipline our minds and hearts to dwell on lovable, chaste, upbuilding things.—Prov. 4: 23; Phil. 4:6-8.

Keeping busy in Christian activities is one of the best ways for us to stay free from the corrupting influences of Satan's tools. Not only do such activities serve protectively, keeping us from doing what is bad, but they also provide us with many joys, such as the joy of learning new truths, the joy of association and the joys of sowing seed, watering it and then seeing it grow to maturity! Truly, blessed are all they that share in the organized hard fight for the faith!

* For details see *The Watchtower*, July 15, October 1, 1965.

MISSIONARIES WHO GIVE FREE

HOW refreshing in these days when prices are constantly rising to learn of missionaries who will give free of what they have! "You received free, give free" was the theme of the address by President N. H. Knorr to an audience of 2,023 on the occasion of the graduation of the 42nd Class of the Watchtower Bible School of Gilead in New York city, September 11, 1966.

President Knorr illustrated his point by reference to the things of creation. The clouds receive and give water free. So also the earth, the plant life and, finally, humans in a physical way take in nourishment and then give by way of growth, work and thought. In the same way the free gifts of Jehovah's witnesses everywhere made possible the special missionary training received free by the graduating students, and now it is their turn to give free.

The speaker cautioned the students that, while they were saturated with the truth, they must feed it gradually to truth-thirsty ones, not in a sweeping torrent, but like gentle rain that promotes fruitfulness. He also counseled the student body to keep filling themselves with the truth through regular study, so they may go on speaking the pure truth to those they contact in their missionary assignments. He reminded them that "the lip of truth" is what "will be firmly established forever."—Prov. 12:19.

Though now the students would be leaving loved ones to go into faraway missionary fields, the speaker reminded them that they were already loved by many who had not yet seen them, persons in remote areas who look confidently to the missionaries for help. The president's concluding appeal to the students was, 'You have received free, now give free.' Then followed the reading of a resolution by the whole class of students, expressing appreciation for the benefits received and determination to give of themselves generously in their missionary assignments.

The Society's vice-president, F. W. Franz,

also spoke briefly at the graduation exercises. He graphically portrayed the world situation and the insistent cries from youth, even in Communist Russia, for something to believe in. He reminded the students that, by reason of their training at Gilead and their whole course of dedication, they had something to believe in, namely, a God who can be explained, his Son Christ Jesus, who is no frustrated reformer or dead Christ, but a living Christ, reigning since 1914. He stressed the need of so many to have their faith strengthened, and exhorted the graduating missionaries to go forth with confidence and respond to the widespread cry for something to believe in.

The program also included upbuilding music and singing by the student body, the showing of slides by President Knorr in which the missionary accomplishments of the Society thus far were depicted, and finally an excellent dramatic presentation by the students entitled "Let Us Conform Ourselves to God's Eternal Principles." At the gate of an Israelite city it showed three judges hearing a case involving the alleged accidental death of a fellow Israelite. God's laws had been broken. There had been false testimony, bribery, blackmail, bloodguilt. The older men listened to witnesses, sifted the evidence, and brought in a judgment against the wrongdoers—death by stoning for two of them.

As those judges of Israel conscientiously administered God's righteous requirements for his congregation, so congregation committees of our day have to do. The backdrop provided by artists and the realistic costumes worn by the student actors served to make this powerful drama live. The same deep-lying and eternal principles of God apply in our day. Only by conforming our lives to Jehovah's will can we gain peace and happiness.

Not without its lighter vein, the program, all of which was presented free, included a Spanish-American market scene enacted by students, showing two newly assigned missionaries for the first time exposed to the necessity of bargaining for their shopping needs. There were also scenes from French Africa and Japan.

The program concluded with a very touching rendition of the song "Walking in Integrity" by a chorus of the students of this 42nd Class of Gilead School. After a prayer, and as the crowd dispersed, one could often hear the expression, "How upbuilding and strengthening!"

ANNOUNCEMENTS

FIELD MINISTRY

True faith is something for which one must put up a hard fight, not with a sword of steel, but with "the sword of the spirit," which is God's Word. The true fighter for Christian faith must exert himself to keep his own life in harmony with Bible principles, and he is obligated to expose falsehood and uphold God's truth. During November, Jehovah's witnesses will continue to share in this organized fight for the faith, pointing out to others what the Bible teaches, and offering to all persons the new Bible-study aid *Life Everlasting—in Freedom of the Sons of God,* with a booklet, for 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

November 27: Building on a Right Foundation with Fire-Resistant Materials, ¶1-19. Page 649. Songs to Be Used: 15, 38.

December 4: Building on a Right Foundation with Fire-Resistant Materials, ¶20-26, and The Need of Noninflammable Materials, ¶1-16. Page 653. Songs to Be Used: 46, 27.

December 11: The Need of Noninflammable Materials, ¶17-36. Page 659. Songs to Be Used: 33, 18.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

NOVEMBER 15, 1966
Semimonthly

"PREACH A RELEASE TO THE CAPTIVES"

WHAT THE RELEASE MEANS TO THE CAPTIVES IN OUR TIME

HOW COMPLETE IS GOD'S FORGIVENESS?

ARE YOU READY TO GET BAPTIZED?

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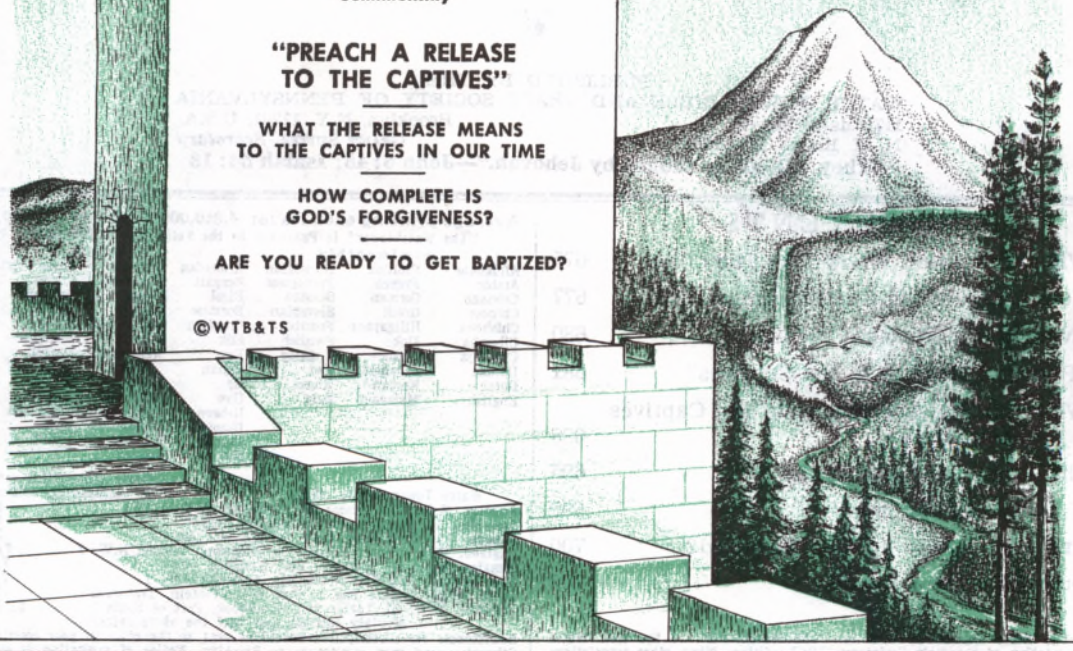

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AS – American Standard Version
AT – An American Translation
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Dy – Catholic Douay version
JP – Jewish Publication Soc.
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What you don't know CAN hurt you

"WHAT I don't know cannot hurt me." "I'm just going to mind my own business and let others mind their own." "At least, they cannot blame me for something I did not know." These are but a few of the expressions heard from persons who do not wish to become involved with others, who do not want to take on any responsibility for their neighbors or fellow creatures. Some actually believe that by isolating themselves and insulating themselves against undue contact with others they will be able to live a quiet, carefree life.

How wise are such attitudes? And can those who adopt them do so and at the same time claim God's favor as followers of his Son, Christ Jesus?

"Blissful ignorance" certainly sounds attractive. And it is according to the rules of human justice that crimes of ignorance are viewed with greater leniency than those committed willfully. So, on the surface of things, it might seem to be quite plausible to think that what you do not know cannot hurt you.

But why not go to God's Word, the Bible, for authoritative counsel on the subject? Suppose we consider Lot, the nephew of Abraham. This faithful worshiper of God could have closed his eyes and ears to all that was going on around him in Sodom and the adjacent cities, deluding himself into thinking that everything was all right, that the less he knew about matters the less would be his responsibility. But is that how this God-approved man viewed matters? The Bible answers: "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."—2 Pet. 2:8.

To disclaim any responsibility for the safety and welfare of our neighbors and fellow creatures might seem to relieve us of a heavy load. This is what some have in mind when they determine to "mind their own business." But surely it is wise to stop and ponder this question: Wherein does my attitude differ from that expressed by bloodguilty Cain when he said to God: "Am I my brother's guardian?" (Gen. 4:9) This lack of regard for others accounts for the heartless manner in which people in the large cities can stand by and see a fellow citizen done to death without bothering to summon aid.

It is absolutely true that what people do *not* know can prove to be very hurtful to them, yes, even fatal. If you lived in an upper apartment, and you were unaware

that a great fire raged in the lower apartments, you would, in fact, be in grave danger. In the same way, a blind man walking along in the general direction of a deep pit is also in great peril. In either case a warning word is what is needed. But who is going to give the word of warning if each one is determined strictly to "mind his own business"? Is not the endangered person going to get hurt by what he does not know?

That there are some who do not wish to pay attention to warning information was made clear by the apostle Peter when he wrote: "For, *according to their wish,* this fact escapes their notice, that there were heavens in ancient times and an earth standing compactly out of water and in the midst of water by the word of God; and by those means the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:5, 6) None of those who turned down the advance warning, who took the attitude that what they did not know would not hurt them, survived that world's watery end.

The Scriptures show that one who insulates himself from the needs of his fellowmen is headed for trouble. Under inspiration the wise man declared: "One isolating himself will seek his own selfish longing; against all practical wisdom he will break forth." (Prov. 18:1) Practical wisdom would tell him that he himself urgently needed upbuilding association of others. Isolationist tactics do not excuse from responsibility, nor do they protect from calamity.

Really, then, there is nothing to be gained by hiding one's head in the sand like the proverbial ostrich. Responsibility will attach to us, even though we are ignorant, if we have turned down opportunities to gain knowledge. Just think of the terrible situation of those Israelites who refused to hear the word of warning from God, and of whom he, in turn, declared: " 'Just as he called and they did not listen, so they would call [in their day of calamity] and I would not listen,' Jehovah of armies has said"!—Zech. 7:13.

Those who refuse to take in vital knowledge, who take the view that what they do not know will never hurt them, may well be jeopardizing their lives. Why? For the reason stated by Christ Jesus, when in prayer to his Father in heaven: "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) How important, then, to lay up sound knowledge, for knowledge brings wisdom, and wisdom, in turn, provides defense against calamity. —Eccl. 7:12.

The proclamation of the Kingdom message by Christ Jesus and his followers nineteen hundred years ago brought great responsibility upon all within hearing, whether they listened or not. Now, in our day, that responsibility has been intensified both by the spread of knowledge and the critical time in which we live. Apropos, then, are the words of the apostle Paul: "God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent. Because he has set a day in which he purposes to judge the inhabited earth in righteousness by a man whom he has appointed."—Acts 17:30, 31.

Ignorance of God's purposes in this day when he is having the knowledge proclaimed to the ends of the earth will be no excuse in his great court of justice. Truly, what you don't know CAN hurt you.

How Complete Is GOD'S FORGIVENESS?

On what basis does God forgive? Are indulgences required?

HONESTY with ourselves requires us to admit that we are sinners, that we commit sins, that we make mistakes, that we often miss the mark. As a Hebrew poet or psalmist of old once expressed it: "We have sinned just the same as our forefathers." To which the Christian apostle Paul adds his testimony: "All have sinned and fall short of the glory of God." —Ps. 106:6; Rom. 3:23.

The fact that we are sinners should and does give us concern. Why? Because it plagues us with a guilty conscience, and what is more, sin makes men the enemies of God, even as it did our first parents, bringing forth God's displeasure, which resulted in death to them and to their offspring: "That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Yes, "the wages sin pays is death."—Rom. 5: 12; 6:23.

Lovingly Jehovah God has provided a means by which we can become his friends, by having our sins forgiven us. Thus we are told: "When we were enemies, we became reconciled to God through the death of his Son." (Rom. 5:10) However, this reconciliation does not come automatically to us. It comes only to those who exercise faith: "He that exercises faith in the Son has everlasting life."—John 3:36.

What does it mean to "exercise faith"? It means more than simply saying "I believe." It means doing something about it; it means becoming active, for "faith without works is dead," it being alone. (Jas. 2:26) As the apostle Peter exhorted the conscience-stricken Jews who had been involved in the death of the Son of God: "Repent," feel truly sorry for your sins, "and turn around so as to get your sins blotted out." To turn around means to change the direction in which one is going—in this instance, from following a course of selfishness and sin to following a course of righteousness. While we cannot do so perfectly, yet we can and must oppose sinful tendencies in our flesh and keep striving to do better. "Do not let sin continue to rule as king in your mortal bodies that you should obey their desires."—Acts 3: 19; Rom. 6:12.

By pleading for forgiveness on the basis of Christ's sacrifice we can have freedom from a consciousness of guilt, even as we read: "If anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." But we must follow a consistent course of action: "If we are walking in the light as he himself is in the light, . . . the blood of Jesus his Son cleanses us."—1 John 2: 1, 2; 1:7.

INDULGENCES NEEDED?

But what does this forgiveness include? All punishment for sin, or is there punishment to be undergone? According to the

Roman Catholic Church, for the sins that a believer himself commits he must undergo temporal punishment, that is, punishment limited in time: "There still remains the temporal punishment required by Divine justice." She further claims that "that requirement must be fulfilled either in this present life or in the world to come, i.e., in Purgatory."* And here is where the teaching of indulgences comes in, for indulgences are granted to reduce the temporal punishment one is supposed to suffer in purgatory after death.

Regarding indulgences, the Council of Trent (December 3, 4, 1563), among other things, stated: "The holy synod teaches and ordains that the use of indulgences, as most salutary to Christians and as approved by the authority of the Councils, shall be retained in the Church; and it further pronounces anathema [curses] against those who either declare that indulgences are useless or who deny that the Church has power to grant them."

The Roman Catholic Church also teaches that there are two kinds of indulgences: plenary, that is, full and complete indulgences, and partial indulgences. By plenary indulgences she means that all future punishment for sins is wiped out so that, if one died right after having received plenary indulgence, he would go straight to heaven; which, however, modern theologians are wont to qualify with a few "ifs," giving one to understand that such a thing is rarely likely.

Partial indulgence is for a certain number of days. As for what will gain one such indulgences, there are almost an endless number of things. For example, wearing certain religious articles that have been blessed results in granting indulgences for so many days. Kissing the pope's ring gives one a 300-day indulgence; but kissing an ordinary bishop's ring, only 50 days. Ascending the "holy stairs" in Rome on one's knees—which steps are supposed to be the ones Jesus walked at the time of his trial and judgment—"whilst meditating on the passion [suffering] of our Lord Jesus Christ," merits more than 3,000 days' indulgence for each step.

Indulgences are also granted for reading the Bible. Thus the preface of *The New Testament,* Catholic Confraternity edition, has the note: "Pope Leo XIII granted to the faithful who shall read for at least a quarter of an hour the books of the Sacred Scripture with the veneration due to the Divine Word and as spiritual reading, an indulgence of 300 days.—*Preces et Pia Opera,* 645."

A CONFUSED PICTURE

That the use of indulgences in the Middle Ages was made to serve selfish ends history clearly shows. This was, in fact, one of the chief causes of the Reformation; Pope Leo X was seeking to collect money by the sale of indulgences for the completion of St. Peter's cathedral in Rome, and the most notorious agent of this indulgence traffic was John Tetzel. All of this caused the priest and monk Martin Luther to break with Rome. Thus *The Catholic Encyclopedia* tells that "indulgences were employed by mercenary ecclesiastics as a means of pecuniary gain."

There was much learned discussion of the value of indulgences at the Vatican II Council, no small amount of it being adverse. However, in spite of all this, Pope Paul VI saw fit to put more emphasis on indulgences than ever before by announcing that 1966 would be a Jubilee Year, which usually comes only every twenty-five years. During the Jubilee Year in times past, any Catholic who traveled to Rome to visit one of its four major Roman Catholic basilicas, or elaborate ca-

* *The Catholic Encyclopedia,* Vol. 7, p. 783.

thedrals, and worshiped there gained plenary indulgence. However, for this year the pope decreed that Roman Catholics can obtain plenary indulgence at home, simply by attending one of the certain cathedrals he specified in their dioceses where special instructions were to be given on the accomplishments of the Vatican II Council. —*Time,* Dec. 31, 1965.

But, when one considers the nature of the discussion held at Vatican II Council meetings on the value of indulgences, one wonders whether Pope Paul VI is out of step with his prelates or not. For example: There was Maximos IV Saigh of Antioch, who pointed out that in the Roman Catholic Church during the first eleven centuries "there was no trace of indulgences, and even today the Eastern Church ignores them. In the Middle Ages, abuse of indulgences made grave scandals for Christianity. Even in our day it seems to us that the practice of indulgences too often favors in the faithful a sort of pious bookkeeping in which one forgets what is essential, namely, the sacred and personal effort of penance." Another prelate at the Council pointed out that indulgences tended to widen the gulf between Roman Catholics and other churches in Christendom, that they were theologically unsound and not Biblical enough.

According to reports, these remarks were greatly applauded by the some 2,000 bishops assembled. The original idea of the group of the Council dealing with the subject had been merely to abolish the time feature, so many days, years, and so forth, for this, that and the other thing. But with such strong objections to the very idea of indulgences, nothing was done about them at the Vatican II sessions. In fact, to carry out the ideas of some would have made them liable to the curses inveighed by the Council of Trent upon all who questioned the value of indulgences!

GOD'S WORD ON THE SUBJECT

Can indulgences in fact release one from "temporal punishment"? What is the position of God's Word on the subject? When Jesus Christ, the Son of God, was on earth he at times freely forgave the sins of some. Did he on those occasions have anything to say about indulgences? No, he did not. (Luke 7:48, 49) Nor did any of his early followers. Thus the apostle Paul writes: "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." Making it even stronger or more explicit are the words of the apostle John: "The blood of Jesus his Son cleanses us from *all* sin." "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from *all* unrighteousness." If Jehovah God, on the basis of Christ's sacrifice, forgives *all* our sins, there can be no temporal punishment before or after death for them.—Eph. 1:7; 1 John 1:7, 9.

Besides, how could persons be punished after dying, when, according to the Scriptures: "The living are conscious that they will die; but as for the dead, they are conscious of nothing at all." Yes, "in that day" that a man dies, "his thoughts do perish." The Bible tells us of Lazarus, a friend of Jesus who was raised by Jesus after he had been in the grave for four days. Had he been alive somewhere we may be sure he would have told about his remarkable experience!—Eccl. 9:5; Ps. 146:4; John 11:38-44.

The erroneous teaching of suffering for sins after death and of which suffering indulgences are supposed to be able to relieve one is based on a false premise, namely, that man has a soul that is separate and distinct from his body, and that it is immortal, leaving the body at death. But neither scientists nor surgeons have

ever found such a soul in man, nor has anyone else found any evidence of such a thing. Man's consciousness depends upon his organism; seriously harm it, as in an accident, and his consciousness suffers. The Bible teaching is in support of this scientific fact, for it tells us that, upon creation, man "came to be a living soul." As for man as a soul being immortal, God's Word plainly negates such a teaching, stating: "The soul that is sinning—it itself will die." The hope for the dead lies, not in a supposedly immortal soul, but in a resurrection, which the Bible assures us will include "both the righteous and the unrighteous."—Gen. 2:7; Ezek. 18:4, 20; Acts 24:15.

More than that, not only does the Bible have nothing to say about indulgences and an immortal soul, but it likewise has nothing to say about such a place as purgatory. It tells of God's creating heaven and earth but never mentions a purgatory, the word not occurring in the Bible from Genesis through Revelation.

SUPPOSED OBJECTIONS CONSIDERED

Those who teach such doctrines as indulgences, immortality of the human soul and purgatory claim that these teachings are supported by Jesus' words at Luke 12:47, 48, about those knowing his Father's will and not doing it being beaten with many strokes. However, no illustration can properly be used or interpreted to contradict plain statements of the Bible, but must be construed in harmony with them. Jesus was here stating a principle and a prophecy to be fulfilled at his second coming while his professed disciples were still alive in the flesh on earth.

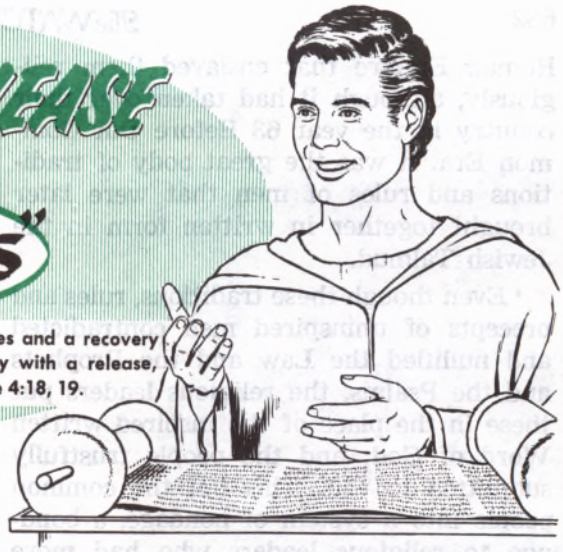
Another text used to support the indulgence structure is 1 Corinthians 3:15, which reads: "If anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, it will be as through fire." Clearly, here literal fire is not meant, for Christians do not build with literal "gold, silver, precious stones," or with "wood materials, hay, stubble," as mentioned in verse 12. More than that, it speaks of the person being saved as through fire because his works are burned. He built carelessly or unwisely in this life; in this life his works are destroyed and it is in this life, therefore, that he will be saved, as through fire of testing.

God's Word shows Him to be reasonable, just, loving and righteous. He has made provision for the forgiveness of sins that are not willful by the ransom sacrifice of his Son, Jesus Christ. Since that sacrifice cleanses us from all sin and consciousness of guilt, it leaves nothing to be paid for by temporal punishment, and which punishment might be or is supposed to be obviated by indulgences. Especially is there nothing left to be paid after death, since in death man is wholly unconscious, without any thoughts until the resurrection, if that be his lot. Yes, God's forgiveness is complete.

Evening and Morning Twilight

◆Between sunset and the actual darkness there is a short period of evening twilight when the stars begin to be seen. This time was called *nesheph* by the ancient Hebrews and evidently is the time meant by the expression "between the two evenings" found at Exodus 12:6. (Prov. 7:9) Similarly, at the end of the night's darkness there is a morning twilight leading to the dawn and this was expressed by the same Hebrew word. Thus, the writer at Psalm 119:147 says: "I have been up early in the morning twilight."

"PREACH A RELEASE TO THE Captives"



"He sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year."—Luke 4:18, 19.

TODAY it is a question of early release or inescapable destruction! Either there is a release for the people or else they will be destroyed with what is holding them captive and crushing them! The matter is that pressing! The situation today facing us all is not without a warning example earlier in history. It faced a group of thirteen men nineteen centuries ago. They took the situation courageously in hand and put forth strong efforts to bring about a release of their people before the horrible destruction came. A number of thoughtful persons gave an obedient ear to the preaching of a release and accepted the help offered and gained a timely release from the organization holding them captive and crushing them. They were not among the more than a million of their own people who died in a few months of siege and the tens of thousands of others who were led off into exile and slavery to pagan masters. All this was prophetic and its lesson should come home to us today. By way of similarities of events, history is about to repeat itself today, only on a worldwide scale. For people now it is a case of either release or destruction!

1. For the people today it is a case of either release or what, and what warning example was furnished us nineteen centuries ago?

[2] Look at the national situation that faced Jesus Christ and his twelve apostles nineteen hundred years ago. He had to start out single-handedly, except, of course, that God was with him. He came to his own people. They were deeply religious. They were jealously attached to their religion, which was absolutely different from the Hinduism, the Buddhism, the Persian Zoroastrianism, the Greek and Roman religions, and the Gothic and Druid religions that flourished over large areas of the earth. Such Gentile religions were marked by idolatry. Because of this difference of religion Jesus' people should have been a free people, at least religiously. They had thirty-nine sacred books, and these were grouped under three headings, namely, the Law or Torah, the Prophets and the Psalms. These they had received from God the Creator. Why should they not have been a free people? But they were not!

[3] It was not the Law, the Prophets and the Psalms that put these people in a slave state, religiously speaking. It was not the

2. As regards religion, what national situation faced Jesus and his apostles, and was his nation a free people?
3. What was it that put Jesus' people in a slave state?

Roman Empire that enslaved them religiously, although it had taken over their country in the year 63 Before Our Common Era. It was the great body of traditions and rules of men that were later brought together in written form in the Jewish Talmud.

4 Even though these traditions, rules and precepts of uninspired men contradicted and nullified the Law and the Prophets and the Psalms, the religious leaders put these in the place of the inspired written Word of God; and the people trustfully submitted to this. This put the common people into a system of bondage, a bondage to religious leaders who had more regard for what men of previous times had taught and practiced than for God's plainly written Law and arrangement. This bondage blinded them. It made them blindly follow their blind religious leaders and oppose inspired men whom God himself sent to them. As the naked facts of history show, it made them oppose, to the death, their greatest Prophet, who gave all evidences of being the very Son of God.

5 For instance, take the ancient walled city of Jerusalem back in the year 33 of our Common Era, which was the nineteenth year of the reign of Tiberius Caesar of Rome. Three days before the Jewish Passover that year, Jesus Christ denounced the religious enslavement of the common people and then said to their holy city: "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. 23:1-4, 15, 37-39) But the people who followed their tradition-keeping religious leaders did not want the protection that Jesus Christ offered to them, as a hen protects her chicks under her wings. The Jerusalem of that day never did say to Jesus: "Blessed is he that comes in Jehovah's name!" So, in 70 C.E., that Jewish city was horribly destroyed.

6 The apostles of Jesus Christ also saw the religious captivity of the people. About twenty years before Jerusalem was destroyed by the Roman armies, the apostle Paul wrote to some disciples in Galatia who were being misled into captivity to religious traditions: "Abraham acquired two sons, one by the servant girl and one by the free woman . . . Now this [servant girl] Hagar . . . corresponds with the Jerusalem today, for she is in slavery with her children. Wherefore, brothers, we are children, not of a servant girl [Hagar], but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." (Gal. 4:21-25, 31; 5:1) Those words meant that for seventeen years after Jesus Christ died outside her gates, Jerusalem had continued in her religious slavery. She continued in it till she was destroyed in the year 70 C.E. and the tens of thousands of her religiously enslaved children were dragged away into slavery to the pagan Romans.

RELEASE PREACHED AND OFFERED

7 Well, then, when Jesus Christ presented himself to his people nineteen hundred years ago, did they need a release? Was it a case of either a release or destruc-

4. Who put them in this system of bondage, and how, and with what resultant action toward God's prophets?
5. How did the people react to the protection offered to them by Jesus, and what, therefore, happened to their city?
6. With a reference to Abraham's household, how did the apostle Paul illustrate the slavery of his people, and how long did Jerusalem continue in this slavery?
7. In Jesus' day was it a case of either a release of the people or their destruction, and what does subsequent Jewish history show on this?

tion? For refusing the religious release, did they suffer a bodily destruction? Yes, 1,100,000 of them, according to the Jewish historian Flavius Josephus. Their having a priesthood, their having a magnificent temple and altar and holy city, their having the Law, the Prophets and the Psalms in the original Hebrew and Aramaic did not save them. They had rejected the release that had been offered to them in God's way. No release came by their own rebellion against Rome in 66 C.E. and their heroic efforts to free themselves from Roman domination. God had indeed abandoned their "house," their holy temple in Jerusalem. He did not protect it from destruction in 70 C.E.

[8] It takes time for a wrong course of action to produce its bad results. That is the way it was with Jerusalem and her temple. At least forty years were involved. At the Passover time in the spring of 30 C.E. Jesus Christ cleansed the temple of bankers and businessmen who were turning the temple into a "house of merchandise." (John 2:13-17) Some months later he visited his hometown of Nazareth. The year preceding he had left Nazareth as a carpenter. Now he returned as a preacher of God's kingdom. The Jewish sabbath came, and, as his custom was, he went into the synagogue, not just to listen but to present his message of release. He stood up to read part of the Holy Bible to the Jewish worshipers there. "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.'" —Luke 4:16-19.

[9] That was the prophecy of Isaiah 61: 1, 2, written at least 732 years Before Our Common Era. So it was written at least 125 years before the Babylonian armies destroyed Jerusalem and dragged most of the surviving Jews off into captivity in Babylon, the capital of false religion. There they were crushed under oppression and their God Jehovah was made fun of. Just as the prophet Isaiah had foretold: "'The very ones ruling over them keep howling,' is the utterance of Jehovah, 'and constantly, all day long, my name was being treated with disrespect.'" (Isa. 52:5) Babylon had no thought of releasing the captive Jews. It became necessary to overthrow religious Babylon in order to bring about the release of the captive Jews. That was why the prophet Isaiah, when foretelling the downfall of Babylon, said that people would ask this question about her overthrown royal dynasty: "Is this the man that was agitating the earth, that was making kingdoms rock, that made the productive land like the wilderness and that overthrew its very cities, that did not open the way homeward even for his prisoners?" (Isa. 14: 16, 17) However, Isaiah's prophecy about an anointed preacher indicated that a release would come for the Jewish prisoners. Without fail, release did come—in 537 B.C.E.

[10] Who was the anointed preacher to whom Isaiah referred? The prophetic words as recorded in the Hebrew Bible read: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the bro-

8. (a) In Jerusalem's case, how much time was involved for bad results of wrongdoing to appear? (b) In what capacity did Jesus return to Nazareth, and fittingly what did he do on the sabbath day there?

9. Where was the prophecy that Jesus read found, and, in its first application, whose release from captivity did it indicate?

10. How was the question about the anointed preacher foretold by Isaiah settled in the Nazareth synagogue?

kenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God; to comfort all the mourning ones." (Isa. 61:1, 2) The question about this anointed preacher was settled by Jesus Christ there in the synagogue of Nazareth. After he finished reading Isaiah's prophecy, he handed the scroll back to the attendant and sat down and said to all those in the synagogue: "Today this scripture that you just heard is fulfilled." (Luke 4:20, 21) That meant that Jesus was the anointed preacher.

[11] Jesus had spoken correctly. The year preceding he had been baptized by John the Baptist and, as he came up out of the Jordan River, God poured down the holy spirit upon the baptized Jesus. The Lord Jehovah anointed him with holy spirit. Thus he became the one anointed to preach the release to the captives and the recovery of sight to those blinded by the deep gloom of their religious prison. (Matt. 3:13-17) But Jesus said to those Nazarenes in the synagogue: "Truly I tell you that no prophet is accepted in his home territory." Jesus was right; for, when he finished his sermon, they tried to kill him, even though he was actually the Anointed One, the Messiah, the Christ. But their way was not the way for Jesus Christ to die. So with God's help he got out of their hands, and went preaching elsewhere. (Luke 4:22-30) He looked outside his home territory for Jews who wanted release from captivity.

[12] Was Isaiah's prophecy about the anointed preacher finished in Jesus Christ? No! The preaching of a release was not over when Jesus Christ died on Passover day of 33 C.E. His death still left the capital city of Jerusalem "in slavery with her children." (Gal. 4:25) But Jesus had gathered twelve men about him, to be with him most of the time. After his resurrection and before his ascension back to heaven, he said to his faithful apostles: "You will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." Ten days later the holy spirit did arrive upon them, on the day of the festival of Pentecost, there at Jerusalem. (Acts 1:1-9; 2:1-21) Thus the Lord Jehovah began anointing with spirit the baptized followers of Jesus Christ. (2 Cor. 1:21; 1 John 2:20, 27) In that way Isaiah's prophecy became applicable to them also, and the obligation came upon them to "preach a release to the captives."

[13] Those Jews and proselytes who gathered by the thousands to hear Peter and the rest of the apostles preach under the impulse of holy spirit that day of Pentecost may not have fully appreciated how important and timely this release from religious captivity was. But Peter appreciated it, and he told the inquiring people: "Get saved from this crooked generation." Also, in his preceding talk to them he quoted Joel's prophecy about the pouring out of Jehovah's spirit in the last days and continued on quoting the rest of Joel's prophecy, saying: "And I [Jehovah] will give portents in heaven above and signs on earth below, blood and fire and smoke mist; the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah arrives. And everyone who calls on the name of Jehovah will be saved." (Acts 2:16-21, 40; Joel 2:28-32) That meant that the outpouring

11. (a) In what way had Jesus there spoken correctly? (b) Why did he go looking outside Nazareth for Jews wanting release from captivity?

12. Was Isaiah's prophecy about the anointed preacher finished in Jesus, and what did happenings on the following Pentecost show?

13. On the day of Pentecost, how did the apostle Peter show the people's urgent need of a release?

of holy spirit and the preaching of release were forerunners of an unusual time of trouble with destruction for the "crooked generation" and all those who did not call on the name of Jehovah.

WHAT MUST FOLLOW THE ANOINTING WITH SPIRIT

14 Trouble was brewing for earthly Jerusalem, who was "in slavery with her children." Another prophetic statement with regard to the anointing indicated this. In that prophecy the angel Gabriel told the prophet Daniel the exact year of the anointing of Jesus with holy spirit to make him "Messiah the Leader," and also the anointing of his followers. After that there was trouble to follow, for the angel Gabriel said, in part:

15 "There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, . . . and to anoint the Holy of Holies. . . . 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."

16 In these words from Daniel 9:24-26, the Holy of Holies that was to be anointed is God's spiritual temple or sanctuary. It is composed of Jesus Christ and his 144,000 faithful followers who become "living stones" of the spiritual temple. By his spirit God inhabits this temple of living stones. (1 Pet. 2:5; Eph. 2:20-22; 1 Cor. 3:16, 17) So this anointed temple is different from the "holy place" that was to be brought to ruin by the people of the coming leader. The doomed "holy place" was the house of worship, the temple of literal, inanimate stones, that Jesus said had been abandoned by God to the unbelieving Jews. (Matt. 23:38) It was not anointed with God's holy spirit; but at the beginning of the seventieth week in the year 29 C.E., Jesus was baptized with holy spirit. Shortly after the middle of the seventieth week his faithful apostles and other disciples were anointed with spirit at Jerusalem on the day of Pentecost; and at the end of the seventieth week the first Gentile or non-Jewish believers were anointed with holy spirit,* at Caesarea, about fifty miles northwest of Jerusalem.

17 This anointed "Holy of Holies" survived when the "holy city" and "the holy place" were brought to ruin thirty-four years after the end of the seventieth week. Just as the angel Gabriel had told Daniel, until the end of Jerusalem and her temple there was war, and the Roman leader that came with his legions, namely, Titus, brought upon the "city and the holy place" what was decided upon by Jehovah God, namely, "desolations." That was certainly a "day of Jehovah" with reference to Jerusalem and her children. And in connection with that day there was plenty of "blood and fire and smoke mist," the sun not brightening the gloom of the city by day, and the moon suggesting shed blood, not peaceful, silvery moonlight by night. These things came after Jehovah God had been pouring out his holy spirit upon all sorts of flesh in fulfillment of Joel's prophecy, the prophecy that the apostle Peter quoted to the thousands of Jews and proselytes at Jerusalem on the day of Pentecost of 33 C.E. Peter was particularly warning those circumcised Jews and proselytes of

14, 15. After the anointing with spirit, what was to follow upon the nation, and how did Gabriel foretell this to Daniel?

16. What was the "Holy of Holies" that was to be anointed, and when and how did this take place?

* See *The Watchtower*, as of December 1, 1946, page 363, under the heading "Good Results of Seventy Weeks."

17. (a) What, as decided upon by God, came upon the "city and the holy place," but what about the "Holy of Holies"? (b) So regarding what day was Peter warning the Jews on the day of Pentecost?

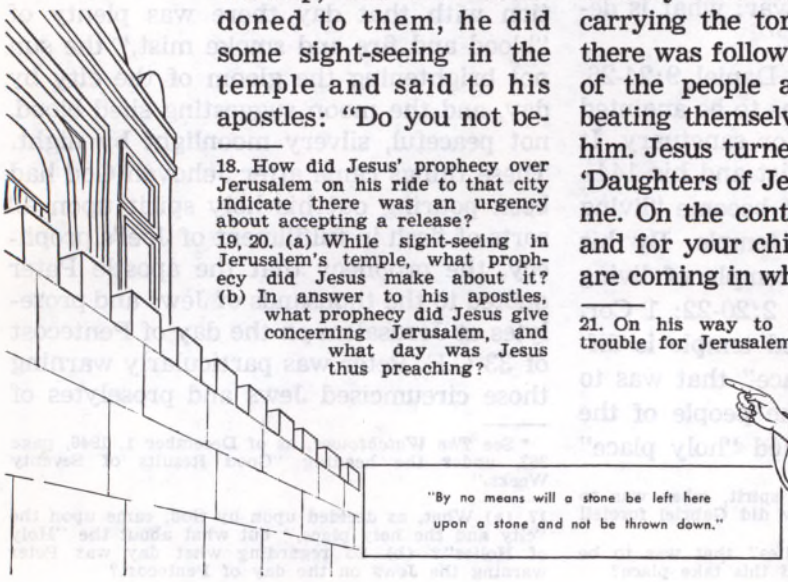
the "great and illustrious day of Jehovah" that was due to arrive in the year 70 C.E.

18 Was there, then, any urgency about their accepting the release that was being preached by Jesus' disciples to the religious captives, and was there any urgency about their calling upon the name of Jehovah through Jesus Christ in order to be saved? Indeed there was! Only two months before Pentecost, when Jesus was on his kingly ride to Jerusalem, he stopped and wept over the city, saying: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected."—Luke 19: 41-44.

19 Two days later, after Jesus had told the Jews that their temple, their house of worship, had been abandoned to them, he did some sight-seeing in the temple and said to his apostles: "Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down." (Matt. 23:38; 24:1, 2) When was this to be? His apostles asked him later on.

18. How did Jesus' prophecy over Jerusalem on his ride to that city indicate there was an urgency about accepting a release?

19, 20. (a) While sight-seeing in Jerusalem's temple, what prophecy did Jesus make about it? (b) In answer to his apostles, what prophecy did Jesus give concerning Jerusalem, and what day was Jesus thus preaching?



20 Then he gave his prophecy on the end of the system of things, in which he said: "When you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then let those in Judea begin fleeing to the mountains, and let those in the midst of her withdraw, and let those in the country places not enter into her; because these are days for meting out justice, that all the things written may be fulfilled. Woe to the pregnant women and the ones suckling a baby in those days! For there will be great necessity upon the land and wrath on this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled on by the nations, until the appointed times of the nations are fulfilled." (Luke 21:20-24) Jesus was then preaching the day of vengeance of our God.

21 Three days later Jesus was marching to Calvary followed by Simon the Cyrenian carrying the torture stake for him. "But there was following him a great multitude of the people and of women who kept beating themselves in grief and bewailing him. Jesus turned to the women and said: 'Daughters of Jerusalem, stop weeping for me. On the contrary, weep for yourselves and for your children; because, look! days are coming in which people will say, "Hap-

21. On his way to Calvary, how did Jesus predict trouble for Jerusalem and her daughters?

py are the barren women, and the wombs that did not give birth and the breasts that did not nurse!" Then they will start to say to the mountains, "Fall over us!" and to the hills, "Cover us over!" Because if they do these things when the tree is moist, what will occur when it is withered?' "—Luke 23:26-31.

22 There was still some moisture of life in the tree of the Jewish nation because of the existence of a believing remnant in the midst of it. But the taking out of this Christianized remnant would leave a spiritually dead tree, a withered national organization. O how it would bring God's wrath upon the Jews then!

ARTICLES IN THE NEXT ISSUE

- Liberty-giving Worship.
- Freedom of Worship.
- "Happy Are the Pure in Heart, Since They Will See God."
- Can This World's Armageddon Be Avoided?

23 About seventeen years after Jesus warned about the withered tree, the apostle Paul, a converted Jew, wrote to the Christian congregation that was under persecution in Thessalonica, Macedonia, and said: "You became imitators, brothers, of the congregations of God that are in Judea in union with Christ Jesus, because you also began suffering at the hands of your own countrymen the same things as they also are suffering at the hands of the Jews, who killed even the Lord Jesus and the prophets and persecuted us. Furthermore, they are not pleasing God, but are against the interests of all men, as they try to hinder us from speaking to people of the nations that these might be saved, with the result that they always fill up the measure of their sins. But his wrath has at length come upon them." (1 Thess. 2:14-16) How true, for twenty years later the "great and illustrious day of Jehovah" arrived upon them, and his wrath was poured out upon them at the hands of the Roman armies!

24 Following Jesus' counsel, the Jewish Christians fled from Jerusalem and the Province of Judea, leaving the unbelieving Jews to their foretold terrible end. Then the outpouring of Jehovah's holy spirit upon Jews in Jerusalem and Judea ceased. This withholding of his spirit was very ominous, betokening trouble ahead!

25 The unbelieving Jews rejected the preaching of a release as delivered by Christ's followers anointed with holy spirit. They chose to remain captives to the tradition-bound system of Judaism. Their very own religious table became a trap of destruction for them. (Ps. 69:22; Rom. 11:9) Rejecting Jesus Christ as the "Lamb of God that takes away the sin of the world," they continued holding their annual Passover at Jerusalem. Instead of fleeing with the Christians from Jerusalem and Judea, they flocked into Jerusalem by the hundreds of thousands in the spring of 70 C.E. Then the Roman legions under General Titus returned and bottled them up at Jerusalem, building a five-mile fortified enclosure about the doomed city. After a cruel siege Jerusalem fell to General Titus on September 8, 70 C.E. According to the historian Flavius Josephus, there was a death toll of 1,100,000, and 97,000 miserable survivors were carried off into slavery. For at least 1,100,000 the refusal of release by Jesus Christ had meant terrible destruction.

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22. How was the symbolic tree still moist, and how would it become withered?
23. Some years later, what did Paul say about the conduct of the Jews and about what was to come upon them, and did this come?
24. When the Christianized Jews fled, what began to be withheld from those in Judea and Jerusalem, and did that betoken anything?
25. How did the rejection of the release as preached by Jesus' followers turn out to mean destruction for the Jews?

WHAT THE RELEASE MEANS to the Captives In Our Time

THE disaster that befell the Jewish nation in our first century was a historical illustration, on a small scale, of what it results in if the release as preached by Jehovah's anointed ones is not accepted. The release is not just a getting out of a system of captivity, the restoring of the light of freedom to the eyes blinded by the religious darkness of a prison system. Release also includes an escaping from destruction with the prisonlike system of religious captivity. Such a destruction is approaching men of this generation, on a worldwide scale.

[2] Nineteen centuries ago it was the Jews and circumcised proselytes whom Peter warned to get saved from that crooked Jewish generation. He was warning them of what befell their nation in 70 C.E. He was preaching to them more than just a release from the enslaving system of traditional Judaism.—Acts 2:40.

[3] Not quite three and a half years later Peter was sent to preach the message of release to the uncircumcised Gentiles, who were not in bondage to traditional Judaism. (Acts 10:1-48; 11:8) To the Gentiles who believed from then on it was a case of release from the pagan system of religion. It was a case of release from the worldwide empire of false Babylonish religion. The call to those Gentiles was to come out of Babylon the Great, which meant coming out of that world empire of false religion. That is why the resurrected Jesus Christ told his disciples: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things." (Matt. 28:19, 20) So the fact that earthly Jerusalem was destroyed in 70 C.E. was no sign to indicate that the preaching of a release to the captives was to cease. Babylon the Great still remained after Jerusalem was destroyed by the Roman armies.

[4] Twenty-six years after Jerusalem was thus destroyed, the apostle John had a miraculous vision and saw Babylon the Great still sitting oppressively on many symbolic waters, namely, peoples, crowds, nations and tongues, all around the globe. (Rev. 17:15) Babylon the Great still continues to sit heavily upon the backs of the people. There is now a pressing need of release from her in all her religious ramifications. Ancient Babylon did not escape destruction after she herself had destroyed earthly Jerusalem in the year 607 B.C.E. Are we to expect that Babylon the Great will escape destruction after the destruction of Jerusalem by Babylonish Romans

1. What does the Jewish experience in the first century illustrate, and so does a release mean merely getting out of a system of captivity?
2. So Peter's warning them to get saved from that crooked generation meant more than just a release from what?
3. (a) About three and a half years later Peter issued the call to Gentiles to come out of what, and how was his action in keeping with Jesus' parting command? (b) After Jerusalem's destruction, why did preaching of a release have to go on?
4. Years later, what vision of Babylon the Great did John see, and why is there a pressing need for release from her now?

in 70 C.E.? Not according to Bible prophecy.

5 Destruction of Jerusalem and her temple in that year marked a "great and illustrious day of Jehovah," which the first-century Christians could appreciate. But it was not the complete fulfillment of Joel's prophecy. (Joel 2:30-32) After Jerusalem and her temple had lain in ruins already for twenty-six years, the apostle John was told of a still future day of Jehovah, "the great day of God the Almighty." It was a day to be marked by war at a place called in the Hebrew tongue Har-Magedon, or Armageddon. Hence the call that John heard was not a call to get out of earthly Jerusalem, for that city was then out of existence and the Romans did not build a new city there until along in the second century. The call that John heard must now be heard by all the world of mankind, a call to get out of Babylon the Great. (Rev. 16:14-16; 18:1-4) Failure to heed this call will result disastrously!

6 In course of time there came the death of the apostle John and all the other apostles of Jesus Christ and their faithful close associates like Timothy and Titus. Then the Christians began to compromise with regard to the freedom for which Christ had set them free. For selfish, materialistic, social advantages they let themselves come into bondage to Babylon the Great. The setting up of Christendom during the reign of Roman Emperor Constantine the Great was merely a fusing of the popular *kind* of Christianity of that time with the paganism of Babylon the Great, of which Constantine was Pontifex Maximus till he died in 337 C.E. So the people of Christendom today should not think that they are enjoying Christian freedom, "the glorious freedom of the children of God." (Rom. 8:21) They are in bondage to their religious clergymen and to their ecclesiastical religious systems. They are in slavery to Babylon the Great with her confusion of sectarian religions, a thousand or more of these claiming to be Christian. So the call from heaven to get out of Babylon the Great includes getting out of Christendom.

5. (a) Jerusalem's destruction marked what day? (b) How did the revelation to John show whether that was the final fulfillment of Joel's prophecy, and out of what must people now be called?

6. Why should the people of Christendom today not think they are enjoying Christian freedom, and do they need to heed the call?

THE MODERN FLIGHT FROM BABYLON THE GREAT

7 In the spring of 1919, just some months after the close of World War I, a comparatively small group of dedicated Christians made a courageous move to get out of Babylon the Great. In the year 1931 they became known internationally as Jehovah's witnesses. During World War I they had come into a captivity to Babylon the Great and her political lovers, especially so in Christendom.

8 The last book of the Bible, in Revelation 11:2-12, tells us of God's anointed witnesses, his two symbolic olive trees. It says that they would be killed by the beastly system of world politics; but after a short period of time, like three and a half days, God's spirit of life would enter into these anointed witnesses and they would come to life and would be elevated heaven-high in God's service on earth. This reviving of God's anointed witnesses occurred in the spring of 1919. It was then that these anointed witnesses themselves responded to the heavenly call to get out of Babylon the Great. With God's help, by means of his reigning King Jesus Christ, they got out of Babylon the Great. With God's assistance they are determined to stay out and stay free from her till she is no more.—Zech. 4:11-14; 2:7.

7. In 1919, who made a move to get out of Babylon the Great, and for what reason?

8. How did Revelation 11:2-12 foretell their moving out of Babylon the Great, and what are they now determined to do?

[9] Those who got free in 1919 were a small anointed remnant of dedicated, baptized Christians, who are Jews inwardly, spiritual Israelites. But still more were needed to fill up the Biblical number of 144,000 spiritual Israelites who are to stand with the Lamb Jesus Christ on the heavenly Mount Zion and to rule with him from the "heavenly Jerusalem" for the blessing of all nations. (Rev. 7:1-8; 14:1-5; Heb. 12:22) Therefore, more captives in Babylon the Great needed to hear the message of release and make their escape from her and become part of the free spiritual "Israel of God," the Christian Israel. (Gal. 6:16) So the anointed remnant that had been liberated in 1919 realized that they had been anointed with God's holy spirit to "preach a release to the captives," and they went preaching from house to house as well as publicly.

[10] Thousands responded to the good news of release, of liberty, from Babylon the Great, and these dedicated themselves to God and got baptized as Jesus Christ had commanded. Afterward their Christian lives showed that they had been begotten by God the Father to be his spiritual children, joint heirs of the heavenly Jesus Christ.—John 3:3, 5; 2 Cor. 1:12; 1 John 2:20, 27; Rom. 8:16, 17.

[11] Do you know fully what this meant? It meant more than that Jehovah God was begetting spiritual children for a heavenly inheritance! It meant also that he was anointing these newly released ones, he was pouring out his spirit upon these dedicated, baptized believers who were of all sorts of flesh. In this way there was a modern fulfillment of the prophecy of Joel 2:28-32, from which the apostle Peter quoted on the day of Pentecost in 33 C.E., when the holy spirit was poured out upon the congregation of Christ's disciples for the first time.

[12] According to Joel's prophecy, not only was the spirit to be poured out, but there was to be a prophesying by the anointed ones, both male and female, young and old. Well, then, if the spirit had been poured out, did the foretold prophesying occur? Yes, not only publicly but, more than ever before, from house to house. The dedicated believers had been anointed with holy spirit to prophesy and preach. How, then, could they keep from preaching the message of the "conclusion of the system of things," namely, "this good news of the kingdom," in all the inhabited earth for a witness to all the nations before this system of things ends?—Matt. 24:14.

[13] Have we observed this modern-day fulfillment of the outpouring of God's spirit upon all sorts of flesh in fulfillment of Joel's prophecy (2:28, 29)? Since we have, then something more is to be expected. As illustrated in the prophetic pattern of nineteen centuries ago, in the days of Christ's apostles, from Pentecost of 33 C.E. to the summer of 70 C.E., the fulfillment of Joel 2:28-32 meant more than the pouring out of God's spirit upon all sorts of flesh. It also meant that Jehovah would "give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun itself will be turned into darkness, and the moon into blood, before the coming of the great and fear-inspiring day of Jehovah. And it must occur that everyone who calls on the name of Jehovah will get away safe; for in Mount Zion

9. Why was there a need for the anointed remnant to preach a release to the captives from and after 1919, and did they do so?
10. What response was there to this preaching of a release, and what did this produce?
11. What did this action by God regarding these released ones mean, and what prophecy was thus having a modern fulfillment?
12. What activity was predicted to follow the outpouring of spirit on all sorts of flesh, and did it follow?
13. (a) In fulfillment of Joel 2:28-32, what more is to be expected than outpouring of spirit and prophesying? (b) According to what we have already observed since 1919, for what are we now due?

and in Jerusalem there will prove to be the escaped ones, just as Jehovah has said, and in among the survivors, whom Jehovah is calling." Since in these modern times we have convincingly observed the outpouring of God's spirit upon dedicated, baptized Christians, we are due for the coming of the "great and fear-inspiring day of Jehovah." Where will the place of survival be found?

14 As illustrated nineteen centuries ago, in apostolic times, the place of the survivors was not in the earthly Mount Zion and in earthly Jerusalem occupied by the unbelieving Jews. It was in the heavenly Mount Zion and in the "heavenly Jerusalem."

15 Let us, then, not miss the sobering significance of things that have happened within the past fifty years. We have had a gathering of the chosen, called, anointed ones since 1919 into a unified organization throughout the earth. This gathering work under angelic direction continued on into the transition years of 1931-1935. Those who were added to the released remnant after 1919 were also anointed with God's poured-out spirit to prophesy. According to the historic pattern of our first century, this outpouring of spirit is a close forerunner of the "great and fear-inspiring day of Jehovah" with its portents in the heavens and blood, fire and columns of smoke on the earth. That is the day of Jehovah God for executing his vengeance upon all who have not called upon His name and who have not escaped from the worldly system of bondage to the side of God's kingdom, which reigns since 1914 in the "heavenly Jerusalem" on the heavenly Mount Zion.

16 According to Isaiah's prophecy (61:1, 2) we are still living in the "year of good will on the part of Jehovah," but this symbolic "year" is bound to reach its end, giving way to the "day of vengeance on the part of our God." Before the "year" of divine goodwill runs out it behooves us to intensify our preaching of a release to people still captive, because "the day of vengeance on the part of our God" is now much nearer, yes, nearer than when there was an outpouring of God's spirit from 1919 forward. Some thousands of the anointed remnant are still with us; and they are carrying out the purpose of their anointing. How? By taking the lead in the work that God has assigned, "to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners" in Babylon the Great.

17 For Babylon of ancient times there was also a "day of Jehovah," and it was "cruel both with fury and with burning anger." (Isa. 13:1, 9) Likewise, for modern Babylon the Great there is a "day of vengeance," yes, "the great day of God the Almighty." There is now every good reason for getting out of Babylon the Great, for listen to what the apostle John heard the voice from heaven say:

18 "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. . . . That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah God, who judged her, is strong."—Rev. 18:4-8.

19 Take note! Destruction is coming up-

14. Where will the place of survival be found?
15. In connection with what gathering has there been an outpouring of spirit since 1919, and of what event should this be the forerunner?
16. (a) In what "year" are we still living, and why does it now behoove us to continue preaching a release? (b) Who is taking the lead in this work today?
17, 18. (a) Why is there now every good reason for getting out of Babylon the Great? (b) What did John hear the voice from heaven say?
19. (a) Why does that make it urgent for the anointed remnant to keep preaching a release to captives, and especially to what kind of captives now? (b) On what occasion back in 1923 was attention turned to such captives?

on Babylon the Great as "in one day." This makes it very urgent that the anointed remnant preach without ceasing a "release to the captives." For some decades now the anointed remnant has had in mind religious "captives" who are not of this anointed remnant with its heavenly hope. This fact is shown by an event of the year 1923. On August 18-26 an assembly of many thousands of dedicated, baptized Bible students was held in Los Angeles, California, U.S.A. On Saturday afternoon, August 25, the then president of the Watch Tower Bible & Tract Society spoke to thousands of the anointed remnant on Jesus' parable of the "Sheep and Goats." He explained the "sheep" to be those who do kind favors to the anointed remnant of Christ's spiritual brothers. As a reward, members of this "sheep" class were to be preserved alive through the coming battle of Armageddon and ushered into God's new order of things afterward. At the close of this talk the speaker read and moved the adoption of a Resolution, and, except for some strangers, this was unanimously adopted by a standing vote. In the last three paragraphs of this it was said:

[20] ". . . the line of demarcation between the two classes of Christendom is closely drawn, and that the time has come for the separation of those who prefer evil from those who love righteousness and desire the Lord's kingdom. We, therefore, in the spirit of love sound the warning to all such peace and order loving and God-fearing ones who are associated with the denominational churches, and point them to the fact that they can have no part in nor fellowship with that class of pretending Christians who repudiate the Word of God and deny the Lord Jesus Christ and his kingdom; and we call upon them to heed the Word of God and separate themselves from the unclean thing (2 Corinthians 6:17), to withdraw themselves from the unrighteous ecclesiastical systems designated by the Lord as 'Babylon', and to 'come out of her, lest they be partakers of her sins and receive of her plagues' (Revelation 18:4); and

[21] "We appeal to all such to recognize Jesus Christ as King of kings and Lord of lords, and that his kingdom now at hand is the hope and salvation of the peoples; and that they individually and collectively declare themselves on the side of the Lord and in sympathy with his cause, and be ready to receive the blessings of God's kingdom which he has prepared for them from the foundation of the world."—*The Watch Tower,* as of November 1, 1923, page 327.

[22] This call to come out of Babylon the Great, particularly that part of it called Christendom, was again powerfully sounded forth Sunday, July 24, 1927, before a public audience of 15,000 or more at Toronto, Ontario, Canada, and a countless invisible audience brought together by the then "world's greatest hookup," a network of 53 radio stations, in the speech entitled "Freedom for the Peoples." This stirring appeal as delivered by the then president of the Watch Tower Bible & Tract Society was later published in the October 15, 1927, issue of *The Watch Tower* (see page 313, paragraph 56) and also circulated in millions of copies of the booklet bearing the title "Freedom for the Peoples."

[23] Getting out of Babylon the Great and escaping to the place of safety is not done by merely withdrawing from the religious systems of Christendom or by stopping at-

20, 21. (a) This Resolution was directed to such kind of captives where, and what call was applied to them? (b) An appeal was made to them to do what?

22. How was this call to come out of Babylon the Great sounded forth from Toronto in 1927?

23. What shows whether merely getting out of Christendom's religious systems will save persons on the day of God's vengeance?

tendance at a denominational church. Millions of people of Christendom have done that much, especially in lands where there is a State Church, or a union of Church and State with one particular church denomination being established as the Church of the nation. Although they withdrew and stopped supporting the State Church financially, they still are kept in bondage to the political paramours of Babylon the Great. Although they may see Babylon the Great destroyed in the "day of vengeance on the part of our God," they will soon afterward be destroyed like symbolic "goats" with the political lovers of Babylon the Great. Those political paramours have been the tools of the religious Babylon the Great, and with her they have set themselves in opposition to God's Messianic kingdom.

24 In view of that fact the official magazine of Jehovah's witnesses, *The Watchtower,* under date of August 15, 1934, pages 249, 250, said that for a person to become one of the "sheep" class he must make a full, unconditional dedication of *himself* to Jehovah God and be baptized in water, just the same as Jesus himself did. The following year it was further disclosed that these "sheep" would be from "all nations and tribes and peoples and tongues" and that they would form "a great multitude," "a great crowd," by the time of destruction of Babylon the Great. (Rev. 7:9, 10, *AV; NW*) Consequently, the members of that "great crowd" must come not only out of Christendom but also out of heathendom. How appropriate it was, then, that a book was published in 1963 entitled "'Babylon the Great Has Fallen!' God's Kingdom Rules!" and that this book should identify Babylon the Great as being larger than the organized religion of Christendom, namely, the *world* empire of false Babylonish religion, including Christendom.

24. (a) To become a "sheep" in contrast with the "goats," what must a person do, and how many of such "sheep" will there be by the time of destruction of Babylon the Great? (b) In view of what Babylon the Great is, from what religious areas must these "sheep" come?

OUTPOURING OF SPIRIT OVER, NEXT THE GREAT DAY!

25 For whom, then, is the preaching of a release? It is for the captives of *all* the religious systems that make up Babylon the Great. All these need to be released from Babylon the Great now, if they desire to escape destruction with her or destruction with her political paramours in the "war of the great day of God the Almighty," at Armageddon. (Rev. 16:14-16) We must warn them of the eternal destruction that is speeding toward them. This generation of mankind has witnessed the pouring out of God's spirit upon all sorts of flesh in order to accomplish the great preaching work concerning God's Messianic kingdom. Now, shortly, must come the fulfillment of the rest of Joel's prophecy (2:28-32), and that is the "great and fear-inspiring day of Jehovah" for the destruction of all those who do not call upon the name of Jehovah through Jesus Christ and who do not seek refuge with Jehovah's anointed remnant under protection of the "heavenly Jerusalem." So the preaching of a release to the captives dare not stop now. This work of liberation, of salvation, must go on to the finish!

26 Babylon the Great and her political

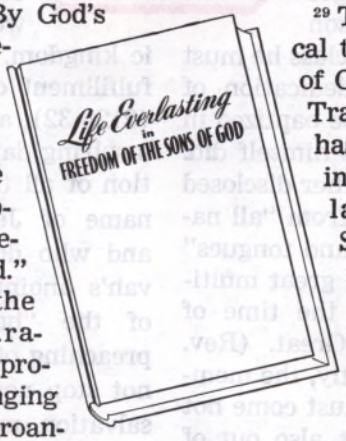
25. (a) For what captives is the preaching of a release, and why must this work of liberation go on to the finish? (b) Since we have seen the outpouring of the spirit, what must come next in fulfillment of Joel 2:28-32?

26. How will slavery under Babylon the Great and her political paramours end, and why, according to God's will, must such slavery go?

consorts and patrons keep on committing religious filthiness together, and they hold the people in a slavery that will end up soon in destruction on the "day of vengeance on the part of our God." Such slavery must go! God is not interested in having a slave camp kept in operation here on earth by Babylon the Great and her political paramours. Yes, Satan the Devil is interested in such a slave camp, but not Jehovah God. He does not believe in an eternal slavery and indebtedness for all mankind. He is the God of freedom, of liberty! He believes in the freedom of those who are his children.

27 At creation it was not God's will that mankind should become enslaved to Satan the Devil, to sin and to death. Such enslavement he permitted to occur while allowing his earthly children to use their free moral agency, of their own accord to love God obediently or to reject him. But immediately he announced his unchangeable purpose to bring a liberation for the unfortunate victims of the transgression that Adam and Eve, our first human parents, committed. By God's published and recorded statement of purpose he aroused in the hearts of human creatures the "hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." (Rom. 8:20, 21) Babylon the Great and her political paramours will not block this program of Jehovah God for bringing this precious freedom to the groaning human creation. The earth must be purged of these obstructors of God-given freedom. Liberty lovers must be helped now to escape from destruction with those obstructors.

28 What, then, will the anointed remnant and those sheeplike persons who have already been released by Jehovah God and his Son Jesus Christ do? They will continue to go to people of all the nations and of all religions and "preach a release to the captives" while there is still opportunity to gain the release and enjoy the freedom for which Christ has made us free. This release will lead to God's protection and preservation when Babylon the Great and the political paramours who sin with her go down in ruin, after which slavery to them is no more. Such a taking of our stand for true Christian freedom will be a step toward our having a part in the realization of God's magnificent purpose to banish sin, death and Devil and have all the earth transformed into a paradise of freedom for perfected human sons of God forever.



29 To give aid today in this critical time to such prospective sons of God the Watch Tower Bible & Tract Society of Pennsylvania has now published a new book in English, entitled "Life Everlasting—in Freedom of the Sons of God." We can heartily recommend that you read it, study it with the Holy Bible, and so safeguard your priceless freedom that is the gift of God through Christ.

27. (a) How was it that God let this enslavement of mankind occur, but what statement of purpose did he at once make? (b) What hope did such statement arouse in human hearts, and so of whom must this earth now be purged?

28. (a) What will the remnant and the released sheeplike people now do? (b) To what will this release and this step for Christian freedom lead?

29. What has now been published as an aid to such prospective sons of God, and what is recommended regarding it?

The DOOM of False Religion

WOULD you be happy if you knew that in a very short while there would be no false religion practiced upon the earth? Think of the unity and peace this would bring about! Today the various religions of the world are trying to unite; they are trying to find some common basis on which there can be unity, but have found none. If you are a student of history you well know that a great part of the bloodshed on the earth has been because of religion. Take, for example, the Crusades and the Thirty Years' War. Consider also the suffering and torture of countless numbers of people, for instance, in the time of the Inquisition. These wars were not because of the true religion of God. Jesus stated the principle by which we can be sure of this: "By their fruits you will recognize them." The works and results were not the peaceful fruitage of the spirit. The mere claim does not make one a follower of Christ, as he declared: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:16, 21; Gal. 5:22, 23.

When the flood survivors, Noah and his wife and his three sons and their wives, eight in all, stepped out of the ark, they were united in one religion, the true worship of Jehovah God. (Gen. 8:20, 21) They knew that Jehovah was the true God and the all-powerful One and also that he was the Preserver of their lives through the flood. False religion set in and got another hold more than a hundred years later with the building of the Tower of Babel, and the result of it was confusion of the people. (Gen. 11:4-9) So false religion has ever since that time caused confusion and strife and has turned people away from the principles of the true God and has caused the moral breakdown and the decline the world has suffered since that time. Noah and his faithful son Shem continued to observe the true religion of the worship of Jehovah. They stayed aloof from Babylon's influence. But false religion spread over the earth and has assumed various forms and, at the present time, has brought about such confusion that unity among its various divisions is impossible.

But what about its doom? Well, in the sixteenth chapter of Revelation, God expresses what he will do in this time of the end when he manifests his anger at the various things that are causing the ills of this world. Among them is false religion. In the twelfth verse he gives the apostle John a vision of the sixth of the seven angels pouring out the bowls of God's anger, the plagues. John says: "And the sixth [angel] poured out his bowl upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun."

EUPHRATES DRIED UP

The mention of the river Euphrates is significant. It was a very important river in ancient times and figured prominently in history. Its drying up has reference to one great event that history records, namely, the fall of Babylon to the Persian Cyrus the Great. So, while the name Babylon is not here mentioned, Babylon is no

doubt meant. Babylon was the chief city located on the Euphrates River in ancient times. It was against God from its very beginning when built by Nimrod, a "mighty hunter in opposition to Jehovah." (Gen. 10:9, 10) It was by means of practically drying up the riverbed that Babylon's fall was accomplished.

The Bible mentions the Euphrates as where captives were located, for, as described in Revelation 9:13-15, the sixth trumpet was blown by an angel who was given the following command: "Untie the four angels that are bound at the great river Euphrates." Babylon had taken God's people into captivity in 607 B.C.E. and intended to keep them captives forever. It seemed that she would actually do so, for the city appeared impregnable, with her tremendous walls and great military force. It was in 539 B.C.E. when Cyrus the Persian, by practically drying up the riverbed, entered the city, conquered it, and released the Jewish exiles in the second year thereafter.

The pouring out of the sixth bowl of God's anger discloses prophetically the destruction of Babylon the Great. As pointed out in previous issues of this magazine, Babylon the Great represents the world empire of false religion, pictured in Revelation, chapter 17, as an unclean woman and as a great city that has a kingdom over the kings of the earth. (Rev. 17:3-6, 18) Babylon the Great has held many people in captivity by her false doctrines and practices. She has even used the kingdoms of this world to force converts to her false form of religion. The pouring out of the sixth plague does not refer to the release of these captives from Babylon, for the drying up of the Euphrates River, not any revolt of the Jewish captives, was the thing that caused the fall of ancient Babylon. Her captives had no share in her fall, neither were they released at that time, but later, in 537 B.C.E., by Cyrus' decree.

GREAT BABYLON'S FINAL FALL

Babylon the Great suffered a fall in the year 1919 C.E., as proclaimed by an angel in Revelation 14:8. In this fall her hold on her captives was loosened, but she remained to fight against true worship. Babylon the Great's overthrow by the "kings from the rising of the sun," in Revelation 16:12, is something else, just as Babylon's destruction and desolation came years after her fall to Cyrus. Cyrus the Persian and his associate conqueror, kings from eastward of Babylon, pictured Jesus Christ and his Father, Jehovah God. While it was Cyrus of old who caused the diverting of the waters of the Euphrates in order to capture Babylon, it was really Jehovah who directed the matter according to the word that he had spoken by his prophets Isaiah and Jeremiah. Today it is Jehovah, together with his enthroned king Jesus Christ, who causes the fall and destruction of Babylon the Great. He is the "One saying to the watery deep, 'Be evaporated; and all your [Babylon's] rivers I shall dry up.' "—Isa. 44:27 to 45:5.

The tendency a person has is to be loyal to the religion in which he was brought up and to look to the elaborate and ornate buildings and to the colorful, glittering religious ceremonies as beautiful and therefore having merit in the eyes of God. But remember that Jehovah told the religious leaders of Jerusalem that they would fall like a *desirable vessel,* a valued vase. (Jer. 25:34; 19:11) And he decreed that Babylon, the *beauty of the Chaldeans,* would go into desolation. (Isa. 13:19) Neither should the antiquity of a religion nor its seeming security and firm position with the elements of this world be looked upon as something in which to put your trust and confidence. This fact also was pictured

by Babylon of old. God's decree brought her down in one night, finally to go into complete decay and desolation. So he has decreed regarding Babylon the Great.

SUPPORT AND DEFENSE GONE

The Euphrates River was depended upon by Babylon for defense. At Revelation 17:1, 15 we are told that Babylon the Great "sits on many waters," which, the angel explains, "mean peoples and crowds and nations and tongues." So, then, the drying up of the waters of the Euphrates would picture the removal of people from the support and defense of Babylon the Great, their turning away from her. It would not picture any turning from Babylon's false religion to the true worship of Jehovah God, for in the case of literal Babylon the drying up of the literal waters of the Euphrates merely resulted in the fall of Babylon. The people who served Jehovah God left her by a direct decree of Cyrus about two years later. So the turning of the waters away from Babylon the Great means that people who formerly supported her will forsake her and will revolt against her, but not in favor of Jehovah.

It is too late for any to turn to Jehovah after Babylon the Great's destruction begins, for although the people may revolt and do much damage to her, it is really Jehovah God and Jesus Christ, the kings from the east, who must destroy Babylon. Those deserting Babylon then would not *do so* of their own volition. This takes place when God's bowl of anger against all who are in defense of and support of Babylon will be fully felt and it will be his judgment against them. The people forsaking her only because they see her going down may possibly want to turn to Jehovah God just to save their necks. Doubtless many sought refuge in the ark when the floodwaters began to fall, but the record says that, when Noah with his family entered, *Jehovah* shut the door behind him. (Gen. 7:16) Jehovah wants those who serve him to do so out of love for him and out of devotion to righteousness. They are given an opportunity to hear of the corruption of Babylon the Great and the righteousness of God's government under Christ and they must come out before God strips Babylon naked and exposes her to her crashing doom. *Now* is the time when the people can hear the warning proclaimed by Jehovah's witnesses: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues." (Rev. 18:4) They can do this by learning of Jehovah God's provision for safety and salvation, by putting themselves under the enthroned King Jesus Christ and by helping others to flee also with the hope of everlasting life in a paradise earth under God's new order of things.

SIXTH PLAGUE ANNOUNCED

The sixth plague is announced mercifully beforehand by Jehovah God so that the people may hear and take heed. Jehovah's witnesses are used as instruments in making this announcement. This announcement has been especially strong since Sunday, July 24, 1927, when an address was directed especially to people who were unwilling captives in bondage to Babylon the Great. The address was the leading feature of the general assembly of the International Bible Students at Toronto, Canada. It was spoken, not only to a visible audience of 15,000, but also to an invisible audience by means of 53 radio stations linked together from the Atlantic to the Pacific Ocean and including radio station WBBR. After reading a resolution addressed "To the Peoples of Christendom," President Rutherford spoke in favor of the resolution in his widely advertised speech,

"Freedom for the Peoples." When speaking of the hopeless state of Christendom, he said:

". . . With great pomp and glory that unholy system rides upon the backs of the peoples. Without the support of the common peoples that wicked system called 'Christendom' could not survive. When the peoples withdraw their support therefrom 'organized Christianity,' which is a part of Babylon or the Devil's organization, will fall like a great millstone into the sea.

" . . . But instead of heeding the message from the Word of God the rulers of the world, to wit, those constituting the unholy alliance, walk on in darkness and continue to oppress the peoples. The doom of 'organized Christianity' or Babylon is sealed! . . ." —*The Watch Tower*, as of October 15, 1927, page 312.

This message was afterward put in booklet form in a number of languages and distributed world wide by the millions of copies. It served as further notice to the world that Babylon the Great was doomed and that this world empire of Babylonish religion was to be destroyed by the "kings from the rising of the sun." Such notification of impending destruction has continued to be served on Babylon the Great in even sharper and clearer terms. It has been like a great plague or blow to those who support and defend her.

THE NEED TO BE ACTIVELY ALERT

Those who have been released from captivity to Babylon the Great must endure to maintain this freedom and God's favor. Jesus Christ goes on, in Revelation, chapter 16, to describe events in connection with the sixth plague, which refers not only to the destruction of Babylon the Great but also to the battle of Armageddon that follows. He interjects a warning at verse 15: "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his shamefulness."

To whom is he speaking? He is addressing the spirit-begotten Christians who are taking part in the proclaiming of the plagues, the same ones that he speaks to in the first three chapters of Revelation as the seven congregations in Asia. There he repeatedly warns these congregations that he is coming suddenly to them for an inspection work, followed by due rewards or recompense. (Rev. 2:5, 16; 3:11) They are commanded to watch carefully that they do not fall away to the condemned Babylonish religion. They are heirs with Jesus of the heavenly kingdom, serving Jehovah God in his spiritual temple as his spiritual priesthood, a royal priesthood, clothed in Christ's righteousness. As it was in the temple in Jerusalem during Jesus' days on earth, if they go to sleep at their posts of duty and the temple inspector comes and finds them not watching over the safety and interests of the temple, they will be beaten and stripped of their priestly garments and be discharged. They will be put out of the temple as unfit workmen. This will be shameful for them and persons who look to them for priestly services will see them, as it were, in their nakedness, without the covering of Christ's righteousness, as being no imitators of him.—1 Pet. 2:5-9; Ex. 20:25, 26.

Consequently, the temple priest who stays awake and keeps actively on the watch and who is found in this state when Jehovah's High Priest arrives like a thief for inspection work will be happy for his faithfulness and reliability. He will retain his priestly garments and functions and not be stripped of them. He will have glory rather than suffer shame here with Babylon the Great.

HOW TO FIND REFUGE FROM THE PLAGUE

How can those who have not yet fled from worldly religion to serve in proclaim-

ing God's kingdom do so before it is too late? They must associate closely with these spirit-begotten Christians, God's "royal priesthood," to learn from them. These remaining ones of Christ's spiritual brothers compose the "faithful and discreet slave" to whom Christ has committed all the Kingdom interests on earth. (Matt. 24:45-47) They are in charge of teaching the people and shepherding those who want to serve the Great Shepherd, Jehovah God, and his Fine Shepherd Jesus Christ.

Those being taught by the "faithful and discreet slave" are like the Nethinim, who were non-Israelites serving in the temple of Jehovah in the days of David and Solomon and who worked closely with the priests of Israel, keeping themselves religiously clean for temple service. Revelation 7:9 describes them as a "great crowd" out of all nations and tribes and peoples and tongues. God, on the throne, and the Lamb look favorably upon them. They have white robes, which they have washed in the blood of the Lamb, and they serve continually in God's temple. (Rev. 7:9-17) In order to enjoy this favor with God this "great crowd," now numbering nearly one million, share in announcing the warning message of false religion's doom.

The "great crowd" have learned how Christ gave his human life as a sacrifice for mankind. They have found that the kingdom of God is a heavenly kingdom and will rule this earth forever, bringing peace and righteousness to a paradise earth, blessing people with everlasting life. They know that they will see many loved ones and friends come back to earth by a resurrection. Furthermore, through a study of the Bible they see that the Kingdom has already taken power in the heavens and moves swiftly toward the destruction of Babylon the Great. If you do not know these vital truths, you need to hear what Jehovah's witnesses have to say, study, and then take a position in harmony with God's pure Word of truth. When you do this you will be happy to learn of the fulfillment of the sixth plague, which points to the complete desolation of Babylon the Great and the resultant freedom and happiness that it means to all who serve Jehovah God.

But the mere destruction of Babylon the Great will not bring complete righteousness to the earth. The sixth plague covers also the battle of Armageddon, which will be considered in the next issue of this magazine.

For a discussion of all seven plagues of Revelation, chapter 16, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watch Tower Bible and Tract Society, Brooklyn, New York.

'I Have My Religion'

● One of Jehovah's witnesses in Jaboticabal, Brazil, had the pleasure of meeting a lady who showed a great deal of interest in his doorstep sermon. However, as the minister finished his Bible message, the woman said: "Fine! I enjoyed your explanation, but I am not interested because I already have my religion, although I do not know the name of it. But I do know it is the truth. I learned it by means of some books I have here in my home." The Witness asked her to show him the publications. To his surprise and pleasure, the books were *"Let God Be True"* and *What Has Religion Done for Mankind?* The minister showed the woman that the books were published by Jehovah's witnesses. He also arranged for a regular Bible study to be conducted in her home. Within a short time she asked for two studies a week instead of one. Progressing in knowledge, she is already taking part in telling the good news of the Kingdom to others, using the publications that helped her to learn of God's truth.

Are You Ready to Get BAPTIZED?

EVERYONE who has read the Gospel accounts in the Bible knows that the Lord Jesus got baptized and that he commissioned his disciples to baptize others. Baptism in symbol of one's dedication to God is a basic teaching of Christianity. (Heb. 6:1, 2) Have you been baptized?

Among the readers of *The Watchtower,* there are upward of fifty thousand persons each year who get baptized in imitation of Jesus and in obedience to his instructions. If you are a person who is contemplating that step, you will be interested in what was said on this matter at the "God's Sons of Liberty" District Assemblies of Jehovah's Witnesses held this past summer. There the question was posed: "How much should a person have studied, yes, to what extent should he know God's Word before he gets baptized?"

The speaker had already pointed out that, for one to share publicly in the preaching work done by Jehovah's witnesses, he ought to believe that the Bible is God's inspired Word. He should know and believe at least the basic teachings of the Scriptures. His own life must harmonize with the Bible's high standard in connection with honesty, sexual morality, and moderation in any use of intoxicating drinks. He should not be a person who is attending and sharing in the activities of any false religious organization, and he should not be involved in the political affairs of the world. Rather, he should be attending meetings of the Christian congregation of Jehovah's witnesses. These requirements also apply to one who is contemplating water immersion.

In addition, the speaker said this in answer to the question on baptism: "Jesus' instructions, recorded at Matthew 28:19, 20, read: '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.' Now, what did he say that these people were to become before they were baptized? Disciples.

"That means that they should be persons who learn; and it includes even more than that. Notice in John 8:31 that Jesus says: 'If you remain in my word, you are really my disciples.' To remain in his word, they would have to know that word, wouldn't they? It is good to realize that when a person gets baptized he accepts certain responsibilities. Obviously, he is not ready to get baptized if he does not know what those responsibilities are, is he? Jesus shows that those who know and live in harmony with his word are his disciples, and it is those who are disciples who are to be baptized.

"Realizing this, the Watch Tower Society believes that it would be a fine thing for anyone who wants to get baptized to read or study both the book *'Things in Which It Is Impossible for God to Lie'* and the book *Life Everlasting–in Freedom of the Sons of*

God (or, if this latter book is not yet available in your language, then carefully read the booklet *Living in Hope of a Righteous New World*) before presenting himself for water immersion. This is not an inflexible rule, but it is something that we strongly recommend so that those who get baptized will fully appreciate what they are doing."

GROWTH IN LOVE AND KNOWLEDGE

Some may feel that this will hold back new ones who want to be baptized, and the speaker at the assembly was asked if that might not be the effect. He replied:

"Not at all. Really, as you study with them week by week you are encouraging them to progress. You are equipping them to be better praisers of Jehovah.

"It is true that if a person were to cover everything in those publications in a regular home Bible study before getting baptized, it might take quite a few months. But as you study with him week by week you are endeavoring to stimulate in him a love for the truth and a desire to grow in knowledge of it. Your desire for him is like that expressed by the apostle Paul in Philippians 1:9, namely, that his 'love may abound yet more and more with accurate knowledge and full discernment.' Once the person's heart begins to respond, he is going to show some initiative in the matter. Why, if a person is really hungering and thirsting for the truth, in many cases he could read those two publications and look up the scriptures in not too many days. And, on the other hand, if an individual really does not have a strong love for the truth, one that moves him to do something about it, he is not ready for baptism anyway, is he?"

In the event that someone who has not read those publications should express the desire to be baptized, it was suggested that this be done:

"You might read together the scriptures that we have considered, emphasizing the need to know the teachings of the Bible. Then ask him some questions to highlight that need. Ask him what the Bible says about marriage, neutrality, blood, and so forth. Show him the importance of knowing these things. Explain to him that they are discussed in the book *Life Everlasting—in Freedom of the Sons of God* and encourage him to read it. Then take time from your regular study of the *'Impossible to Lie'* book to quiz him on what he has read to be sure that he understands it. Certainly one who has this knowledge before he is baptized will be in a better position to live up to his dedication to Jehovah. Remember that you should urge all persons to read the books through as soon as they can."

SCRIPTURAL VIEWPOINT

Encouraging individuals to have a clear appreciation of what is involved in being a Christian before they get baptized is consistent with what the Bible tells us about those persons who were immersed by the early Christians. This was emphasized when the convention speaker was asked: "What would you say if someone referred to the three thousand who were baptized at Pentecost, on the very day that Peter preached to them, or the Ethiopian eunuch, who was baptized by Philip after having just one Bible discussion with him?"

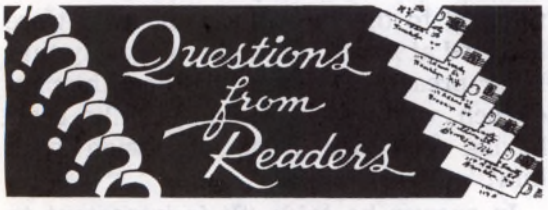
In answer he said: "It is important to keep in mind who these people were. They were not persons who had heard only a few verses from the Bible in their entire lives, as is true of so many today. Many were Jews and proselytes who knew the Scriptures. The inspired writings of Moses and the Prophets were read aloud every sabbath day in the synagogues. (Acts 15:21) They believed them. Now,

when they heard about Jesus Christ, they expressed faith in the fact that he was the one of whom the prophets had spoken and that only through him could they gain salvation. So at Pentecost, after giving these people a thorough witness about Jesus, Peter urged those who believed to be baptized. And Acts 2:41 says: 'Those who embraced his word heartily were baptized.' They showed that they were different from the other Jews who, though they knew the Scriptures, put human traditions first; God's Word found a response in their hearts.

"The same was true of the Ethiopian eunuch to whom Philip witnessed. He was acquainted with God's Word. He had just been to Jerusalem to worship, and when Philip approached him he was busy studying the Scriptures. He believed in Jehovah God; he recognized how the holy spirit had operated to accomplish God's will, and now, when Philip 'declared to him the good news about Jesus,' he accepted it and, in imitation of Jesus, he got baptized. —Acts 8:35.

"But today people in general do not have that background of Bible knowledge. They are not in a position to take on the responsibilities of a dedicated servant of God until they learn what his requirements are. And it will greatly assist them to gain that knowledge if they read the books *'Things in Which It Is Impossible for God to Lie'* and *Life Everlasting—in Freedom of the Sons of God.*"

If you are studying the Bible with one of Jehovah's witnesses, we encourage you to hasten your progress to Christian maturity by taking the initiative to read these publications with your Bible. Get a solid foundation of Bible knowledge, a clear picture of what is required of a Christian, and then do not hesitate to act in harmony with what you learn. But do not delay! Time is running out for this wicked world, and only those who are dedicated and baptized Christians who are living up to their Christian responsibilities have their feet firmly planted on the way to life.—1 Pet. 3:21.



● At what age is it proper for a boy or a girl to start going out on "dates" with one of the opposite sex?—M. Q., U.S.A.

With all the emphasis that is placed on this in the modern world, it is only natural that young folks are concerned about it. But it is not wise to let it become the matter of chief concern. Turn in your Bible to Ecclesiastes 12:1, and notice where it says youths should focus their interest. It reads: "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.'" Then see what verse 13 says: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man." Yes, this is the whole purpose of living; everything else we do in life produces good results only if it is kept in its proper relation to our service to God.

When you are single you are free to move about and take up assignments in the service of God that married persons often cannot. There are marvelous blessings for those who take up the full-time ministry as Jehovah's witnesses. You might serve at one of the Watch Tower Society's Bethel homes or as a special pioneer or in the missionary work, possibly

as a circuit servant, visiting and serving congregations. The years remaining before the end of this system of things are very few; the privileges now open will never be repeated; this is the time to take advantage of them.

In time, most young folks do get married, but why get yourselves so emotionally involved that you feel impelled to marry almost as soon as you complete your schooling, or perhaps even before that? Why not get a taste of life first and lay hold of the service opportunities that are open to you? Once you have set your course in life, you can intelligently plan other things around it. You will be much happier if you do. Then, when the time comes that you want to take on the responsibilities that go with marriage, you will be better equipped to handle them in a right way.

As to seeking close association with a person of the opposite sex, it is well to realize that this is not simply a form of recreation. The end to which it naturally leads is marriage. In some lands a young man and his bride-to-be never even visit together before their wedding; it is all arranged by their parents. In other places parents always chaperone their daughter until she is married, and it is not wise to offend the public sense of decency by ignoring that custom. However, in certain places a large number of parents do let their minor children keep company with one of the opposite sex unattended under certain circumstances. It is not up to the young persons to decide at what age this is to be permitted or if a chaperone will be required. That is the God-given responsibility of the father; and, if there is no living father in the home, the responsibility rests with the mother. Children who are seeking to do what is pleasing to the Lord will not try to take these matters into their own hands or pressure their parents to get their own way, but will wisely apply the counsel recorded at Colossians 3:20, namely: "You children, be obedient to your parents in everything, for this is well-pleasing in the Lord."

As for the parents, they must shoulder the responsibility and then be willing to face up to the consequences of their decisions. It is not for the Watch Tower Society to make rules for them to follow. But it is a loving and considerate parent who firmly protects his child against emotional involvement until his offspring reaches an age when he is in position to follow through by getting married.

It is not a kindness for parents to close their eyes to what is going on when their teen-age children begin to lavish affection on someone of the opposite sex, because this awakens desires in their bodies that cry out for satisfaction, and all too often they ruin their lives by getting involved in fornication. (1 Cor. 6:9, 10, 18) Nor does it show love on the part of Christian parents to allow their minor child to go out on "dates" and keep regular company alone with an unbeliever of the opposite sex, calling it recreation. It is heading their offspring into a life filled with heartache and grief and, in many cases, it will mean that they forsake the worship of Jehovah and lose out on life in the new system of things.—Deut. 7:3, 4; Neh. 13:26, 27.

There are no two ways about it: Keeping close company with a person of the opposite sex is not a game; it is not recreation; it is a definite step toward assuming lifelong responsibilities.

● In the *New World Translation of the Holy Scriptures*, Habakkuk 1:12 reads in part: "O my God, my Holy One, you do not die." However, other translations say "we shall not die." (*AS, AV*) What accounts for this difference? —S. C., U.S.A.

In copying Biblical manuscripts, early Jewish scribes, or *sopherim*, endeavored to be scrupulously accurate. But later these copyists took certain liberties. For instance, they made eighteen emendations in the Hebrew text of the Scriptures. Such changes were assumed corrections. However, the Masoretes, scribal successors of the *sopherim*, noted these alterations, making a record of them in the margin of the Hebrew text. These notes are known as the Masorah. One of the Eighteen Emendations of the Sopherim, or *tiqqunei sopherim*, is to be found in Habakkuk 1:12.

Some translations, such as the *King James Version*, render Habakkuk 1:12 in accord with the Masoretic Hebrew text as changed by the *sopherim*. Thus, they read, "we shall not die." But the New World Bible Translation Committee conscientiously restored the original reading, which states in address to Jehovah, "you do not die." This rendition is also consistent with the rest of the verse.

According to the *King James Version*, Habakkuk 1:12 reads: "Art thou not from everlasting, O LORD my God, mine Holy One? *we shall not die.* O LORD, thou hast ordained them for judgment; and, O mighty God, thou

hast established them for correction." Repeated reference is made to God, but with this fact the words "we shall not die," a reference to the people, seem inconsistent. The rendering in the *New World Translation* poses no such problem, however. It presents a parallelism in phrases, reading: "Are you not from long ago, O Jehovah? O my God, my Holy One, *you do not die.* O Jehovah, for a judgment you have set it; and, O Rock, for a reproving you have founded it."

Other translations of recent times agree with the *New World Translation* at Habakkuk 1:12. For instance, *An American Translation* says: "Art not thou from of old, O LORD, my holy God? Thou diest not!" *The Emphasised Bible,* by J. B. Rotherham, reads there: "Art not thou from of old, O Yahweh my God, my Holy One? Thou diest not!"

Scholar C. D. Ginsburg made the following significant comments regarding Habakkuk 1:12: "All the ancient records emphatically state that this exhibits the corrected text by the Sopherim and that the original reading was: 'Art thou not from everlasting? O Lord my God, mine Holy One, thou diest not.' The parallelism plainly shows that this is the correct reading. The address in both clauses is to the Lord who is described in the first clause as being from everlasting and in the second clause as never dying or enduring for ever. The introduction, therefore, of a new subject in the plural with the predicate '*we* shall not die' thus ascribing immortality to the people is contrary to the scope of the passage . . . The reason for the alteration is not far to seek. It was considered offensive to predicate of the Lord '*thou* diest not.' Hence '*we* shall not die' was substituted."—*Introduction to the Massoretico-Critical Edition of the Hebrew Bible,* 1897, p. 358.

The Jewish *sopherim* evidently made their emendation in Habakkuk 1:12 because they thought it blasphemous to associate the idea of mortality with God in any way. However, it is by no means irreverent to say in addressing Jehovah God: "You do not die." In fact, these words strike a Scriptural blow at the modern-day attitude that God is dead and they harmonize with Moses' inspired psalm wherein it is said to Jehovah: "Even from time indefinite to time indefinite you are God."—Ps. 90:1, 2.

ANNOUNCEMENTS

FIELD MINISTRY

True faith is something for which one must put up a hard fight, not with a sword of steel, but with "the sword of the spirit," which is God's Word. The true fighter for Christian faith must exert himself to keep his own life in harmony with Bible principles, and he is obligated to expose falsehood and uphold God's truth. During November, Jehovah's witnesses will continue to share in this organized fight for the faith, pointing out to others what the Bible teaches, and offering to all persons the new Bible-study aid *Life Everlasting—in Freedom of the Sons of God,* with a booklet, for 50c.

"WATCHTOWER" STUDIES FOR THE WEEKS

December 18: "Preach a Release to the Captives." Page 681. Songs to Be Used: 2, 59.

December 25: What the Release Means to the Captives in Our Time. Page 688. Songs to Be Used: 84, 93.

The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 1, 1966
Semimonthly

LIBERTY-GIVING WORSHIP

FREEDOM OF WORSHIP

"HAPPY ARE THE PURE IN HEART, SINCE THEY WILL SEE GOD"

CAN THIS WORLD'S ARMAGEDDON BE AVOIDED?

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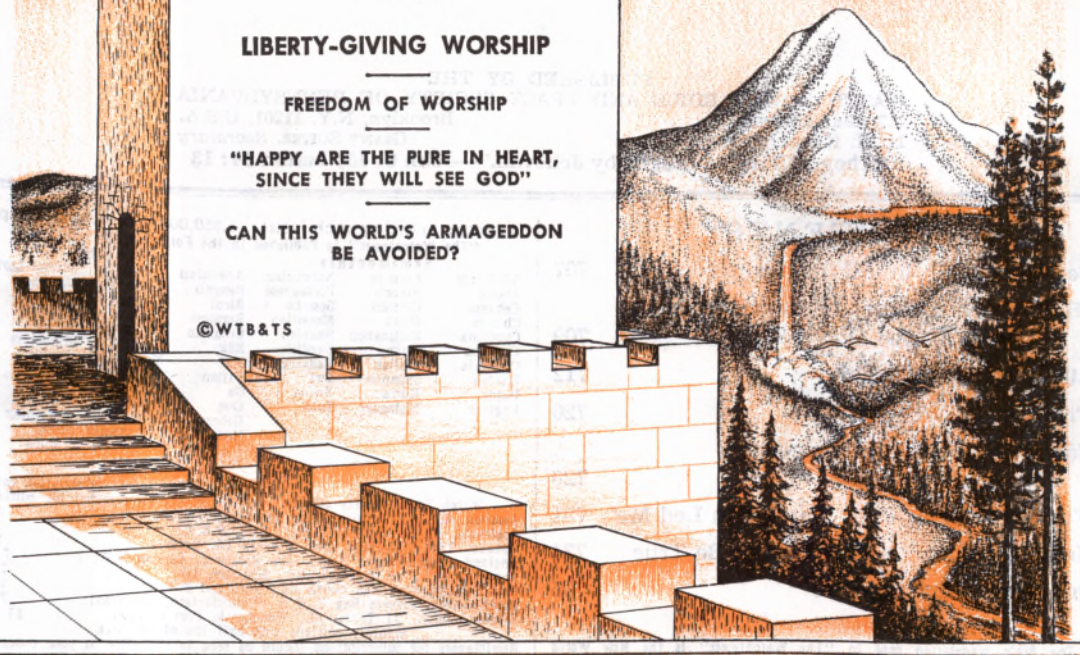

"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Du – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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BE DEPENDABLE IN ALL THINGS

WHEN someone has an appointment with you, would you rather have him come on time or be late? If you give a person a job to do, would you rather have him fulfill it, or ignore it unless you stand over him? When you purchase a machine, do you want one that runs, or one that is constantly malfunctioning?

Almost everybody will recognize the desirability of the former in each instance. We like people to be on time for work. We want them to fulfill work obligations. And we want machines that work.

In each case the desired quality is dependability. There is little doubt that almost everyone wants dependability in other persons, and in things they may be using. But what is often more difficult is for the person himself to be that way.

If you want people to be dependable, are you? If you want them to be on time for appointments, are you? If you want others to be dependable when they work for you, are you careful to be dependable when working for others? Yes, dependability works both ways. If it is good for the other fellow to be that way, it surely must be good for each one, individually, to be that way also. Your desire for dependability in others is shared equally by their desire for you to be dependable when dealing with them.

But wanting dependability in others, and being that way oneself, are two different things. It is relatively easy to want dependability from others, but not as easy to be dependable oneself. Why? For one thing, not everybody is dependable, and that sets a bad example for others. In fact, more and more the trend in the world is away from dependability and toward getting as much for as little effort as possible. This is hardly conducive to encouraging dependability in the majority of people.

For another thing, dependability comes hard because it is not a trait that we inherit from our parents; it must be taught, cultivated and practiced before it becomes habitual. We can see the lack of it in young children. Can you expect your child to be dependable in keeping his clothes clean, in brushing his teeth, or in putting things away, or even in being honest, unless you take the time to teach him those things? No, because the truth of the matter is just as the Bible says at Proverbs 22:15: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."

But if dependability is hard to come by, and the trend is away from it, what is the motive for wanting to be dependable ourselves? The motive is that it is right, re-

gardless of what anyone else may choose to do, and that it benefits others and ourselves as well. It is like the matter of morality. It is right to be moral, regardless of the fact that others may be immoral. And being moral benefits others and the one who practices it, physically as well as mentally. It is the same with being dependable.

This is particularly so from the viewpoint of the one who fears God and wants to please him, for God wants his faithful creatures to imitate what is right, not what is wrong. And being dependable is a godly trait. It is right. It also brings benefits to others and ourselves as well. These are motives enough.

God's Son, Jesus Christ, showed that dependability was right, and that it should be practiced even in small things, since being dependable when doing small things is the road to learning how to be dependable when doing big things. Jesus said: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." (Luke 16:10) In one illustration Jesus commended the worker who was dependable in what was assigned him and showed that it proved him worthy of greater responsibilities. He said: "Happy is that slave if his master on arriving finds him doing so. Truly I say to you, He will appoint him over all his belongings." (Matt. 24:46, 47) The reward for dependability in a lesser task was the trusting of one with greater responsibility.

The logic of this is evident, for who would trust a person with a big job if he was undependable in a small one? If a man could not get along with his fellow workers in a department, would it be logical for the company to make him personnel director for the entire firm? If a man were unable to be a cashier because he could not add or subtract correctly, would he be asked to be the head bookkeeper of a company? No, only when dependability is demonstrated on the lesser task is someone ready for one that is greater.

Being dependable brings many benefits. It means you will work better, keeping your employer satisfied; it will enable you to keep the arrangements you make with others, and on time, making you a more desirable associate; and in the family circle, being dependable as a husband or wife will make for a happier family relationship.

Think, too, of other benefits it can bring you individually. For instance, a person who has learned to be dependable in putting things where they belong can depend upon their being there when he looks for them. He will not have to spend much time and undergo aggravation searching for them. Also, if one cultivates the habit of allowing enough time to keep appointments, he saves himself trouble and irritation, because the perpetual latecomer is usually rushing and is often upset because he is late.

The dependable person is happier in his work. The one who is not dependable must always be worried about whether his employer will find out about his bad work habits. He must be making excuses for poor work. He is usually on the defensive, for he knows he should do better, but does not. That is no way to achieve satisfaction in one's work. But when one cultivates the habit of being dependable at work, he knows that he has done what is required, what is right, and can enjoy peace of mind.

Yes, in just about everything we can do in life there will be an improvement if we are dependable. Our work, family life, associations, yes, even our own self-respect will benefit. So be dependable in all things!

"Happy Are The Pure In Heart, SINCE THEY WILL SEE GOD"

WHAT DOES IT MEAN TO BE PURE IN HEART? HOW CAN ONE SEE GOD?

IN THE educational film "Unseen Enemies" the producers highlighted, among other things, the importance of pure water. They graphically portrayed the terrible suffering that impure water and insects cause by spreading such disfiguring diseases as leprosy, elephantiasis, yaws, and so forth. In fact, cleanliness and purity of water are so essential to the health of man that one medical historian stated that man's conquest of many of the infectious diseases was more due to his progress in sanitation than his progress in medicine.

Appreciating the importance of purity in food and drugs, modern governments have pure food and drug laws and departments concerned with enforcing such laws. All such makes for the physical well-being of the people. Because of the importance of cleanliness, someone long ago coined the expression, "Cleanliness is next to godliness."

Important as are purity of water and of food, there is a purity that is far more vital. God's Word, the Bible, therefore stresses purity of heart or spiritual cleanliness. When the inspired Scriptures say, "Let us cleanse ourselves of every defilement of flesh," they are urging us to stay morally clean. Thus also when we read, "Let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience," it refers to sprinkling by the cleansing blood of Christ.—2 Cor. 7:1; Heb. 10:22; 13:4.

Yes, the Christian Greek Scriptures link godly devotion with spiritual cleanliness, with cleanness of mind and heart, with having also a clean conscience. They command us to hold "the sacred secret of the faith with a clean conscience." For Christians to be pleasing to God they must engage in the "worship that is clean and undefiled from the standpoint of our God and Father," to which end they must keep themselves "without spot from the world." —1 Tim. 3:9; Jas. 1:27.

Why, Jesus Christ attached so much importance to this kind of purity that he said, as his sixth felicity or beatitude, "Happy are the pure in heart, since they will see God." Of all the desirable things that Jesus held out in his Sermon on the Mount, this might very well be said to represent the greatest happiness, the very acme of bliss, being able to see Jehovah God, the Creator, the Sovereign Ruler of the universe, himself!—Matt. 5:8.

The apostle Paul appreciated this relationship between being pure in heart and seeing God, for he wrote, "Pursue peace with all people, and the sanctification [or holiness] without which no man will see the Lord," the glorified Jesus Christ. Seeing him would assure one of also seeing Jehovah God, for since his resurrection Jesus Christ is in his Father's express image as well as being in his presence. —Heb. 12:14; 1:3.

On the other hand, the apostle John shows that the hope or prospect of seeing God as he actually is serves as a spur, an

incentive to being pure in heart: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he [Jehovah God] is made manifest we shall be like him, because we shall see him just as he is. And everyone who has this hope set upon him purifies himself just as that one is pure."—1 John 3:2, 3.

WHAT PURITY OF HEART INCLUDES

What does it mean to be pure in heart? Above all else it means to have pure motives. It means having a heart that is free from malice, free from bitterness or resentment, free from such defiling uncleannesses that at times may lodge in the heart as "wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man; but to take a meal with unwashed hands does not defile a man." —Matt. 15:19, 20.

To be pure in heart also means to be sincere, to be free from hypocrisy, having all of one's affections focused or set in one direction, on one thing, on gaining God's approval. The apostle Paul was concerned lest the Christians at Corinth have their minds corrupted "away from the sincerity and the chastity that are due the Christ." He counseled slaves, and therefore all in the employ of others, to serve, "not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah."—2 Cor. 11:3; Col. 3:22.

In a similar vein the Christian disciple James gave counsel to those Christians who were trying to be friends of Jehovah God and at the same time friends of the world: "Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones," literally, you "two-souled" or two-minded ones. Jesus had a like thought in his head, no doubt, when he said: "If, then, your eye is simple [sincere, in focus, all one way], your whole body will be bright." And the words of the apostle Paul to Timothy seem to combine the two thoughts of the heart's being pure as to virtue and its being pure as to sincerity and singleness of purpose: "Really the objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy."—Jas. 4:8; Matt. 6:22; 1 Tim. 1:5.

Nor may we overlook the fact that to be pure in heart also means having full trust, full faith in the Creator, Jehovah God, for Christians are warned: "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; but keep on exhorting one another each day, as long as it may be called 'Today,' for fear any one of you should become hardened by the deceptive power of sin." In other words, Jehovah God does not view anyone as being pure in heart even though he may be sincere and morally clean unless he also has faith in the one true God Jehovah.—Heb. 3:12, 13.

SOME WILL LITERALLY SEE GOD

Then will everyone who exerts himself to be pure in heart in these several ways see Jehovah God? Not necessarily. At least not literally, for "God is a Spirit," and a spirit cannot be seen by human eyes, even as Jesus pointed out to the Jewish religious leader Nicodemus, a Pharisee: "What has been born from the flesh is flesh, and what has been born from the spirit is spirit. The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going."—John 4:24; 3:6, 8.

The apostle John, therefore, wrote, at the beginning of his Gospel: "No man has seen God at any time; the only-begotten god [Jesus Christ] who is in the bosom

position with the Father is the one that has explained him." In fact, it would be impossible for any human to see God and survive, because, as Jehovah himself told Moses when Moses asked to see God's face: "No man may see me and yet live." —John 1:18; Ex. 33:20.

But there are and will be some, a comparatively small number with pure hearts, that will literally see God. Who are they? They are the ones the apostle John saw standing upon heavenly Mount Zion, the 144,000 redeemed from the earth, who will share heavenly glory with their Lord Jesus Christ.—Rev. 14:1; 20:4.

Why will it be possible for these to see God? Because they will have spirit bodies, having been raised from the dead "changed," for "flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption." (1 Cor. 15:50, 51) These will have a share in what the Scriptures term "the first resurrection," concerning which we further read: "It is sown a physical body, it is raised up a spiritual body. . . . For this which is corruptible must put on incorruption, and this which is mortal must put on immortality." Sharing heavenly glory with Jesus Christ as incorruptible, immortal spirits, these will indeed be able to see Jehovah God literally and yet live.—Rev. 20:6; 1 Cor. 15:44, 53.

SEEING GOD FIGURATIVELY

However, while the promise of Matthew 5:8 about the pure in heart seeing God has its primary and literal application to those belonging to the anointed Christian congregation against whom the gates of Hades will not prevail, there might be said to be a principle stated in Jesus' words that has a wider application. Thus, for example, after Jehovah God had given Job a lesson on how great Jehovah is compared with puny and tiny man, Job exclaimed: "I have heard about you, but now my own eye does see you." Not with his literal eye but with his eye of understanding, his eye of faith and appreciation, Job could now look at God's work and God's dealings with him and see God as he had not been able to see him before. —Job 42:5; Matt. 16:18.

Thus even to those pure in heart whose eternal destiny is life on earth God reveals himself in both his written Word and his book of the visible creation. Because of having pure hearts of faith these, like the prophet Moses, are able to continue "steadfast as seeing the One who is invisible." And soon, in the coming system of things, these will see more evidence all about them that God exists and that he is indeed the kind of God the Bible shows him to be, infinite in wisdom and power, perfect in justice and the very personification of love.—Heb. 11:27.

However, we should not conclude that the happiness of the pure in heart is limited to seeing God, either literally or figuratively. Jesus does not say that; he merely implies that that is its chief reward. But there are other blessings that come to the pure in heart even now. Being pure in heart gives one peace of mind and a clear conscience. It makes for contentment. It also works for peaceful relations with Jehovah God and with one's neighbors, be they the people living next door, one's fellow employees or one's fellow worshipers in the Christian congregation. And surely all this is added reason for striving to be among those who are "pure in heart."

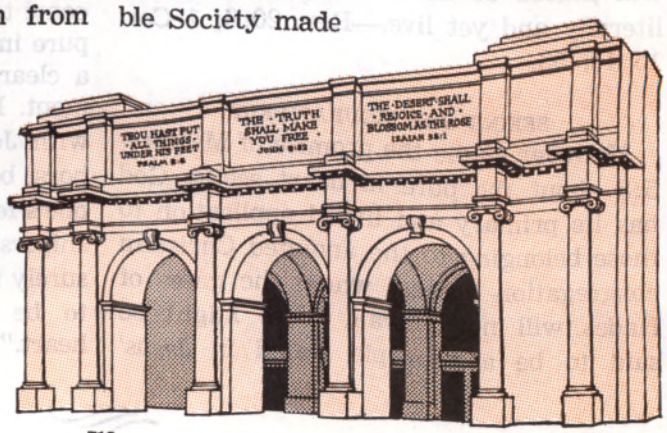
LIBERTY-GIVING WORSHIP

"For such freedom Christ set us free."—Gal. 5:1.

THE freedom of the city was being extended to the Russian ambassador, no travel restrictions being placed upon him. This being his first presence in Washington, D.C., he was taking a leisurely sight-seeing tour, visiting places of interest. As he approached the Union Terminal Railroad Station, which looks down the length of Delaware Avenue to the National Capitol, he glanced up. There, up above the central arch of the front portico, he saw engraved the words: "THE TRUTH SHALL MAKE YOU FREE."—JOHN 8:32.

[2] Whether the Soviet ambassador thought those words were taken from some American political document or educational document, we will not say. Whether he agreed with those words, we will not say.

[3] He could have thought of how his people tried to free themselves from slavery to a false religious system during their Bolshevik revolution of the year 1917. Yet, by such violent action against the clergy of the Russian State Church, those revolutionists did not get the truth that makes men free. Understandably not, for those words at which the Russian ambassador gazed were quoted from a book thousands of copies of which the Soviet Union had authorized to be shipped into the country in 1946, shortly after World War II, and for the first time in many decades. The facts on this were given out in the annual report of the American Bible Society made



1. What did the sight-seeing Russian ambassador see up above on the Washington Railroad Station?

2, 3. (a) What could the Russian ambassador have thought at the sight of those words? (b) The words seen by the ambassador were from what book, and copies of this book had been shipped into Russia by what Society in 1946?

at its New York city Bible House, to the effect that a shipment had been made containing 5,000 New Testaments and 100,000 copies of the Gospels in Russian and 500 copies of the New Testament in the ancient Greek, these Greek Testaments to be distributed among theological students. An acknowledgment of this gift had been made by Archbishop Alexi of the Russian Orthodox Church of Moscow.*

4 So the words on the portico of the Washington Railroad Station were quoted from the Gospel of the Christian apostle John, chapter eight and verse thirty-two. They were the words of the appointed founder of Christianity, Jesus Christ. The Russian ambassador might have agreed with the words quoted, for they were taken by themselves, apart from their connection with Jesus Christ.

5 Educators will agree that knowledge of the truth in its abstract sense frees one from the bondage of ignorance and superstition and deception. College and university students are out on their campuses fighting for intellectual and academic freedom to pursue their quest for knowledge unhindered by church traditions and the control of clergymen. The secular scientists are trying to learn more and more about the creation, its laws, its forces, its order and arrangements and features, the age of our universe and how far into boundless space it extends itself. All the truth gained in these realms of knowledge sets man free at least to some extent, as these worldly truth seekers claim.

6 We are not afraid of the truth. Along with others, we highly value the truths gathered in these various fields and the freedom of mind that they bring. We are glad that they have been shared with us. However, knowledge of such secular truth brings a danger. Such secular truth may be put to a wrong use and be used to lead its possessors into a new bondage. Today, in this twentieth century, scientists abound as never before, and most political governments of the day are aiding in the endeavor to produce more scientists for the good of the country. Admittedly the scientists have learned truths about the things of creation, but it has made them free in only a relative sense, liberating them from slavery to many false theories or slavery to ignorance of certain facts. Yet, along with that, there has come an enslavement of scientists and their followers, an enslavement to science itself, making it an idol to be worshiped like the sacred cow of the Hindus of India.

7 Feeling their power, the scientists try to subject others to a slavery to the scientific group, subjecting even the political governments to a dependence upon secular science. The scientists would make themselves a priesthood of this new idolatry, a thing that is warned against in the book issued in 1965 entitled "The New Priesthood," by the distinguished scientist Ralph E. Lapp, author also of the book *Man and Space*. This "new priesthood," namely, "the scientific elite," presents a threat to democracy, for the scientists have a specialized knowledge that "gives them truly formidable authority in the councils of political power." So the question arises, Does democracy face a takeover by the scientific technologists of today?

8 Not only that question worries liberty-loving people, but now, too, the medical

* See the article "Bible Society Ships Gospels to Russia," as published in the New York *Times* under date of March 21, 1947.

4, 5. (a) The words quoted were from whom? (b) Why might the ambassador and also educators and scientists agree with the words?

6. Knowledge of such secular truth brings with it what danger, and so what has actually resulted to its possessors?

7. Feeling their power, what do scientists try to do, and what threat does this pose as warned of by a scientific writer?

8. What other professional group tries to set itself up as a priesthood, and how has it influenced a disregard of Christian conscience?

doctors try to set themselves up as a priesthood of public health and compel all citizens to submit to its medical opinions and yield to its medical treatment against the will and desire of the patient, under force, and contrary to the patient's constitutional rights and privileges. Exceptionally is this so today when medical doctors appeal to judges of the law and influence them to rule that Jehovah's witnesses must have their minor children contaminated with a blood transfusion contrary to God's law on the sanctity of blood. Yes, this medical priesthood prevails upon judges to override the conscientious religious belief even of adult witnesses of Jehovah and by arbitrary judicial ruling force a gross violation of God's sacred law on these Christian adults who are entitled to equal freedom of religion with Roman Catholics and Christian Scientists.* The medical priesthood would now persuade the lawmaking body of the nation, the Parliament or the Congress, to pass a law requiring patients who adhere to God's law on the sacredness of blood to submit to a blood transfusion if the doctor or the hospital thinks it necessary.

[9] As long as two thousand years ago men looked to democracy to give them freedom. Political democracy was born in ancient pagan Greece before the days of Jesus Christ, but it was democracy for only the free citizens of the land, as a large section of the population was made up of slaves. More recently, in the year 1775 of our Common Era the thirteen British colonies in North America began a revolution to establish themselves as an independent democratic nation. The following year, on July 4, a Declaration of Independence was signed at Philadelphia, Pennsylvania. In the second paragraph it says these words: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, . . ."

[10] The composing of this Declaration was assigned to Thomas Jefferson of the colony of Virginia, and the language of the Declaration is practically all Jefferson's. In the light of this man's home life, the question arises, Who was Jefferson that he should be writing a declaration about the unalienable right of liberty that was to be enjoyed or pursued by all men who are created equal? Why, Jefferson himself was then a slave owner! In fact, eighty-seven years passed by before the American president, on January 1, 1863, announced an abolishing of slavery in certain parts of the United States of America.—*The Encyclopedia Americana,* Volume 8, pages 561, 562; Volume 10, page 271.

[11] The American Revolution was followed by the French Revolution at the end of the eighteenth century. Now, after more than a century and a half of republican government in France, there appears an article in the New York *Times Magazine,* as written by a Frenchman, Jean-François Revel, under date of November 7, 1965. On page 29, as headlines to Revel's article, appear the words: "The French Revolution Has Been Lost : Eyeing France today, a Frenchman says democracy there

* See *The Encyclopedia Americana,* Volume 17 of 1929 edition, under the heading "LIBERTY, Religious," and its comments on page 349 regarding "the right of absolute equality of all religions before the law."

9. (a) To what type of political government have some men long looked for freedom? (b) What government of this type was set up more recently in North America, and under what Declaration?

10. (a) How was the main composer of that Declaration at disagreement privately with those words in paragraph two? (b) When was abolition of slavery announced as applying in America?

11. What has been said and published recently as to the success of the French Revolution in giving democratic freedom?

is only skin-deep and usually has been." Then Revel's article proceeds to state the facts in proof of it.*

12 In the year 1917, amid the horror of World War I, there broke out the Russian revolution by which the Communist Bolsheviki came to political power under their leader Vladimir Ilich Lenin. This man had no faith in God, especially the God taught by the Russian Orthodox Church. Believing that the religion of Christendom was the opium of the people, Lenin said: "Our revolution will never succeed until the myth of God is removed from the mind of man." Apparently the Russian Communist revolution has broken down belief in God in the minds of the majority of people in both Russia and satellite countries. The attitude of the younger generation of Communists is expressed in the answer of a twenty-year-old boy who was interviewed by a bureau chief of the magazine *Newsweek,* as reported in the magazine's issue of April 16, 1956, page 54. After answering the question, "Is it difficult for you to adjust academically?" he was asked, "And the Bible?" At this he laughed and answered: "Nobody but Jehovah's Witnesses read the Bible."

13 However, after all such removal of God from the minds of the people, can the Russian revolutionists boast of success?

14 After an examination into "people's republics" and popular democratic governments of men from the days of ancient Greece, honest hearts have to admit one thing: republican, popular or democratic government has failed to bring liberty in its most vital aspects. This is true even of the most enlightened and most progressive countries, having the highest educational standards and social provisions and using the most fully the services of scientists and doctors of law, philosophy, medicine and theology. The modern enlightenment and worldly progress of the nations have set men free to an extent that falls far short of the freedom of which Jesus Christ spoke. This explains why dissatisfaction, unrest and turbulence are increasing on earth today. What, then, is the truth that Jesus Christ said would make us free?

* Confirmatory of this is the later article appearing in the New York *Times Magazine* under date of May 29, 1966, under the title "France Is No Longer a Democracy," as written by François Mitterand. With regard to government stability, Mitterand says: "We see it as part and parcel of a democratic framework, with the powers of decision in the hands of the people. This is not the case today; now the voters are merely called upon once every seven years to vote on whether or not they want to keep their leader."—Page 56.

12, 13. (a) What did the Bolshevik leader think was necessary for the success of the Communist revolution in Russia? (b) After much work to remove this obstacle to success, what question arises?

14. After an examination into democratic and republican governments, what must we conclude as to the freedom gained, and what question do we ask on Jesus' statement about freedom?

THE TRUTH THAT SETS FREE

15 Jesus' words as engraved above the entrance of the Washington Railroad Station were carved there without their context. The station building designers ignored the context of Jesus' words. Men in general do not like to accept the context of those words. Why? Because Jesus limits the application of his words to those who become his disciples, and these followers of his must fulfill a certain proviso or condition. Take note of this as we read John, chapter eight, verses twenty-eight through thirty-two:

16 "Therefore Jesus said: 'When once you have lifted up the Son of man [upon a stake of execution to die], then you will know that I am he [the promised Messiah or Christ], and that I do nothing of my own initiative; but just as the Father taught me I speak these things. And he that sent me is with me; he did not abandon me to myself, because I always do the

15, 16. (a) What did the station building designers omit about Jesus' words, and this in agreement with what dislike? (b) Why is there such a dislike, as shown in John 8:28-32?

things pleasing to him.' As he was speaking these things, many put faith in him. And so Jesus went on to say to the Jews that had believed him: 'If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free.'"

17 Take note! The freedom that the truth brings about is dependent upon a big IF. Jesus said: "If you remain in my word." If they did this, they would prove themselves to be real disciples of Jesus; then, as he said to his listeners, "you are really my disciples." In *that* case they would know the truth and the truth would set them free. These words were not said to the pagan physical scientists or to the pagan philosophers and educators of that day. The words were said to people at Jerusalem who "put faith in him," who "believed him." They had faith, they believed that God his heavenly Father had sent him to earth to perform a Messianic work in behalf of the kingdom of God, with blessings for all mankind. Having begun to believe and put faith in him, they had to decide whether they would remain in his words, in his teaching, and learn all the rest of the truth. If they did so, then his promise to them would be fulfilled, that they would know the truth and be set free by the truth.

18 The truth that does this is not truth in general, such as is learned by worldly people. It is the truth that comes from a certain source and through a certain channel of instruction. The source is the One who sent Jesus Christ to earth as a Teacher, and that one is the heavenly Father, Jehovah God. Concerning him, Jesus said: "Just as the Father taught me I speak these things." (John 8:28) God's channel of instruction is, therefore, his Son Jesus Christ. That is why it is necessary to remain in the word or teaching of Jesus in order to know the truth and be set free by such truth. So we cannot expect today to get this freedom-giving truth from or through the physical scientists and worldly educators and philosophers of this twentieth century. Because we have not got it from them and cannot get it from them, the whole world of mankind has not won real freedom through them. The real freedom is something that they can never give us. What is it?

19 What this freedom is came to light in the further conversation that Jesus Christ had with his listeners. By birth they were descendants from a free man, the patriarch Abraham, who was the friend of God and whom God brought out of Mesopotamia and into the Promised Land of Palestine. (Gen. 12:1-3; 15:1-7; 2 Chron. 20:7; Jas. 2:23) When Abraham's descendants sojourned in Egypt and the Egyptians oppressed them, Jehovah God freed them from Egyptian bondage and brought them into the Promised Land. Through God's prophets they got the inspired Hebrew Scriptures, from the first book thereof, Genesis, to the last and thirty-ninth book thereof, Malachi; and these set forth the only true worship of God at that time. So when Jesus spoke to them about knowing the truth by remaining in his word and being set free by the truth, it hurt their pride and religious feelings. Hence we read:

20 "They replied to him: 'We are Abraham's offspring and never have we been slaves to anybody. How is it you say, "You will become free"?' Jesus answered them: 'Most truly I say to you, Every doer of

17. To whom were Jesus' words not said, and upon what did one's gaining of the freedom mentioned depend?
18. What is this truth here spoken of, and why can we not expect to get it from scientists and educators today?
19, 20. (a) Why were the pride and religious feelings of his listeners hurt by Jesus' words about knowing the truth and being set free? (b) Who did Jesus say was a slave needing to be freed?

sin is a slave of sin. Moreover, the slave does not remain in the household forever; the son remains forever. Therefore if the Son sets you free, you will be actually free. I know that you are Abraham's offspring; but you are seeking to kill me, because my word makes no progress among you. What things I have seen with my Father I speak.' "—John 8:33-38.

[21] Ah, here it comes to light that the freedom of which Jesus spoke was the freedom from sin. This meant also the freedom from death, for "the wages sin pays is death." (Rom. 6:23) Those listeners of Jesus might pride themselves on being natural descendants of Abraham; but if any of them were not wanting Jesus' word to make further progress in them and if they wanted to kill him by lifting him up on a stake of execution to die, they were not free offspring of Abraham. They were not sons of the heavenly Father, Jehovah God. They were certainly the slaves of sin to a very low degree, and they indeed needed to be set free.

[22] Those Jews who were proud of their descent from Abraham needed to remember that Abraham had two sons, first one by a slave girl, Hagar, and then one by a free woman, his wife Sarah. Later the slave girl's son Ishmael, was dismissed from Abraham's household; but the free woman's son, Isaac, remained in Abraham's household and became his heir and also heir of the promise that Jehovah God made to Abraham. Likewise, the Jewish descendants of Abraham were but slaves toward God, not sons. Jesus was a Son of God and was free. There was, therefore, the danger that the slavelike Jews would not remain in God's household forever but would be dismissed, cast off like Ishmael. Jesus as a free and faithful Son of God would properly be retained and would remain in God's household forever. So he could set the Jews free.

[23] Only by accepting the word of truth through Jesus and letting it make progress among them could they be set free and become free sons of God and abide forever in God's household, enjoying everlasting life. They need to have the Son of God free them by his truth and the sacrifice of himself as a ransom for them.

THE SLAVERY OF ALL MANKIND

[24] Who today can prove that he is not a slave of sin and receiving in himself the wages that sin pays, namely, death? Lenin has had those wages paid to him in full; he is dead, which proves that he was a slave of sin. Too bad for him if God and resurrection of the dead were only a myth! All mankind born from the sinful first man (Adam) have been born sinners. That is why they have been under the condemnation of death. We have all needed to be freed from sin and its penalty of death. The Son of God and his truth are the only means by which we can be set free and gain eternal life as free children of the Most High God.—Rom. 5:12-18.

[25] The Christian apostle Paul described his own physical and spiritual state when he wrote these words to the early Christian congregation in Rome: "The good that I wish I do not do, but the bad that I do not wish is what I practice. 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

21. From what things was the freedom to be, and how did Jewish listeners to Jesus show that they were slaves?
22. (a) What did Jesus' listeners need to remember about Abraham's children? (b) So now what danger was there with regard to the Jews?
23. Only by what course could those Jews be set free?
24. Why does our dying state prove that we are sinners, and by what means only can we be freed for life?
25. How did Paul describe his own physical and spiritual state in Romans 7:19-25?

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. 7:19-25.

[26] Now, if that was true of the Christian apostle Paul, who had seen the resurrected Jesus Christ and who had received so abundantly the gifts of God's holy spirit, it is just as fully true in the case of each and every one of us, if not more so!

[27] Along with that enslavement to inborn sin and its penalty of death, the world of mankind has become enslaved to a system of false religious worship. The Jews had been liberated from ancient Egypt and had been given the sacred pronouncements of God in the thirty-nine books of the inspired Hebrew Scriptures. Yet they became slaves to a system of deceptive, hypocritical religious worship, which the Holy Bible calls Judaism. (Rom. 3:1, 2; Gal. 1:11-16) Just like the one-time Jewish Pharisee Paul, all the Jews needed to be delivered from that enslaving system of Judaism. Only the truth through Jesus Christ could do this, as it did in the case of Paul. Furthermore, God's own Law given to the Jews through the prophet Moses condemned those Jews to death as sinners unable to keep God's perfect Law. For this reason they could be cursed by God. Hence the Law served as a yoke on them, that they could not carry by themselves. It proved them to be slaves of sin and deserving of death. The addition of Judaism made the slavery worse! As a result their capital city Jerusalem was not a mother of free children, but was like a slave woman, in bondage with her children. What was the worship to give them liberty?

[28] It was the worship of the one living and true God Jehovah through his Son Jesus Christ. Some Jews accepted and remained in the truth that came through Jesus Christ, letting it make progress among them. Those were the ones who learned the truth that set them free. These gained the pure, true worship that gives liberty! These were no longer children of a slave woman, but were children of a free woman, God's free spiritual organization. They were like Isaac the son of the free woman Sarah, Abraham's wife. The thing now to do was to remain free, fighting to keep freedom. Hence the apostle Paul wrote to fellow Christians who were acquainted with Judaism: "Wherefore, brothers, we are children, not of a servant girl, but of the free woman. For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." —Gal. 4:31; 5:1.

[29] Those words were specially fitting for natural, circumcised Jews who had been brought out of Judaism into the liberty-giving worship of true Christianity. The Jews had come into a religious slavery in spite of their having the Law of Jehovah God and being in a national covenant with him. How much more was it true that all the non-Jews, the uncircumcised Gentiles, who did not have God's law, were in a re-

26. In the case of whom else must that state as described be true just as fully, if not more so?
27. (a) To what form of worship did the Jews become enslaved? (b) What kind of woman, therefore, was their capital city Jerusalem like?
28. (a) What, then, was the worship that would give them liberty? (b) Like the son of what woman did those accepting that worship become, and what did Paul show they now needed to do?
29. (a) In spite of what privileges had the Jews come into a religious slavery? (b) Why more so did the Gentiles need to be set free, and when did the Son of God begin to set them free?

ligious slavery! So if the Jews needed liberation, how much more so did the Gentiles need to be set free? Why so? Because the Gentiles were in bondage to a larger religious organization, namely, Babylon the Great, which is the worldwide empire of false religion. Such Gentiles, in slavery to false gods, really to demons, needed to be turned away from such idolatry to serve the living God, Jehovah, the Father of the Lord Jesus Christ. It was first three and a half years after his resurrection from the dead that the Son of God began to set such Gentiles free. That was when he sent his apostle Peter to the Mediterranean seaport of Caesarea to convert the household of the Italian centurion Cornelius.—Acts 10:1 to 11:18.

30 Thus for freedom from the international religious harlot, Babylon the Great, Christ set the Gentiles free. Therefore, these also need to stand fast in the liberty-giving worship and not let themselves become confined again in a yoke of religious slavery. This slavery includes the churchgoing people of Christendom. Christendom was established in the fourth century, in the days of the Roman Emperor Constantine the Great, and she took in the territories of present-day Portugal and Spain. While still holding the pagan office of Pontifex Maximus, Emperor Constantine called together the council of Nicaea in Asia Minor; and, after the bishops had wrangled for weeks, he decided in favor of what is Christendom's most important religious doctrine. This is the trinity, the belief that there are God the Father and God the Son and God the Holy Ghost and yet there are not three Gods but only one God in three Persons. In this doctrine Christendom apes the pagans or heathen.

30. (a) So what do those freed Gentiles now need to do? (b) Why does this slavery include the people of Christendom?

CHRISTENDOM AN UNFREE PART OF THIS WORLD

31 Christendom may have thought that she gained something by submitting to the domination of the Roman Pontifex and by accepting the support of the political state. Yet she came into bondage that led to continual difficulties between Church and State, down till today. Says M'Clintock and Strong's *Cyclopœdia,* Volume 2:

> Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity; and the kingdom of Christ in a great measure converted into a kingdom of this world. —Page 488.

32 However, Jesus Christ plainly said to Governor Pontius Pilate, who was a representative of the Roman Pontifex Maximus Tiberius Caesar, this: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source." (John 18:36) Therefore, Christendom, which has refused Christian liberty and independence in favor of religious union with the State and dependence on the State, is no part of Christ's kingdom. Consequently, the churchgoing people of Christendom, with its confusion of divisive religious sects, need to be freed from bondage to Christendom. Christendom is the most prominent and powerful part of Babylon the Great. Not modern-day science or worldly education, but only Christ's truth can free them!

31. How did Christendom not really gain but thus come into bondage, as shown by M'Clintock and Strong's *Cyclopœdia?*

32. (a) In view of what Jesus told Pilate, why is Christendom no part of Christ's kingdom? (b) Who can set churchgoing people free from Christendom?

Freedom of Worship

JESUS CHRIST said that, not only his kingdom was no part of this world, but also his disciples were no part of it either. In a final prayer with his apostles, Jesus said to God: "I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world." (John 17:14, 16) Jesus had previously told his disciples: "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) The fact that true disciples of Jesus are no part of this world means more than that they keep absolutely neutral toward the squabbles, controversies and conflicts of the nations of this world. It means their being free and independent of this world, hence in no slavery to it. The pure worship of God into which they have been brought through the truth has given them liberty from this oppressive, corrupt world.

[2] Bear in mind, however, one point: Their having this liberty because of the truth and the true worship of God does not mean that they are free from rendering any subjection to the political "superior authorities" of this world. No! Jesus said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) And the apostle Paul said, in Romans 13:1-5: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. . . . There is therefore compelling reason for you people to be in subjection, not only on account of that wrath but also on account of your conscience." Christian subjection to the superior authorities can thus be only a relative subjection. Subjection to the superior authorities cannot go so far as to violate Christian conscience and violate God's truth as found in the Holy Bible.

[3] Likewise, the fact that true Christians are no part of this world and have been set free from it does not mean that they will enjoy freedom of worship in this world. Because of Jewish religious opposition, Jesus Christ was put to death by the Roman Governor Pontius Pilate, but on the false charge of sedition. The apostle Paul was also accused of sedition and was imprisoned. These charges being political in the cases of Jesus and Paul, the Roman government did not proceed against them because of their religion. There was thus no depriving of them of the freedom of religion and of worship. At the time that Christianity was established in the years 29-33 C.E., there was freedom of worship in the Roman Empire. It was first after Rome was burned by the great fire of the year 64 C.E. that freedom of worship was denied to Christians. Faithful Christians refused to compromise and worship the Roman State or the Roman Emperor.

1. (a) What did Jesus say regarding his disciples in relation to this world? (b) What does being no part of this world mean for Christians?
2. Does such Christian liberty mean freedom from subjection to the superior authorities, and how far does this matter go?
3. (a) Does freedom from this world mean also for Christians freedom from persecution? (b) When were Christians denied freedom of worship in the Roman Empire?

[4] Says *The Encyclopedia Americana,* Volume 17 of the 1929 edition, page 346, under the heading "LIBERTY, Religious":

[5] "It is hardly more than a century ago that it was finally conceded by the governing power that religion is not a state but a purely personal affair. Even at the present time this is not conceded in all countries. From time immemorial the state has had its religion as by law established, the idea being that the safety and welfare of the state depended upon the proper performance of the state religion. To protest and refuse to perform these religious rites was to become a disorderly and possibly a revolutionary element within the state. Thus the issue was joined, those in control of the government insisting that the public order and safety required all to worship according to the established religion and in no other way and in opposition to these an increasing number demanding as a divine right the freedom to worship according to the dictates of their own conscience. Something more than that is involved—and this is the most serious part of the trouble; the right of a person not only to worship but to teach, propagate the doctrines he believes true, so that others may be led to worship in his way. This, under the old system of state religion, plainly amounted to nothing less than a right to form a party within the state at variance with the state religion and the state government. . . . Thus the political rulers dreaded the revolutionary possibilities of religious dissent; and the ecclesiastical authorities feared that the freedom to teach heretical doctrines would lead the souls of men to perdition."

[6] In those words *The Encyclopedia Americana* described the very attitude that the unitary corporative Republic of Portugal has adopted toward the Christian witnesses of Jehovah, even till this year 1966. What Portugal has been doing to Jehovah's witnesses in her land and in Angola is common knowledge throughout the world. And so we are here free to comment publicly about Portugal's conduct in this regard, even as others have already done. The Portuguese police, in one of recent cases, have arrested and brought into court forty-nine native witnesses of Jehovah. They have faced an accusation by the Magistrate of the Public Ministry. The bail allowed to them pending their trial and sentence was set at thousands of Portuguese escudos apiece. As you now listen to the accusation leveled against them, call to mind the *Americana* article just read on religious liberty. Here is what the accusation says:

[7] "All the accused are material authors of the crime against the internal security of the state, of instigation to collective disobedience, foreseen and punishable under Article 174 of the Penal Code, with the additional punishment outlined in Article 175 of the same Code, since the judicial proceedings accordingly show the following:

[8] "The accused are 'members' of the sect named 'Jehovah's Witnesses,' directed by the Watch Tower Bible & Tract Society, with head offices in New York, which they obey even to the smallest detail.

[9] "They internationally develop various activities that expressly preach collective disobedience to the national laws of public order and to the legitimate orders of the authorities; the Fatherland, all the constituted powers and principally the Army, are, besides, false religions, the greatest

4, 5. (a) In lands where there was a state religion, how was refusal to render the religious rites viewed by the authorities? (b) Also, how was the right to teach other doctrines viewed, and why did rulers and clergy fear religious dissent?

6. Against whom has Portugal adopted such an attitude, and in one recent case what have her police done to these?

7-12. What charges did the Portuguese Magistrate of the Public Ministry level against the arrested witnesses of Jehovah?

creations of the kingdom of Satan that it is necessary to destroy; they consider themselves ambassadors of the Theocratic Kingdom and, as such, affirm that they should not obey the regulations of the authorities, participate in elections or collaborate in the public administration.

10 "The saluting of the National Flag is an act of idolatry and the soldier that fights for the Fatherland is an enemy of God, because he fights for Satan.

11 "They constitute a political movement, coming from various countries, with aims of disobedience, agitation and subversion of the popular masses and especially the youth of popular age.

12 "The Watch Tower Bible & Tract Society prohibits all the followers of the religious sect Jehovah's Witnesses to fulfill military service. . . ."

CASES REFUTING THE ACCUSATION

13 In the face of such an accusation, it is not an exaggeration to say that if the Portuguese accusers of Jehovah's witnesses were back in the early centuries of the true Christian church, they would have been among the persecutors of apostolic Christianity. Why so? Because the worldly histories of those times plainly report that the martyred Christians of the first and second centuries were banned, driven underground into catacombs, and imprisoned and executed with cruel tortures under the same accusations that the Portuguese authorities level against Jehovah's witnesses of today. The Portuguese charges against them are nothing new, just as valid authentic history shows. And as for the accused Watch Tower Bible & Tract Society, which was founded by Pastor Charles Taze Russell under the laws of the State of Pennsylvania in 1884, it would be doing something illegal in the land of America, where it was founded, if it interfered with and obstructed the military and defense operations of the domestic national government, not to speak of its encouraging such tactics by Jehovah's witnesses in foreign lands like Portugal.

14 Pastor Russell, the first president of the Watch Tower Bible & Tract Society, died October 31, 1916. The next year the United States of America got involved in World War I. Then the succeeding president and other prominent officials and representatives of the Watch Tower Society were accused in 1918 of interfering with war activities and being a threat to national security. They were imprisoned in the Federal penitentiary without benefit of appeal or admission to bail. The above-mentioned article of *The Encyclopedia Americana* (page 349) says as to this famous case:

15 "The practice of persecuting persons for dissent and heresy gradually went out of fashion. More and more frequently the courts ruled that it was not the business of law to prohibit a person from exercising his religious faith so long as it did not, as Blackstone put it, 'threaten ruin or disturbance of the state.' In the noted trial (1918) of the followers of Pastor Russell the court made it plain that religious freedom never could be stretched to confer the right to commit crime."

16 This *Americana* article fails to report that these imprisoned associates of Pastor Russell were kept in prison for nine months and then released on bail in March of 1919 after an appeal of their case was granted. In the following year (1920) all

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13. (a) Why would such Portuguese accusers, if back in the early centuries, have persecuted Christianity? (b) What in the Portuguese accusation would it be illegal for the Watch Tower Society to do?

14, 15. (a) How was the then president and other representatives of the Watch Tower Society treated by the government in 1918? (b) What did the *Americana* say about this case and the religious issue?

16. (a) What did the *Americana* article fail to report about these eight accused representatives of the Watch Tower Society? (b) If the president, Judge Rutherford, had been a felon, what would the U.S. Supreme Court never have permitted?

eight were exonerated of all the false charges under which they had been railroaded into prison. They were legally proved to be no felons, no criminals threatening the peace, security and good order of the State.* And in the year 1940 the once imprisoned president of the Watch Tower Society, known as Judge Rutherford, who was a member of the legal Bar of the State of New York, was admitted to the Supreme Court of the United States in Washington, D.C., on April 25, 1940. Such a thing the Supreme Court would never have permitted if Judge Rutherford had been a felon.

17 The Court even allowed to him and Professor Gardner of Harvard University an extension of time, to argue for an hour and a half in behalf of the famous Flag Salute case that involved the youthful son and daughter of a Pennsylvania family who refused to salute the American flag in the public school. In the close of his address to the Supreme Court, Judge Rutherford said:

18 "This is a matter that is sacred to every American who loves God and his Word. The members of this Court respect Jehovah God and I assume that they are desirous of serving Him, because in no other way can anyone gain life. The Commonwealth of Pennsylvania can grant life to no one. The United States of America can grant life to no one, because Jehovah God is the fountain of life. 'Salvation belongeth to Jehovah.' The respondents in this case conscientiously relied upon the Bible. Their conscience is not to be controlled or interfered with by any human power, as stated by the Commonwealth of Pennsylvania in its own Constitution. Therefore the decision of the trial court and of the Court of Appeals should be affirmed and thus make the members of this Court witnesses to the name, majesty, and supremacy of 'the Most High, whose name alone is Jehovah.' "*

19 In the midwar year of 1940 the Supreme Court rendered an adverse judgment by a vote of eight to one. But several years later the Court reconsidered its decision and on the national Flag Day, June 14, 1943, the Court reversed itself. It handed down a decision recognizing Christian conscience even when it considers the saluting of the flag of any country to be an act of idolatry and so a violation of God's Supreme Law.—1 John 5:21; Ex. 20:1-5.†

GOD'S LAW CALLS FOR FIRST OBEDIENCE

20 In the Second Psalm, verses ten and eleven, we read: "Now therefore be wise, O ye kings: Be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling."—*AS*.

21 That Second Psalm is being fulfilled in our day, since 1914. So it is high time for kings, presidents, dictators, rulers and

* See the June 1, 1919, issue of *The Watch Tower*, page 162, under the heading "Convictions Reversed." Also, the issue of June 1, 1920, page 162, under the heading "The Prosecution Ended."

17, 18. (a) On that occasion, what did the Supreme Court allow to Judge Rutherford and his associate? (b) In the close of his address, what did he say to the Court regarding conscience and being witnesses of Jehovah?

* See the magazine *Consolation*, No. 540, of May 29, 1940, pages 3-24, presenting the article entitled "Freedom." Also, in No. 541, the article entitled "The Supreme Court on Trial."

† The American Civil Liberties Union interested itself in this flag-salute case at the time, doubtless with some effect. Now the Sunday New York *Times Magazine*, in its issue of June 19, 1966, publishes an article entitled "The Fight for Civil Liberties Never Stays Won," written by Gertrude Samuels; and on page 60 of the magazine the article features a large boxed-in section with the heading "Civil Liberties Landmarks." Discussing these landmarks in chronological order, the article says, in its sixth paragraph: "1943 — Jehovah's Witnesses: A.C.L.U.'s fight for the rights of this religious fellowship was finally won in the Supreme Court, which reversed its previous ruling that school children, such as Witnesses, could be expelled for refusing to salute the flag."

19. How did the Supreme Court handle this flag-salute case in 1940 and then in 1943?

20, 21. (a) What counsel does Psalm 2:10, 11 offer for kings and judges to follow today? (b) Why do the Witnesses not need the Watch Tower Society to tell them what to do in this regard, and the example of what apostle do they follow?

judges of the earth to recognize that the Law of the Most High God is supreme, and that followers of his Son Jesus Christ must recognize God's Law as supreme and obey it when there is a clash between the Law of God and the laws of men. The Christian witnesses of Jehovah in Portugal and everywhere else do not need the Watch Tower Bible & Tract Society to tell them this; they have read it for themselves in the Portuguese Bible and in copies of the Bible in all the other languages in which it is published. And they need no priest of Christendom to interpret it for them. The apostle Peter, whom the Roman Catholic Church claims as its first pope, was the one who said to the Supreme Court in Jerusalem: "We must obey God as ruler rather than men." (Acts 5:29) And in this regard Jehovah's witnesses everywhere follow the example of Peter.

22 In the foregoing quotation from the *Americana* it mentions the eminent English jurist Sir William Blackstone of the years 1729-1780. In an article on this Blackstone, *The Encyclopædia Britannica* (eleventh edition), Volume 4, page 26, says: "He regarded the law of gravitation, the law of nature, and the law of England, as different examples of the same principle—as rules of action or conduct imposed by a superior power on its subjects." Then the *Britannica* refers to this statement in Blackstone's *Commentaries on the Laws of England,* in paragraph nine of its Introduction:

23 "This law of nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."*

24 If what Blackstone says is true with regard to God's law in "nature" or physical creation, where God's law is not written readably, how much more is it true of God's supreme law set out in writing in his inspired Book of freedom, The Holy Bible? The baptized witnesses of Jehovah are unreservedly dedicated to him, to walk in the footsteps of his Son Jesus Christ by imitating him and carrying out his commandments. This includes the prophetic command that Jesus gave in his prophecy

22, 23. (a) What does the *Britannica* say regarding the aforementioned English jurist Blackstone? (b) What did Blackstone say as to the "law of nature . . . dictated by God himself" and human laws?

* Pages 5, 6 of The American Students Blackstone - *Commentaries on the Laws of England* by Sir William Blackstone, Knight, with notes, and so forth, by George Chase, 4th edition, published by Baker, Voorhis and Company in New York, in 1938.

Pertinent to the above, on pages 966-969, Volume 2 of *A Treatise on the Constitutional Limitations,* by Thomas M. Cooley, L.L.D., 4th edition, as published in Boston in 1927, we read:

"Those things which are not lawful under any of the American constitutions may be stated thus:-

"1. Any law respecting an establishment of religion. . . .

"2. Compulsory support, by taxation or otherwise, of religious instruction. . . .

"3. Compulsory attendance upon religious worship. Whoever is not led by choice or a sense of duty to attend upon the ordinances of religion is not to be compelled to do so by the State. It is the province of the State to enforce, so far as it may be found practicable, the obligations and duties which the citizen may be under or may owe to his fellow-citizens or to society; but those which spring from the relations between himself and his Maker are to be enforced by the admonitions of the conscience, and not by the penalties of human laws. Indeed, as all real worship must essentially and necessarily consist in the free-will offering of adoration and gratitude by the creature to the Creator, human laws are obviously inadequate to incite or compel those external and voluntary emotions which shall induce it, and human penalties at most could only enforce the observance of idle ceremonies, which, when unwillingly performed, are alike valueless to the participants and devoid of all the elements of true worship.

"4. Restraints upon the free exercise of religion according to the dictates of the conscience. No external authority is to place itself between the finite being and the Infinite when the former is seeking to render the homage that is due, and in a mode which commends itself to his conscience and judgment as being suitable for him to render, and acceptable to its object. . . .

"5. Restraints upon the expression of religious belief. An earnest believer usually regards it as his duty to propagate his opinions, and to bring others to his views. To deprive him of this right is to take from him the power to perform what he considers a most sacred obligation."

24. (a) In view of that, what shall we say regarding God's written law? (b) What command for today do Jehovah's witnesses carry out, and why cannot doing this be called seditious?

on the "conclusion of the system of things," saying: "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) When he foretold this Kingdom preaching world wide, Jesus was not telling his disciples to do anything that any nation can rightly call seditious.

WHO IS SERVING SATAN THE DEVIL?

[25] Jesus Christ called Satan the Devil "the ruler of this world." (John 12:31; 14:30) The apostle Paul called Satan the Devil "the god of this system of things." (2 Cor. 4:4) And in the last book of the Bible, Jesus Christ pointed out to the apostle John that it is Satan the Devil that causes the persecution of those who observe God's commandments and bear witness concerning Jesus. (Rev. 12:13-17) Accordingly, when any nation inside or outside Christendom engages in persecuting the Christian witnesses of Jehovah, whom is that nation really serving, Jehovah God or Satan the Devil? Just before his own death, Jesus told his disciples: "Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God." (John 16:2) But this wrong imagination will not excuse the killer of true Christians.

[26] The religionists of Christendom are the ones who are crowding the prisons for breaking the laws of God as well as of men. But Jehovah's witnesses are peacefully striving to help all peoples to gain everlasting life in God's new order by preaching the good news of His long-prayed-for kingdom. Even when Jehovah's witnesses are persecuted by the superior authorities of a nation, they do not rise up in armed rebellion or secretly conspire to subvert or overthrow the existing political government. For conscience' sake they continue paying first God's things to God and then Caesar's things to Caesar. They accept the persecution as a test of their faithfulness and obedience to the Most High God. They leave it to God to take care of their persecutors when, shortly, he destroys Babylon the Great, and then her political paramours in the "war of the great day of God the Almighty" at Armageddon.—Rev. 16:13-16; 17:5.

[27] Although they may not everywhere enjoy freedom of worship, still Jehovah's Christian witnesses are a liberated people. They strive to keep the liberty that their practice of the pure worship gives to them. (Jas. 1:27) They are determined to keep the freedom for which Christ has set them free. They well know that they are in the world, but, as Jesus has told them, they are no part of this world. They keep free from involvement in its active affairs that are meant to perpetuate this system of things whose certain end Jesus Christ foretold. (Matt. 24:3-22) They do not trust in this world or its princes. (Ps. 146:3-5) They do not let themselves become dependent upon this world so as to come under obligation to it to please it and become the slaves of men. As Jesus Christ told them in his Sermon on the Mount, they seek first the kingdom of God and his righteousness and trust in Jehovah God to provide all the other things necessary for them.—Matt. 6:33.

[28] For thousands of years now the Most

25. Who is the "god of this world," and whom is any nation serving when it persecutes Jehovah's Christian witnesses?

26. (a) Who crowd the prisons of Christendom, but what do Jehovah's witnesses do? (b) Even when persecuted, Jehovah's witnesses act how toward the government responsible?

27. (a) Though not enjoying religious freedom everywhere, Jehovah's witnesses are still a liberated people in what way? (b) How do they keep this liberated state?

28. (a) For thousands of years, what has Jehovah God granted to nations that practice false worship? (b) When will this grant end, and what will be the case of religion afterward?

High God Jehovah has granted to the nations freedom of religion and worship, from the days of ancient Babylon till today. Soon now their freedom of practicing false worship will end with the destruction of these nations by God's Messianic kingdom, for which true Christians pray in the Lord's Prayer. (Matt. 6:9, 10) Then in the new order under God's kingdom there will be full, unhindered freedom for the worship of the true God through Jesus Christ. This true worship will give obedient men the liberty of the earthly sons of God, forever!

Can This World's ARMAGEDDON be Avoided?

ARMAGEDDON is a Bible word and in that book it is mentioned only once, but so strong has been the impression upon the minds of the people that it has become almost a household word. Many politicians have used it when they thought that the world was at a crisis. It has been considered something to be feared and to be avoided. Generally, it has been viewed by men as a final war to be fought by worldly forces. Today, politicians and statesmen feel that with the development of nuclear weapons, guided missiles and other scientific developments that could result in mass destruction, Armageddon, as they see it, is possible. Fear of starting such a war, which would result in loss to all and gain to none and might even result in the destruction of all mankind, has caused the politicians to make many moves and plans to avoid such a terrible holocaust.

Is such a feared war among the world powers really Armageddon? and can politicians by means of their peace talks, maneuverings, concordats, compacts and leagues avoid the Bible Armageddon? Can we rely upon them to steer us safely around it? The way to find out is to turn to the book that is the source of the term and see what it says about this battle and the forces involved. The word is found in the Bible, in Revelation, chapter 16, in connection with the pouring out of the sixth of seven plagues of the bowls of God's anger on the earth. (Vss. 12-16) Where is Armageddon to be located? Not on the Euphrates at Babylon, for Revelation 16:16 says: "And they gathered them together to the place that is called in Hebrew Har-Magedon." This is after the mention of the drying up of the Euphrates. The name seems to mean "Mountain of Megiddo," not only because the name is Hebrew, but also because it appears to contain the name of the Hebrew fortress city of Megiddo. The place named is to be

associated with Hebrew territory.* It is reported that, near here, Heaven fought for the victory of Jehovah's people under Judge Barak and the prophetess Deborah. In their victory song they sang:

> "Kings came, they fought; it was then that the kings of Canaan fought in Taanach by the waters of Megiddo. No gain of silver did they take. From heaven did the stars fight, from their orbits they fought against Sisera. The torrent of Kishon washed them away." —Judg. 5:19-21.

Says *The International Standard Bible Encyclopædia,* Volume 2, page 1340: "These low hills around Megiddo, with their outlook over the plain of Esdraelon, have witnessed perhaps a greater number of bloody encounters than have ever stained a like area of the world's surface." The name Megiddo enters very nicely into the matter, not merely because of its historical associations, but because, as Gesenius' *Hebrew-Chaldee Lexicon* (1859 edition) suggests, the name may mean "the place of crowds" (*locus turbárum*).

WHAT ARMAGEDDON IS

Actually, in Revelation the name Har-Magedon does not refer to a geographical location. As a matter of fact, on no geographical map does a place named Har-Magedon (Armageddon) appear.† In Revelation 16:16 this name does not literally refer to the neighborhood of Megiddo in the plain of Esdraelon. It symbolizes the place where, within the realm of Jehovah's witnesses' experiences on earth, this final war is fought out. At exactly the right point of time and circumstances, when the great preaching work "in all the inhabited earth" has gathered in the "great crowd" who respond to the Kingdom message, the attack will come. The issues will be clear. God will doubtless give his people a very strong message to proclaim just before the enemy attack.—Matt. 24:14; Dan. 11:44, 45.

Armageddon is to be fought on the earth, which is shown by the fact that the earthly kings and their armies are said to be gathered together there. (Rev. 16:14) They are fighting against God's kingdom. Of course, they cannot touch the heavenly, invisible kingdom of Jesus Christ, but they can fight those who represent his kingdom here on earth, namely, the remnant of Christ's spiritual, anointed brothers. So the earthly kings under demon influence invade the holy estate that these Christian witnesses have in relationship with their God Jehovah and they try to destroy it, getting in an indirect way at Jehovah God and his Messiah. These kings are not gathered against one another for the purpose of killing one another off, but they are gathered against God. There they will come into collision with Jehovah's holy, royal interests.

Jehovah's people on earth will have no part in the fight and the destruction. It will be Jehovah's invisible forces under his Field Marshal Jesus Christ who will come into violent conflict with his enemies and defeat them in a final, decisive war that will need no repeating. God will gain an everlasting victory, just as he did over the ancient "kings of Canaan" by the waters of Megiddo. Satan and his invisible forces, which are now cast out of heaven and down into the vicinity of this earth,

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* In an article on Har-Magedon, Dr. Eb. Nestle says: "Upon the whole, to find an allusion here to Megiddo is still the most probable explanation. . . . the place seems to be mentioned . . . because of the victory over *'the kings of Canaan'* (Judges 5:19)."—Page 305a of Volume 2 of Hastings *Dictionary of the Bible,* edition of 1903.

† The author and Bible translator, Hugh J. Schonfield, identifies Har-Magedon (Armageddon) with Ramoth-Gilead, possibly known in John's day as Rama-Gad-Yavan, meaning "Rama of Gad of the Greeks," the place Gad-Yavan being mentioned in the Jewish Mishnah of the second century.—See pages 181-184 of his book *The Bible Was Right;* also the comment on Revelation 16:16, on page 546 of his translation *The Authentic New Testament.*

At any rate, Schonfield associates Armageddon with Jewish territory, although east of the Jordan River, in the aforetime territory of the tribe of Gad. He does not locate it near the Euphrates.

will maneuver these forces and try to help them gain a victory. They will lose. However, Satan and his demon forces in the heavens will be put out of action, not at Armageddon, but immediately thereafter, when Jesus Christ hurls them into the abyss of deathlike inactivity.—Rev. 19:19 to 20:2.

"UNCLEAN INSPIRED EXPRESSIONS"

But what about the political efforts of men? Are they helpful to the nations in staving off this battle as long as possible? Let us see what God says through his angel. At Revelation 16:13 we read: "And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har–Magedon."—Rev. 16:13-16.

In the Law covenant God made with Israel, he classified frogs as unclean animals. The use of frogs here would indicate that the inspired expressions are something unclean in God's sight. Being inspired by demons, it is certain they are directly against God and detrimental to those who follow such expressions. The "inspired expressions" do not originate with men. So, whoever on earth are the human mouthpieces, they are not speaking altogether of themselves but as inspired by the adversary of God, the Devil, the prince of the demons.

Frogs make a croaking noise. They come out of the mouth of three creatures, and so must symbolize official proclamations, announcements, predictions or propaganda, especially to influence kings or rulers of this world. The froglike inspired expression out of the mouth of the symbolic dragon, who is Satan the Devil (Rev. 12:9), must say that Jehovah God is not the Sovereign of the universe and that his rightful Messianic kingdom over earth is not to be recognized or surrendered to, even if the Gentile Times ended in 1914. Satan is the one who challenged Jehovah God in the beginning, and right down to the war at Armageddon he makes efforts more and more desperate as the end nears, in an attempt to prove his assertion. So this frog would say also that Kingdom preaching by Jehovah's witnesses must therefore be stopped, and if they refuse to stop preaching Jehovah's kingdom by Christ, we must war against them.

The "wild beast" out of the sea is the Dragon's visible political organization for governing mankind. In Daniel's vision of four of the world powers, represented as beasts, he recounts: "I happened to be beholding in my visions during the night, and, see there! the four winds of the heavens were stirring up the vast sea. And four huge beasts were coming up out of the sea, each one being different from the others." (Dan. 7:2, 3) So Satan the Devil by means of his demons, represented by the four winds, was stirring up the sea of mankind alienated from God to great turbulence, forming his political organization from this sea of restless people who rely upon what the politicians say to guide them.

Now, the "wild beast" is loyal to the Dragon, to whom it is indebted for its political power, throne and great authority. It worships the Dragon. So the inspired propagandistic expression out of the wild beast's mouth backs up what the Dragon says. It argues for the sovereignty of the various national groups and tells them to conspire against Jehovah and his Anointed One or Messiah and to break all bands,

restrictions and limitations that these would impose on them, now that the Gentile Times have ended. (Ps. 2:1-10) Certainly nationalism is at present one of the greatest menaces to mankind's welfare.

The third frog came out of the mouth of the "false prophet." Who is this "false prophet"? He is a new figure introduced in this chapter of Revelation. But he is new in name only and is used in Revelation as a separate figure because of the prominent part he plays in world affairs and the way he performs with great influence before the rest of the political governments represented by the beast. He is really the other "wild beast" that ascended out of the earth and that had two lamblike horns. It is no one else than the dual world power of Britain and America who cooperate economically, politically and militarily, in English, and largely on the Protestant side of religion. But since Revelation 13:11 says that this two-horned beast speaks as the Dragon does in blasphemies of God and his heavenly residence, and since it makes the "image of the wild beast" speak, the two-horned beast is here cast in the role of a prophet, not for Jehovah, of course. So it is a "false prophet." As it is the seventh head of the seven-headed "wild beast" out of the sea, it assumes to speak nowadays for the entire "wild beast."

From its position of economic, political and military strength, the two-horned beast or "false prophet" speaks very impressively, for it predominates today as the Seventh World Power. This Seventh World Power has always appeared lamblike in its pretentions, for it claims always to fight on the side of liberty and freedom. It claims never to fight in an aggressive, but only in a defensive, protective war. At the same time it speaks like the Dragon who is the great deceiver and it roars out with a fear-inspiring voice that has cowed smaller nations into subjection so that it could pursue its commercial, selfish exploitations in many countries of the earth.

This political "false prophet" system, speaking like the Dragon, also speaks against God's kingdom but in favor of human sovereignty of the earth and now advocates self-determination of the peoples and an international alliance. First it recommended the League of Nations and now backs the United Nations, to keep a nuclear-powered world from destroying itself in world war.

COMING IN THE NEXT ISSUE

- No Healing Till Houses Are Without Man.
- Have You Said: "Here I Am! Send Me"?
- Repelling the Attack of Wicked Spirits.
- Unrest—Why So Widespread?

"SIGNS" PERFORMED

These demon-inspired expressions from the three sources "perform signs." This is in order that they may clothe themselves with authority and impressiveness before the people. At times they call for action on the part of the Dragon, the "wild beast" and the "false prophet" to enforce what the inspired expressions say. The Devil backs up these expressions and maneuvers the "wild beast" in holding peoples under subjugation. And as for the two-horned beast, or "false prophet," it appears to "make fire come down out of heaven to the earth in the sight of mankind." (Rev. 13:13) The Seventh World Power has used its might to bring about its will, with the backing of the clergy of Christendom. This makes the inspired expressions seem to be coming true and having the god of this world backing them up.

No matter how much these expressions may croak on the subject of international peace, they are really for war, war against

Jehovah God the Almighty and his Messiah. Therefore, their political promises and arrangements are not sidestepping Armageddon but steering the nations directly into it. John says that the inspired expressions go forth to the worldly rulers, who today possess mass-killing weapons, to gather them together to the war of the great day of God the Almighty. Yes, they are really gathering them together to fight Jehovah, who is the Almighty God, a fight about which Jehovah's witnesses are warning the nations. The nations plainly show that they are marching to that final war, for in these last days they fight against Jehovah's witnesses who preach the good news of God's kingdom.

We should not waste vital time listening to the political promises or looking to this or to that political party to stave off or avoid Armageddon. The warning concerning this battle has been going out for many years and the day is fast approaching. As long ago as 1897 the publishing agent of Jehovah's witnesses, the Watch Tower Bible and Tract Society, published the book called "The Battle of Armageddon" (at first called "The Day of Vengeance"). This book presented a certain understanding of what this final war would be. However, it was not till the *Watch Tower* magazine's issue of July 15, 1925, that Jehovah's modern Christian witnesses got better understanding, that this final war would be, not a mere anarchistic human struggle for domination here on earth, but a universal war. It would be really a war with God Almighty, in which he would destroy the Devil's entire organization. "This is the fight of God Almighty; and the fight is led by his beloved Son," said page 280 of the book *Deliverance,* issued in 1926.* This information has since been expanded and enlarged upon Scripturally. It has plagued the sensibilities of world rulers.

* See *The Watchtower,* as of December 1, 1961, pages 721, 722.

"YOU MAY BE CONCEALED" SAFELY

There is a place of safety in which one can be preserved, in effect, hidden, at the great battle of Armageddon. This is by placing oneself under the protection of Jehovah's kingdom now established under his Son Jesus Christ. It means that those who will receive protection will be neutral as to this world's politics, having no share in it. They will be active in proclaiming the established kingdom of God by Jesus Christ. One doing this is in a favored position, and the Scriptures say: "Before the statute gives birth to anything, before the day has passed by just like chaff, before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:2, 3.

It will require courage to take such a position and maintain it because of the opposition of the Dragon, the "wild beast" and the "false prophet" and the inspired expressions that come forth like unclean frogs from their mouths. But those who diligently study God's Word, trust in him and maintain faithful integrity, will have help, they can endure, to be hidden, covered over, or preserved during that time. They will enjoy the fine privilege of seeing Satan's complete organization on earth and all wickedness destroyed off of it and the dawning of a righteous new day in which a new world order under the peaceful kingdom of Christ will be ushered in to rule everlastingly.

For a consideration of all seven plagues of Revelation, chapter 16, see the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* by Watch Tower Bible and Tract Society, Brooklyn, New York.

'For The Sake of Your Name YOU LED ME'

As told by Bert Horton

THERE are periods in everyone's life that stand out. It is not always that they bring joy, for sometimes they bring the opposite. One such period for me was the year 1920. At that time I was a very perplexed and distressed man, seeing no letup in the dismal trend of human affairs. The future certainly did not seem to offer a contented life.

I believed in God as far as I understood. However, religion as I knew it was taboo for me. I looked for an alternative, but found none. Politics had a passing interest for me, but gave no real relief. Then I became secretary to a trade union, which in some ways I thought would absorb my discontent and allow me to help my fellowman. However, two years of this served only to confirm my conclusion that neither legislation nor any ideology could rehabilitate a very sick world.

THE YEAR 1922

By the year 1922 I had left my position as union secretary, and my life had become sort of a vacuum. My age was thirty, and I was now employed as a member of a fire brigade in Western Australia, "down under."

But now for the better part of my story. In fact, I can say that the year 1922 stands out as a wonderful year in my life. How so? Because my mother had given me a book she had acquired entitled "The Divine Plan of the Ages." Before I had finished reading that book I knew I had found the truth! No longer was I weary and distressed. Now I could really appreciate Jesus' words: "Come to me, all you who are toiling and loaded down, and I will refresh you." (Matt. 11:28) I was so glad to respond and so convinced that what I had found was the truth that I quickly resigned from all my old associations with politics and unionism.

My secular work afforded me much time for study and I enthusiastically absorbed all the good things God's Word contained, appreciating very much the fine Bible-study aids supplied by the Watch Tower Bible & Tract Society. As I studied, I told my associates at work the wonderful blessings God had in store for mankind, and had the joy of conducting a Bible study right there in the fire station. Apparently my earnest confession of faith had an effect upon the other workers, for, while they had been inclined to ridicule before, now they listened with respect.

Up to this time I had no contact with any of the Bible Students, as Jehovah's witnesses were called in those days. But then one day I had a visit from one when I was on duty. How glad I was to see him! I was so full of the truth that I did all the talking, having to tell him all I had learned! However, he was very understanding and easily recognized me as one who had newly found the truth.

I inquired if there were any meetings of Bible Students that I could attend. He said there were, and so I went to my first meeting where they were studying the publications entitled "The Time Is at Hand"

and "The Finished Mystery." I was entering into a new life and without any reservation I gladly associated myself with this little band of sincere Christians. What a happy day that was!

As the months passed quickly by, my mother and sister also accepted the truths of God's Word as I had. Now the crucial time of my life had been reached. My appreciation for my heavenly Father had deepened enough for me to see the great step that I must take next. Consequently, along with my mother and sister, my baptism in symbol of dedicating my life to God followed in April 1922. We were baptized in very primitive surroundings—in a family bath in a miner's hut!

PLEASANT ACTIVITY

Now my years were no longer weary. Instead, my heart was a fruitful field and my vocation gave me much time to preach. The experiences I had livened my spiritual outlook and I felt the urging of God's spirit to do more. I realized that I must be a full-time servant of God. My decision was stimulated by a tract discussing the example Jesus gave of only one leper out of ten who came back and praised God when healed. I did not want to be like the other nine who did not.—Luke 17:11-18.

In all of this I could see Jehovah's guidance. The Master said, "Go, preach" (Matt. 10:7), and my heavenly Father opened the way. How could I doubt it? My application to preach full time was sent to the Watch Tower Society and I received a reply asking me where I wanted to go. I replied: "Just where you want to send me." It was such a rare commission and could not better be decided than through Jehovah's visible organization on earth. I was again conscious of God's leading.

The territory I was assigned to preach in was all of Western Australia, some thousands of square miles! I contacted another spiritual brother who was already preaching full time, and we decided to set out as did the disciples, without extra money or provisions. All the time we were conscious of God's direction.

But we would need transportation for that vast territory. Where would it come from? I treasure this part of my story because it shows once again our heavenly Father's care and guidance. A person who had been interested in the message of truth had left an amount of money to the local congregation to be used in preaching the good news in Western Australia. Our joy was overwhelming when we were informed that this money would be used to supply us with a van for our work! Surely this was God's hand. So with this wonderful backing, who could dare doubt His leading? To me it was like Gideon's fleece so well dewed from heaven.—Judg. 6:36-40.

With a good supply of Bible-study aids we sallied forth and copiously planted the seeds of truth. It was the beginning of greater things to come, for later other brothers would reap the fruitage. We covered that vast territory twice. Our zeal in the ministry was having a good effect, because it encouraged other brothers in the scattered congregations to give their lives full time to the ministry.

A NEW ASSIGNMENT

Then I received an invitation from the Watch Tower Society. Would I be prepared to take our van across the Nullarbor Plain to Sydney? That was a distance of about 3,000 miles, and that plain had no roads in those days! I had only one answer: I would do whatever Jehovah's visible organization requested.

So through the sand tracks of the Nullarbor, with two other brothers, we went. The only mechanical casualties were broken springs and a few chassis bolts. It

was more than a journey because we visited congregations along the way and gathered and recruited more full-time preachers as we went. Finally, we arrived at the branch office in Sydney. What now? First of all, I was given the privilege of representing the Society at the Melbourne convention. Then I was assigned as a traveling representative of the Society, visiting congregations and isolated brothers in Australia and New Zealand. It required much traveling.

In the years to follow I participated in street witnessing, church-door witnessing, preaching from door to door with the aid of phonographs, and the work with sound cars. At times of special preaching campaigns large numbers of full-time preachers and their partners, loyal congregation publishers, banded together to witness to specially assigned localities. Sometimes we met with opposition, but also with much joy, as up and down the land we went.

In the year 1936 I met my future wife. This has been another blessing to me, because I have had a faithful companion fighting side by side with me through the years since then. There have been times when, through ill health and toil, we had to put up a grim fight to keep an unbroken line of full-time service, but our heavenly Father has blessed our efforts right up to this moment. Surely he leads.

THE WAR YEARS

And now a change. World War II began and the conflict spread to our part of the world. As a result, persecution came. The preaching work in Australia was banned by the government. Properties were seized and the homes of brothers invaded. Literature was confiscated. So the work went "underground."

Spiritual food in the way of printed information was hard to get, but the brothers had to be fed and God saw that they were. They were given their spiritual meat in due season, and not always by orthodox means. Jehovah filled the need and the truth filtered down through human links as a result of Christian love and service.

Toward the end of the year 1942 the war danger became serious, particularly in the northern part of Australia, as it was open to invasion. So the Society saw the need of getting the brothers away from the coastal areas. My activities now involved arranging for those living inland to open their homes to the brothers from the coast. And the brothers responded to a man! Yes, all could be accommodated. Although the invasion did not come, that activity provided a fine testimony to show that in difficult times brotherly love among true Christians abounds.

Under difficult circumstances assemblies were arranged in 1942. One was in the danger spot of Townsville in North Queensland. What about a meeting place? Halls were impossible to hire, so the brothers came with trucks and axes and foraged the bush for miles seeking building timbers. An interested person gave us a building site and we erected a hall that could seat everyone.

However, because of the critical war situation, the Society wisely decided that the assemblies throughout Australia were to be held in the homes of brothers. While we did not then use the hall, we still had our convention, the full program. Not one part was omitted. Our spiritual food, and our physical food, were relayed by the brothers from home to home!

After that, my wife and I had other assignments out west, constantly meeting up with military and police interference, being dogged with threats and interrogation. Accommodations were very hard to find, and often we were turned out of places. Yet, before the end of each day our heavenly Father always found some place for

us to lay our heads, increasing our consciousness of His leading as we worked to magnify his name and purposes.

AND THEN BETHEL

Up to this time I had many changes. But then came one we did not even imagine. We were called into Bethel, the branch office of the Watch Tower Society in Australia! After sixteen years of full-time preaching and traveling, being called to the "house of God" proved to be a providential change our bodies needed. We could stay put for a while in one place. We also felt the need of the spiritual fellowship that Bethel provides. We had been giving out much spiritual food, and now we would be receiving even more spiritually.

While we were at Bethel, the government lifted the ban on our work. It was a glad day, just like returning from captivity. There was no more apprehension. However, the experiences the brothers had strengthened them and they could confidently anticipate future activities.

I have been at Bethel well over twenty years now. They have been years crowded and busy as I attended to my duties in the shipping department. I am happy to be here at Bethel, where I have experienced overflowing Christian love. I am also so grateful for its kindly discipline through the years. Also, I have been able, by God's undeserved kindness, to attend to the duties as a school servant and as an overseer in a local congregation.

Although I travel no longer, I still have God leading me and pray for that guidance forever. My continued happiness will mean completing my ministry of praising Jehovah to the end and following wherever God decides to lead me.

There are letters of recommendation too; that is, individuals that have been the fruitage of my ministry in this harvesttime. They, too, are worshiping God at his "temple." This has been an untold blessing to me and adds to my thanks to our Great Shepherd. I thrill when I see how copiously Jehovah is using these living letters of recommendation to share the burden of older shoulders by carrying on what we shortly will relinquish on this earth. They are reaping the seed previously sown in God's field of cultivation, and even if I were only an onlooker I would rejoice. But thanks to Jehovah, I have had a share too.

The years from 1922 until now have seemed to me much less than "a watch during the night," as Psalm 90:4 states. During that time I have received great blessings as I sought the leading of our heavenly Father in taking care of the Kingdom interests he gave to me. Now I want to continue to be a faithful steward to all eternity, knowing that the faithful God will lead me forever.—Ps. 31:3.

Helping Others to Find God to Be True

EVERY dedicated Christian witness of Jehovah has found God to be true. There is no question in his mind that "it is impossible for God to lie." Has not God caused to be recorded more than seventy instances of his backing up his word with his oath so that his servants might have the utmost confidence in his word? (Heb. 6:18) With the apostle Paul, each one of these witnesses says: "Let God be found true, though every man be found a liar."—Rom. 3:4.*

They let God be found true whenever there is a dispute between God and the word of men, for they have found Bible principles, Bible history and Bible prophecies to be de-

* For details see *The Watchtower*, November 15, 1965.

pendable. More than that, they give the truth to God's Word by their very actions, even as Jesus did by his obediently fulfilling Bible prophecies.—John 9:4.

Having for themselves found God to be true, they have the obligation to show love of God and neighbor by helping others also to find that God is true. So they look for those with the will to believe God by going from house to house offering to study the Bible with those they meet, by offering Bible literature to passersby on busy thoroughfares and by being alert for opportunities to 'preach the word' incidentally. Only by engaging in such activities can they hope to locate those willing to be helped to find God to be true.

After finding those with ears willing to hear, what will the zealous Christian minister do? Place Bible literature with them and let it go at that? By no means! If we would help others to find God to be true we must keep calling back upon them time and again, pointing out to them why we know that God is indeed true, that we can depend upon his promises and his prophecies. How necessary such return visits are the *1966 Yearbook of Jehovah's Witnesses* repeatedly shows. For example, see page 198, paragraph 3.

But all this we will do only if we have a keen appreciation of our privileges as well as of the peoples' need. And we must take a genuine interest in these persons, even as did the apostle Paul when teaching the newly interested ones at Thessalonica. Why, he says of himself and those with him: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. . . . we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us."—1 Thess. 2:7, 8.

Such a mental disposition includes much. It means being tactful, dependable, punctual, patiently teaching them, not easily discouraged because of a lack of progress or dependability on their part. Rather, let us make certain that we ourselves manifest the right appreciation, that we are dependable, that we have a keen love of the truth. If we consistently manifest these qualities in our teaching and conduct, we can hope to help others to find God to be true.

● Is it proper for dedicated Christians, who are supposed to be exemplary in morals, to imitate the extreme styles of clothing and grooming of the morally decadent world? —W. R., U.S.A.

We all have personal likes and dislikes in connection with clothing and hair styles, but it is not our personal opinion on these matters that is to light the roadway for others; the Bible does that. It says at 1 Timothy 2:9, 10: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works."

Notice that the apostle Paul does not give many details. The Bible allows for considerable variety, so we can express our own individual taste in clothing. However, he does encourage Christian women to be neat, to have "well-arranged dress," and most women who are Jehovah's witnesses are exemplary in that regard. He also says that they should dress "with modesty and soundness of mind." Dress that is modest is not lavish, nor is it indecent; it does not embarrass others who observe the wearer. But, as we all know, many of the styles worn by women in the world today are not modest; they are designed for showy display and to make a woman look sexually attractive. They both embarrass and disgust clean-minded observers.

Worldly boys, too, like to wear certain types of clothing that draw attention to them. They are usually styles that have come to be associated in the public mind with groups that have low morals or are defiant of the law. But since true Christians do not keep "running with them in this course to the same low sink of debauchery," they are wise if they avoid anything in their dress that would make it

appear that they still are part of those wayward groups.—1 Pet. 4:4.

Of course, when individuals begin to associate with Jehovah's witnesses it takes time until Bible principles really govern their thinking in all the matters of life. Even some who have been associated with the organization for many years may be careless in this regard. This is evident from the fact that nearly every week the Watch Tower Society receives letters from individuals who are shocked by the tight-fitting, excessively revealing or suggestive clothing that some who attend congregation meetings wear. Usually those who take offense are rather new in the truth, though not always. But, whether they are newer ones or not, we do not want our personal conduct to stumble them, do we? We feel as did the apostle Paul, when he wrote, at 1 Corinthians 10:23, 24: "All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. Let each one keep seeking, not his own advantage, but that of the other person." Generally speaking, Jehovah's witnesses are exemplary in their modesty, but it is not good to become careless about it.

The Watch Tower Society is not going to make rules on these matters. Personal tastes vary, and the Bible does not restrict a person so that no individuality may be shown in selection of clothing. Furthermore, modes of dress and the way hair is worn vary greatly from one part of the world to another. What might be acceptable in some places would land a person in jail in another. So we have to consider local custom, and at the same time be careful not to follow the example of those whose way of dress is really a reflection of their immoral thoughts.

Just as the disciple Timothy was given the counsel noted above to use as necessary in aiding the congregation in Ephesus, so today there may be times when the overseer in a congregation feels that it would be a loving thing to draw to the attention of certain ones what the Bible has to say on the subject. If so, he should do it in a kindly way. But in most cases these problems are ones that can be worked out in each household. Rather than being unduly critical of what others do in this matter, let us make it our determination to encourage them in the right way by setting a fine example ourselves.—Rom. 14:13.

ANNOUNCEMENTS

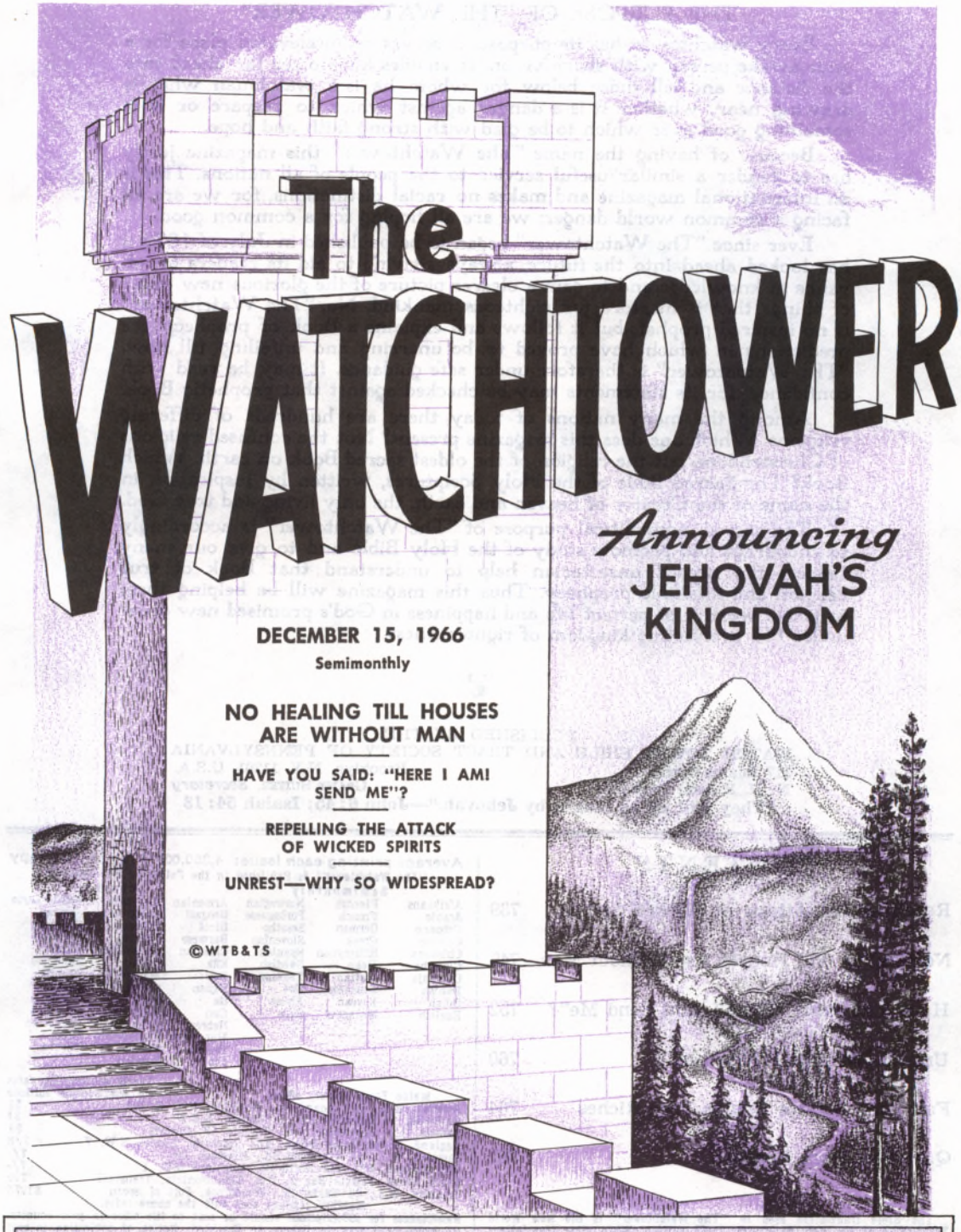
FIELD MINISTRY

Jehovah's witnesses know that the things that God says in his Word are true, and by their ministry they endeavor to aid others to have that same conviction. (Rom. 3:4) For that reason, during December they will be calling at the homes of persons everywhere to talk to them about the Bible, and, to aid in a study of God's Word, they will offer them the modern-English *New World Translation of the Holy Scriptures* and the 416-page book *Life Everlasting—in Freedom of the Sons of God*, with two booklets, for only $1.50.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 1: Liberty-giving Worship. Page 712. Songs to Be Used: 48, 99.

January 8: Freedom of Worship. Page 720. Songs to Be Used: 65, 62.



The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

DECEMBER 15, 1966
Semimonthly

NO HEALING TILL HOUSES ARE WITHOUT MAN

HAVE YOU SAID: "HERE I AM! SEND ME"?

REPELLING THE ATTACK OF WICKED SPIRITS

UNREST—WHY SO WIDESPREAD?

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
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The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
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REPELLING THE ATTACK OF WICKED SPIRITS

Ensnaring spiritistic practices are found in every land. What can you do to protect yourself and loved ones?

TODAY it is more urgent than ever before to pray, "Deliver us from the wicked one"—the closing words to the model prayer Jesus Christ gave his disciples. (Matt. 6:13) They are a petition to Jehovah God for deliverance from wicked spirit forces. But who specifically is the "wicked one" whose attacks we need to repel?

Jesus Christ gave us the identity of this "wicked one." In his illustration of the weeds in the field, he said: "The weeds are the sons of the wicked one, and the enemy that sowed them is the Devil." —Matt. 13:38, 39.

The "wicked one," then, is Satan the Devil, a powerful wicked spirit, concerning whom the Holy Bible says: "The whole world is lying in the power of the wicked one." (1 John 5:19) Jesus' instruction on how to pray shows, however, that deliverance from the power of this "wicked one" and other wicked spirits is possible. Also illustrating this is the Bible account that describes all the troubles that the Devil brought against the righteous man Job, and yet Job came off triumphant. This is encouraging, for Job was an imperfect human just like us, and still he came off victorious over all the malicious attacks of that "wicked one."—Job 1:1–2:10; 42:10-17.

VICIOUS, DESPERATE WICKED SPIRITS

But why is it so urgent to pray, "Deliver us from the wicked one"? Because, as Revelation chapter twelve shows, a war has been fought in heaven with far-reaching consequences for the earth. God's kingdom in the hands of Jesus Christ proved victorious, and the Devil and his demon angels were hurled down to the vicinity of the earth. (Rev. 12:7-9) They were cast, not away from mankind, but in the direction of mankind! Did this forebode good for those dwelling on the earth and those on the sea? No! The Bible shows it would be a time of unprecedented woe: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."—Rev. 12:12.

The Devil and his demons are thus very close to mankind, and they know their time is very short. When Jesus Christ cast out demons from a man in the first century, they requested that he not order them to go away into the abyss, so Jesus

allowed them to go into a herd of about 2,000 swine, which then plunged off a precipice into the sea and drowned. (Luke 8:27-33; Mark 5:1-17) If 1,900 years ago the demons, knowing that someday they would be cast into the abyss, manifested such a violent disposition, surely now when the time of their abyssing is so near, they must be more vicious and desperate than ever. These spirit desperadoes are out to accomplish all the wreckage among mankind they can, especially to crush Christian personalities, since they are anti-God, anti-Kingdom, anti-Christ, anti- all who are Jehovah's Christian witnesses. (Rev. 12:17) Thus we see the urgency of knowing how to repel the attack of wicked spirit forces.

MANY FORMS OF ATTACK AND HARASSMENT

Demon activity appears to be on the increase, varying in degree and form from place to place. The more prevalent that spiritistic practices are in a certain area, the more problems there are likely to be with demon afflictions and harassment.

The attack by wicked spirit forces can take many forms. From actual cases, we know there may be physical attack, as well as mental attack. There may be a bodily blow, a slap in the face, a throwing of one to the ground (Mark 9:17, 18), bodily illness and pain, doctors being unable to find a cause. (Luke 11:14; Mark 1:26; 9:25; Matt. 12:22) One may be disturbed while trying to sleep, due to the prevalence of abnormal noises in the house. There may be a tugging of bed covers, a shaking of the bed, an apparition such as a face or a pair of vicious eyes. Often a "voice" is heard that harasses and terrorizes. The voice usually suggests or commands a certain course of action, which, if followed, can lead to spiritual collapse, violence, insanity or suicide.

HOW THEY GET INVOLVED

But how does one get involved, so as to come under such demon attack? One may be dabbling in practices associated with spiritism, such as astrology, Yoga, extrasensory perception, water witching, hypnotism, using a ouija board or a pendulum device for divining. The Bible clearly condemns divination of any kind, magical arts, sorcery, binding others with a spell, fortune-telling, consulting a spirit medium or inquiring of the dead and 'looking for omens.' (Deut. 18:10, 11; Isa. 8:19) Hence, if one engages in these practices involving "uncanny power" or associates with persons who do, he is putting himself in a dangerous situation.—1 Sam. 15:23; 1 Cor. 15:33; Rev. 22:15.

Some may "look for omens" in their dreams and in other incidents in their lives and then endeavor to relate these to the future. This is highly dangerous. Also, by showing undue interest in occult matters and absorbing oneself in such books, one may come under demon attack.

Others become vulnerable to demonic thinking by filling their mind with this world's spirit of violence. One may be regularly reading mystery or detective books or watching TV shows that feature violence and killing. One Christian woman made a hobby of reading such books despite the counsel at Philippians 4:8, and in time was so disastrously affected that she appealed for help, fearing she would kill her own beloved husband and children. Some do not seek help but yield to the compulsion to kill, as we so often read in the newspapers. For example, the New York *Times* of November 18, 1965, told about a youth who shot four persons, killing three in a bank robbery:

"He was driven, he said, by a compulsion that took visual form in his mind last May, a 'picture' of himself shooting four persons, including a woman, as they lay on a floor. In June, he said, 'it seemed there was nothing

else' in his mind. . . . [He] said his pistol jammed with the first shot and 'I wanted to run out of the bank.' [But] 'it seemed like someone was pulling on me,' the youth responded. 'I couldn't go. I had to shoot them.'"

Others get in trouble by going to one who heals by spiritistic means. Consulting witch doctors, psychic healers, psychic diagnosticians, Spiritualists or one who uses any kind of therapy involving extrasensory perception can bring one into contact with the demons. The book *Evidence of Satan in the Modern World* tells of a woman who went to a magnetic healer for treatment, but when she resisted his advances, he cast a spell on her, causing many kinds of attacks by the demons.

Yet others unknowingly move into a house long haunted by demons and then, when they come under attack, instead of moving out, they try to defy the demons on their "home ground" or even dare them in some way or other, bringing trouble upon themselves.

It is very frequently found that one who is having difficulty with the demons has a relative or acquaintance engaged in spiritism. Further investigation usually reveals that such a one has received a gift from the one who is under influence by the demons. Soon after the object or article was brought into one's house, trouble followed. Sometimes, after a spiritist dies, a surviving relative unwisely takes the household effects of the spiritist into his own home, with tragic consequences. False religious pictures and symbols have also been implicated.

DO NOT LISTEN TO DEMON VOICES, NOISES

One of the most common forms of demon attack is a mental one, the wicked spirit speaking out loud. One clearly hears a "voice." What if you hear such a voice? Should you panic or feel you are falling away from the Christian faith? By no means! The Devil has long used such verbal attacks, starting with Eve. But you do not need to heed a demon's voice, as Eve did! (Gen. 3:1-6) Remember, the Lord Jesus Christ was spiritually the strongest person on earth, yet he came under attack. (Matt. 4:1-10) If Jesus was so attacked, are we to think that none of his followers would have a wicked spirit voice speak to them? By no means!—Matt. 10:24, 25.

The thing to do if one is harassed by a demon voice is to follow the example of the Lord Jesus Christ, who refused to consider the Devil's suggestions for a moment. So do not heed anything the "voice" says. Do what God says. If the voice tells you to stay home from Christian meetings, obey God, who says go to such meetings.—Heb. 10:25.

The voice may pretend to be a good spirit, flattering one's vanity, but it is a lying spirit. Reject demon suggestions or teachings! (1 Tim. 4:1; 2 Thess. 2:9, 10; John 8:44) God is not bypassing his own Holy Word and giving individuals special communication today.

Demon voices may try to break up Christian marriages. In one case, when the husband had to work late, he would phone his wife; afterward, a "voice" would stir up doubts in the wife's mind by saying audibly to her: "You see, he is going away with some other woman; he has no love for you." Believing any demon voice will cause havoc in one's marriage and spiritual life; believe God and you will have success.—Josh. 1:8; Eph. 5:21-33.

Sometimes a demon does not speak audibly but tries to force his wicked suggestions upon one's mind. One may hear an authoritative statement in his mind. It is persistent and foreign to one's Bible-based beliefs. The suggestions are always opposed to God's truth.

If you hear voices or demon-caused noises, what can you do? Turn your at-

tention to the things of God! Refuse to listen to the demons! Dull your ear to them, mentally speaking, and immediately appeal to Jehovah God in prayer for deliverance. Proverbs 18:10 says that the name of Jehovah "is a strong tower" and the righteous will run into it and be protected. So if demons make attacks upon you mentally, the thing to do is to exert yourself mentally in the *opposite direction* and forcefully brush aside these demonized impressions and actively start one's mind working with the things of God's Word, even quoting scriptures out loud, or in a subdued tone. (Phil. 4:6-8, 13) Do not weaken in this course of action, but pray to God for strength to become more powerful as a Christian personality.

INVESTIGATING HOUSE AND HOUSEHOLD OBJECTS

One under demon attack should calmly, not in hysteria, investigate his house and household articles. In some few cases the house may be the cause of trouble and the best thing to do is move out. Some demons delight in haunting a place. So if you experience trouble shortly after moving into a house, investigate. Was the house unoccupied for a long time? Why? Did people frequently move in and out? Why? Does it have a history of being haunted? Neighbors usually know, though the seller of a house almost always keeps the fact concealed.*

But if a house has a clean history, instead of moving out, investigate objects in the house. If you at one time practiced black magic, witchcraft or other form of spiritism, did you burn up all articles relating to demonism upon learning of God's truth? Get rid of every vestige of demonism. What did the early Christians in Ephesus do? On learning true Christianity they burned up all their magic books, even though their value was an astounding 50,000 pieces of silver! (Acts 19: 18, 19) It would have been exceedingly dangerous to keep such works on how to perform the magical arts; in fact, to keep any appendage of demonism is perilous. One must be absolutely free of any relics of spiritism, so as to allow the demons no beachhead.

A vital question to ask if one experiences trouble with the demons is: Have you accepted any gifts from relatives or persons who dabble in spiritism? Any kind of article from such a person can cause trouble. In some actual cases it has been a radio, a sewing machine, a pair of shoes, jewelry, a "good luck" charm, a bathrobe, a blanket, a book. One woman had her bed tipped up at night when she tried to sleep on a mattress given her by her Spiritualist mother. A young woman had a fever of 106 degrees when wearing a garment given her by a Spiritualist.

Another Christian woman kept a handbag given her by an aunt who was a fortune-teller. Using the handbag in the ministry, she experienced powerful thoughts of "Go home!" Bad thoughts rushed into her mind almost audibly, all of them anti-kingdom. She could not understand herself, as these negative thoughts entered her mind as if by telephone, so that she complained of "hearing herself think." Only after getting rid of the handbag did she get relief.

Sometimes keeping a letter from a spiritistic relative has brought trouble. Some persons have reported gaining relief by burning letters from relatives who dabble in spiritism. Even if an article from a spiritist is an expensive one, is keeping it worth the danger? One woman was tormented for years by the demons; finally she got rid of many household effects that

* A recent case, advertised on the front page of *The Saturday Evening Post* of July 2, 1966, was "The Haunted House of Elke Sommer." A check made with previous owners of the house showed a history of its being haunted. See the article "Are Haunted Houses Hoaxes?" in *Awake!* of June 22, 1965.

came from a spiritistic relative. "The material loss," she wrote, "was worth the peaceful calm that came over our house and family."

That objects from spiritists are implicated is clearly evident because relief almost invariably follows getting rid of them. The principle is similar to that used in sorcery, in which the demonist wishing to cast a spell will transfer an object into the possession of the intended victim.

However, sometimes objects through which demons make contact resist burning, indicating demonic anger at efforts to destroy them. Some persons have found it difficult to burn up ouija boards or books on occultism. Others have reported experiences similar to that of the woman who had much distress at home after wearing a dress originally belonging to a witch. Learning of the source of trouble, she set out to burn it. "We poured gasoline on it, so it would burn quickly; but what amazed us very much was the fact that the dress did not want to burn." Persist in your efforts to get rid of suspicious objects and relief in some measure usually follows.

When investigating objects, be reasonable, however. Do not burn up everything in fearful panic. Pray for Jehovah's direction in your investigation, and he will deliver you from the wicked one.

KEEPING ON THE SUIT OF ARMOR FROM GOD

Every Christian is in a fight against "wicked spirit forces." So the apostle Paul counsels you to "put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil." Anyone under demon attack should check his spiritual armor. Is it weak in any place?—Eph. 6:10-18.

First, are your "loins girded about with truth"? Are you holding close to God's Word of truth, the Bible, living closely in harmony with its teachings? Do you always have on "the breastplate of righteousness"? Any who disobey Jehovah's commandments and turn to unrighteousness lay themselves open to attack. (1 Sam. 15:22, 23) Further, are your feet shod "with the equipment of the good news of peace"? Do you regularly engage in the ministry of the good news, in harmony with Matthew 24:14? If one does not have his feet so shod he is not doing as James 4:7 says: "Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you." It is a matter, not only of opposing the Devil, but also of submitting to God! If we do both of these things, the Devil will flee from us.

Then there is the "large shield of faith, with which you will be able to quench all the wicked one's burning missiles." One under attack should examine his faith, asking: Is the trouble with me? Do I have works to back up my faith? Or is my faith weak?

Also check your mental attitude, for we must "accept the helmet of salvation." Such helmet protects our mind, our hope. (1 Thess. 5:8) But if we feed our mind on the Devil's propaganda that infuses one with the spirit of the world, we may lose our hope, our helmet of protection. Is your mind "fixed on the things above"? (Col. 3:2) Or are you filling it with the spirit of this world, which is really what makes one God's enemy and unworthy of his protection? (Jas. 4:4) If under attack, keep on the "helmet" by calling to mind the promises of God's Word and his assurances that give us basis for hoping in our ultimate triumph.

You need also "the sword of the spirit," God's Word. Do you study the Bible regularly, making Bible reading a daily practice?

Finally, it has been found that many under demon attack are not "vigilant with a view to prayers." (1 Pet. 4:7) They are

not carrying on prayer "on every occasion in spirit." (Eph. 6:18; Rom. 12:12) Pray for God's deliverance, even out loud if under attack, calling upon Jehovah's name. (Ps. 121:1-3) Avoid anything that would destroy your faith, your righteousness, your service to God, your hope. Keep on your suit of armor.

WHEN TROUBLE PERSISTS

If trouble persists, remember that we do not expect exemption from all forms of demon attack; that is why we must wear the suit of armor until the demons are put out of operation by God. But even long-standing cases are being cleared up by making careful investigations. One woman troubled for twenty-four years with demons finally had books on occultism cleared out and reported: "There have been no more attacks."

Keep in mind that with most cases improvement is gradual. Jesus did not get instant relief after one attack; he had to face up to three of them! In warfare, does an enemy attack only once? Keep repelling the attacks! Never give in one inch to the demons! Never say, "If *I* can hold out," but be determined to resist in God's strength. If we put on the suit of armor, we can expect to "resist in the wicked day" and to do so successfully.—Eph. 6:10-18.

AID FROM MATURE CHRISTIAN BROTHERS

Do not try to fight this warfare alone. Seek aid, never from any spiritist, but from your *mature* Christian brothers. Do not hold back, feeling they will not believe what is happening. They know the demons are more active than ever before and these brothers will understand and give you help.

Not only will they pray for and with you but they will study this and other articles with you, helping you to analyze your suit of spiritual armor to see if it is "complete." (Jas. 5:13-15) Be frank with them. Probing questions may help you to locate possible causes of trouble. They may ask about gifts received about the time the trouble began, also about your house, relatives, associations and morals. They may explore, too, your motives. Are you sincerely resisting, or is there a trace of pride due to the attention the demons are giving you? Is one resisting only in a half-hearted way? So your brothers will make a diligent effort to determine the cause of the problem.

Then apply their counsel. If you are too busy to put on the suit of armor, how can you expect protection? If you do not go out in the ministry, nobody else can do it for you. If you do not take in the counsel from the Bible, nobody can do it for you. So if trouble persists, it may be that you are not applying the good counsel given you.

Finally, be sure your real fear is Jehovah, not the demons. (1 Chron. 16:25) Jehovah is the all-powerful One, the Sustainer of the whole universe; and he can sustain you to repel attacks. (Pss. 16:8; 46:1; 55:22) Reflect on the reassuring statement: "He has not looked upon any uncanny power against Jacob, and no trouble has he seen against Israel. Jehovah his God is with him . . . For there is no unlucky spell against Jacob."—Num. 23:21, 23.

That means, if we are really faithful to Jehovah, the attacks of wicked spirits will be repelled. The "wicked one" and his demons may cause trouble or tests, as they did with Job and Jesus, but they cannot win out over us. Victory is assured if we keep on resisting. Be strong in faith, letting your prayer be: "Deliver us from the wicked one."

No Healing Till Houses Are Without Man

"And I began to hear the voice of Jehovah saying: 'Whom shall I send, and who will go for us?' And I proceeded to say: 'Here I am! Send me.'"—Isa. 6:8.

HOW many houses were destroyed the record of the earthquake does not state. But the earthquake was so notable that the time of its occurrence was used to date an important prophecy of the ninth century B.C.E. The prophet opens his inspired book saying: "The words of Amos, who happened to be among the sheep raisers from Tekoa, which he visioned concerning Israel in the days of Uzziah the king of Judah and in the days of Jeroboam the son of Joash, the king of Israel, two years before the earthquake." (Amos 1:1) This would locate the earthquake about the year 809 B.C.E. However, it made such an impression that it was called to mind three centuries later (in 519 B.C.E.) and it was used in God's prophecy through Zechariah to make a comparison with another movement of the earth, in these words:

[2] "And his feet will actually stand in that day upon the mountain of the olive trees, which is in front of Jerusalem, on the east; and the mountain of the olive trees must be split at its middle, from the sunrising and to the west. There will be a very great valley; and half of the mountain will actually be moved to the north, and half of it to the south. And you people will certainly flee to the valley of my mountains; because the valley of the mountains will reach all the way to Azel. And you will have to flee, just as you fled because of the earthquake in the days of Uzziah the king of Judah."—Zech. 14:4, 5.

[3] Six centuries after that prophecy, Joseph ben Matthias, the Jewish historian of our first century, wrote his *Antiquities of the Jews* and graphically described the earthquake of King Uzziah's days, in Book 9, Chapter 10, paragraph 4, saying:

. . . Accordingly when a remarkable day was come, and a general festival was to be celebrated, he put on the holy garment, and went into the temple to offer incense to God upon the golden altar. But Azariah the high priest, who had eighty priests with him, affirmed that it was not lawful for him to offer sacrifice: and that none besides the posterity of Aaron were permitted so to do. And when they cried out, that he must go out of the temple, and not transgress against God, he was wroth with them and threatened to kill them, unless they would hold their peace. In the mean time a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it; and fell upon the king's face, insomuch that the leprosy seized upon him immediately. And before the city, at a place called Eroge,

1, 2. (a) How did the prophet Amos date the time of his prophecy? (b) What other prophet referred to the same notable event as did Amos, and in connection with what movement of the earth?

3. How is an earthquake in the days of King Uzziah described in the *Antiquities of the Jews*, by Joseph ben Matthias?

half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain: till the roads, as well as the king's gardens, were spoiled by the obstruction. Now as soon as the priests saw that the king's face was infected with leprosy, they told him of the calamity he was under, and commanded that he should go out of the city as a polluted person. Hereupon he was so confounded, that he did as he was commanded; and underwent this terrible and miserable punishment for a presumptuous intention, and for that impiety against God which was implied therein. So he abode out of the city for some time, and lived a private life, while his son Jotham took the government. He died with grief and anxiety, at what had happened to him; when he had lived sixty-eight years, and reigned fifty-two; and his body was buried in his own garden.

4 As King Uzziah died from leprosy in the year 774 B.C.E, the time of the earthquake as indicated by the Jewish historian Joseph does not agree with that given by the prophet Amos, unless there were two earthquakes. The Bible's own account of what happened to King Uzziah when he invaded the holy compartment of the temple of Jerusalem is given in 2 Chronicles 26:16-23 and 2 Kings 15:1-7. It mentions no occurring of an earthquake on that occasion. Nevertheless, the reign of King Uzziah was historically marked by a notable earthquake deserving of repeated mention. But the extent of damage to private houses and other properties the Bible does not say. Yet there must have been considerable damage if the people fled from their homes because of the earthquake.

5 However, in the year that King Uzziah died the temple of Jehovah was shaken at its thresholds, likely after the death of the stricken King Uzziah. The prophet Isaiah observed *this* quivering at the temple, and he tells us about the occasion of its happening, in chapter six, verses one to four, saying:

6 "In the year that King Uzziah died I, however, got to see Jehovah,* sitting on a throne lofty and lifted up, and his skirts were filling the temple. Seraphs were standing above him. Each one had six wings. With two he kept his face covered, and with two he kept his feet covered, and with two he would fly about. And this one called to that one and said: 'Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory.' And the pivots of the thresholds began to quiver at the voice of the one calling, and the house itself gradually filled with smoke."

7 What a contrast is here shown between King Uzziah and the prophet Isaiah! King Uzziah presumptuously invaded territory forbidden to the king on his throne. He wanted to start off a new and closer connection between king and Jehovah God and to practice direct worship of God, and thus to set aside God's appointed priesthood. As an impious intruder he saw the inside of the holy compartment of the temple, where golden lampstands, tables of the "bread of presence" and the golden altar of incense were located. But he did not see Jehovah's face of approval and got no special commission from Him. In contrast with this, the prophet Isaiah did not brush aside Jehovah's priesthood and trespass on a holy area, but he was given a vision of Jehovah in His holy temple. He

4. (a) Does Joseph's timing of the earthquake agree with that given by Amos? (b) Does the Bible itself mention an earthquake at the time of Uzziah's invasion of the temple, but what does it indicate about some earthquake?

5, 6. What quivering of the temple took place in the year that King Uzziah died, as reported in Isaiah 6:1-4?

* As to the occurrence of the name Jehovah here, the footnote b on Isaiah 6:1 as given in Volume 4 of the *New World Translation of the Hebrew Scriptures,* edition of 1958, says: " 'Jehovah,' Syriac and about 100 Hebrew manuscripts; 'the dignity of Jehovah,' Targum; 'the Lord,' *LXX;* Do'mi·nus, Vulgate; *A·do·nay',* Masoretic and Dead Sea Scroll of Isaiah. This is one of the 134 passages in which the Jewish Sopherim changed the primitive Hebrew text to read *A·do·nay'* instead of *Ye·ho·wah'.*"

See also the footnote on Isaiah 6:1 as given in Dr. Adam Clarke's *Commentary,* Volume 4.

7. What contrast between Uzziah and Isaiah is there in connection with the king's invasion of the temple and the prophet's vision of the temple?

suffered no bad effects from this but was honored with a commission from the God of his nation. The seraphs who attended the lofty and lifted-up throne of Jehovah covered their faces in order not to presume to look upon the enthroned God, but Isaiah was allowed to look at Jehovah in a vision.

[8] The prophet Isaiah enjoyed a rare sacred privilege. This fact is set out in bold relief in that the seraphs said back and forth to one another in a responsive way: "Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory." That is to say, what fills the earth is the glory of Jehovah of armies. The weighty importance of this seraphic announcement was enough to cause the pivots of the temple thresholds to quiver. The glory of Jehovah of armies manifested itself by filling the house of worship with miraculous smoke. Today those God-fearing people are highly favored whose vision is sharpened by means of fulfilled prophecies of the Holy Bible. They see that Jehovah God has come to his spiritual temple. They are filled with awe at this.

[9] At what Isaiah saw and heard he felt very unholy, very unclean, and he was filled with fear. He tells us: "And I proceeded to say: 'Woe to me! For I am as good as brought to silence, because a man unclean in lips I am, and in among a people unclean in lips I am dwelling; for my eyes have seen the King, Jehovah of armies, himself!' "—Isa. 6:5.

[10] This was only a vision, and yet because the vision was inspired by Jehovah God, Isaiah had reason to fear that he would die, be brought down into the silence of death. He doubtless remembered when the prophet Moses asked to see Jehovah's glory and that Jehovah God replied to Moses: "You are not able to see my face, because no man may see me and yet live." (Ex. 33:20) And here Isaiah had seen "the King, Jehovah of armies, himself!"

[11] Jehovah was the real, although invisible, King of the kingdom of Judah. Hence, even though King Uzziah died in the year that the prophet Isaiah had this temple vision, Jehovah of armies remained King of Judah. So neither Isaiah nor the people had any reason to fear because of the death of such a powerful king as Uzziah had been, with such highly developed military equipment. (2 Chron. 26:1-9) How wonderful it is today to realize that Jehovah God is the King of the universe, the "King of eternity," and that therefore we as his worshipers and servants have nothing to fear as regards rulership of our earth!—Rev. 15:3; Jer. 10:10.

CLEANSING NEEDED BEFORE COMMISSIONING

[12] The prophet Isaiah felt in no condition fit for him to get a commission from the King, Jehovah of armies, at his holy temple. He felt that a person who acted as the spokesman for such a holy and glorious King-God should have clean lips, whereas Isaiah's lips were unclean *in* themselves. They were also soiled by the uncleanness of lips of the people among whom he lived and whose speech he heard. But if Isaiah thought that this was an unconquerable obstacle, he was made to see his mistake, for he tells us:

[13] "At that, one of the seraphs flew to me, and in his hand there was a glowing coal that he had taken with tongs off the

8. (a) What caused the pivots of the temple thresholds to quiver, and how did Jehovah's glory fill the house? (b) How do those whose spiritual vision is sharpened share a privilege like that of Isaiah?

9, 10. How was Isaiah affected by the vision, and why?

11. (a) Why did Isaiah and his people have nothing to fear because of King Uzziah's death? (b) What fact is it wonderful for us to realize today?

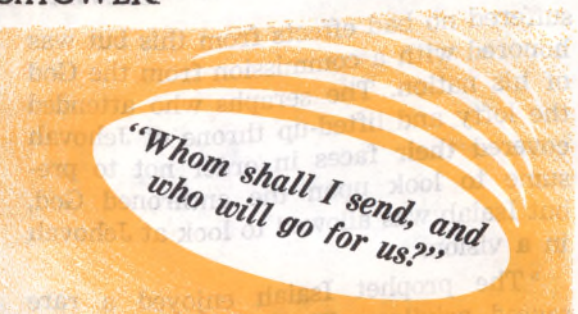
12, 13. Why did Isaiah feel in no condition to receive a commission from Jehovah, but how was this overcome?

altar. And he proceeded to touch my mouth and to say: 'Look! This has touched your lips, and your error has departed and your sin itself is atoned for.' "—Isa. 6:6, 7.

[14] The seraph tonged the glowing coal from the copper altar of animal sacrifice in the priests' court of the temple. When the glowing coal from the holy fire of the altar was put to Isaiah's mouth, it figuratively burned away all uncleanness of his lips. Not the animal sacrifice upon the altar, nor its shed blood, but this glowing coal was what cleansed Isaiah's lips, making him suitable to serve as Jehovah's mouthpiece. God's fire from heaven had originally lit the wood of that temple altar, in the days of the temple builder, King Solomon. (2 Chron. 7:1-3) So now the seraph could rightly say to Isaiah: "Your error has departed and your sin itself is atoned for." Since God's fire consumed sacrifices that were offered for cleansing away error and sin, well, then, the glowing coal from the same altar of sacrifice could consistently cauterize away the uncleanness of Isaiah's lips.

[15] Jehovah God does not use unclean persons as his approved mouthpieces or prophets. Consequently, Jehovah waited till Isaiah was cleansed before offering him a commission of prophetic service. Thus Isaiah, with cleansed lips, now says in the right order of things: "And I began to hear the voice of Jehovah saying:

14. Why could the glowing coal cauterize away the uncleanness of Isaiah's lips?
15, 16. (a) Why had Jehovah waited, and what did he now say? (b) Why was this unmistakably an invitation for Isaiah to serve?



'Whom shall I send, and who will go for us?' "—Isa. 6:8.

[16] Jehovah raised this question in the hearing of Isaiah, and with Isaiah being the only one beholding the vision. So this was unmistakably an invitation for Isaiah to answer the call to service as Jehovah's messenger, the sent one.

[17] When Jehovah asked, "Who will go for us?" he was not using an editorial "us" or using a plural personal pronoun in the sense of majesty and thus referring to himself with recognition of his own dignity. By switching from the singular personal pronoun "I" to the plural pronoun "us," Jehovah was now including someone with himself, at least one other person. That other person was his only-begotten Son, Michael, who became the man Jesus Christ. That he is the one associated with Jehovah at the temple and included in the pronoun "us" is made certain for us in John 12:36-41,* which has reference to Jesus Christ. Thus Jehovah and his only-begotten Son are two distinct individuals, not a trinity!

[18] Isaiah was willing to go for Jehovah God and his only-begotten Son, and so Jehovah could send him on any particular mission. Appreciating now his cleanness

* See page 754, paragraph 7.

17. By using the plural pronoun "us" in his question, to whom was Jehovah God referring?
18. (a) How did Isaiah respond to Jehovah's question, and why? (b) For whom today is Isaiah thus a fine example?

of lip, and not desiring to let Jehovah go begging for someone to send, Isaiah responded to the opportunity. He tells us: "And I proceeded to say: 'Here I am! Send me.' " (Isa. 6:8) The task on which Isaiah would be sent might be a disagreeable one, but Isaiah was willing to go, just to serve the interests of Jehovah and to benefit Jehovah's people. Isaiah was willing to continue being an active prophet of Jehovah regardless of further hardship that this might bring upon him. The nation of Israel was Jehovah's dedicated people, redeemed by Him and brought into a national covenant with him, and Isaiah, as a member of that nation, was a dedicated man. He desired to prove his dedication by doing Jehovah's will and going on a mission for him. In this Isaiah was a fine example for Jehovah's Christian witnesses of today. (Isa. 43:10-12) Knowing, like Isaiah, that they are sent by "the King, Jehovah of armies," they can go forward on their mission with confidence, as having the highest authorization.

[19] Isaiah's offering of himself to go was at once accepted by Jehovah of armies. But now what was he to do or say, and to whom was he to be sent? Isaiah wrote down his commission from Jehovah, for he writes us: "And he went on to say: 'Go, and you must say to this people, "Hear again and again, O men, but do not understand; and see again and again, but do not get any knowledge." Make the heart of this people unreceptive, and make their very ears unresponsive, and paste their very eyes together, that they may not see with their eyes and with their ears they may not hear, and that their own heart may not understand and that they may not actually turn back and get healing for themselves.' "—Isa. 6:9, 10.

[20] Not to the Gentile nations, but to "this people," his own people, Isaiah was to go. Was he actually to tell "this people" not to understand and not to get any knowledge? No! But by repeatedly going to "this people" and letting them "hear again and again," he was to let the people show themselves as not understanding or not wanting to understand. He was likewise to let them see again and again with their eyes of observation and discernment and thus let them show themselves as not getting any knowledge. Not that Isaiah was a poor teacher and demonstrator, but, rather, that "this people" was too self-centered and selfish to understand and take in knowledge from even a good teacher.

[21] Hence it would not be Isaiah who was making their hearts of appreciation unreceptive and their ears unresponsive or pasting their eyes shut so as to blind them. No, but by patient educational prophetic work among "this people," he was to prove to them that they themselves had made their hearts of appreciation unreceptive and their ears unresponsive and that they themselves had pasted their own eyes shut with selfish ideas in order that they might not see the significance of what Isaiah was doing as Jehovah's messenger and mouthpiece. Isaiah did not fail to speak out boldly, and he let the people hear the sound of his words. He needed to do this in order to prove something to them. What? That the reason why they did not hear with benefit to themselves was that they themselves had shut their own ears in an uninterested, unteachable way, thus taking no serious account of his words.

[22] Jehovah forewarned Isaiah that, despite all his prophesying, preaching and

19. What did Jehovah's commission to Isaiah state?
20. In what way was Isaiah to tell "this people" to see and not get knowledge and to hear and not understand?
21. (a) How, then, was Isaiah to make the heart of the people unreceptive? (b) Why was Isaiah to keep speaking out boldly?
22. Why was there a failing of Isaiah's efforts to turn the people back and a failure of their getting healed?

teaching, he would fail to reach the hearts of "this people." His continuous, patient efforts with them were to make them literally testify against themselves as having made their own hearts unreceptive. For this reason their hearts of appreciation would feel no strong emotion, for they would not understand the serious meaning of Isaiah's words and deeds. True, he was trying to turn them back to God, but the failure of Isaiah's efforts to turn them back was due to their willfully refusing to turn back. Isaiah would try to help them get healed of their lack of spirituality and lack of good relations with God, but they did not consider themselves to be spiritually sick and on bad terms with Jehovah. So they proudly declined to "get healing for themselves" and come into healthy relationship with their Ruler, "the King, Jehovah of armies."

"HOW LONG, O JEHOVAH?"

[23] Was the situation really to get into such a serious state as that? Isaiah was horrified. God forbid that the nation should get into such a bad, dangerous condition as that! Why, if "this people" did not get any healing, it would mean their death, and O what that would mean for them! Here Isaiah sort of objected to having things go so far, and he interrupted Jehovah's speech, as he tells us: "At this I said: 'How long, O Jehovah?' "—Isa. 6:11.

[24] By this question of partial protest, Isaiah was not asking, 'O Jehovah, how long are you purposing to send me to this people, and how long must I keep going to this people?' No, Isaiah was not thinking about himself, but was concerned about the people. His words, "How long, O Jehovah?" were asking how long Jehovah would let this bad spiritual state of "this people" keep on. Till the situation was beyond correcting? Till the unhealed condition of the people could not be cured with mild remedies? Till the worst came to the worst? O no, no! Do not let the people keep on in this bad state so long as to need drastic treatment!

[25] The sense of Isaiah's "How long?" was like that of the prophet Asaph, in Psalm 74:9-11, saying: "Our signs we have not seen; there is no prophet any more, and there is no one with us knowing how long. How long, O God, will the adversary keep reproaching? Will the enemy keep treating your name with disrespect forever? Why do you keep your hand, even your right hand, withdrawn from the midst of your bosom to make an end of us?"

[26] The prophet Jeremiah also protested with a "How long?" when he said to the nation of Judah: "Wash your heart clean of sheer badness, O Jerusalem, in order that you may be saved. How long will your erroneous thoughts lodge within you?"—Jer. 4:14.

[27] Likewise, for Isaiah it was not a pleasant thought that his own people would be allowed to come to such a low spiritual level that finally God would need to take extreme action against them, to punish them in a manner most unusual and severe. How long, then, would the Israelites continue to make their hearts unreceptive and their ears unresponsive and paste their eyes shut and consequently refuse to turn back to God for spiritual healing? Surely not so long as to be beyond recovery and hence to come to ruin! So Isaiah recoiled at the thought and

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23. At this point of Jehovah's commission to him, how did Isaiah interrupt, and why?
24. Was Isaiah asking how long he was to be sent and he had to go, or what?
25. How was Isaiah's "How long?" like that of Asaph in Psalm 74:9-11?
26. Over what was Jeremiah's question "How long?" in Jeremiah 4:14?
27. (a) Why was what was implied in Jehovah's commission unpleasant to Isaiah? (b) What would determine what kind of message Isaiah had to deliver?

could not help breaking out with the question, "How long, O Jehovah?" Jehovah God foreknew, and his foreknowledge as revealed to Isaiah would make certain the kind of message that the prophet Isaiah would have to deliver against his own people. O, then, how long will they go on?

28 Isaiah's exclamation of alarmed protest served as a leading question for Jehovah God. So in answer to Isaiah he continued with his statement, as Isaiah next tells us: "Then he said, 'Until the cities actually crash in ruins, to be without an inhabitant, and the houses be without earthling man, and the ground itself is ruined into a desolation; and Jehovah actually removes earthling men far away, and the deserted condition does become very extensive in the midst of the land.' " —Isa. 6:11, 12.

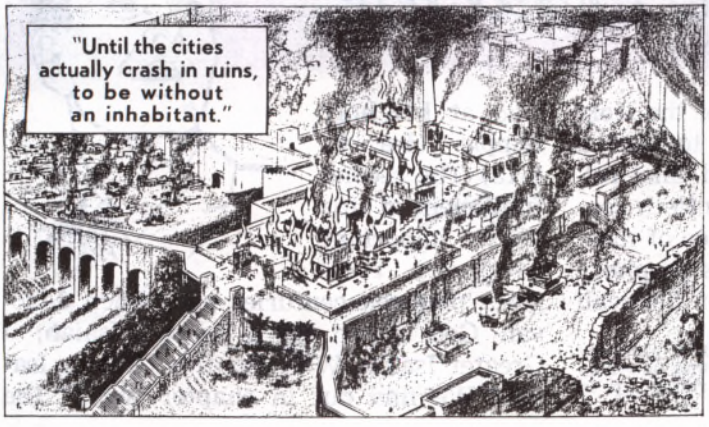
29 Alas, the spiritual decline of Isaiah's people was thus bound to continue until the terrible consequences of their ungodly conduct came upon them according to what Jehovah God, in his own written covenant with the nation of Israel, foretold would come upon the stubborn covenant breakers. (Lev. 26:22-41; Deut. 28:49-68) Isaiah would therefore be obliged to declare a message of coming ruin, desolation and deportation to his own people. And this he actually did. He could not escape doing so, for this was a correct prediction of the future. It was Jehovah's message to "this people," and the prophet Isaiah had offered himself and had asked to be sent, saying: "Here I am! Send me." He did not back down from this offer and request. He did not choose to do so, no matter how hard the message from Jehovah would be against his people. Accordingly, he proved to be a faithful witness of Jehovah.

30 Isaiah kept prophesying until into the righteous reign of Hezekiah, the great-grandson of King Uzziah, or from about 775 to about 732 B.C.E., or about forty-three years. So he himself did not preach until Jerusalem and its temple were destroyed by Babylonian armies in 607 B.C.E. and the whole land of Judah was left desolate, the houses without earthling man, and there was a removing of the surviving Jews from the land of Judah to the distant land of Babylonia, to languish there as exiles. A small number of low-ranking Jews was left in the land, but they were frightened off by fear of the vengeance of Babylon and fled down to Egypt, to die there. Thus, although Isaiah finished his prophetic work about 125 years before this national disaster, the hard message that Jehovah sent him to proclaim to his own people proved to be most painfully true. He had not been sent in vain. He had not gone obediently in vain. —2 Chron. 36:15-21; 2 Ki. 25:1-26.

28. What did Jehovah say in answer to Isaiah's question?

29. (a) According to this, how far was the spiritual decline of the people to continue? (b) What message was Isaiah therefore obligated to declare, and why did he prove a faithful witness?

30. (a) Did Isaiah keep going with Jehovah's prophetic message till the houses were without man? (b) Did his obediently going prove to be in vain?



A "HOLY SEED" LIKE A TREE STUMP

31 However, the message that was entrusted to Isaiah at the temple of Jehovah was not completely hopeless, for Jehovah added these final words: "And there will still be in it a tenth, and it must again become something for burning down, like a big tree and like a massive tree in which, when there is a cutting down of them, there is a stump; a holy seed will be the stump of it." (Isa. 6:13) This comforted Isaiah with the assurance that there would be found a holy remnant in among "this people." Although the nation of Israel would have a repeated burning, like a big tree or a massive tree that has been cut down for fuel, there would remain a vital stump of the symbolic tree of Israel. At the scent of water this stump would sprout again and there would be a regrowth of the tree. This remnant or stump still rooted in the ground would be a seed or offspring that was holy to Jehovah.

31. What did Jehovah add that made the message entrusted to Isaiah not a completely hopeless one?

32 This consoling part of the message that Jehovah sent Isaiah to deliver also proved to be true. After seventy years of utter desolation of the land of Judah, a repentant God-fearing remnant of Jews did return from exile in Babylon in 537 B.C.E. They rebuilt Jehovah's temple, at the same time rebuilding their city of Jerusalem. In this way the "holy seed" was used to restore the pure worship of Jehovah God in the land of Judah. (2 Chron. 36:20-23; Ezra 1:1 to 6:22) This restoring of the Jews to their God-given homeland made it possible for the second fulfillment of Jehovah's prophecy as given to Isaiah at the temple to take place, and this in connection with a Greater Isaiah. Both of these historical fulfillments upon the people of natural Israel provided a prophetic picture of a third fulfillment of Isaiah's temple prophecy in our own modern times. This let us now see.

32. (a) How did this consoling part of Isaiah's message prove to be true? (b) What did this make possible concerning that same temple prophecy, and how did it also affect our day?

HAVE YOU SAID: "Here I Am! Send Me"?

NUMEROUS prophecies of the Holy Bible have been found to have a triple fulfillment, this third and final fulfillment coming in our own twentieth century. This makes such prophecies of most vital concern to us, such as this prophecy given during Isaiah's vision of Jehovah God at his holy temple. (Isa. 6:1-13) The second fulfillment of this highly important prophecy took place nineteen centuries ago, when Jehovah God raised up a second Isaiah, a Greater Isaiah. Who was this Greater Isaiah? We find out in chapter two of the

1. When did the second fulfillment of the prophecy given to Isaiah at the temple take place, and how may the one be designated whom Jehovah raised up in that connection?

letter written to the Christianized Hebrews, as preserved for us in the Holy Bible.

[2] The original Isaiah had been a married man with two or three children by his Israelite wife, a prophetess. For the sake of prophecy, Isaiah was inspired to say: "Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel from Jehovah of armies, who is residing in Mount Zion." (Isa. 8:18) Almost eight hundred years later, a Bible writer wrote, in Hebrews 2:11-14, with reference to Jesus Christ: "For both he who is sanctifying and those who are being sanctified all stem from one [from God], and for this cause he is not ashamed to call them 'brothers,' as he says: . . . 'Look! I and the young children, whom Jehovah gave me.' 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." This identifies Jesus Christ as the Greater Isaiah.

[3] Did this Greater Isaiah need a miraculous vision of Jehovah enthroned in his temple with seraphs attending upon him, such as the original Isaiah had had? No, for he had been the heavenly Son of God and had beheld "the King, Jehovah of armies," on his heavenly throne itself, and enjoyed heavenly glory with Jehovah. (John 17:5, 11, 20-24) By laying aside his heavenly glory and by having his life force transferred from heaven to earth by Jehovah's miraculous power, he had become the man Jesus Christ. (Luke 1:26-38; Phil. 2:5-11) The human name that Jehovah God commanded to be given his Son on earth was Jesus, which is the shortened form for Jehoshua. Its meaning corresponds with that of the name Isaiah, only in reverse order. Jesus (or Jehoshua) means "Jehovah Is Salvation," whereas Isaiah means "Salvation of Jah (Jehovah)." This circumstance goes well with the fact that Jesus Christ is the Greater Isaiah. Before becoming a man, he as the heavenly Son of God had been with Jehovah at the time that He said to the prophet Isaiah in the temple vision: "Who will go for us?" that is, 'for me Jehovah and for my only-begotten Son.'—Isa. 6:8.

[4] Thus Jehovah God sent his obedient Son from heaven. But when did the Son of God on earth say in response to Jehovah's invitation: "Here I am! Send me"? This was at the time that he presented himself to be baptized by John the Baptist in the Jordan River, in the autumn of 29 C.E. It was then that, with an audible voice from heaven, Jehovah God announced his acceptance of his baptized Son Jesus. So Psalm 40:6-8 is quoted as applying to Jesus Christ at the time of his baptism, in these words in Hebrews 10:5-9: "Hence when he comes into the world he says: '. . . "Look! I am come . . . to do your will." ' " There, after Jesus' baptism in water, Jehovah God anointed him with holy spirit to be the Christ (Anointed One) and thus commissioned him to preach as the Greater Isaiah, to his own people, Israel.—Matt. 15:24; 10:5, 6.

[5] Isaiah fulfilled the commission that he received at the temple. Did Jesus Christ now realize that he was ordained by Jehovah to give a further fulfillment to the commission that Isaiah had received at the temple vision? Yes, Jesus showed this

2. What did Isaiah say regarding his children, and how was this quoted to identify the Greater Isaiah?
3. (a) Why did this Greater Isaiah not need a vision of Jehovah at his temple? (b) How did his human name go well with the title of his office?
4. When and where did Jesus, as it were, say: "Here I am! Send me," and how was he commissioned as the Greater Isaiah?
5, 6. How did Jesus show whether he realized that he must give a further fulfillment to the commission given to Isaiah at the temple?

by the way he quoted and applied the words of that divine commission. Jesus did this in the year 31 C.E., after he had told to great crowds of his people the parable of the sower who scattered seed on various types of soil. Afterward, Jesus explained to his disciples why he spoke to the people in parables or illustrations, saying:

6 "To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted. For whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him. This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; and toward them the prophecy of Isaiah is having fulfillment, which says, 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this people has grown thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.' "—Matt. 13:1-15.

7 Two years later, and just four days before Jesus Christ was put to death at the urging of the Jewish rulers at Jerusalem, he spoke of himself as the Light of the world. Commenting with regard to this incident, the Christian apostle John says: "Jesus spoke these things and went off and hid from them. But although he had performed so many signs before them, they were not putting faith in him, so that the word of Isaiah the prophet was fulfilled which he said: 'Jehovah, who has put faith in the thing heard by us? And as for the arm of Jehovah, to whom has it been revealed?' The reason why they were not able to believe is that again Isaiah said: 'He has blinded their eyes and he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them.' Isaiah said these things because he saw his glory, and he spoke about him."—John 12:36-41; Isa. 53:1; 6:1-10.

8 The most of the Jewish rulers *did not* believe in Jesus as being the Messiah (Christ) sent by Jehovah God and as being the spiritual High Priest like Melchizedek. (John 12:42, 43; Ps. 110:1-4; Heb. 6:19 to 7:28) So they schemed and worked to bring about his death, thinking to interfere thus with Jesus' priestly duties and his offering spiritual incense to God, as pictured by Israel's high priest on the annual Day of Atonement.—Lev. 16:12, 13.

9 This, of course, put the Jewish rulers in a bad light in the sight of Jehovah God. It was not without serious meaning, therefore, that, when Jesus died on the torture stake on Calvary, while the Jewish rulers derided him, there was a great earthquake at Jerusalem and the inner veil of the temple was ripped in two, from top to bottom. (Matt. 27:39-54; Luke 23:35-48; John 18:35; 19:15-21; Acts 3:17, 18) Even after Jesus' resurrection from the dead and his ascension to heaven, the Jewish rulers expressed their opposition to him by persecuting his disciples, who, by being anointed with holy spirit at Pentecost, had become spiritual underpriests to Jehovah's High Priest, Jesus Christ.

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7. What comment by the apostle John shows that the commission to Isaiah was also being fulfilled in Jesus Christ?

8. What did most of the Jewish rulers not believe regarding Jesus, and so with what did they seek to interfere?

9. (a) In what light to Jehovah's eyes did this put those Jewish rulers, and what occurred evidently to indicate this? (b) How did they keep up their opposition to Jesus after he ascended to heaven?

SECOND FULFILLMENT OF TEMPLE COMMISSION

10 Fulfillment of Isaiah's prophetic commission did not end with Jesus' death, but from Pentecost of 33 C.E. onward the resurrected Jesus directed from heaven the fulfillment of the commission by means of his anointed disciples on earth. These disciples were foreshadowed by Isaiah's children, whom, as Isaiah said, Jehovah had given to him as signs and miracles in Israel.—Isa. 8:18.

11 So these spiritual "children" carried forward the commission that Jehovah God had given to the Greater Isaiah, Jesus Christ. That was why the Christian apostle Paul, when writing to the congregation in Rome, quoted words from Isaiah's commission as given at the temple and wrote: "The very thing Israel is earnestly seeking he did not obtain, but the ones chosen obtained it. The rest had their sensibilities blunted; just as it is written: 'God has given them a spirit of deep sleep, eyes so as not to see and ears so as not to hear, down to this very day.'" (Rom. 11:7, 8) Paul wrote that about 56 C.E., about twenty-three years after the Lord Jesus Christ, the Greater Isaiah, died and was resurrected.

12 Still later, about the year 60 C.E., the apostle Paul found himself under house arrest with a soldier guard in Rome. Some days after he was put in custody there the "principal men of the Jews" and others came to speak with him, by appointment. After the discussion together, Paul again showed that the temple prophecy of Isaiah was still applying to the Jews, for we read:

13 "And some began to believe the things said; others would not believe. So, because they were at disagreement with one another, they began to depart, while Paul made this one comment: 'The holy spirit aptly spoke through Isaiah the prophet to your forefathers, saying, 'Go to this people and say: "By hearing, you will hear but by no means understand; and, looking, you will look but by no means see. For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes; that they should never see with their eyes and hear with their ears and understand with their heart and turn back, and I should heal them."'" —Acts 28:17-27.

14 By that time the destruction of Jerusalem and its temple was drawing near. The Greater Isaiah, Jesus Christ, had foretold it, thus indicating that the Jews in general would continue in their blind, deaf and hardhearted condition—for how long? Till the worst came upon them, to correspond with what happened to Judah and Jerusalem and its first temple in 607 B.C.E. The worst did come upon the Jews of apostolic times in the year 70 C.E. Then, as Jesus foretold in his prophecy on the end of this system of things, Jerusalem and her temple were destroyed, the surviving Jews were led away captive, and the land of Judah was desolated by the Roman armies under General Titus. —Luke 21:5-7, 20-24.

15 Note this fact, however. The Christianized Jews did not stay in the land of Judah till the cities crashed in ruins, "to be without an inhabitant," and the houses were without earthling man, and the land itself was ruined into desolation by the

10. Why did the second fulfillment of Isaiah's commission not end with Jesus' death?
11. When writing to Rome about 56 C.E., how did Paul indicate that the fulfillment of Isaiah's commission was still being carried forward?
12, 13. How did Paul later, in Rome itself, indicate that the temple prophecy of Isaiah still applied?
14. (a) In prophecy Jesus foretold that the Jews would persist in their bad condition—for how long? (b) When and how did his prophecy come true?
15. (a) Did the Christianized Jews in Judea keep going there till the houses were without earthling man? (b) By their prompt course, what did they prove to be, in fulfillment of Isaiah's prophecy?

Roman legions. No, but after they saw the sign of doom for Jerusalem appear in the year 66 C.E., they followed Jesus' counsel and got out of Jerusalem and all Judea at once and fled across the Jordan River into Perea. Thus they escaped the horrible destruction of the Jews in Judea in 70 C.E. as a second fulfillment of Isaiah's prophecy. (Isa. 6:11, 12) Thus those Christianized Jews who followed the Greater Isaiah were the "holy seed" that carried forward the pure, true worship of Jehovah God, which worship needs no earthly holy city and no earthly temple on Mount Moriah.—Isa. 6:13.

MODERN-DAY FULFILLMENT OF TEMPLE COMMISSION

16 Since then nineteen hundred years have passed. The prophecy contained in the divine commission given to Isaiah at the temple is not yet completely fulfilled. The Greater Isaiah, the glorified Jesus Christ, is directing the third and final fulfillment of the prophetic commission. He has yet on earth a small remnant of those regarding whom he can say: "Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel from Jehovah of armies." (Isa. 8:18; Heb. 2:13, 14) Today these are in the midst, not of natural Israel with its little republic in the Middle East, but in spiritual Israel. On the day of Pentecost of 33 C.E., when the Greater Isaiah poured out holy spirit upon his faithful disciples in Jerusalem, a spiritual Israel was brought into existence whereas natural Israel as a nation was rejected.

17 About three and a half years after that, holy spirit began to be poured out also upon non-Jewish people who became disciples of the Greater Isaiah, Jesus Christ. (Gal. 6:14-16; Acts 2:1-42; 10:1 to 11:18) Three hundred years afterward Christendom was set up by Emperor Constantine the Great, the Pontifex Maximus of Rome, with the bishops of a corrupted Christian religion. Down to this day this Christendom has claimed to be spiritual Israel. In the midst of it, as well as outside of it, the true God-given "children" of the Greater Isaiah, Jesus Christ, are to be found.

18 So, then, in the midst of all Christendom today, who are the ones that have said to Jehovah at his temple: "Here I am! Send me"? The spirit-begotten "children" of the Greater Isaiah have done so. These anointed Christians, not the religionists of Christendom, have discerned that the Lord God Jehovah is now at his spiritual temple, and this discernment of theirs corresponds with Isaiah's vision of "the King, Jehovah of armies," at the temple in the year that Judah's King Uzziah died of leprosy.—Isa. 6:1.

19 Jehovah God has been present at his spiritual temple for a judgment work since the year 1918. This was impressively called to the attention of these "children" of the Greater Isaiah on Friday, September 8, 1922, the outstanding day of the second general convention of the International Bible Students at Cedar Point, Ohio, U.S.A. The main convention address that day was on the theme "The kingdom of heaven is at hand." (Matt. 4:17, *AV*) This address was later published in the November 1, 1922, issue of *The Watch Tower,* on page 334 of which, under the heading "Coming to His Temple," and on page 336 of which, under the heading "Change of Work," we find the pertinent information.

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16. (a) How is it that a final fulfillment of Isaiah's temple commission can be carried out today? (b) In the midst of what national group is this taking place?
17. How did a professed spiritual Israel come to exist alongside the true spiritual Israel?
18. However, what ones said to Jehovah at his temple: "Here I am! Send me," and, in their case, what corresponds with Isaiah's temple vision?
19. When was the Lord's coming to the temple impressively called to attention at a convention in Cedar Point, Ohio, and how?

It has since been confirmed from the Bible's timetable and the fulfillment of Bible prophecy that Jehovah came to his spiritual temple in the spring of 1918, in a modern-day fulfillment of the prophecy of Malachi 3:1-5.*

20 In the year 1918 the impious conduct of the political rulers of Christendom reached a climax, as foreshadowed by the presumptuous conduct of King Uzziah of the kingdom of Judah. Uzziah was king but had no priestly functions or privileges. So he pictures the political ruling elements of Christendom, which claims to be spiritual Israel. When Uzziah had built up the nation to great strength in a military and economic way, he became presumptuous. He presumed to take to himself the office of priest in God's holy temple and thus to brush aside Jehovah's designated priesthood that had been established in the family of Aaron the brother of the prophet Moses. Evidently before Isaiah's vision of Jehovah's enthronement at the temple, King Uzziah of the tribe of Judah invaded the holy chamber of the temple to offer incense like an Aaronic priest of the tribe of Levi. High Priest Azariah and eighty priests protested. When King Uzziah became enraged with those faithful priests, Jehovah God struck with leprosy presumptuous King Uzziah. He had to relinquish "Jehovah's throne" to his faithful son Jotham, and died in 774 B.C.E. —2 Chron. 26:1-23.

21 Like impious Uzziah, the ruling factors of Christendom displayed their great military advancement and might in the years 1914-1918. They brought all their economic resources into play to win World War I. They regimented the whole populations of the nations, only four out of twenty-nine nations embroiled in the war being no part of Christendom. However, the God-given "children" of the Greater Isaiah, Jehovah's anointed witnesses, could not go along with the political rulers in their world war over the issue of world domination. Specifically in the January 1, 1916, issue of *The Watch Tower and Herald of Christ's Presence,* pages 5, 6, under the heading "Militarism and Navalism—How Long?" this remnant of childlike disciples of the Greater Isaiah, Jesus Christ, declared their neutrality.* They recognized themselves to be the spiritual underpriests of Jesus Christ, Jehovah's heavenly High Priest, as declared in 1 Peter 2:5-9. They recognized that the Gentile Times of the worldly nations had run out in 1914 and that God's Messianic kingdom had come into power in the heavens. So they needed to stick to their spiritual priestly duties to God.

22 Then the ruling factors of Christendom began to trespass upon the field of service of those who were or who professed to be the ordained ministers and priests of the Most High God. In order to enforce total regimentation, the political rulers, backed up by the military officials, tried to invade the ministerial, priestly office of God's servants. They called upon them to pray in behalf of winning the war; they issued propagandistic war material for the preachers to use in their pulpits; they had the churches converted into war

* See the Book *"Let Your Name Be Sanctified,"* particularly chapter 16, entitled "The Promised Forerunner Prepares the Way," pages 292 ff.

On the above-mentioned page 334, par. 8, the printed speech said: "We believe, therefore, that the day of preparation ended in 1914; and that in 1918, or thereabouts, the Lord came to his temple. This coming to the temple was for judgment, because judgment must first begin at the house of God. (1 Peter 4:17)"

20. Whom did Uzziah king of Judah foreshadow, and why was Uzziah struck with leprosy?

21. (a) What general measures did Christendom's political rulers take to win World War I? (b) What stand did the God-given "children" of the Greater Isaiah then declare, and to what work did they decide to stick?

* See pages 30-40, under the subheadings "The Churches Abandon Neutrality" and "The Preparedness Bandwagon," in the book *Preachers Present Arms,* by Ray H. Abrams, Ph.D., the New York edition of 1933.

22. How did the political rulers of Christendom proceed to act like presumptuous King Uzziah?

recruiting posts; they called upon ministers to serve as army chaplains; they painted up the fight as a "holy war" that obligated Christian ministers to support it. Thus, like King Uzziah of old, they invaded the holy chamber of the Christian ministry to offer up what they regarded as sweet-smelling to God.

23 Did the clergy of Christendom, Catholic and Protestant, take the stand of High Priest Azariah and his eighty underpriests and object to this? No! They 'presented arms' and violated Christian neutrality and branded conscientious objectors as "cowards." They fell right in line with the political rulers and militarists of Christendom. They chose Caesar as king rather than God.*

24 What the political authorities did to religious clergymen was impious and sacrilegious enough. But this modern-day King Uzziah acted even more presumptuously than that. Because the God-given "children" of the Greater Isaiah, Jehovah's witnesses, refused to agree with such presumptuous conduct of the modern King Uzziah, they got enraged and persecuted these priestly disciples of the Greater Isaiah. Finally, with full approval and applause of Christendom's clergy, the militarized political rulers banned the Bible literature of these witnesses of Jehovah God. They threw the president and secretary-treasurer and six other key members of the Watch Tower Bible & Tract Society into Federal penitentiary, sentenced to stay there for twenty years at least.†

25 Thus the modern King Uzziah thought to silence forever these priestly witnesses of Jehovah who protested against the politically dictated style of worshiping God. They fulfilled what the Greater Isaiah said in Matthew 24:9 and what he had revealed about the blasphemous wild beast that came out of the abyss of the sea, in Revelation 11:7-10 and 13:7-12, 18.

26 Then it was that Jehovah God, present at his spiritual temple, struck the modern-day King Uzziah with spiritual leprosy.* Not just because the Gentile Times of earthly domination for these political rulers had run out in 1914, but now because they opposed God's High Priest Jesus Christ and his underpriests, the political rulers become loathsome like lepers in Jehovah's sight. They have no part in the Priesthood and Kingdom of God. Their offices of political rule over earth are doomed to destruction in the "war of the great day of God the Almighty" at Armageddon.—Rev. 16:14, 16.

RESPONDING TO GOD'S CALL

27 World War I ended November 11, 1918, and the following year the imprisoned officials of the Watch Tower Society and their companions were released. World wide the persecuted "children" of the Greater Isaiah were gradually freed from their restraints, especially restraints due to fear and trembling at earthling men. The postwar era of worldwide opportunity for preaching about God's established kingdom opened up. Then, from 1919 onward, Jehovah God at his spiritual

* See *The Watch Tower*, under date of September 1, 1922, page 334, last paragraph; then *The Watch Tower*, under date of January 15, 1918, pages 24, 25, under "Resolution."

† See *Preachers Present Arms*, by Ray H. Abrams, pages 182-185, under the heading "The Russellites," and page 219, paragraph 1.

23. What was the attitude of the clergy of Christendom toward the presumptuousness of the modern-day King Uzziah?

24. How did the political authorities of Christendom proceed against the priestly "children" of the Greater Isaiah because of their objections?

* Compare this with Revelation 16:2, 10, 11.

25. What did the modern King Uzziah think thus to do, and what prophecies of the Greater Isaiah did he thus fulfill?

26. With what was the modern King Uzziah then struck, and this in what sense?

27. (a) When and under what circumstances did Jehovah at his temple ask about whom to send to Christendom? (b) Who responded, and in what condition?

temple, began to ask whom he should send and who would go for him and his Greater Isaiah, to speak to the people of spiritually blind, deaf, hardhearted Christendom. Not the politically dominated clergy of Christendom, but the cleansed "children" of the Greater Isaiah, the anointed witnesses of Jehovah, responded with ancient Isaiah's words: "Here I am! Send me." With lips cleansed as by the "glowing coal" of God's holy spirit, they held their first postwar general convention at Cedar Point, Ohio, September 1-8, 1919, and reorganized for expanded service.

[28] It was at the second convention of the International Bible Students at Cedar Point, Ohio, September 5-13, 1922, that these anointed "children" of the Greater Isaiah really got their eyes opened by means of God's holy Word and spirit and his temple organization, and they appreciated that Jehovah had been present at his spiritual temple, not since 1878, but since a more recent time.* So with fuller appreciation and even greater enthusiasm they renewed their request to be sent on a mission like Isaiah's.

[29] Others of the anointed "children" of the Greater Isaiah who were not present at those two conventions of 1919 and 1922 at Cedar Point have since discerned Jehovah God as being at his spiritual temple since 1918 and have answered to His invitation to service, in effect saying: "Here I am! Send me." A remnant of these are yet alive today. Are you one of these? Have you said: "Here I am! Send me"? If so, you must now fulfill your commission.

[30] Particularly since 1935 C.E. many sheeplike persons have heard those anointed "children" of the Greater Isaiah speaking and serving as signs and miracles amidst Christendom, the nominal spiritual Israel. This "great crowd" of sheeplike people have shown that they have not shut their ears or pasted together their eyes or made their hearts unreceptive, as Christendom has done. Before the foretold destruction comes upon Christendom, these have taken their stand with the anointed "children" of the Greater Isaiah and rejoiced at the vision of Jehovah at his temple.

[31] To Jehovah's invitation to cooperate with this anointed remnant, this "great crowd" of "other sheep" has said, in effect: "Here I am! Send me." (Rev. 7: 9-15; John 10:16) Are you one of these "other sheep"? Have you, as such, said those words? Then keep on aiding the anointed "children" of the Greater Isaiah in carrying out their divine commission from the temple. Join them in speaking to the people of Christendom and warning these that Christendom's "houses" will be left without man and her estate be reduced to a desolation because she persists in refusing to see, hear and understand. Happy are you because you see, hear and understand with your heart, and you also act accordingly. Thus you will escape her utter, everlasting ruin!—Matt. 13:13-16.

(More with regard to how the temple commission is being carried out world wide today by Jehovah's witnesses will appear in the next forthcoming issue of The Watchtower, in a world report.)

* See the Watch Tower publication *The Time Is at Hand* (edition of 1889), pages 218-247, as to what the year 1878 was thought to mark. Later *The Watch Tower* under date of February 1 and 15, 1928, calculated the date 1918 as the time for the coming to the temple.

28. When, with greater appreciation and enthusiasm, did they renew their request to be sent?
29. Have others of the "children" of the Greater Isaiah responded since those Cedar Point conventions, and what must they now do?
30. Who, particularly since 1935 C.E., have taken their stand with the "children" of the Greater Isaiah?
31. (a) To what invitation have this "great crowd" of "other sheep" said, in effect, "Here I am"? (b) What, then, should these keep doing, and why are they to be considered happy?

UNREST —Why so widespread?

HAVE you noticed how unrest today flares up at the most unexpected places, sometimes in the remotest places in the earth? Suddenly we find ourselves confronted with outbreaks in every quarter. In democratic countries where people can express themselves freely, demonstrations or even riots can occur at the slightest provocation. Even at pleasure resorts and other places, riotous mobs, for no reason at all, where no issue of principle is involved, damage property and injure and kill innocent people. And not only in the "free" nations, but likewise in lands where the governments are more restrictive, such as the Communist lands of Russia and China, we see the same things occurring. Moreover, no place is too far removed from "civilized" life for violent uprisings to occur, for example, in sections of Africa, where the way of life has been simple and little concern about the outside world has existed heretofore. What is the reason?

It is because there is a certain spirit permeating this world, motivating the unrest. It is so widespread because its propagation does not depend merely on human individuals or organizations. This spirit brings forth the same fruitage everywhere. It is more active because of the failure of the world's religions and ideologies to bring spiritual health. They give their people no power to fight the world's spirit. Religious leaders of Christendom are saying 'God is dead,' and their religion itself is almost dead and unable to bring what the people need. Buddhism, Shintoism, Mohammedanism—all worldly religions have failed to provide a solution; as a matter of fact, they help to fan the flames. On the other hand, atheistic communism has also failed, as a Moscow student group demonstrated recently when one of them cried: "Give us something to believe in!"

SEVENTH PLAGUE POURED UPON THE AIR

It is with this spirit that the seventh plague of the Bible book of Revelation deals when it says: "And the seventh [angel] 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!' " (Rev. 16:17) Why does the Bible say that the bowl was poured out upon the air instead of upon the spirit? The Giver of the Revelation is using air symbolically, just as he used the "sea," "earth" and "rivers" symbolically in the preceding plagues. We know that he does not have reference to the pollution of the air by some atomic or nuclear device causing fallout and contaminating the very air we breathe, although nuclear devices have to some extent done this. Extensive pollution would cause the death of all of us, for the air we breathe means our life, our very soul. (Gen. 6:17; 7:15, 22; Job 9:18) One can do without food for a considerable time and even go for several days without water, but interference with the air supply causes almost instantaneous effects. For these reasons the seventh plague poured upon the air represents something more devastating than the previous plagues on the earth, the sea, the rivers and fountains of water.

We can see what the air symbolizes by going to the Bible and also by turning back to the beliefs of ancient religion. According to the ancient Babylonians, the air was the abode of evil spirits and devils.

Of the seven evil spirits whom they feared, the first one was the South Wind, the sixth a whirlwind, and the seventh a storm (hurricane). There were also triads of devils, the demons that caused sickness seeming to form a class by themselves. But each of these devils had a name and was thought to have a monstrous form of some kind. The followers of Pythagoras believed our atmosphere to be peopled with spirits under the control of a chief who held his seat of empire in the air. Such spirits were thought to be powerful but malignant, bent on inciting men to do wickedness.

In the Bible the Greek word for "air," in which these demon spirits were thought to dwell, is *aēr,* as in the word aeroplane. Air in motion becomes wind and as such exerts force, driving power. Like air, people breathe in the spirit of this world. So the spirit of this world exerts a force upon people that can be observed in their actions. Who is in control of this force against which God has such great indignation that he pours out the final bowl of his anger upon it? Let us look into the Bible to see.

WHO CONTROLS THE SPIRIT OF THE WORLD

The Bible speaks of an invisible realm in which dwell spirit persons, the angels, much more powerful than man, who are able to travel through interstellar space where there is no atmosphere such as we on earth live in and, of course, they are beyond the need of any air such as we breathe and are not under its influence or control. They are as invisible as the air and, if they exert an active force to direct the actions of men and in fact direct their lives, they can be said to have authority in the air. The Bible uses that very expression in regard to Satan the Devil, who is declared to be "the prince of the power of the air" or "the ruler of the authority of the air, the spirit that now operates in the sons of disobedience."—Eph. 2:2, *AV, NW.*

It follows that the spirit of the world, which is against God, is therefore a spirit that is controlled by Satan and is also the spirit of Satan himself, who has opposed God from the beginning of his rebellion. We do not want to deceive ourselves by underrating his powers. He is a mighty angelic creature. At Hebrews 2:14 he is described as the one having the means to cause death. He gained this power after he induced Adam and Eve to sin in the garden of Eden and thus bring death upon all of their offspring. Since getting mankind under sin, he is able to work on their imperfection to bring about degradation on the part of some; also, he is able to use men under his influence to kill others, especially in warfare. He was given special permission, for the purpose of the test of integrity upon Job, to cause the death of Job's ten children by a windstorm. The heavenly scene is described in the book of Job, where Satan is shown appearing before God. Since he said in reply to Jehovah's question as to his activities that he came from roving about in the earth and from walking up and down in it, he most likely had been roving about within earth's air or atmosphere, carrying on his activities to influence men against God. —Job 1:7, 18, 19; 2:2, 6.

As the book of Job shows, during the time allowed for settling the issue raised concerning God's sovereignty and the related question of man's integrity to God, Jehovah God has permitted Satan to have access to the earth to test His servants. So Satan, having a powerful organization of wicked demons, is called the ruler of the authority of the air. Sons of disobedience among mankind therefore breathe in, as it were, the spirit of Satan the Devil. It is this spirit that motivates them and

causes them to mold their lives according to this system of things of which Satan is the god.—Eph. 2:2; 2 Cor. 4:4.

GOD'S ANGER AGAINST WORLD'S SPIRIT

From these things we can see that when the seventh angel poured his bowl out upon the air, he was actually pouring God's anger on the sphere of influence of Satan the Devil, and on the spirit of the Devil and its fruitage among men. This indicates that God was angry with the spirit of the Devil that the disobedient men on earth displayed in their lives. Also, the plague of God's anger being poured on it indicates the disastrous results to the realm of Satan and to those sons of disobedience, just as a disaster would result to mankind if the air in which they live was made unfit to breathe.

Whose was the loud voice that issued from the heavenly sanctuary at the outpouring of this seventh bowl? It was none other than that of Jehovah God himself. Revelation 15:8 shows that God is determined to stay in the sanctuary until the plagues are finished. Then he must receive a report from the angels with the bowls. This plague was all that was necessary to complete the expression of God's anger. It was poured out on one of the last things necessary for man's life, namely, the air. Now the angels could go back into the sanctuary and report on the finish of their obedient action.—Rev. 16:17.

The chief target of Satan and his wicked spirit organization is the remnant, the remaining members of Christ's spiritual brothers on the earth. They, along with their companions, the great crowd of "other sheep" who have earthly hopes, have a fight, especially since Satan the Devil and his demon angels were hurled out of heaven in 1914 C.E., immediately after Jesus Christ was installed in Kingdom power. Since then they have been confined to the atmosphere of our earth and this has resulted in a greater test on God's servants as well as all kinds of woes upon mankind, inasmuch as Satan knows his time is now very short. These invisible enemies of God and man can therefore stir up unrest everywhere on earth simultaneously. So the fight these true Christians have is not against any man or earthly government, but is against wicked spirit forces in the invisible heavens. —Rev. 12:5-12; Eph. 6:11, 12.

SEVENTH PLAGUE ANNOUNCED BY CHRISTIANS

In their fight against Satan and his demons these Christians, Jehovah's witnesses, have used the Sword of the Spirit, God's Word, to fight against the strongholds of false doctrine of Babylonish religion and the ideologies created by Satan's spirit. Therefore, it has been granted to them to have the privilege of announcing the plagues. A marked evidence of the declaring of God's anger in connection with the seventh bowl was manifested on Sunday morning, August 5, 1928, at an international assembly of dedicated Christian Bible Students, now known as Jehovah's witnesses, at Detroit, Michigan. A resolution entitled "Declaration Against Satan and for Jehovah" was submitted by the then president of the Watch Tower Bible and Tract Society, J. F. Rutherford. Its third proposition stated:

> Third: . . . that Satan the Devil has caused strife amongst the nations and is responsible for all the cruel wars, wicked murders, all heinous crimes and other corrupt acts that have been committed; that until now Jehovah has not restrained Satan from the exercise of power and influence over men; . . . that for many centuries Satan has been the invisible ruler of the world, constantly defaming the name of Jehovah God and working great injury to men and nations.

In the public talk that immediately followed the presentation of the resolution,

the crowd of 12,000 and an unseen audience listening by means of a network of 106 radio stations heard the supporting speech entitled "Ruler for the People." In this speech a strong exposé of the Devil's influence on mankind was made as the speaker said:

". . . the Bible designates him under the title Satan, Serpent, Dragon and Devil. All the unrighteous wars that have been fought between men, and all the cruel murders committed by men, have been due to the wicked influence of Satan the Devil because he was the first murderer and the father of lies. (John 8:44) All the tears of bitterness that have flowed from those who have been dealt with unjustly and sorely oppressed must be traced to the influence of Satan because he is the great and wicked oppressor. (Ps. 72:4) All the bitterness that has existed and been exhibited between professed Christian people, all the religious intolerance and persecution of Christians, must be laid at Satan's door. All the foul aspersions against Jehovah God and all the defamation of his holy name must be laid to the charge of Satan the Devil.

". . . it was Satan, the invisible ruler of this world, who caused the death of Jesus. Such wicked persecution could not have proceeded from Jehovah God against his own Son. From then till now the Christians have suffered violent persecution. . . .

"Afterwards the Romans persecuted and put to death many Christian people. . . .

"All the evidence shows that Satan, the invisible ruler of this world, is the responsible one for such wrongful acts, and the conclusion is in harmony with the words of Jesus, . . . The fight of the Christian has not been against men, but against the invisible Satan and his cohorts of evil. . . . —Eph. 6:11, 12, *Weymouth.*"

The speaker went on to describe in detail the wickedness of Satan in this world and in doing so quoted from various publications. He then said:

"The charge is often made that Jehovah is a cruel and bloodthirsty God. That charge is wholly false. Bear in mind that Jehovah is the only source of life. . . . Jehovah God will shortly overthrow the Devil's established organization and will set up righteousness in the earth. . . .

". . . This Declaration is against the common enemy of all creation. It is against the enemy who for centuries has defamed the name of Jehovah God and brought unbounded sorrow to man. It is against Satan and his allies in darkness and evil. It is a testimony to the fact that Satan's evil rule must shortly end and that Jehovah, for his name's sake and the salvation of the people, will establish a righteous government that all the nations of earth shall be blessed."

The resolution was adopted by the assembly. It and the talk "Ruler for the People" were printed in booklet form and distributed by the millions of copies in many languages world wide. At this same convention the book entitled "Government" had been released on August 3 and began to be circulated in many languages. This put men on notice that God's anger was being poured out on the "air" of this wicked invisible ruler of the air, Satan the Devil.

MULTITUDES ACT ON ANNOUNCEMENT

Many millions of people up to this time were unaware that Satan is the god of this system of things and that he does exercise a malevolent influence on the lives of men by permeating this world with his spirit of disobedience to God. Millions also up to this time had not recognized that the increased troubles that have come upon this earth since 1914 are due to Satan's activities now being confined to the earth and that he is trying desperately to maneuver all mankind into a position of fighting against God, to their destruction.

It is now more than thirty-eight years since that declaration was made to put men on notice and to warn them to avoid the spirit of this world and to encourage them to seek refuge under Christ's kingdom and to be guided by the spirit of God, which is a spirit of obedience to his Word and commandments. Certainly the time is much shorter now for all men who desire life to take the same po-

sition as those adopting the declaration in 1928. That hundreds of thousands more are doing so was emphasized by 454,977 attending the series of "Everlasting Good News" assemblies in different parts of the earth in 1963. These adopted and distributed earth wide a resolution, which in its last two paragraphs stated in part:

> THAT, although at present we are obliged to be in this world, we will not breathe in the spirit of this world, for it is not the spirit of God but is the spirit of the devilish "ruler of this world." Led by the spirit of its unseen ruler, the world of mankind has for thousands of years cultivated the works of the fallen, degraded flesh. Now the world is reaping the results of breathing in the spirit of Satan the Devil and cultivating the works of their flesh, which is at enmity with God. Babylon's modern religious counterpart has not cultivated in the people the spirit of God, that they might reap the fruitage of God's spirit to the attainment of eternal life in His new order of things. . . .
>
> . . . We thank Jehovah God for the ministry of his holy angels under Jesus Christ in our behalf. With their help and with the help of his holy spirit and Word we will continue to declare to all peoples without partiality the "everlasting good news" concerning God's Messianic kingdom and concerning his judgments, which are like plagues to his enemies but which will be executed for the liberation of all persons who desire to worship God the Creator acceptably with spirit and with truth.

The contaminated "air," the spirit of the Devil in the world, as revealed by the plague, can kill you spiritually and find you physically dead at God's hands in the coming "war of the great day of God the Almighty." Do not take it in and let it involve you in the death-dealing unrest and violence of the world, but breathe the fresh, pure, invigorating, life-giving spirit obtained by reading God's Word, the Bible, and by associating with those who believe and teach its truths.

Jehovah's angels pour out the plagues and his servants on earth are empowered by his spirit to announce the plagues. Jehovah expresses satisfaction when they do the work. But since the plagues express not only God's anger as declared but also the actual spiritual and physical results of his anger upon the world, bringing calamity to his enemies and good to all following God's Word, we will await the next issue of *The Watchtower* for a description of the world-shaking outcome of the outpouring of the seventh plague.

FULL-TIME SERVICE Brings True Riches

As told by Ernest J. Guiver

I CAN picture myself, more than fifty-five years ago, standing in front of a shop window on a street in northwest London. There were many books and pamphlets on the Bible in that window, but the attraction to me was a booklet entitled "What Say the Scriptures About Hell?"

There was a reason why I wanted that booklet. On his way to work the previous day my brother had been handed a tract entitled "The Wages of Sin Is Death, Not Eternal Torment." Later in the day he

gave the tract to me. It was of special interest because for the past two years we had both been members of the North West London Gospel Mission and had been using our weekends in open-air preaching and at mission halls. The theme of our message? It was: "Get saved now, the unbeliever will spend eternity in everlasting torment!"

That is why I had the urge to read that booklet in the shop window! Looking up over the shop, I read the words "Watch Tower Bible and Tract Society." For the first time I realized that this was the London center of the Society that had published the pamphlet handed to my brother. I had started on the road to obtain riches of unsurpassed knowledge founded on the book of truth, the Holy Bible.

Before long I was convinced of the need to dedicate my life to God. So in 1910, along with forty others, I was baptized in water to symbolize my dedication to do the will of God.

From the earliest days following my dedication I had a desire to serve the brothers in the faith. How glad I was when, on one of the visits of the Watch Tower Society's first president, C. T. Russell, he read out a list of names, among which was my own, of those recommended to serve as "elders" and "deacons" in the London Tabernacle, where we had our meetings. Now I was to enjoy riches of service among my spiritual brothers by ushering them to their seats and also by conducting group studies in the Bible-study aid entitled "The Divine Plan of the Ages."

FULL-TIME PREACHING BEGINS

It was in June of 1914 that the vital question arose: Should I make the full-time preaching work my career? J. F. Rutherford, who was to become the second president of the Watch Tower Society two-and-a-half years later, was starting a Bible lecture campaign in Britain. Large halls throughout the country were being booked for his talk "Where Are the Dead?" Full-time workers were needed to call on the people who left their names at these meetings.

At this time I received a letter from the Society asking me if I would join these ministers in this full-time service. It is strange how the mind reasons at times. I thought to myself: "I am an appointed servant of the London Tabernacle congregation. I am conducting four group studies weekly. I am on the list of speakers for public meetings. What more can I do?" All the same, I had no obligations to hinder me from entering this full-time service.

Therefore, I made a decision, the right one. I entered full-time preaching service. And what a year to do so, for 1914 was marked out in Bible prophecy! We Bible Students knew that something would happen in the autumn of that year, but we did not know exactly what it would be. We were within a few months of the greatest war in history up to that time, although the people in Britain were unaware of the woes awaiting the nations.

PREACHING THROUGHOUT THE BRITISH ISLES

Soon after those events I married one who is still with me in full-time service. Then, a short time later, we received a letter from the London office of the Watch Tower Society. Would we go to Lancashire to aid people who had become interested in the message of Bible truth? Of course we would! Before long we were working in our new assignment, an area where no congregations existed at the time. Incidentally, the local tribunal exempted me from military service as a minister and I was allowed to work on my assignment all during the four years of World War I.

We enjoyed the work in Lancashire but found it a difficult assignment because of very limited travel facilities and acute war conditions. But we were richly blessed in seeing the growth of three congregations and were able to baptize upward of sixty persons in symbol of their dedication to Jehovah.

Later, another letter came from the London office asking me to take up what was then called the "Pilgrim" work. This meant visiting all the congregations in Britain. Two Bible talks were given each day to different congregations, with a weekend visit to a larger congregation. The work of a "Pilgrim" was to visit and strengthen those who were in the truth in those critical years, for the brothers needed to maintain a good outlook on the future and be prepared for the service ahead.

In 1926, after eight years in that feature of the ministry, we were assigned to territory covering England's beautiful Lake District, southeast Scotland and Northern Ireland. We fixed up four halls in different towns and gave four lectures a week in each one of them. We put up advertising posters for the lectures and gave out handbills from door to door. One rich experience in connection with this work in Northern Ireland happened when we gave a series of talks in County Sligo. A man got one of the handbills we distributed, but did not attend the lecture. Instead, he sent to London for literature. Later he accepted the truths of God's Word, along with several members of his family. But I was not to meet this man until thirty-four years later, in 1963! That was at the "Everlasting Good News" Assembly of Jehovah's Witnesses at Twickenham, London. What a joy that was!

COMING IN THE NEXT ISSUE

- "They Followed Him."
- Modern Unwillingness to Hear God's Message Leads to Calamity.
- The Report of Those Sent to Harvest.
- Where Is God?

Instructions now came for my wife and me to continue our ministry in Eire. Using bicycles, the best means of transportation for those parts, we commenced in the northern counties of Eire and worked our way south in what was to be a five-year stretch of intensive preaching.

It was in Eire where we came to appreciate more fully the protective power of unseen servants, the angels, those who are "spirits for public service." (Heb. 1: 7, 14) This was so because we met up with violent opposition from Catholic Action. We were manhandled, stoned, threatened, chased from village to village; our literature was stolen from railway stations and also burned in a market square in a town in Tipperary; and we were even made to look down the barrel of a revolver. A lovable people had been sadly prejudiced by Babylonish religion. Yet, among them were a praiseworthy few whose homes were opened to us in time of need.

In time sound cars had come into use in the preaching work and we were asked to take over one of these. On the outside of the car were the words "This Gospel of the Kingdom Must Be Preached." With this we were to spend two years working many parts of Scotland where no congregations existed. In this interesting land our loudspeakers boomed out the message of God's truth, in lowlands and highlands, over the lochs, the mountains and the plains.

After this we received further assignments in England. There we began to see the long-awaited increase of Jehovah's gathered ones as the forward movement of the preaching work brought many to a knowledge of Bible truth and dedication.

SERVICE AT LONDON BETHEL

In 1942 I was asked to come to the London headquarters of the Society. Help was needed because a number of the leading brothers in the London Bethel were imprisoned due to their Bible-based neutral stand during World War II.

I went into Bethel for the duration of the war and started a four-and-a-half year period of service that was unforgettable. Life in a Bethel home brings service of the highest order no matter what form that service takes. I was privileged to work at the service desk and be in touch with all the congregations in Britain. That was a very happy and rich experience.

Those were also very hazardous years. London was made the center of attack by enemy aircraft. The "Battle of Britain" raged. High explosive and incendiary bombs fell almost nightly on London. But the amazing thing was that the Witnesses in London never let up on their preaching work. Instead, they increased it! They visited people with the "good news of the kingdom," bringing comfort to many. Under these difficult circumstances we were learning about the true riches of Jehovah's care in providing protection for his people.—Matt. 24:14.

MORE RICHES

In 1946 the Society invited me, with Sister Guiver, to do circuit work. Next to life in the Bethel family, the work of a circuit servant was one of the richest, spiritually rewarding privileges that one could enjoy. That is how it appealed to me. It called for great love and much kindness toward young and old. But there is a special joy in serving the brothers and in taking new ones out into the preaching work. Sixteen years thus passed, until 1962.

My wife and I then were enrolled on the special pioneer list, serving on the south coast of England, where it is more suitable to our health. But there is no retiring! The days are busy serving in the local congregation and in the full-time preaching work.

Looking back after more than fifty years of activity in a variety of ways since making the full-time service my career, there comes to mind what many said when I was deciding on this way of life: "What will you do when you get old?" I can honestly say I have never lacked anything I really needed. The essentials always have been there, as Jesus promised when he said: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6:33) Truly, what we have gained in a spiritual way since making the full-time service our career are enduring riches that can never fail.—Matt. 6:20.

● Ephesians 5:3 says: "Let fornication . . . not even be mentioned among you." Therefore, is it not sinful to discuss fornication or publish anything on this subject?—M. N., U.S.A.

At Ephesians 5:1-5, the apostle Paul gave this inspired admonition: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God." Of course, even

in this instance the apostle *mentioned* fornication, making the powerful point that a fornicator has no "inheritance in the kingdom of the Christ and of God." So, there are times when it is not at all sinful to mention or discuss fornication.

Paul was urging the Ephesians to watch their conduct, speech and thoughts. They were to become imitators of God, who is perfect, clean and upright in every way. Certainly, then, fornication was not to be a subject of regular conversation among them. They should not pruriently describe immoral acts and discuss fornication for the purpose of deriving sensual pleasure in some manner from such discussion.

However, if one took the position that it is always a sin to consider anything about fornication, he would have to delete from his reading material certain portions of the Bible. This would not please God, for there should be no such personal editing of the Scriptures. (Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19) Yes; the Bible itself frankly discusses fornication a number of times and condemns those who practice it. For example, the Scriptures state: "Flee from fornication." "For this is what God wills, the sanctifying of you, that you abstain from fornication." "But as for the . . . fornicators . . . their portion will be in the lake that burns with fire and sulphur. This means the second death." (1 Cor. 6:18; 1 Thess. 4:3; Rev. 21:8) Some may think it indelicate to discuss the Scriptural view of fornication. Others may actually oppose 'letter-of-the-law' adherence to portions of the Bible, while themselves personally violating what is said at Ephesians 5:3. But Christians know that Scriptural warnings against fornication are a safeguard to individuals who are inclined toward righteousness.

Hence, in its publications the Watch Tower Society at times publishes Biblically-based information regarding fornication. For instance, in *Awake!* of May 8, 1966, there appears an article entitled "Does Your Minister Approve of Fornication?" While it discloses the startling fact that many clergymen do approve of fornication, this article proves from the Holy Scriptures that Almighty God does not.

Is it important to realize that Jehovah God condemns fornication and is it imperative to shun it personally? Indeed it is, for the apostle Paul candidly wrote under divine inspiration: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom."—1 Cor. 6:9, 10.

ANNOUNCEMENTS

FIELD MINISTRY

Jehovah's witnesses know that the things that God says in his Word are true, and by their ministry they endeavor to aid others to have that same conviction. (Rom. 3:4) For that reason, during December they will be calling at the homes of persons everywhere to talk to them about the Bible, and, to aid in a study of God's Word, they will offer them the modern-English *New World Translation of the Holy Scriptures* and the 416-page book *Life Everlasting—in Freedom of the Sons of God*, with two booklets, for only $1.50.

"WATCHTOWER" STUDIES FOR THE WEEKS

January 15: No Healing Till Houses Are Without Man. Page 745. Songs to Be Used: 114, 109.

January 22: Have You Said: "Here I Am! Send Me"? Page 752. Songs to Be Used: 108, 107.